

## 2 Peter - Commentaries by John Nelson Darby

Collected Writings of J.N. Darby: Prophetic 1, Hopes of the Church of God, in Connection With the Destiny of the Jews and the Nations as Revealed in Prophecy\*, The

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### LECTURE I

READ 2 Peter 1

### INTRODUCTION

IT should be the endeavor of the Christian, not only to be assured of his salvation in Christ, but also of all the results of this salvation. He should not only know that he is in his Father's house, but enjoy the privileges of his happy position. " God has called us by glory and by virtue," 2 Peter 1:3.

In the glory of Christ and of the church, God has given us a futurity full of His own designs, the present study of which fills our hearts full of associations with Him; and this assuredly is one of His objects in dispensing prophecy to us; He reveals it to us as His friends (John 15:15; Eph. 1:9), making us participators of the thoughts which occupy Himself. He could not give us a more tender pledge of His love and confidence (Gen. 18:17), nor anything having a holier tendency as regards ourselves. In fact, if men are to be known by the ends they are pursuing, our conduct in the present life will have the impress and bearing of that futurity which we are expecting; our life here will be colored by the foretaste of things there. Those whose ambition is dignity and power, those who dream only of riches, those who have no other aim than the pleasures of this world, act according to that which is in their heart; their habits bear the mark of what they are longing for. So it is in the church. If the faithful understood their calling, which is no less than participation in a coming heavenly glory, what would be the consequence? Nothing less than to live here as strangers and pilgrims. In distinguishing the prophecies which relate to this earth, they would better understand the nature of the earthly promises made to the Jews, and would learn to separate them from those which refer to us Gentiles; they would judge the spirit of the age,

and would preserve their hearts from being engrossed by human objects, and from many a care and distraction hurtful to the life of a Christian: they would exercise a happy dependence upon Him who has ordered all things, and who " knows the end from the beginning," and would yield themselves entirely to that hope which has been given them, and to the discharge of those duties which flow from it.

It has been said, that the real use to be made of the prophecies is, to show the divinity of the Bible by those which have already been accomplished. This is certainly a use which may be made of them, but this is not the special object for which they have been given. They belong not to the world, but to the church or remnant, to communicate the intentions of God to that church or remnant, and to be its guide and torch before the arrival of those events which they predict, or during their accomplishment. Shall we use the revelations of God merely as the means of convincing us afterward that He has told the truth? It is as if someone were treating me as his intimate friend, heaping benefits upon me, communicating his thoughts to me, telling me all that he knew would shortly happen; and I should use all his confidence for no other purpose than to convince myself, when everything had come to pass, that he was a truth-telling person.<sup>2</sup> Alas! alas! where are we? Have we so far lost the feeling of our privileges, and of the goodness of our God? Is there, then, nothing for the church in all these holy revelations? for certainly it is not the church's place to be discussing whether God, its divine Friend, has told the truth. Dear friends, we wrong the goodness and friendship of God in acting thus towards Him. As Christians, we have no need to be witnesses of an event, in order to believe what God says to be true-that His word is true. You believe already that prophecy is the word of God.

But more than this. The greater part of the prophecies, and, in a certain sense, we may say, all the prophecies, will have their accomplishment at the expiration of the dispensation in which we are. Now, at that epoch it will be too late to be convinced of their truth, or to employ them for the conviction of others; the terrible judgment which will come upon those who disbelieve them, will be sufficient demonstration of their truth. No; they are given to us to direct us in our present walk in the ways of the Lord, and to be our comfort in enabling us to see that it is God who disposes of all events, and not man. They are as a light shining in a dark place. Thus, the passions, instead of being let loose in the world of politics, are quieted. I observe what God has said-I read in Daniel that all is ordered from the beginning, and I am tranquil. Altogether separated from these worldly things, I can study beforehand the profound and perfect wisdom of God; I get enlightened, and cleave to Him instead of following my own understanding. I see in the events which take place around me the unfolding of the purpose of the most High, and not a field abandoned to the struggle of human passions. Thus, and specially in the events which come to pass at the end, it is, that prophecy opens out to us the character of God-all that God would have us know of Himself-His faithfulness, His justice, His power, His longsuffering, but at the same time the judgment which He will certainly execute on proud iniquity, the public and fearful vengeance which He will take on those who corrupt the earth-in order that His government may be established in peace and blessing for all.

