John - Commentaries by John Nelson Darby

Letters 3, Worship of Christ; M. Taylor, The

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I did not wait for your letter to express my feelings to the brethren as to the way in which they took up M. Taylor's case. Not only did I not like the spirit of it, but I do not think they knew the bearing of the question. Still there was evil: I think their position augmented it, because others took up what they accused Mr. Taylor of, and defended what he could not himself have maintained.

In Pennsylvania there was an attack made on worshipping the Lord Jesus, and contempt poured out on those who did. When I was at Brooklyn, and had broken the bread, and had addressed the Lord Jesus, one remarked to him, 'Mr. D. can do it!' He said 'He may be at liberty to do it, but I cannot.' He admitted that, though leaving others at liberty, he could not do it there. I do not think he meant to deny worship to Christ absolutely; but in getting fresh apprehensions of direct approach to the Father by grace, he got his mind, often hasty though so true to the Lord, into confusion in putting his fresh knowledge in its place; and being attacked (by what, I believe, was inadequate apprehension, though in the main seeking Christ's glory) instead of humble spiritual inquiry that all might be clear from the word, he defended what he was not clear about.

That Christ could say, " Before Abraham was I am;" that even when humbled and in the flesh all should honor the Son as they honor the Father must be fully maintained—is beyond controversy for the [Christian]; and it is a fact that many had been led away from this. I justly believe M. T. sound as to the divinity of the Lord; but as to worshipping Him there was confusion, through the thought of worshipping the Father being a higher thing; and this had gone further perhaps than he meant in the minds of many....

Ever yours in the Lord.

Mau, 1881.

Collected Writings of J.N. Darby: Evangelic 2, Before Abraham Was, I Am

Jam 8: 58

THE Jews were immersed, not in the truth of their system, but in the mere ignorance of acting on present appearances. This is a deep essential principle of error, which one has to watch-not seeing God and things according to His mind (which was exactly in question), but the mind of man in the things of God. Hence precisely the present state of the church. It was the grand question between Jesus and the Jews, the point in which Jesus has to be recognized, and in which faithfulness to Him rests, as in Him to His Father, in this respect. The Jews therefore said to Him, " Thou art not yet fifty years old, and hast thou seen Abraham? " They thought the sense of this the same, because they looked not beyond the outside. But, on man's ground, the Jewish reasoning was generally correct. It was utterly wrong morally, without conscience, therefore without God and that which God alone could teach. They now brought it to the point of the mere manhood of Christ-the point of their darkness. Our Lord, as the truth, could but give the light. " Before Abraham was [was born], I am." Ye know not My existence, My being. " Verily, verily, I say unto you, Before Abraham was, I am." The great truth was told, the essential vital eternal truth, on which all hung, without which there could be no truth, nor coming unto man, nor bringing man back in redemption to God. For how could he be restored by that which was not? And this was true of everything save One. Should dust be a redeemer? Yet out of dust man was to be redeemed.

The great truth was declared. Lie there could be none against it. The necessity of the existence of the Savior assumed the nothingness of all else-could be, not falsified, but only denied by violence. They might say it was blasphemy, and take up stones in their zeal for God, rejecting Him manifested. " Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." The time of their iniquity was not come: His time was not come. But what circumstances! and with whom discussed! and what a truth! Do we believe it? Do we, I say, believe it-that Jesus (a man even as we are, save sin) was " I am?" All is told, if we believe Him thus dead and alive again; for therein is the redemption, and through this must He pass.

It is true, most simply true, the center-wondrous, wondrous to us-of all the manifestation of God, and rightly in its glory to chosen sinners; lovely in its blessing to all sinners; deep therefore necessarily, in its condemnation of blind rejecting sinners. " Without controversy, great is the mystery of godliness; God manifest in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world "-and yet, more wondrous still, " received up into glory." Thus, as to essential truth, He was " I am."

Then, as to the dispensation, the thing thus revealed, or rather discussed with the Jews, is the subject of John 8. The Lord is traced as the light of the world; as Son of man lifted up; all through as the Son in the power of life, in person as Son, up to this great revelation of " I am ": the real truth and fulfiller of all Jewish hopes, and the basis of all common promises, and this as, and by, the word-the essential characteristic. I know of nothing that has so astonished my mind as this revelation of " I am," or the real thought that Jesus could say, " I am "; the connection of these-to man-inconvertible possibilities, and the concatenation in which all the dealings of God are brought out as fulfilled in it, while yet He remains truly God; and yet could say therein, " the Son of man, who is in heaven."

How manifest it is, that nothing but the gift of faith could, even in a single tittle, understand or know the truth in the Person of Jesus! while yet, by the perfection of its manifestation in the flesh, every soul was put under the responsibility to receive it as the true word of God, our God, in love. The broad penetrating fact, " I am," the all-embracing word, must at once close all controversy. We must be opposers or bow before the throne of God. We must stand in awe of Jesus. Well may it be said, " Kiss the Son! " Lord Jesus! what sort of subjection is this we

owe to thee? We have heard of thee by the hearing of the ear; but now our eyes see thee, we abhor ourselves. Oh! can we see this in Jesus? Have we seen it? None can see it out of Him. It is the truth only in Him. Surely we should move mountains if we believed it: yet it is simple truth.

Dwell on it, my soul! Jesus, that thou knowest, that stranger in the world among His own, is "I AM." Henceforth let us be dead to all but this. I do indeed stand incapable of utterance. I do read and talk with Jesus, I watch Jesus in His ways, a servant, and, behold, He, even He, is "I AM," with whom I am, whose way I follow, whose grace I adore. Christ is the union of these two things: the man, the rejected man, whom I look at now with most thankful sympathy, and, behold, the presence of God! How low it lays men's thoughts, experience, judgments, notions! The perfection of God was there-God rejected of men. What can meet or have a place along with this? Let this be my experience. Glory be to God Most High. Amen. Yet to me it is Jesus; in truth it is "I am." Here I rest; here I dwell; to this I return. This is all in all. I can only be silent, yet would speak what no tongue can utter, and no thought can think before it. This we shall learn, and forever grow in-more beyond us forever, for here is God revealed in His essential name of existence-God revealed in man, in Jesus! I know Him, am familiar with Jesus, at home with God, honoring the Father in Him, and Him as one with and in the Father, yea, delighting to do it. But I say, do we believe it?

I do believe it all: and yet, as it were, believe nothing. I am as nothing in the thought of it, yet alive for evermore by it, blessed be God and His name. All shall praise Him so. Yea, Lord Jesus, God Most High, so shall it be. Lord Jesus! Thou art "I am," Thou art "I AM "; yet didst Thou take little children in thine arms; yet didst Thou suffer, die, and be in the horrible pit-yea, for our sins! Thus I know the mercy-seat: I know that there is no imputing sins to me, that I am reconciled to God, and that God is the reconciling One.

Collected Writings of J.N. Darby: Apologetic 1, Testimony of Christ, The

Now, before going further, I would remark that that to which Mr. N. objects here carries the moral evidence of its justice in itself in the simplest and plainest manner. If the moral excellence took effect on the conscience, so much the better. It ought to have done so: man was in an evil state if it did not. But then, with such miracles as Christ did, men were left without excuse in not receiving such a doctrine. Thus Christ says, "Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake." What can be simpler? Again, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." " If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father."

Mr. N. has, however, stated a question which, as to the matter in hand, is perfectly absurd and irrelevant. Is he to believe miracles on account of morality, or doctrine on account of miracles? Neither. No doubt immorality of doctrine would tend to discredit a miracle, and if the miracle were certain, it would not accredit what was certainly wrong; and purity of doctrine helps to accredit a miracle, as a miracle confirms the authority of a teacher. But we are not called on to believe a doctrine because of a miracle, or a miracle because of a doctrine; we are called on to believe that Jesus is the Son of God, because He offered both these proofs together; so that all Mr. N.'s abstract reasoning on the difficulty of arriving at truth, or the grounds of truth, is an irrelevant question of his own mind. Christ appeals to both kinds of proof as evidence of who He was, and of the truth of what He said: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" Again, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me." Mr. . then is astray as to the whole matter in hand.

But there is another thing which Mr. . of course keeps entirely out of sight; he continues, after what I already quoted, "Now this is intelligible, if blind external obedience is the end of religion, and not truth and inward righteousness, an ambitious and unscrupulous Church that desires by fair means or foul to make men's minds bow down to her, may say, Only believe; and all is right. The end being gained-obedience to us-we do not care about your reasons. But God cannot speak thus to man.... It peculiarly vexed me to find so total a deficiency of clear and sound instruction in the New Testament, and eminently in the gospel of John, on so vital a question. The more I considered it, the more it appeared as if Jesus was solely anxious to have people believe in Him without caring on what grounds they believed, although that is obviously the main point." (Phases, p. 146.) Indeed! Is the logic, which is to govern their principles of reasoning about it, the main point, when God is there? For we are supposing (Mr. . as well as myself) the case to be that of God speaking to man, and our inquiry is, How is He to speak? He is mainly (says Mr. .) to explain to them the logical grounds on which they ought to go! This is quite worthy of Mr. N.; but I avow I know not of whom else. The Lord does give them clear grounds of faith. (See the close of John.) John Baptist's testimony-the Father's testimony-His works' testimony-the scripture's testimony. But as to teaching them logic, I must leave it to infidels to count it the worthy occupation of God teaching in the world. Yet why He should teach this is hardly apparent on Mr. N.'s showing, for "a question of logic, such as I have had before me, was peculiarly one in which the propagator of a new religion could not be allowed to dictate." (Phases, p. 147.) But a man's reasoning cannot rise above what is in his mind. Think of God being in the world to give "clear views" on "a question of logic," which is yet so the province of man's mind that He "could not be allowed to dictate!"-and this man is to tell us the just grounds of faith!

Now I leave to every honest-minded reader, how much the life and words of the blessed Jesus resembled the conduct of "an ambitious and unscrupulous Church." It is a great thing, when we have to do with the vaporous reasonings of infidels, to get at things as they are-man as he ís-history as we have it- Jesus as He was. They cannot bear facts; and if an "unscrupulous Church" is not to be trusted, I avow (and Mr. N.'s book has not enfeebled my conviction) scrupulosity is not the burden that weighs down an infidel.

But I say, that if God do come into the world, or if He send even a revelation into the world other than a claim of law, His great end must be to reveal Himself. He has to do so because men have departed from Him, or (for whatever reason) are ignorant of Him; were it not so, there would not be place for the revelation. Now He is the source of all blessing. He knows it; He would make man happy by it. The knowledge of Him, as the Lord states it, and of Jesus whom He has sent, is eternal life. But He will have this, of course, real, moral, in the soul-hence by faith. lie is not thus revealed as God exacting, though He will judge all, but acting for us so as to take away every obstacle, while maintaining fully the highest standard of conscience-existing, in order to bless us in Himself, for He is love. Thus, believing in Him, I have perfect peace and living joy in Himself. Now, if lie thus come to bless, and by such a knowledge of Him, what can He do but engage men to believe in Him? His words and ways are the revelation of His so coming. In mercy to men He appeals to them; and, seeing how many obstacles there are to the simple perception of what is good and the embracing of it, we can understand that goodness adding sensible proofs by the exercise of power to overcome those obstacles and to show by that power who it is that is really come. No doubt men ought to see the grace and truth in

itself. So the Lord says; but He adds condescendingly external proofs to confirm the testimony and help man's mind. On the other hand, if the conviction as to the glory of the messenger and truth of the message be produced merely by the miracles, the Lord rejects such faith because there is merely a conviction of the mind; the moral perception is wanting, which really recognizes His person and receives the power of the truth. "When he was in Jerusalem... many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them... for he knew what was in man." (John 2:23-25.)

In fine, the ground Mr. N. takes is this, that the question is, Are we to believe miracles for doctrine's sake, or doctrine for miracles' sake?

I say that Christ calls us to believe in His person and revelation by reason of both; and that the question Mr. N. puts on the matter is absurd. The doctrine and works confirm each other. Which of these two statements is according to fact? For it is a question of fact.

World, Flesh, Devil: August 2009, Work and Way of Satan, The

Satan is a fallen creature and he does not possess either omniscience or omnipotence. John 8:44 is a distinct testimony. Many Christians believe that Satan is represented under the figure of the king of Tyrus in Ezekiel 28:17, and I think they are right. But Satan has a whole multitude of demons under his authority—so much so that in the poor Gadarene there was a legion. He is the prince of the demons. With respect to the knowledge of thoughts, he does not know them intuitively, as God does, but he knows as a spirit full of intelligence and subtlety, who discerns with the greatest clearness the motives of the heart and who has gained experience by the practice of many thousand years, but I believe that he understands nothing of the power of love. He was able in his malice to raise up the Chaldeans, through the desire of plunder, against Job, but, not in any way knowing the purpose of God to bless him by this means, he did nothing but fulfill it. He did all that he could to get Christ put to death, but he only fulfilled the wonderful purpose of God for our salvation.

However, when he has to do with the evil heart of man, the case is different. He can present objects to awaken lusts. If we reckon ourselves to be dead, dead to sin and alive unto God through Jesus Christ our Lord, he is not able to tempt us; at least, the temptation remains without effect. But if the flesh is not held as dead, then he can present objects which the flesh likes and suggest to a man the means of satisfying his lusts. Thus he put it into the heart of Judas to betray Jesus for a little money. But man is responsible, because without lust Satan could do nothing: He has nothing to offer to the new man, or if he offers anything, it only produces horror in the soul; the soul suffers as Christ suffered at the sight of evil in this world, or else it overcomes as Christ overcame in the wilderness. But when the soul is not set free, Satan can indeed insinuate wicked thoughts and unbelieving thoughts and words of blasphemy, in such a way that these words and thoughts seem to proceed from the man himself. Nevertheless, if the man is truly converted, we always find that he has a sense of horror at the things that arise in his mind, and we see that they are not really his own thoughts. If he is not converted, he does not distinguish between the demon and himself, as we find in the Gospels. But also when he is converted, it is a proof that he has opened the door to the devil by sin — hidden sin it may be — or by negligence. Further, Satan is the prince of this world and its god, and he governs the world by means of the passions and lusts of men, and he is able to raise up the whole world against Christians, as he did against Christ, and so try their faith.

He can seek to mingle truth and error, and thus deceive Christians if they are not spiritual. He can, as did the demon at Philippi, get Christians mixed up with the world in order to destroy the testimony of God; he can change himself into an angel of light, but the spiritual man discerns all things (1 Cor. 2:15 JND). Satan has little power over us if we walk humbly, close to the Lord, following faithfully the Word of God, having Christ as the only object of the heart. Satan knows well that he has been conquered; therefore it is said, “Resist the devil, and he will flee from you.” His influence in the world is very great through the motives of the human heart, and he acts on men through each other; likewise, from the rapidity of his operations and actions, he appears to be everywhere, and then he employs a great multitude of servants who are all wicked. But in fact he is not present everywhere. Now God is really present, and if we are under the influence of the Spirit of God and the conscience is in the presence of God, Satan has no power. “He that is begotten of God keepeth himself, and that wicked one toucheth him not.” However things may be with us, if we are truly the children of God, he will fulfill the counsels of God with respect to us; it may be, if need be, by chastisement. But God knows all things; He in the most absolute sense penetrates everywhere. He orders all things — Satan’s efforts even — for our good. If we are armed with the whole armor of God, the darts of the evil one do not reach the soul.

J. N. Darby r

The Remembrancer: 1899, Rivers of Living Water, The

JOHN 7:37-39,

When the water revives the wilderness itself, when the Son of man actually takes the world as

His inheritance, and the Spirit is poured out, shall it not then be glad, and rejoice, and blossom? `Veil, it fills the heart of God's people, of him that believeth in Jesus, now, and does so because he is in the wilderness: and shall he not rejoice and blossom? Yea, out of his belly shall flow rivers of living water; and though often the heartless sand may drink it in and give no return, but be parched, and arid, and fruitless as before, yet wherever the earth of God's hand and the seeds of God's planting are, there shall they also he refreshed and spring up through it. I feel it very important to remark here the individual character noticed before, because it is the saving principle in the midst of desolations and evil, whatever common good it may produce. It is not, They shall drink of the river from the rock,. or drink of some common river, but, '' Out of his belly shall flow rivers of living water; " it is the personal possession and indwelling of the Holy Ghost. (Extract.)

Letters 3, Translation Work

In the external learning of the Old Testament, my work has advanced me. But it all makes the word of God more precious to me, and as such. The questions and difficulties of men's minds belong to men's minds; the proof and sap•of God's word belong to God's word, and to Him who gave it: and the contrast of the power, riches, depth, moral instruction in which God's own nature is displayed in it, with the arbitrary suppositions of men, make the latter appear in their naked poverty and littleness. In it I find the whole display of God's nature in Christ, in reply to all that came out of the heart of man: goodness in the midst of evil; the heart of God meeting the need of man's heart. We shall see Him as He is, and be like Him; but oh! how is the word its own proof, and how has it its own power, though surely nothing but the Spirit of God can give it that power in us. But in walking with God, alone can we draw out its sweetness and feed upon it. I believe that the Spirit of God is a positive teacher in this respect, and may give, if He sees fit, developed thoughts of its contents; but if rivers are to flow out we must drink for ourselves as thirsty for it.

Collected Writings of J.N. Darby: Miscellaneous 3, Feast of Tabernacles, The

John 7:1-44

You see the utter darkness in which the Pharisees and all of them were; they said, " He deceiveth the people." The effect of the presence of Christ is always to produce darkness where faith is not. The Lord had wrought miracles and so on, but the natural heart never can perceive the light, so there is nothing but confusion. There is always positive willful rejection by the natural man, as there was by the Pharisees; but where Christ is known, there all is light. There is a great deal for us to learn of course, but it is God's light that we have, and in that light we shall see light. We go on learning truth about God, truth about the world, truth about the vanity that deceives men's hearts: but grace through the gospel and the testimony is there, speaking of Christ, and, thank God, all in perfect grace. There is the manifestation of what we were: " Ye were sometimes darkness, but now are ye the light in the Lord." So that though there is much to learn, still I have got now what reveals God's heart and discerns mine. The Son came to reveal the Father. It does not say grace and truth were revealed: " The law was given by Moses, but grace and truth came by Jesus Christ."

As we see here, it is a rejected Christ. It is always, " Take up thy cross and follow me." All the glory becomes a cross in this world. In His humiliation the glory was there: His disciples " beheld His glory," but still it was rejected; there was always the enmity of man against it. So it is written, " Marvel not if the world hate you." And He said, " If the world hate you, ye know that it hated me before it hated you." We take up our cross and follow Him. " Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." So, the Lord says, if you go with me, you must go that road. It was " If it die." He stopped alone till then; nobody touched Him. His proper work in this world was only at the cross. " He was in the world, and the world was made by him, and the world knew him not." Born of God was another thing, and they received Him. But by the world He was rejected. Thus we see our place, the Christian's place, is this: He having been rejected, we have the counterpart of it. But not only is He the rejected One; He is also the glorified Man in glory. There is one Man where I get life; one Man in whom righteousness is displayed; and that is Christ at the right hand of God. There our hearts must go up and find the only thing to which we belong; though of course our bodies belong to this world. Man took his place in the glory of God consequent on redemption being wrought, and the Holy Ghost was sent down and our bodies become the temples of God. That which characterizes the Christian is that the Holy Ghost dwells in him. It is this which the Lord speaks of in the passage we have read-the outflowing of it.

There were three great feasts among the Jews, three very important ones to which all the males had to go up, all gathering round God. The passover, to which they all went, though it had not so much the character of rejoicing, and the feast of weeks, and the feast of ingathering. The passover had not so much the character of rejoicing; it was rather God in His character of Judge passing over them. So the unleavened bread that followed the passover was called the " bread of affliction." God is the God of holiness, so He must have holiness. So after the passover each person went to his own tent; there was no rejoicing, or anything of that sort.

But in the other two feasts they were to go with an offering in their hands, and to rejoice before the Lord with their sons and their daughters, their manservants and their maid-servants, the Levites, the strangers, the fatherless, and the widows. They were to rejoice in their feast and all others with them. And in this feast which we have in John, when the harvest was over, when the discriminating judgment of God had taken place, they were to dwell in tents, and with the fatherless and the widows they were to rejoice. They were in rest.

The first, the passover, was just escaping out of judgment; the next is the enjoyment of the first-fruits; and then the getting into the rest of God, the full thing; God had blessed them in everything. That is the one that we get here. The Pentecost does not connect itself with this, though of course everything is connected with the passover. Here they are not escaping from the condition they were in, but they are in the living enjoyment of the condition they are brought into, of that which God has brought them into.

This is what we have to look at in our worship: we should be enjoying more what God has brought us into. We have to watch that our worship should not be only the remembrance of what we have been brought out of, but the enjoyment of that into which we have been brought. Here it is all joy, and rest and blessedness. You will find in Leviticus that it is all connected with the people being brought out of the land of Egypt. It is all one thing-the passover, of course, is the foundation of everything; but besides this, I see that man has got into this perfect place of blessing: of our bodies it is not true yet, of course; they belong to this old creation; but in the new man we are connected with Christ up there. And our place down here is that of having the Holy Ghost, who takes of the things of Christ and shows them to us. But it is all connected with the passover, with the feast of unleavened bread, and that was connected with the Sabbath; though it began the evening before the Sabbath, it went on after Satan's power and death and judgment were all over, passed and gone.