Where was the use of the Lord forewarning the disciples that they were to flee under such and such circumstances, if they did not understand what He was speaking about, and did not believe beforehand in the truth of His word? It was precisely this knowledge and this faith that distinguished them from all their unbelieving countrymen. It is just so with the church.

The judgment of God is to come upon the nations; the church is informed of this; and, thanks to the teaching of the Holy Spirit, understands it, believes it, and escapes the things which are coming.

But, says another objector, these prophetic studies are merely speculative. Oh! what a device of Satan is this! If looking beyond the present, beyond the feeling of my own wants, if passing beyond the domain of material being, I launch into futurity-everything will be vague and uninfluential, unless I fill it with my own thoughts; now these are real speculations; or with the thoughts of God; what are these? It is prophecy which reveals and develops them; for prophecy is the revelation of the thoughts and counsels of God as to things to come. Where is the man bearing the name of Christian, who does not rejoice in the prospect that "the earth shall be full of the knowledge of the Lord as the waters cover the sea"? This is a prophecy. If! be asked, How is this to be accomplished? it is not from man's mouth that the answer is to come: the word of the same prophecy will tell us, and thus silence the imaginations and the vainglory of our proud hearts.

In truth, although communion with God comforts and sanctifies us, and this communion, which is to be eternal, is already given to us, yet He wishes to act upon our hearts by positive hopes. Necessarily then He must communicate the subject of them to us, in order that they may have an efficacious influence, and so prevent these hopes being either vague, or the result of ingeniously contrived fables. Thanks be to the God of all grace and goodness, our futurity is neither the one nor the other. The fullness of the details of the coming glory are still the subject of prophecy. "For," says the apostle, when he wants to call forth the exercise of piety, virtue, brotherly love, and charity in the souls of the faithful, and would have them keep these things constantly in remembrance (2 Peter 1:16-21), "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

In going through the more general features of prophecy, we shall examine these three great subjects: the church; the nations; and the Jews.

In pursuing this study, we shall find, according to the measure of light which is given to us, a very beautiful result, namely, a full development of the perfections of God under two names or characters, according to which He has revealed Himself in relationship to man. To the Jews, it is as Jehovah that He makes Himself known (Ex. 6:3); to the church, it is as Father. In a word, as that which is predicted by the mouth of the prophets as to the Jews gives us the character of Jehovah-His faithfulness and all His attributes; so that which is prophesied concerning the church opens out to us the name of Father. The church is in relationship with the Father, and the Jews with Jehovah, which is the characteristic name of their relationship with God. Jesus, in consequence, is presented to the Jews as the Messiah, the center of the promises and of the blessings of Jehovah to that nation; to the church He appears as the Son of God, gathering to Himself His "many brethren," sharing with us His title and privileges, those, namely, of "children of God," members of His "family," "joint-heirs with Christ, the firstborn among many brethren," who is the expression of all the glory of His Father.

In the dispensation of the fullness of times, when God will gather together all things in Christ, then will be also realized in its fullest sense the name in which He revealed Himself to Abraham, the father of the faithful: that name under which He has been celebrated by Melchisedec (a type of the royal Priest, who will be the center as well as the assurance of the common blessing of the united earth and heavens), the name of "the most high God, possessor of heaven and earth."

Collected Writings of J.N. Darby: Expository 7, 2 Peter 1:4: Partaker of the Divine Nature

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Far from bringing into Godhead, which is incommunicable as supreme, because we are creatures, I do not even accept a common expression from Romanists and others-union with God. But the moral elements of what He is God can communicate in giving us life in Christ. Nature is properly what makes any creature what it is, as "angel," "man," "cow," or anything else. 2 Peter 1:4 is not the simplest and clearest passage to explain the point, because it is properly moral, that is, specially what characterizes the Christian as such. The reason I think so is, that it speaks of great and precious promises, which to me mean what John 3 calls "born of water," and "ye are clean through the word which I have spoken unto you." Still it is not separable from the other point, life-giving. But it speaks of promises, and escaping corruptions which are in the world.