What characterizes Christianity is the ministration of the Spirit. The Holy Ghost is here consequent on the exaltation of Christ. In this feast of weeks we get, in a certain sense, the coming of the Holy Ghost. Pentecost came in as a kind of annex to the feast of the firstfruits, only there was leaven. Then after the harvest and after the vintage came the feast of tabernacles, when they were to keep not only seven days but eight; which brings in heavenly things. When Christ comes the Jews will literally get their rest, and they will celebrate the grace which has given them all this blessing.

What the unbelieving brethren of Christ sought was that He should show Himself. He says, I cannot do that; I can die, but I cannot show myself to the world; my time is not yet come; I cannot keep the feast of tabernacles in any true sense. And so there is no such thing in the

present time as keeping the feast of tabernacles; there is no antitype of it. " Jesus said unto them, My time is not yet come, but your time is always ready; the world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up unto this feast." That word " yet " should not be there. He just goes up privately afterward to teach the people. Then on the eighth day He says (for there was an eighth day): " If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." This brings in the Spirit. He gives us the Spirit now instead of the feast of tabernacles-a full, flowing stream. This is our portion till He comes.

But now mark, beloved brethren, it is " If any man thirst." It is not as the Holy Ghost came upon Balaam, and other cases. That might be without any thirsting at all. But it is " If any man thirst." We get the same thing in Revelation: " Let him that is athirst come."

Thus we have poor bodies, bodies of humiliation, but we have got the Holy Ghost, and therefore " our conversation is in heaven." And that word means all the associations, everything belonging to a man; as we say, " That man is a Dublin man "; which means that his family, his business, his belongings are in Dublin; so our place and belongings are in heaven, and we are just looking and waiting for Him to come and take us up there. For the Holy Ghost comes down, not only to associate me with Christ risen, but with Christ glorified. We are not yet in it, but, where the heart thirsts, it already gets full satisfaction there; otherwise people are thirsting after other things, and there is a famine in the land. Wherever the flesh works there is thirst; there is no such thing as the new nature thirsting. When a man has once come to Christ and drunk, then " out of his belly flow rivers of living water."

You see the Holy Ghost is the source of life. We are " born of the Spirit " in chapter 3; in chapter 4 we get the full purpose of the Spirit in worship; and here it is flowing forth from the believer as " rivers of living water." We have the full power and life and liberty of the Holy Ghost in spite of all that is around us in this world. So we have it instead of the feast of tabernacles. The Jews will have the literal thing soon, but with us it is entirely heavenly.

People sometimes say they will not know till the day of judgment whether they are saved or not. But before the judgment day comes, as all here I trust know, Christ is sitting at the right hand of God, and thence comes the Holy Ghost to be rivers of living water in believers; so that I do not wait until Christ comes out to tell me whether I am saved or not, because He has sent the Holy Ghost already to tell me, and I know it. " Rivers of living water." All these blessed things flow out. He is the source of refreshment and blessing. I am told in Col. 3 to " set my affections on things above." How can I set them if I do not know what they are? Now the Holy Ghost shows us our present relationships. " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." " We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." We have received the Holy Ghost, and what does He do? He tells us about our sins, our failures, most certainly, but He has come to tell us, not of things of this world but of the things that are freely given to us by God; and we do know something of those things. When Moses and Elias came to the Mount of Transfiguration did they not freely talk with the Lord? and does that tell me nothing of what the intimacy up there is? If I am going to walk in white with Him up there-if I am going to have a white stone with a new name in it, the pledge of His secret approval, just as in a family a child has a pet name that has no meaning to strangers-is that nothing? There will be walking on streets of gold-holiness. We get the blessedness up there more and more revealed, the Lord using figurative expressions to let us into it.

And then another thing. Supposing my heart is right with God, what will be my desire for the saints? That every one of them should be exactly what would be to Christ's glory; that there should not be a single thing in one of them that should not answer to Christ's desire for them.

These things are spiritually discerned of course. The Holy Ghost comes to take these things that are not seen to reveal them to us. We get these grapes of Eshcol brought into the wilderness for us, the grapes of Canaan, of the land.

Then, in view of all this, what is my responsibility? As to my acceptance, that is not my responsibility.

I was lost, entirely lost, but that has all been settled by God Himself, and now I am in Christ. My responsibility is now that I should represent Christ. He represents me before God, and my responsibility is to represent Him before the world; and that is where failure comes in. That is what I have to look at in every step that I take in this world. I have to ask myself, Shall I be an epistle of Christ or not, in doing this?

" Out of his belly shall flow rivers of living water "-out of his inmost affections-out of what a man is in the bottom of his heart, as we say, shall flow streams of refreshment to others; the poor vessel is so full that it overflows. We cannot bring it out as it is in heaven, of course: but we can bring it out as the Holy Ghost brings it in to us here; and then we have the feast of tabernacles. When the Lord comes again the feast will be literally come: there will be the harvest and the vintage, and then the full blessing; but, until it comes, we have the Holy Ghost instead of it, and our place that of waiting for Christ; we are converted to wait for God's Son from heaven.

Until then what characterizes the Christian is that he has the Holy Ghost. God had sealed him by the Holy Ghost, made him know Christ by the Holy Ghost, brought him in spirit and heart into those things where Christ is, with whom God has associated him. If I am careless, of course it is not so, but if I am walking in the Spirit all these things will shine out in me. He has made us the habitation of the Spirit; our bodies are the temples of the Holy Ghost; so that all that God is, in its right time and place and measure, flows out from us as refreshing streams in a dry and thirsty land where no water is. That is what a Christian is; and may God give us to walk faithfully, and lowly, and humbly with Him in it to His glory. Amen.

Collected Writings of J.N. Darby: Evangelic 2, Rivers of Living Water

John 7

IN this Gospel we get not only the testimony to the Jewish people of the Messiah and the message of the kingdom, but the glorious doctrine of the Person of Christ, the rejection of which rendered it more tolerable for Sodom and Gomorrah than for them.

In the previous Gospels we have the Lord set before us, as Son of Abraham, Son of David, Son of man, the Messiah, the servant, the perfect Israelite. This Christ-rejecting generation not only broke the law but discarded the promises as well. Abraham's seed but rebels against Abraham's God, they who had the promises must now come in on a common level with the Gentile through grace. God is faithful to His word, that is true; but it is only under mercy they can be saved. We have no historical account of Christ in this Gospel-no genealogy, but we are taken back to the beginning 'a the book of Genesis; and get a truth deeper, higher, and far beyond that of the other Gospels, even the glory of Christ as it ever was, before He became the Incarnate Word: and this is so blessed for us, for we get eternal life in Him-in Him who has life in Himself. It is not the promises we get (though we get them too), but it is the Promiser Himself. It is this blessed One who is our life-life that existed before worlds began. He had a former glory, but this glory of His Person, where is that to be found? In His redeemed, there it will be displayed. Christ came to His own, but they received Him not, and since then they have been treated as reprobates all along. Up to Christ's rejection God tried man; He left him without law, put him under law, gave him priesthood and prophets, and in due time sends His only-begotten Son. All was without avail. Did they reverence Him? No. This is the heir, said they; we will kill him and the inheritance will be ours, bringing to light that most dreadful truth, " The carnal mind is enmity against God."

Man would not have the holiness of God, neither would he have the love of God. And now God brings in a new thing-a spring of life, and puts away sin through the death of His Son; and Christ, having died for sin, takes His seat at the right hand of God, victorious over all, and sends down the promised Spirit to enable us to walk before Him.

In chapter 6 we get Christ feeding the multitude who followed Him (and the disciples too).

There are three great feasts spoken of that the Jews always kept-the Passover, the Pentecost, and the Feast of Tabernacles. In this last feast the vintage was prefigured, the showing by a figure they had been a people who had dwelt in booths, but now had rest. Christ could feed them in the wilderness, but He could not go with them to this feast; for before Christ could enter on a rest down here, the work of redemption must be accomplished, and the church must be taken. Therefore He said, " I go not up yet unto this feast, for my time is not fully come." His brethren may go, but He could not now declare His glory and enter upon His rest. But there was an eighth day, when comes rest: then He would keep the Feast of Tabernacles, then should God's holy rest be on the earth, God's church being in the glory.

We get the Spirit spoken of in three ways: first, all saved ones from the beginning to the end are born of the Spirit; secondly, the Spirit in them a well of water springing up; thirdly, rivers flowing out. " In whom, after ye believed, ye were sealed by that Holy Spirit of promise." The Holy Ghost was not yet given, we read, " because Jesus was not yet glorified." Mark, before the disciples could receive the Holy Ghost, the work of atonement must be done, and Jesus be a glorified Man, seated up there at God's right hand. Who? A Man. Why? Sin is put away. Yes; Jesus, as Son of man, is glorified; as Son of God He was ever the glorified One. God was so glorified by the work of His Son that, so to speak, He became His debtor. How did the Son of man glorify God? By suffering for my sins on the cross. God's judgment was perfectly met, and God perfectly glorified the Man Christ Jesus who endured the wrath. The exaltation of this glorified Man is the witness that my sins are fully put away. What does God say about my sins now? " Their sins and iniquities I will remember no more."

Where was the truth of God displayed that said, " In the day thou eatest thou shalt surely die," and Satan's lie fully proved which said, Thou shalt not die? On the cross Christ died. God is love. The majesty, the holiness, the love of God were magnified on the cross. The question of sin is settled. The Son of man is glorified. God the Father, the Son, and the Spirit have all been occupied about my sin. What a footing I have! Done with sins, no more conscience of them: Christ has taken them clean off. He could not bring us into God's presence with ONE sin upon us. No; though they were " as scarlet, they shall be white as wool." Christ became obedient unto death; and this settles the whole thing, and gives power to the poor sinner. With what holy freedom I can go into God's presence, when I know Christ is there, seated at God's right hand, as my forerunner! I have a perfect righteousness, a perfect love, and a perfect obedience to appear in. What comfort and what joy! You could not go into God's presence with one sin upon you: it would be folly to think of it-madness to attempt it. One sin unpardoned would unfit you for enjoying God. You must be perfectly clean. The blood of Christ does cleanse from all sin, so that the soul in the presence of God can enjoy God-we " joy in God."

The glorified Jesus, seated in heaven, sends down the Comforter to give us power for fellowship with Him. See the place He has taken, one with the redeemed on earth. Never until after the resurrection does He call His disciples " brethren," nor does He say, " Peace be with you," before then. He did say, " Fear not." (But He had not made peace.) " All mine are thine, and thine are mine "-all are ours in Christ. We have His righteousness; we wait for the hope. We have the earnest; we wait for the inheritance. We have the love of God shed abroad in our hearts. And when we view the holiness, the power, the love of God, how delightful is the thought, He is my Father! The love wherewith He has loved His own Son He hath bestowed upon me. No man hath seen God at any time; but we learn what the Father is by the Son. We see in Him the out-flowings of the divine fullness; and we must drink at this rock. It is not enough for us to see: we must draw from Him: and there will be the conscious out-flowing of what He is. What a character that truth should give us! One with Christ in heaven, " Head of his body, the church "; a living union with Him: God for us, Christ in us, the Spirit's seal on us. " If any man thirst."

We must remember we do not drink for others, and other cannot drink for us. I must FEEL my own want and I must bring my own want to Christ myself. There must be a thirsting before there can be a drinking. Have I a want in my heart that Christ cannot meet? No. Is there a spiritual want in the soul that goes to Christ without finding relief? No. " If any man thirst." Now there must be a need, and that need must be felt, known, and brought to Christ. Then, no matter what it be, He says, " Come unto me and drink." " If ye knew the gift of God ye would ask of me, and I would give you living water." Think, beloved friends, of Christ sitting at a well. Which of us would not gladly go to Him with open hearts, and let Him read out of them all their need? He is not to be put off. He knew her need, and left her not until she felt it, and He met it. If we are to be useful to poor sinners, we must be more like Christ. Why we help them so little is, that we do not come down low enough to them in grace. Think of the place Christ ever took towards them, and follow Him, being partakers of the grace, and remembering the word, " if any man thirst."

In the last chapter of Revelation we have another word. Now, having this water of life in us, we are in a position to say, " Whosoever will, let him take of the water of life freely." We have not the Bridegroom, we wait for Him; but we have the Spirit, the living water. We can count on the grace and love of God, knowing it will not fail for any who cast themselves on the blood of Jesus.

Collected Writings of J.N. Darby: Evangelic 1, Living Water, The

John 7:37-39

IN order fully to understand the meaning of this scripture, and the circumstance for which this feast, to which Jesus went up, is a type, we must, in the first place, see the way in which He is presented to us in Scripture-at present as an absent Lord. Under an anticipated sense of this absence we find Him comforting His disciples, " Let not your heart be troubled: ye believe in God, believe also in me "; consequent upon that discourse with His disciples, wherein He says, " Whither I go, thou canst not follow me now, but thou shalt follow me afterward." And when Peter under a dread of that absence, exclaimed, " Lord, why, cannot I follow thee now? " Jesus says, " Let not your heart be troubled." You shall not enjoy My bodily presence, it is true; but, though absent, believe in Me. Ye believe in God without seeing Him; now believe also in Me: though I go away from you, I will see you again, and your heart shall rejoice, and your joy no man takes from you. Here, then, is now the position of the believer. Jesus has gone, and the believer stands in the apprehension of His absence; his desires are tending toward an absent Lord. He feels his joy still incomplete, because his Beloved is not present; and he is looking for and hastening towards the time when He is to be revealed, and we shall " see him as he is." But he knows at present he is not where Christ is; he is in a usurped world, where Satan is setting up his kingdom, whose subjects are described as saying, " I sit as queen, and am no widow, and shall see no sorrow." Here is nothing of the consciousness of the Lord's absence as felt by the church-no cry for deliverance-no cry for the Lord to come; no such thing as saying, " In this [body] we groan, earnestly desiring to be clothed upon with our house which is from heaven."

Here we have the character of those who are members of Christ's body. They are such as have an habitual consciousness that their Lord is absent, that the adversary is present, and that they themselves are in a world which rejected their Lord and is under the usurped dominion of their adversary. Hence they are looking for " a new heaven and a new earth, wherein dwelleth righteousness." And they are believers, who are not looking to receive their portion here from the persons and things of this world. Theirs is an " inheritance reserved " for them, the earnest of which they now receive, not by sight, but by faith-" receiving the end of your faith, even the salvation of your souls." They experience troubles and trials here, " which are not joyous, but grievous "; but they have the blessed consciousness of the love of the Father brought to them by His well-beloved Son, and of which they partake, through the fellowship of the Holy Ghost.

There are two cities referred to in Scripture. Paul says, in the name of all believers, " Here we have no continuing city, but we seek one to come." And believers are conscious that they are where the "city is low in a low place." The other city is "the city of confusion," or Babylon, which are synonymous terms; this is quite distinct from that city which we seek. The city of confusion, or Babel, cannot then bear any analogy to this city: they are not-they cannot be-united. They are the two opposite corporate systems, irrespective of each other, and opposed to each other.

There is this testimony of the Spirit in the hearts of believers, that, though surrounded with " Great Babylon," it is not the city to the laws of which they owe or practice obedience; that their city is the " city of God "-the manifestation of which they are looking for.

The believer is conscious that, if he is living bodily in this " city of confusion," he has really by the Spirit "come unto Mount Sion, and unto the city of the living God." It is to this he belongs; of this city he is a citizen, and for the visible perception of this he is hastening onwards. The Spirit testifies that he has now the visible perception of the other system, dwelling there, but not as belonging to it; but as waiting for that time when " he that shall come will come and will not tarry," who will then overthrow the dominion of Satan, and reign forever!

But, besides the absence of the Lord, which this scripture infers, it also evidences the presence of the Holy Ghost with such as do groan under a sense of widowhood (that is, while they are in the wilderness, before coming to the land of Canaan), and particularly points to the latter times, just previous to the coming of Christ, when the outpouring of the Spirit should be peculiarly manifested.

To the understanding of this, it is necessary for us to review the statements of the circumstances in which our Lord was placed at this time. The Jews were coming up to the feast of tabernacles at Jerusalem. " Jesus was in Galilee: for he would not walk in Jewry, because the Jews sought to kill him "; and for this reason, because He had healed the impotent man, who for thirty-eight years had vainly looked for a cure from the pool of Bethesda-which, like the law, good and salutary in itself, was perfectly useless to him by reason of his inability to use it, his own infirmity entirely disabling him from any hope of cure from it. And so he must ever have remained, had not the Lord passed by and with a word of power commanded him to live. This called forth the envious malice of the Lord's enemies; and, until He appeared at the feast, He had been still in Galilee.

The feast of tabernacles had not been, nor could it be, kept in the wilderness; and it is one of the remarkable types which manifestly have not yet been fulfilled. This was the third of the three great annual feasts which the Jews held in commemoration of some great event. The time when this was first kept was after their entering into the land of Canaan. The very circumstances of it showed that it could not be kept in the wilderness. It was to continue for seven days, and also on the eighth day, which was to be a great sabbath. It was to be kept in memorial that they had dwelt in tents; that they had been in the wilderness but were now out of it. It was a day of solemn assembly-the ingathering, the acknowledgment that, though they had been " strangers and pilgrims," or wanderers in a foreign country, yet now they were settled in the land whither they had been journeying all the time they had been in the wilderness; and therefore we see that this is still an unfulfilled type in the Christian dispensation; for real facts testify, that as the feast of tabernacles could not be kept until they had come out of the wilderness state, it is still to us an unfulfilled type, and that the third great type, which was to witness the gathering of the people to their own land, waits for its final accomplishment.

The feast of the passover, which commemorated the deliverance of the Israelites from Egyptian bondage by the slaying of the lamb and the sprinkling of blood, and prefigured the redemption of the church by the sacrifice of the Lord Jesus Christ, has been accomplished, as far as the absolute fact of His death and satisfaction for sin, in raising us from more than Egyptian bondage. The results have not indeed, nor will they be, fully accomplished, till the last redeemed sinner is in glory. But the positive fact demonstrably proves that it has had a definite fulfillment.

The feast of weeks, or Pentecost, an offering of thanksgiving to the Lord for the increase of the firstfruits of the harvest, has had, so far as the absolute fact, a plain fulfillment, when the first-fruits of the Christian church were seen-the manifestation of the increase of the Spirit in His descent on the disciples on the day of Pentecost-the first-fruits of the finished work of Christ. Here it has been in part fulfilled. The results have not all been accomplished; the effects are still going and will continue to go on, though it has had in some measure its positive and

ostensible accomplishment. But in no sense has the type of the feast of tabernacles been fulfilled; it remains yet to be accomplished, when the true Israelites, having left the wilderness, are brought into their own land, and commemorate with loud praises their blessed entrance.

The circumstances which occurred at these feasts prove also the fact of their fulfillment. In the time of the passover, and the feast accompanying it, there was to be offered a lamb, without blemish or spot, and on the morrow after the sabbath an unbroken offering, a sheaf of the first-fruits, exactly answering to Christ's sacrifice of Himself, as a lamb without any blemish, and presenting at His resurrection an unbroken offering-" the first-fruits of them that slept."

Now, at the feast of Pentecost, an offering was made of two wave loaves, mixed with leaven: and in the fulfillment of this type we see the wonderful contrast between it and that offered on the day of atonement. The Spirit descended on the disciples in the realization of this figure; but, the excellency being put into earthen vessels, it was leavened; that is, it was mixed with the corruption of nature-therefore, a leavened cake. Whereas, in the former type, it was not a leavened but an unleavened offering, a sheaf of the first-fruits; wonderfully prefiguring the offering of Him, who had no stain or spot of sin, who saw no corruption, and in whom there was no leaven mixed.

Now there would have been no atonement had the paschal lamb been in any way blemished; but being faultless and then sacrificed, it was accepted, in that it was without blemish.

The feast of tabernacles, which is yet to be commemorated, was to be held in the land of Canaan, on the fifteenth day of the seventh month, when the fruit of the land was gathered in. It was after the harvest and vintage were over; which shows that, as yet, it could not have its fulfillment, but waits for it in the closing scene, when the saints " shall be caught up in the clouds to meet the Lord in the air," having " put on their house which is from heaven," that is, their resurrection bodies. And then shall come the time of gladness, of rest, and of fullness, to the church now free from all her enemies.

But now, concerning the Lord's going up to this feast of tabernacles which was at hand, and which was confessedly an unfulfilled type, His brethren said to Him, " Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world."

This was pressed upon Him by His brethren, who did not believe on Him: "Show thyself to the world "-exhibit Thyself. They wanted a manifestation of Himself at that time, adequate to the claims He made; an indiscriminate revelation of Himself to all the world, proposing to Him to show Himself then. But Jesus said, "My time is not yet come." That was not His time to exhibit Himself openly; but the time is fast approaching, which will be to the joy of His saints, and the terror of the ungodly. Then will He exhibit Himself, when "every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him." "Then shall they see the Son of man coming in the clouds of heaven, with power and great glory." This will be the time when He shall declare Himself openly. But as yet He has not come to confound the world by the manifestation of Himself openly; and this, to a world lying in wickedness, is mercy-real longsuffering-the very height of forbearance; for when He does come, it is to thrust out of His dominion all that offend, all that do iniquity-all that practice or love sin: and why? Because He is holiness itself, and He cannot look at sin; and where He is, sin cannot find a place. And therefore His very coming must sweep, with the besom of destruction, all the refuges of lies, and everything that is opposed to holiness. This forbearance therefore is comparative happiness. And well it is for the saints now, that the Lord did not act on the suggestion of His brethren, and show Himself then. Well it is for them that it was not His time. The Lord's long-suffering was their salvation: otherwise they never would have been gathered out, and translated into another kingdom; nor would they who are yet to be gathered out still see Him waiting to be gracious, entreating them to come unto Him to be saved; they would never have heard that the Lord went up, as He did at this feast, and proclaimed, " If any man thirst, let him come unto me and drink."