This truth of being born again, even Romanists, and also Armenians, and most evangelicals admit and confine themselves to, that is, an action of the Holy Ghost by the word by which man is morally purified. Nay, Wesleyans would say that it may be regained; and even those who do not go so far still hold it as only a purifying of what is. The Wesleyans say that man had body, soul, and spirit before the fall, and after the fall body, soul, and spirit corrupted; that, when one is born again, the corruption is removed; and hence that one may be quite perfect as man, if the corruption be wholly removed. But, without touching on perfection now, this is, to say the least, a most defective view of the matter. The Lord is a life-giving Spirit; and, operating by the Holy Ghost, "that which is born of the Spirit is spirit"-not the Spirit, who is God; but one is by His divine power quickened, just as that which is born of the flesh is flesh. I receive spiritually life from Christ, as I receive naturally life from Adam. In this sense Christ is my life. He is eternal life (1 John 1), and "he that hath the Son of God hath life." It is not I as of the flesh, but Christ lives in me.

Hence, viewed abstractedly as thus born (for so John views things), it is said he cannot sin, because he is born of God. And this life we have in the power of Christ's resurrection; and it is acted in by the Holy Ghost given to us because of Christ's work. So after His resurrection, as God breathed into Adam so Christ breathed into His disciples. Through this it is said, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." A great accessory truth that comes in connected with this is, that, Christ having died, I am counted (Col. 3) of God dead as to the flesh, and am to count myself so (Rom. 6), and to realize it (2 Cor. 4), so that only the life of Christ should be manifested. This is the point to which my soul clings on the subject, the real communication of life in receiving Christ, by the power of the Holy Ghost acting in it in power, created again in Christ Jesus, though the flesh still be there. But I am not in flesh but in Spirit, and am privileged and bound to hold it dead. Of course, this does practically cleanse by and according to the word. One may not be able to explain it physiologically,

but it is quite plain in Scripture; and in Spirit the saint will live eternally with God. "That which is born of the Spirit is spirit "-partakes of the nature of that of which it is born. It is holy, loves, and, as in Christ as a man, obeys. In a word it is the reproduction as to its nature of Christ's life. " If Christ be in you, the body is dead because of sin; the Spirit is life because of righteousness." It is as new a thing as a graft in a wild tree.

As regards using Old Testament facts as figures or types, our imagination is to be held in check, nor can we ever insist on such as doctrine. But there is a passage which may assist the mind on this point, 1 Corinthians 10:11, where the word " ensamples " is types or figures. This gives the principle. Then we must only look to the Holy Ghost and divine guidance to use them soberly and aright.

The shade of different meaning in koinonia and metekos is, I believe, just; but it is a question of adequate observation of its New Testament use in Greek, and any adequate proof would make one abandon it. Koinonoi is really partners in Luke 5, then, metekoi the fact of taking part; but I have no anxiety to insist on this.<sup>1</sup>

Nature is moral in 2 Peter 1:4, from the force of what is said in the passage. In divine things this is everything, as holiness, love, etc.; but the point to be insisted on is, that there is more than mere moral effect, though there be this- that Christ is for us a life-giving Spirit; as born of flesh involves a like nature.

I do not know whether the question has been met as you wish, for there is no effort to anticipate and answer the objections easily made by unbelief. But I think, if you take the passages, the life-giving [quickening], and Christ being our life will be very plain; and that is what to my mind is so important, though we never know what it really means till we know it as deliverance in power, the flesh being held as dead, according to Rom. 8:2, 3, having passed out of the state described in chapter 7 according to the doctrine of chapter 6 and the beginning of chapter 7.

Letters 1, Coming of the Lord; David; the Morning Star; Publications, The

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\* \* \* Let us be happy in the thought that in cleaving to Him we shall enjoy all the brightness and the joy of His light. How happy one is to belong to Him, and in His light to see light! How brilliant and glorious is this light to those who are from home, awaiting the rising of the morning star and the coming of this precious Savior, who will set them in heaven as the rays of His glory, and the jewels of His crown, as the intelligent sharers of His glory, as the bride of His heart! This star has already risen in our hearts; may it not grow dim there! May brethren learn to enter into all that Christ is in suffering and in patience, that thus they may enjoy morally His glory when it comes. May the peace and the presence of our precious Jesus be with you all, dear brethren. He is in every way our infinite blessing.