Blessed, very blessed is it, then, for the world, for the saints, and for those who are yet to be gathered in, that the Lord did not show Himself openly at the feast, " because his time was not yet come." He went up however, but secretly. His very discourse-" I go not up yet to this feast "-showed that it was to have a positive fulfillment, when there would be a consciousness of having been in the wilderness, but now rejoicing in being out of it. " Show thyself to the world " was the request of His brethren. This He refused; but He went up secretly, and taught at the feast, inviting all to come and partake of His mercy, before He should disclose Himself openly.

In consequence of the effect the Lord's miracles had made upon the people, the Pharisees were enraged, and sent officers to take Him; and the Lord says, "Yet a little while am I with you." There is a peculiar display of affection in this, as if He would call upon them, while they have the light, to believe in it, to walk in it, and so be saved. And He adds, "Ye shall seek me, and shall not find me." There is a time coming when you will be glad to find me; you now seek me in ill-will, in enmity, in malice, but the time will come when you will endeavor to find me from a very different motive. And He says precisely the same to His disciples, "Ye shall seek me, and, as I said unto the Jews, whither I go, ye cannot come." Such, therefore, is the present position of the people of God: they are where Christ manifestly is not; and where He is, there they cannot come as yet. It is painfully true, it is sorrowfully true, that this is their experience now. They are not with Jesus, though the Lord in mercy makes it up to them; by the earnest of it which He puts within them, they have the certainty that they shall be with Him. This is the desire of their souls; this constitutes their hope of glory, to be in the presence of Christ; to see " him who loved them, and washed them from their sins in his own blood "; to " see him as he is," and " to be like him." This is what we are looking for, if we are believers. We have, it is true, while here, another Comforter, a blessed Comforter; but His very teaching and instruction leads us to desire more of Him, and more of the Father, and of Jesus; and He sends forth our affections towards Jesus, and leads us to desire His presence; just as here, with sensible objects, where we really love, we are longing to be in the presence of the object; so, the indwelling of the Spirit, who is love, draws out our affections towards Jesus, making us practically and painfully conscious of the present truth of Christ's words, " Whither I go, ye cannot come."

Now, brethren, I ask you, Have you come to the sorrowful acknowledgment and perception of Christ's words? Are you conscious that you are in a distinct position from the present system of things in this " city of confusion," and that you are opposed to it in affections, desires, and pursuits? That your affections are carried away to Him who has departed: Him whom the world rejected-Him whom the world turned out, and left itself in the darkness which it loved? Are you conscious that the night is far spent? that the day, the glorious day of His appearing, is at hand?

We, brethren, are not of the night, nor of darkness. But are we walking as children of the light, and of the day? We know it is the night now, because the " Sun of righteousness " is absent. His glory is hid, and His beams are seen obscurely even by the keenest spiritual vision. But are our desires intensely turned towards the returning light? Are we waiting for it " more than they that watch for the morning: I say, more than

they that watch for the morning "?

The question with our souls, brethren, is, whether there is this apprehension-this spiritual apprehension, of what the Lord Jesus is to the soul, so as to be sensible of our state at present, as living on an absent Lord? " While I am in the world, I am the light of the world," said Christ. Christ, our light, is not visible with us, but He is coming; the day-star may be hid till the day-dawn appears, but then shall " the Sun of righteousness arise with healing in his wings."

This is what the believer is hastening towards; he is longing for the day-the night is not his joy-it is not his happiness. " They that sleep, sleep in the night "; but he is not of the night, and therefore can get no enjoyment from the things of the night. But he waits for the day-star-Him who, though He has hitherto refrained from openly manifesting Himself to the world, yet has revealed Himself in the hearts of His people, causing them to delight, to glory in, and to love, an absent Lord, more than all sensible and present objects, delights, and enjoyments. And in this position is the believer set at present, waiting for the glory, of which he has the earnest in his soul: " He that believeth on the Son of God hath the witness in himself."

This great feast to which the Lord was going up was very memorable to the Jews from the several times of its celebration. At the time of the completion of Solomon's temple, when nothing more was wanting to finish it-at that same time was the feast of the seventh month-" a solemn assembly," in which the people were " joyful and glad of heart." Also, on the return of the captives from Babylon into their own land, they discovered by the book of the law that it was the exact period when this feast should be observed; and we find in Neh. 8, that it was celebrated with " very great gladness."

For the type to be fulfilled literally and spiritually we must look forward to that time when the spiritual temple will be completed; when every precious stone shall be placed therein, and when " he shall bring forth the head-stone with shoutings, Grace, grace unto it "; and also for that time, when there shall be nothing to keep us from our own home, and when our souls shall be filled with joy and gladness and thanksgiving on getting up out of the wilderness. But we are not yet there; and therefore the Lord has prepared, and wonderfully given, that which is to be the very comfort and stay of our souls while in this wilderness: " He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Before this is set up in a believer, he has no refreshing perception of union with the living fountain. What refreshed the children of Israel during their long and toilsome marches through the wilderness? The command of God went forth to Moses, and upon striking the rock the waters flowed, " the rivers ran in dry places "; they found living waters even in the wilderness. This was to satisfy them until they came to the desired land. And so the Lord Jesus was smitten; and from that Rock flow all the living streams which are given for the refreshment and strengthening of His people while here.

Now however sad it is that our Lord is absent from you, still, while you are here resting on the smitten rock for support and comfort, your wants can always be supplied. Christ can cause you to overflow with the spiritual apprehension of His refreshing grace. He will make you so one with Himself, that the fountain, the inexhaustible fountain which He contains, shall be so indwelling in you, as to be ever flowing, ever streaming, even in the wilderness; not keeping in, but flowing out in joyful acknowledgments of spiritual refreshment. It was this that Christ promised He would give after His departure: " This spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." It is thus that Jesus makes His people partakers of His fullness even here. It is true, they have not all the joy; but when the wilderness shall be left behind, then will they enter into all the joy of the Lord. In the meanwhile the Holy Spirit, who makes them conscious that they are still not in the land of rest, fills them with all that can compensate for its wants while here below, in causing, by His indwelling, " rivers of living water " to flow forth: this is the joy of the Holy Ghost.

In order that the presence of God the Holy Ghost should be thus experienced, Christ absented Himself for a time from His own. " It is expedient for you," said He, " that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you "; you knew Him when absent, but you shall shortly have Him dwelling in you, so as to cause you to flow forth in living water. This was the promise He gave on the last day of the feast-the promise of the Holy Ghost, which " they that believe on him should receive "; given now, as a witness to the ascension of Christ, after having accomplished redemption work (for it is said, " The Holy Ghost was not yet given, because that Jesus was not yet glorified ") after He had entered into His rest of eternal glory; which, though it has been confounded with that given at the new birth, is nevertheless perfectly distinct from it. For Paul clearly states this to the Galatians, when he says, " Because ye are sons, God hath sent forth the Spirit of his Son into your hearts "; not to make, but because ye are sons already. Therefore, you should enjoy present fellowship with the Father and the Son in glory, by the indwelling of the Holy Ghost, whose powerful presence would lead the soul to the enjoyment of the unseen realities of glory which He testifies within; leading, also, to the contemplation of the Person, work, and offices of the Lord Jesus, as undertaken for our redemption-as the bearer and confessor of, and atonement for, sin; as " the brightness of the Father's glory, and the express image of his person," which was given them after they had believed; " in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise," which was given, not to believe, but as an " earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

This was consequent upon Jesus being glorified-" In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise ": and it was not an influence externally, but was within them, dwelling in them: " Know ye not that your body is the temple of the Holy Ghost, which is in you? " And His personality is also declared: " Grieve not the Holy Spirit of God, whereby ye are sealed."

There is a distinct mention of this, as of something more than had hitherto been experienced, which in the words of the text is expressly said to have been " not yet given "; and the reason assigned-" because that Jesus was not yet glorified." It was to be given to those that believed. This gift then is the seal of the Spirit, attesting Christ's finished work-His resurrection, ascension, and glorification-causing us to enter into the apprehension of those heavenly things which He reveals to us. The blessed Comforter was given for our refreshment in the wilderness.

" Behold what manner of love the Father hath bestowed upon us," to make known these great things by the indwelling of the Spirit in the hearts of us believers, enabling us to know Christ glorified; and, from His glory, sending down the Spirit of the Father in our hearts in attestation of it-who reveals all the glory from which He came. He comes as the gift of Christ from the Father, and gives us to know the fellowship and consolation of the Father's love, testifying our claim to this fellowship, in that we have been made sons. And though we know not here the extent of the blessedness that awaits us, yet we know that, when Christ " shall appear, we shall be like him "; when we shall obtain the glory that is reserved for us.

These are the things which the Spirit makes known, even in the wilderness; all consequent upon the Father's love. " Ye are no more servants, but sons "; and therefore hath He (the Father) " sent forth the Spirit of his Son into your hearts." And, indeed, it is only in the position as sons that we can recognize anything of the love of the Father, or the union subsisting between us and Himself, as described in John 17, in the words of Jesus: " That the world may believe that thou hast sent me, and hast loved them as thou hast loved me." And again, " I have declared unto them thy name... that the love wherewith thou hast loved me may be in them, and I in them."

There is one great truth made known to us by the Spirit, that Christ was sent from the Father for the purpose, not only of saving sinners, of saving " the ungodly," but of bringing them into His Father's house, and unto the eternal favor of God-into the very blessedness with Himself in the Father's love-" joint-heirs " with Himself in the glory, and like Him. " We know that when he shall appear, we shall be like him." The consummation of this will be seen in that day, when we are brought into the blessedness of manifested union with Christ partakers with Him in the conscious enjoyment of the Father's love, in the glory of Jesus-partakers of the same glory. " Father, I will," said Jesus, " that they also whom thou hast given me be with me where I am "; " and the glory which thou gavest me, I have given them, that they may be one, even as we are one." Everything that Christ has, except and only His essential Godhead, is His people's-all that glory and blessedness is theirs. And very blessedly does the Holy Ghost enable those whom He teaches to have in present apprehension that that glory is there for them.

What fills the soul of a Christian with bitterness is the practical experience that he is not yet come up out of the wilderness-that he is not yet in the glory. But, to refresh and comfort him, the Lord gives him within himself while here those " living waters," as in the wilderness of old; by virtue of their identity and oneness with Christ, who is the Rock, the waters necessarily flow from thence. " Out of his belly shall flow rivers of living water "-rivers of blessedness flowing from his soul, as being united to the living fountain.

Could your hearts contain the thousandth part of that love which the Spirit could impart, your gratitude would overflow exceedingly, in the apprehension that, even in the desert, you have constantly within you a witness of the overflowing fullness of Christ's love, the fullness of His fellowship, and the fullness of His joy.

But, brethren, when do we see any overflowing witness to the inward testimony of the fullness of Christ's joy? Where are those who should be a separated people unto the Lord, rejoicing in the Lord always? Where is the evidence that " we are not of the night, nor of darkness "? 0 let us testify that we are in a position of wondrous blessedness, even here, till that day comes when we shall know even as also we are known; and when not only Christ, as the first-fruits, shall enter into His glory, but, the harvest being past, the ingathering of all the saints shall be accomplished, and Christ's glory and joy will then be full; for He shall appear in the midst, and see of the " travail of his soul, and be satisfied "; for they shall all be there, and each will have entered " into the joy of his Lord." Until the reality shall come, in what way should they act who are the " temple of the Holy Ghost "-of Him who is showing them what will then take place? What practical use should they make of the knowledge of Him, who was smitten for them, that " rivers of living water " should flow from them?

Brethren, I would ask you, Are you grieving the Spirit? Are the things that you are occupied with such as would find a place amidst these living waters? Are your associations and desires capable of being assimilated with these pure streams, and together to flow unruffled and untainted? Or are its operations restrained by your assimilation to what opposes it?

Brethren, I would ask, Is there this joy occasioned by the indwelling of the Spirit within you, even under the consciousness of the Lord's absence? And is the fountain within you flowing over at the contemplation of the near approach of your Lord? Or, sad to inquire, brethren, are you grieving the Spirit by indulging the flesh? Have you deprived yourselves of the comfortable perception of His overflowing fullness within you, by gratifying " the old man "-engaging in those things which the Spirit abhors-tempting Him to leave you low and barren? for where there is a cleaving to, and seeking of, the things of sense, it necessarily keeps us lifeless and languid, even sometimes as -though there were no Spirit in us at all. Is there not, in some of you, a practical grieving of the Spirit? Are you conscious there is in you this fullness-this overflowing fullness-from the glorification of Christ? Why are you not conscious of it? Only because you are practically disowning Him. Hence the darkness, the deadness, nay, the very doubtings, whether you are in the faith or no; and all this, by following the things of this world, which lead to darkness and cannot bear the light.

The Spirit is overflowing like " rivers of living water " from the soul of him in whom He has entered, flowing on all around: it may be on the good soil, or on the barren sand; but still His nature and power is ever to flow forth. Oh! brethren, we are losing much of the joy and consolation of this divine Spirit, by our own inconsistencies, and love of what grieves Him.

It is a solemn truth, dear friends, that " if you have not the Spirit of Christ, you are none of his." And is it possible that, possessing Him, you can remain strangers to His mind, and not manifest your possession of this great gift? It is a sad and solemn but nevertheless a certain truth, that if you have not the Spirit, you are not manifestly Christ's, and are yet in your sins.

Be not deceived. Christ says that, except a man be born again, he can neither see nor enter into the kingdom of God. See to it then, that ye seek to be made partakers of this gift, which is the promise of the Father. It is madness for you to think of getting to happiness in any other way. " It is the Spirit that quickeneth "; and when He has given you power to believe, He will be in you, as " a well of water springing up into everlasting life," and rivers of living water ever flowing. Be persuaded, ere the day of the Lord's vengeance comes, and you be consigned, with the tares and the workers of wickedness, into everlasting destruction.

Letters 3, Living by Christ

We live (John 6:57), not merely , as if it1 was merely a means of living, but on account of Christ, because of Him, and hence according to what His life is derived from, as He lived . It is not , but the continuous cause, only objectively so, for we eat this blessed food. The force seems to be the moral source of the character of what is produced: thus in Gal. 4:13, ,"in infirmity." Infirmity of the flesh was the moral source of the character of his preaching; as in Phil. 1:15, envy was the moral source of the character of the preaching for some, as goodwill was for others. So here the Father was the moral source of the character of Christ's life in the world, as Christ is of ours.

Letters 3, Nature of Christ; C.H.M., The Danger of Discussion on the

I send the Psa. 1. I dare say I may send you a paper on the Song of Solomon, its connection with the remnant. I am not disposed to take up the question on John 6:53-58 till the way be matured as from the Lord in my mind. To raise discussions on the nature of Christ, or the union of the natures is the last thing I should desire. All of us would go wrong, and piety be eaten out.

I have no doubt C. H. M. has expressed himself unguardedly in his expressions, but the accusing him of denying the true humanity of Christ is simple unrighteousness. He is just as plain and clear as any of us on it. The poor church people glutton on what attacks brethren. I am sorry for it, but how can we help it? That is all the feeling I have about it. It is a very bad sign for them. That tract of Dr. Carson's1 denies the first elements of Christianity, and they cannot find it out.

July. 1862.

Letters 3, Life and Eternal Life; Real Communication of Life

I do not take up -'s objection to your tract, not from any slight of him, but because I have discussed the subject with him heretofore, and I think him the opposite, to say the least, to being clear on the subject. On that point I do not listen to him. But I am not quite satisfied with your tract: the mediatorial character of Christ on the subject of life disappears too much, and the life of God becomes too much the God of life or life in God. I agree with your tract in the main, though it does seek to make mentally clear what can be only spiritually clear, as it seems to me. I do not believe that "the life of God" is merely character of life. It involves, as indeed it always does, a true life which bears that character.

But in John 5:26 I have what makes me hesitate. It is not i said life in Him, as in the Father Himself—" hath," and " given to have," at once makes a vital difference. You could not say any one gave God to have life in Himself, and that, because He has it in Himself. It is not a question with me of Christ's true eternal Deity—it is none, but of (Phil. 2:7), and taking on Him the form of a servant, and so being dependent and obedient, a place He carefully and perfectly continued in. `That life,' you say, 'which is proper to God, dwells as fully in the incarnate Son as in the Godhead itself.' I do not say anything of 'as fully,' but in the same way is not true, for the Father has given to the Son (incarnate) to have life in Himself. This is not true of Godhead. You could not say that God lives any being. Christ says I live (not) John 6:57. And the subject here is just this descent of life, and our living by Christ; and the flesh of Christ is distinctly brought in and His death. In John's gospel this reception from the Father is most carefully everywhere retained, while His own proper Deity shines all through most strikingly. Hence your phrase, 'is none other than the life of God—the life which is proper to God, and which at the incarnation took up its abode, in all its divine fullness, in the Person of the Lord Jesus,' has hardly a clear sense. It never took up its abode in God, and it is never so said in scripture, but that the Father gave to the Son (incarnate) to have life in Himself. This leads me to add here, that "That which was from the beginning," in 1 John 1 is not for me eternal, but the incarnate Word down here, as chapter 2 clearly shows. Further, remark that in John 1, where we have abstractedly what Christ was—"in him was life," and, I doubt not, divinely and eternally—as such it is light, which is not received at all.

I do not agree with your interpretation of "gave power to become sons";1 for we are sons by faith in Him—quickening power was needed to receive Him.

I admit the life is never 'detached from its source'; "because I live, ye shall live also": but 'enjoyed in common2—this tends to destroy its mediatorial character at the other end, for 'in common' is as if we had both received it alike from some common source: Heb. 2:11 goes the farthest. And you go so far as to say, 'in common with God its fountain.' (p. 34.) Now scripture goes very far in this direction, though not so speaking of life: we dwell in God and God in us. But here again mediator-ship is left out. True it is that Christ and God are identified in John's epistle: still, in chapter 4:9, we get the mediatorial character. I have no difficulty as to divine nature. Christ is our life, and he who has the Son of God has life; and he has the life of Jesus, which if shown out is there to be shown out. All this I should insist on, and have long and largely so done, and as I fully admit and thank God for it—never detached: but 'in common with God its fountain' you will not find. Christ is our life: but Paul connects this with another truth you have not touched. We are raised with Christ, He having become, as to life down here, a dead Man; and in Colossians we are raised with Him; in Ephesians quickened with Him and raised, Jew or Gentile, and seated in heavenly places. But here He is looked at, not as a source of life, but as raised by God's power.

I could not say that life was not communicated, for surely if a man is born, life is communicated, only I admit not life in us as a separate thing. "He that hath the Son hath life": God's "seed remaineth in him." In speaking of vegetable and animal life as you do, conscious, voluntary action in mind or body, and important and reflectively only in man, is left out; and, to say the least, it greatly characterizes life itself, if not a definition.

Growing up to Him who is the Head, has scarcely its place in your account of holiness. Christ is eternal life: we have Him as life; and it will be complete when like Him in glory, and we "are changed into the same image from glory to glory." So He has sanctified Himself that we might be sanctified through the truth. The nature which grows is holy, I admit, in itself. Your account of sealing (p. 39) I doubt the exactness of. When examined in detail, I find it based on faith in the blood and its efficacy in remission; so in the type of the leper. I do not think and quite so distinct as you make them (p. 40), though I admit the difference: Gal. 3 is ; John uses ; but Rom. 8:14-17 shows it is not merely characteristic style.

—-sent me 'New Creation.' I think nature's relationships are too much lost in it. God holds to all He created in the first creation. "From the beginning it was not so." "God made them male and female." "What therefore God hath joined together": this holds good as long as man, in the body and natural life, is there. I do not know what you mean by the new creation being complete and perfect in Christ.

I have not quoted Christ's breathing on His disciples in connection with life, as it may be disputed; but we have Him "come that they might have life, and have it more abundantly." I rejoice with all my heart, both for your own sake and the Lord's goodness in the blessing He has given you. In general there is much thirst for the word now, so that brethren are a good deal encouraged in faithful service.

Dublin, May, 1880.

Letters 1, Conversions Where Superficial; Dependence; Evangelizing and Gathering; Revivals; Work in Switzerland

Beloved Brother,—Thank you much for your kind sympathy. My eye, is I may say, well, only I have to be a little on my guard against what might affect it. I am at present at a conference where we have near a foot of snow and a hard frost.