I have been struck of late, by seeing how much more interesting David is than Solomon; for if the latter shows us more fully the time of blessing and peace under the reign of Jesus, the former presents to us the Person, the afflictions, the sufferings and the heart of Jesus, and to us this is worth all the rest.

Keswick, August 14th, 1848.

Letters 3, Abstaining From Breaking Bread; Love and Brotherly Love; Love Does Not Admit Sin

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

The common notion is that brotherly love is charity, and indeed its most perfect form: this is a mistake, as this passage (2 Peter 1:7) shows. That brotherly love is a most sweet and precious fruit of grace, is most true—precious in the heart that is filled with it, and precious in its mutual development; but it is not charity. We are told to add to brotherly love charity. The reason is simple: if brotherly love, brethren are the object, and though when genuine and pure it surely flows from grace, it easily in us clothes itself with the character which its object gives it, and tends to limit itself to the objects with which it is occupied, and be governed by its feeling towards them. It is apt to end in its objects, and thus avoid all that might be painful to them, or mar the mutual feeling and pleasantness of intercourse, and thus make them the measure of the conduct of the Christian. In a word, where brotherly love ends in itself, as the main object, brethren become the motive and governing principle of our conduct; and our conduct as uncertain as the state of our brethren with whom we may be in contact. Hence the apostle says, "Above all these put on charity, which is the bond of perfectness"; and another apostle, "And to brotherly kindness charity." Now charity is love; but will not this seek to exercise brotherly kindness? Undoubtedly it will, but it brings in God. "God is love." "He that dwelleth in love dwelleth in God, and God in him." Hence it brings in a standard of what true love is, which mere brotherly kindness in itself never can. It is the bond of perfectness, for God, and God in active love is its measure. Brotherly kindness by itself has the brother for the object: charity is governed by, exists in virtue of the conscious presence of God; hence whatever is not consistent with His presence, with Himself, with His glory, cannot be borne by the heart who is filled with it. It is in the spirit of love that it thinks and works, but in the Spirit of God, by whose presence it is inwardly known and active. Love was active in Christ when He said, "Ye serpents, ye generation of vipers"; in Paul when he said, "I would that they were even cut off which trouble you."

Charity, because it is God's presence, and that we feel His presence, and look to Him in it, is intolerant of evil. In mere brotherly kindness, the brother being the object before my mind (and, if God's presence be not felt, we do not realize it, nature coming in so easily and here in its most unsuspected and kindly shapes), I put man before God, smother up evil, keep kindness going, at any rate so far exclude and shut out God. Charity is His active presence though it will be in love to man; but it gives to God all His rights. He it is that is love, but He is never

inconsistent with Himself. His love to us was shown in what was the most solemn proof of His intolerance of evil, the cross. There is no true love apart from righteousness. If God is indifferent to evil, is not righteous, then there is no love in grace to the sinner. If He abhors evil, cannot suffer it in His presence, then His dealings with us as sinners show the most perfect love. If I have ten children, and they go wrong, and I say, ' Well, I am to show love to them,' and I take no account of their evil ways; or if some of them go wrong and I treat them as if there was no difference to my mind in their well doing or evil doing; this is not love, but carelessness as to evil. This is the kind of love looked for by unconverted man, namely, God's being as careless as to evil as they are; but this is not divine charity which abhors the evil, but rises over it, dealing with it either in putting it away or in needed chastenings. Now if God were indifferent to evil there is no holy being to be the object of my love—nothing sanctifying. God does not own as love what admits of sin.

London, February, 1859.