We have found thus far very much blessing, and I see I think sensible progress and considerable increase of depth in the brethren at work in Switzerland. In Switzerland there are about ten, and twenty-six in France. But in Switzerland they are more absorbed by gatherings than at the first, when all was evangelization, or nearly so. As regards England, many felt in London anxiety and difficulty at the urgency and excitement as to conversion, while others saw the life of the brethren in it. I apprehend if there had been more spiritual power within, there would have been more enlargement as to a work of conversion, and a remedy for the evils which attended it through the flesh. I saw two dangers; conversions often real without sufficient conviction of sin, and an urgency for reception in order to shelter them to which the want of depth gave rise, and (as) to which a just dread of superficial work, but some mixture of routine and ancient habits as to the reception of persons to the Table. Evil has resulted from the excitement which was mixed with the work. Perhaps more positive energy of action in those who were not excited might have guarded against this; still there was evil to be guarded against. The only part I took was to seek to deepen the work by the word when occasion offered. There is another point which has a more serious character, without casting a shade on the interest which the labors of the evangelizing brethren inspire, and which rejoice my heart and spirit, or, I trust at least, undervaluing the blessing, greater in that respect than my own at present. There is this difference between their labors and the early ones of brethren where large success accompanied evangelization; at that time, those who labored with energy watched over the fruit of their work gathered by them. There was, too, I think, more of Christ, and of the value of the church to Christ in their work, as distinguished from the love of souls. It is now consequently more easily associated with mere evangelicism, which, pretending to convert the world, mixes with the world it pretends to convert. Besides bodies of saints being already formed, the judgment about souls, and the work that brings them, are in distinct hands. I do not doubt there are healthful counteracting principles in many. But I have thought I have seen this, besides excitement.

The supposition you speak of, that an awakening revived for the time, shews the soul to be in a young state, and to have judged itself but little; because nothing but the daily exercise of faith in Christ, a constant sense of dependence and active seeking from and intercourse with Christ, can keep the soul in a good state—humble, dependent, in the sense of God's presence, and the joy of His love, and in an atmosphere into which sin does not come. "He that eateth my flesh and drinketh my blood dwelleth in me and I in him," and "He that eateth me even he shall live by me." With, I should trust, as deep an interest in the work as any, I cannot say I felt any excitement. But I apprehend our work through grace is not to blame or hinder, but to seek to help in prayer, and, according to the gift given to us, to care for these souls, to deepen and complete the work, to work for Christ in it—to look for deeper conviction, but specially to connect Christ with the state of their souls. But here exactly is the difficulty of the case; because the fact that the conscience has not been deeply affected, leaves the heart more to its own feelings and occupied with them, and makes Christ less precious and important to it when the feelings wane. The soul has a sickly life thus. But then we depend on grace, on grace in Christ, and in ministering patiently Christ, the soul perhaps passing through a crisis of doubt or a fall, finds His value, and is settled in Him.

Though I have had no details, nor desire to have them, I am aware of the efforts and attacks directed against me. There is a kind of instinct which shows you them. I have no wish to be insensible to them, but I am through grace in blessed peace about them and everything. One can by faith carry everything to God, and all is peace. First, as to outward things, I have never had such good meetings, both in France and Switzerland, and the Lord so sensibly with His poor servant in speaking. And if it were God's will that men should cover me with infamy—if it be His will, I should be unspeakably happy in it, because it was His will. Perhaps many would not understand me, but when one is more with God, joy becomes boundless. It is not, of course, that I should seek it, I need not say, nor that the thing is not disagreeable; but, in the measure in which it is, one's joy is more entirely with God; and His will is always right, so that one has not to reason about it, but to leave it to Him. As to those who act in it, I have only as to myself to wait and seek to act rightly if they cross my path. Thus I leave it, in all peace.

Our place is to meet everything in service, in the patience and power of Christ. I speak of you and -. Many brethren feel the danger of the influx of persons to the Table, and I trust that with all largeness of heart they may carry all this to Christ. In London it occupies the thoughts of some. The Lord raise up true carers for souls.

Our week's conference has been very happy, and a true and cordial spirit among the brethren—confidence—and I have renewed acquaintance with many beloved brethren.

Peace be with you, dear brother. My letter has been written by morsels during the conference.

Your affectionate brother.

Letters 1, Inspiration; Learning; Miracles; Christ His Own Testimony; Professor Tholuck

It is a great mistake to think that nothing can give testimony to itself. Supposing a man, noble, generous, forbearing in his ways, do I want a testimony to him? He is his own testimony. The character of the Lord's miracles there is nothing like, not merely in false or devilish miracles, but not even in the Old Testament. God's character as love, power and light is in them. They are not mere wonders. Who ever took a candle to see if he could see the sun? And if a man cannot see it, what do I conclude of him?

As to the fact, there are testimonies not only in the famous passage in Josephus, but Celsus does not attempt to deny them, but attributes them to magic learned in Egypt, and the Jews said He got into the temple and stole the Shem hammaphoresh, the ineffable name, hiding it in his thigh, and wrought them by it. But all this is nothing compared to God's revelation of Himself.

The responsibility is connected with full adequate evidence, suited to man, being given. (John 5:33-40.) But man's will and lusts are such that he loves darkness rather than light. And thus God's power quickens sovereignly. (John 5:21. See chap. 3:11, 32; 8:45.) Conscience as to the faculty is the inlet to light, and none else, save that love draws; for God is love as well as light, and reveals Himself in Christ. If we see Him we see what we are, but we see goodness before us -where but in Him save dimly in those whose life He is? (See John 3:19.)

[Date unknown.]

Collected Writings of J.N. Darby: Miscellaneous 3, Pool of Bethesda, The

IN these chapters something of the Jews is brought forward, just to show out the blessing God was bringing in in Christ, in contrast with all that had gone before. Here it is the Pool of Bethesda-angelic ministry. Though the people were captive, and the ark still gone, God had preserved a remnant to present Christ to them; He kept them till they had rejected His Son; and there were the remains of blessing still with them. He was still the Lord that healed them, and angelic ministry was still there.

A man was here at the pool, but the character of his sickness was such that it had taken away his strength, so that the sickness from which he wanted healing had taken away the power to use the means of being healed. It was not a question of being willing-he was willing enough; but this disease had taken away the power of using the remedy. The great thing we have to learn is, that " when we were yet without strength, in due time Christ died for the ungodly." We are slow to learn this-that we have no strength. The first man you meet in the street will own that he is a sinner, but if you tell him there is no strength in the flesh, he will think you are going to condemn him to be a sinner all his life.

I do not know a more precious word in the spirit and character of it than this portion. The poor man had been ill thirty-eight years. The Lord asks, " Wilt thou be made whole? " He had the will, but explains he had no strength. Christ brings the strength with Him. This is what is so distinctly and definitely brought out in contrast with the law.

It was the Sabbath-day: the Jews draw attention to the fact, and the Lord takes up the blessed character He had as Son, and says: " My Father worketh hitherto and I work." How can God rest where sin is? where misery is? He cannot have His rest in a world like this. Christ had come to work: but what makes it so blessed, beloved friends, is this truth, it was not man's work and man's strength; the Father and the Son are the workmen in our salvation. God might have cut off Adam and Eve, and there would have been an end of them in righteousness, but His nature would not let Him do that. He sets about to work; we see the Father and the Son working in grace; the Son had come to work. Instead of cutting off the sinners or leaving them to their wretchedness, God had made Himself a workman in His grace, and the whole thing was changed. The law required man to work, just as the Pool of Bethesda required a man to be quick enough to get himself into it. But in the gospel, it is God who works: " My Father worketh." What an answer to their wretched malice, in accusing Him of breaking the Sabbath! The Father and the Son working in grace to save man, because God had no rest when he was in misery and sin. But though a vivid picture of the principle of grace in teaching, the Lord goes beyond this, and shows it is really life-giving.

They charge Him then with saying He was equal with God, which He did say, because He was one with Him, but He never puts Himself out of the place of servant, which He had taken. He unfolds to them His Father; the Son would do nothing by Himself; He was a divine Person, but He had taken the place of servant, and He had one object in everything.

In verses 21-23 he goes into the work of the Father and the Son in two distinct things. There are two great ways in which the glory of the Son is displayed. The Father quickens, and the Son quickens whom He will; and now mark: we are dead in sin and the Father comes and quickens, the Son too. But it is not so when it comes to judgment. The Father has not been incarnate here, spit upon and trampled on. The Father judges no man, and He has secured in this way that all should honor the Son even as they honor the Father, by committing all judgment to Him. They have blessed fellowship in quickening souls, but the Son having come down as Son of man, having been outraged and insulted by everything man could do when he got the chance, all judgment is committed to the Son. Every knee shall bow; things in heaven, on the earth, and under the earth: no matter how wicked or how infidel and rebellious, he will have to bow to Christ just the same as any saint, though in a very different way. Thus we get the Father and the Son both giving life-a divine work and power exercised in our favor; and then we get judgment-the way of securing honor for the Son; the Father judges no man, but puts it all into His hands.

And now comes this solemn question, beloved friends: In which way have I to do with the Son? In quickening or in judgment? as the blessed One who loved me and gave Himself for me, washing me in His blood, or as the One who is executing judgment because I would not own Him? To this God gives an answer in His own blessed way: " He that heareth my word and believeth him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." Those that believe do not come into judgment, do not come into Christ's second way of dealing. The thing is done. Christ has wrought in His blessed quickening grace, and the judgment is over. We are not called in question, because the place, the life, the condition we have, are the effect of the work of the Father and the Son, and He will not call that in question.

Whenever a person has heard His word-believed Him that sent Him-that is eternal life, and he has got it. If the Shepherd's voice has been heard, I say, Yes, I know whose voice that is; it is the voice of the blessed Son of God. As He said to the poor woman at the well: " If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." I know the Father sent Him that I might have life: not by my wishing, for it was when I was a sinner.

If I have heard His word, the voice of the blessed Son of God, I shall not come into the judgment. All stand before the judgment-seat of Christ, everything will come out there, and so much the better; but there is no question of judgment for the believer, because Christ has borne the sins for which he would have had to be judged. The Person who is to be the judge has first of all been the Savior. When I come before the judgment-seat of Christ, I say, There is the Man who bore all my sins! But more, we are in glorified bodies when we get there: " It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory." We are glorified and brought there like Himself."

The one who believes has been quickened, does not come into judgment, and is passed from death unto life. Not only that when he was living in sins he learned to hate them, and put them away, but he is brought into a new state altogether:

Alive unto God through Jesus Christ our Lord."

And then He goes on to the display of still further power: " All that are in the graves shall hear his voice." There is the resurrection of life; the power that quickened the souls, now raising the bodies; He carries on and completes as to the body the work which He had begun in the soul. People talk of fitting themselves for heaven; you never find such a thing in Scripture. " He hath made us meet to be partakers of the inheritance of the saints in light," and therefore the thief, when he died upon the cross confessing Christ to be the Lord (a most glorious confession of faith, for He was rejected and forsaken of all) goes straight into paradise, and I suppose he was quite fit to go there. I am not saying a word against growth; there are abundant scriptures for that, but you will not find one of them in connection with being fit for heaven.