Letters 3, Divine Nature; New Birth, Our Partaking of the

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Our partaking of the divine nature is a real thing. "That which is born of the Spirit is spirit." All are born of God. Christ is become our life: He is "that eternal life which was with the Father, and was manifested unto us"; and hence it can be said, " Which thing is true in him and in you." But that "light was the light of men." Christ was "the image of the invisible God." This life was a true, moral, subsisting thing, which could be communicated. There is a divine power in it which contains and unfolds all things that pertain to life and godliness. It is faith which lays hold, by the power of the Spirit of God, on that which is life, that is, Christ. We are "the children of God by faith in Christ Jesus." Christ is the Word—the expression and revelation of all that is in God; and we, in knowing Him, are renewed in knowledge after the image of Him that created us. The word, as a testimony, is the seed of life when brought into the heart by the power of the Holy Ghost; because it is the revelation of Christ, and the bringing in, by that power, of Christ livingly there. It is Christ, by the word, by faith, in the power of the Holy Ghost, the operation being the operation of God. But it is by the revelation of Christ. Hence, we are said to be begotten by the incorruptible seed of the word (1 Peter 1:23); and James 1:18, "Of his own will begat he us by the word of truth, that we might be a kind of firstfruits of his creatures." And so it is expressed here. Grace and peace are to be multiplied, "through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us by glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of the divine nature." It is not a law to flesh, calling them to walk rightly where man already was; but a call by glory and virtue to get on to this new place of peace in which Christ is, and that by the revelation of Him glorified, and the assurance of our portion in it. But thus, by divine power, it is livingly communicated to the soul. But this is the glory of the divine nature in a man, into which we are to be formed: but we are livingly formed by its revelation in the power of the Holy Ghost now. It is the real communication of the divine nature. Only Peter looks at it, even in its affections, desires, qualities, as under the impress of the revelation of Christ, rather than as the simple fact of life. But all scripture tells the same truth. For every nature has its own character, knowledge by which it lives and is formed, its tastes, and spirit, and objects, which make it what it is, though its existence is the first and wonderful truth.

[1860.]

Letters 3, Prophecy

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I take prophecy in this passage to mean the subject matter of the prophecy when the actual declaration of the mind of God in the revelation made to the mind of the prophet is 'given, which is the force of ἐπιλύσεως. But this cannot be gathered like the words of an oracle merely from the words, not carried on beyond their own force on the subject of which the utterance speaks. Coming from the Holy Ghost, the words are a part of the great scheme of God with His ends always in view. Hence I apprehend "prophecy of scripture." A particular prophecy may be recorded in scripture, not in the sense of a prophecy of scripture. Thus when Pharaoh's servants dreamed, it was not a prophecy of scripture. Joseph gave the ἐπίλυσις (the word used in Aquila), and they were as thus interpreted a prophecy of the fall of the two servants; but could not come under the character of prophecies of scripture. They ended through bringing about God's purpose as to Joseph in diverse fate of the two servants. In prophecies of scripture the Holy Ghost gives as from one mind, though partially revealed what is in that one mind, what is a link in the chain of all the counsels and purposes of God. Τίνεται is practically tantamount to ἔστι. Still there is more thought of result. The prophecy (that is, the mind of God in what is said) does not derive its being from a particular interpretation of an isolated communication, like the servants' dreams.

Prophecy among the heathen was not in the proper sense of the word the revelation itself, but the carmen which expressed the god's mind. That is, it expressed the import of the revelation as expressed in the language into which it was put for the inquirer; only, as the word of God, He took care that the communication should be as divine as the revelation. (1 Cor. 2:13; 2 Peter 1:21.)

So I should not call Agabus' prophecy a prophecy of scripture, though it be more connected indeed with the scheme of God in Christianity. Thus the prophets sought what the Spirit of Christ which was in them did signify, when it testified beforehand; and the prophecy to ἐπιλελυμένη gave the mind of God as to its place in the divine plans. Prophecy is not properly the revelation of the thing to the prophet, but the communication of it by the prophet as the Holy Ghost moved him to speak. This, when a prophecy of scripture, was not an isolated communication which began and ended in itself in what it had to tell. Ἰδία ἐπίλυσις ("private interpretation") does not characterize a scripture prophecy.

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What the apostle says is this: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Now here he evidently is entirely occupied with the effect of sin in bringing man under death, as the beginning of death declares. Neither in Genesis nor in Romans is anything said of the beasts. In both, men alone are spoken of as the specific subject. In Genesis, and to that the apostle refers, it is a sentence previously pronounced on man. When man was created, God breathed into his nostrils the breath of life, a thing never said of beasts. Death was pronounced in case of failure. As far as any other testimonies go, the New Testament rather speaks of beasts, as indeed does the Old, as perishing beings—"The beasts that perish." Peter says, "Natural brute beasts, made to be taken and destroyed." Now I grant this does not positively prove anything, because the psalmist and apostle may refer to their present condition. But it shows how little ground there is for the objection. For with a holy wisdom, the word of God does not answer our curiosity, but leaves beasts as they are before our eyes. We are told, indeed, that the creature has got into misery and ruin by our fall, and, as a system, will not be restored till we are manifested in glory; and this is true even of our bodies. This was morally important for us to know, that we might be humbled by the sense of the way in which we had dragged down subordinate creation with us—encouraged by the thought that our glory would be the occasion of the restoration of the blessing. But no further curiosity is indulged.<sup>1</sup>

Letters 2, Arminian Doctrine; Character of Divine Communications; Gift and Its Exercise; Faith and Sight; Combining an Occupation With Service; Work in the United States

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I am most thankful you have got to work, and it seems to me you have to be very thankful to the Lord for His leading. For my own part, I bless God when He raises up laborers, and I believe if there were more devotedness gifts would be developed. Your working at your profession so as to supply current need seems a happy path too, making it secondary only to your work for the Lord, for the time is short. Do not let it hinder you in direct work. God will bring it to you as needed, or by His own will lead you from it to what is more important, winning and leading on souls in that which is eternal. I was very glad to get the news you sent me—always thankful to hear of the work....

My own work here has been a new one, and pretty much sowing, but with the comfort of seeing plainly the Lord's dealing. It has been among Americans proper, that is, born. Some have come in here and there, but the work in the States was essentially among settlers; my present, among real Americans, God opening the way distinctly. Some new gatherings are formed, weak, but still a testimony, and wholly of such, and I have had large readings, and some lectures in various places. It is a work of patience, and grace and a plain gospel almost unknown or denied, and every kind of notion and excessive looseness as to doctrine and practice, so that honest people look down on churches, and many godly ones stand aloof, and other than scorners will say such things as, They are played out, from the miserable means to raise money, which is the great affair. Members and wealth are what the churches covet. Still there are doors open to truth, and I have been able in various places and circumstances to bring the whole truth before ministers and people, and they interested in it. I find the great thing is holding fast by the word, alleging it as a reply to every working of man's mind and all the fictions of theology, as well as the gainsayings of heresy. And I have felt the Lord with me, going from one strange place to another, as the Lord opened the way.

This constant going to strangers is a trial to one of my age, but they are kind and hospitable enough as far as that goes. The weather has been trying, down to twenty-five degrees below zero, but that was nothing; now a thaw and fog. All round Kentucky they have pressed my staying or returning. I suppose some younger hand must undertake it. From the state of the churches, a turning the deliverance from Rom. 7 to Rom. 8 into a kind of Arminian perfection, making a will-o'-the-wisp of the word, is a common snare of the enemy, and some true souls have been snared by it; one has to be ready for everything, but the word is, only we have to use it with wisdom. But if the Lord is with me all is peace and joy; and all the poverty of man's thoughts and theology has shown me what deep thankfulness we ought to feel for the truth of the word, and being led by it is everything. But God is working evidently, and had been even by that which was opposed to us.

It is a comfort to be able to look to Him as loving the church, and confide the whole work to His faithful hand. Still we have to be hastening the coming of the day of God, urging on the salvation of the elect, and their readiness for His coming. Faith should pierce through and see the things that are not seen: things get their true value in another world, and faith when vivid sees them there. I know we are meant to walk by faith, and those moments in which things unseen are seen, and the Spirit sheds divine light on things that are, are not always there; but if vividly communicated they invigorate faith, and the word, proved on full vision, and shewing all things in that light, becomes a sure guide. Thus we walk steadily by faith.

I close. I fear there may be repetition, as I have written this at two or three times, when traveling about, and am holding three meetings a day. The Lord be with you in your work, and yet better in your soul, and keep your eyes looking straight forward. You will not regret serving Him in the end, only let it be Him, and by His grace and will that you may persevere.

Affectionately yours in the Lord.

Lexington, Kentucky,

January 4th, 1873.

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