" The resurrection of life " is the carrying out fully this blessed work of the Father and the Son. The bodies of the saints are raised, and all is complete; and then comes the resurrection of judgment. Of believers it is said: " He shall change our vile bodies, and fashion them like unto his glorious body." But this is not the case with those who have been walking in evil: they are raised for judgment. I do not know anything that has done more mischief than the thought of a general resurrection, because it throws back the question of the justification of the Christian to a day of judgment that has not yet come. There is no such thought in Scripture. " Christ, the first-fruits; afterward they that are Christ's at his coming." " The dead in Christ shall rise first." The resurrection of the saints, as explained in 1 Cor. 15, is the fruit of the quickening power of the Lord Jesus, applied to the bodies of His saints. It is the resurrection of life; we are raised in glory. Scripture does not throw us back into uncertainty to be judged; and why? Because the Lord is my righteousness, God's righteousness is shown in glorifying me. Whoever is judged for his works is infallibly condemned. But if I have no righteousness for God, He has righteousness for me, and how can that be a thing to be called in question afterward? But if I am in Christ and so accepted, He is in me, and here is our responsibility. And this I press, if we are alive to God, let us see this life come out. The only thing we have to do here is to live Christ. Responsibility flows from the place I am in. I am to glorify Christ in the place that I am in as alive to God in Christ.

And then He takes up their responsibility in rejecting Him as come in grace. He had shown the operation of sovereign grace in quickening, so He shows how they had neglected every testimony: His Father's, that of His own works, of John the Baptist, and their own scriptures. In the folly of their hearts they rejected Jesus, rejected or neglected Him, and they have to be judged.

We have got the quickening power of the Father and the Son, that exercised in giving divine life, and in consequence no mixing up of the resurrection of life and the resurrection of judgment. But there is another thing that is important for our peace, the knowing it now. " He that heareth my word and believeth him that sent me, hath everlasting life." The Spirit gives power to the quickening word. It is a blessed thing to find we can know this now. If I have heard Christ's word, and believed the Father, who in unspeakable grace sent the Son to be the Savior, I have everlasting life, and I recognize not only that I was guilty through my sins, but dead; and when dead, quickened, and have passed from that state, out of it, into life; and if Christ come soon enough I may not have to die at all.

How little, beloved friends, have we realized the completeness of the work Christ has done; we do not believe that He has so completely overcome the power of death that we need not die at all. We may be all changed in a moment, in the twinkling of an eye.

We have to learn ourselves and God's faithful patience and grace, and God knows how long to leave us to learn this-but we have got life in the Son. An unconverted man has not got life at all: he is dead in his sins, though that is not the first thing that reaches his conscience, but his guilt. But when we come to learn our state, it is important we should know what we are. In the flesh the tree is bad; but I have got life in Christ, and that is another thing.

Do not confound things and think of a future judgment which is going to settle everything. It will settle nothing: it will manifest and execute, but it settles nothing. " He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God "; and if he die in that state he dies in his sins.

Do you believe there is no good in you at all? It is a most bitter thing to say. No one denies there are amiable qualities, but you find them in animals too. Who would be morally in a better state before God: a person with a shocking bad temper, who was looking to God earnestly every day to control it, or one with a good temper, who was pleased with himself? God tells us we are dead. It is hard to learn, for our experience contradicts it. We are to " mortify our members "; and I have got power and duty too, for Christ has died. There comes this everyday conflict, but I have both the title and duty, and power to say: I am not a debtor to the flesh. " God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." It is all settled: Christ died. Then I am dead, and I have got Christ for my life; and having Him for my life, I have Him after He has put away all my sins.

Now, do you honestly say, I know that in me, that is, in my flesh—dwelleth no good thing?—Do you believe that of yourselves? You will never get full liberty till you do, and you will never know what it is to be settled and steady in your soul till you have learned it; for then you get not only forgiveness and justification, but deliverance. It is a very different thing to contend with the flesh when it has got the upper hand, and when you have.

Do you say: Yes, I am a poor nothing, but I have passed from death unto life; I shall not come unto judgment? I have heard His word, I know that the Father in unspeakable, unutterable love, has sent the Son, and I have heard Him, and got everlasting life.

And oh, see, beloved friends, the infinite blessedness of it, to be walking with God in the full sense of His unclouded favor resting upon us as it did upon Christ!

And we want to know more: First, of the place by faith, and then of the power where God has set us through this astonishing work of the Lord Jesus Christ: that, while He has put away all the sins the flesh produces, He has given us eternal life, and that here we are called to manifest the life of Christ in everything, as dead to sin, crucified with Him, and always bearing about in the body the dying of the Lord Jesus-not only to avoid open sins, but to be epistles of Christ, that men should read Christ in us as they did the law in the ten commandments on the tables of stone. We shall soon find what we are- poor feeble creatures-but that with Christ we can do all things. We need diligence in seeking His grace, but with Him there is positive strength to overcome.

The Lord give us simplicity of heart to see the fullness of His grace, and then to live to Christ here through all the circumstances of life; the only object before us, the only motive in the thousand things we have to do-Christ.

I SEND you a few remarks on modern rationalist views and their bearing on Christianity (just as I penned them down for myself), that Christians may not lightly suffer the taint of such views to approach them; whatever may be their patience with those who may be deceived.

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47.)

Here we have more than one point. First, Moses' writings are attributed to him; next, it is declared that he wrote of Christ, of Jesus; thirdly, his writings are spoken of, and, because they are writings, as of authority superior, as far as form goes, to Christ's words. If, therefore, we do not receive his writings, Christ's words have no authority-Christ made a mistake as to his writing of Him-His whole interpretation of scripture is unfounded- His estimate of Himself is false as the object of this testimony. Who can guarantee its being well-founded on any other ground? He supposed God's mind was in the written word; the modern doctrine makes this a mistake-He was not the object of Moses' writings-nor did Moses write them!

Who can tell then that there was a Christ to come? or if Jesus was not the subject of this testimony, He was, if there was any such testimony, deceived as to Himself. The whole authority of Christ and His words is gone-as to God's mind and as to Himself. Christianity and Christ Himself are without foundation. For if Christ's own testimony is unfounded and Moses' too as to Him-or rather, if there is none such, as Christ supposed there was-what foundation have I for anything in Christianity as a revelation of the mind of God and of His Son as the truth?

Again He says, on the most solemn occasion as to the repentance or ruin of the Jews: "They have Moses and the prophets, let them hear them." All this was misleading-they were not authentic. But further, if they are not heard, Christ declared His resurrection has no force to persuade. If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead. But all this was a blunder. There was no real power in Moses and the prophets. Christ made a mistake. Whatever His resurrection might do, Moses' writings were a forgery and had no authority whatever; so that there was no adequate ground to be persuaded by the resurrection itself. This was all Christ's solemn attestation was worth. Yet here the Lord was taking them out of the whole system of Jewish legalism. The event proved the truth of His words. They did not believe, though one rose from the dead; but then, it was a mistake of the Lord from that to blame them for not receiving the testimony of Moses and the prophets, for they were of no value at all. It was not Moses at all.

So, when He said, "Search [or, ye search] the scriptures... they are they which testify of me "-the business, He declares, of the scripture was to testify of Him, Jesus, as the Christ. On whose part? Was it God's testimony, or the wild notions, previsions or interpretations of fanatics that Christ appealed to? What was the person testified to, or who appealed to their worth if they were? But if of God, "the scriptures" are so. We all know what that meant in a Jew's mouth.

Again in Luke 24, "and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." What was He doing? And here no stupid blasphemous pretext about His having the prejudices of the Jews is of any avail. He was risen: I suppose He was freed from prejudices by that time. But what shall we say? It was not Moses; and the testimony of scripture was no really inspired prophetic testimony; consequently, not about Himself. The risen Lord misled, as much as when walking, before His death, on the earth. And Christians are to believe this! But He goes a step farther. He uses divine power over their minds as to it. "Then opened he their understandings, that they might understand the scriptures; and said unto them, Thus it is written, and thus it behooved Christ to suffer "-opened divinely their understanding to understand forgeries, or even, if you please, the rhapsodies of patriotic bards and pious compositions from old legends. Is not that singular? We have no truth as to Christ and what He did, if this be so; for what is ascribed to Him as risen and divinely operating on men's minds was never pressed in in respect of an imposture. The utmost foundation was an obscure legend, patched up into a false story, and He not only mistook, when risen, all about it, but opened divinely their understandings to understand it!

Further, the Lord Himself quotes, as His reply to Satan, the scriptures with the emphatic declaration: "It is written." And when even Satan sets about, consequently, to use scripture, He does not leave this ground, but says "it is written again." Impossible to give a more striking testimony to where truth and power were to be found to baffle the enemy. He was led of the Spirit to this solemn conflict, that He might bind the strong man, and deliver men, spoiling his goods. But His victory was founded on a forged imposture, something that Jeremiah's fanaticism and Huldah and the chief priest's deceit got up to try and work a reformation: but in vain. So they tell us. I suppose the devil must have been a prejudiced Jew too, to let himself be silenced in this way! He was more blind and easily cheated than we are led to suppose.

Poor John the Baptist too! He was misleading the people, for he quotes the scriptures as testifying of himself. But that was all a mistake. How many am I to cite of them? In Matthew half the things which he recites are fulfillments of prophecies-some expressly so in purpose. But this was all a delusion.

When Jonas and Solomon are cited by the Lord, God knows what the cases are worth. When the Lord contrasted one of the ten commandments as the commandment of God with man's tradition-He made a gross mistake in condemning the scribes thus. It was no more such than the tradition. It may have been a more respectable tradition; but the ground which the Lord laid it on was all a blunder. The very point He insists upon, and which He declares was of such weight as to make all their worship vain, was a grave mistake. It was not to be believed, that they were really spoken or given of God at all. The appeal to Esaias was a mistake, and His own judgment equally so.

The appeals of the Lord to the scripture are, I need not say, incessant. "Did ye never read in the scriptures, The stone which the builders rejected," &c.

This was a prophecy just going to be fulfilled through their conduct towards Him? Was His appeal just?

When David in spirit calls the Son of David his Lord, was it inspired or not? When the scribes and Pharisees, evil as they were, sat in Moses' seat, they were to be listened to. Why, if Moses had not authority as a divine testimony? Their fathers had killed the prophets-but they were no prophets at all, if we are to listen to our new masters. When the Lord appeals to Daniel as speaking of the abomination of desolation, and presses on them to give intelligent attention, all this was a mistake, or a willful deception. Of all prophets, Daniel, they tell us, was the most

false and unreal.

I do not go any farther. I have cited sufficient of this class of texts to skew that the authority of the Old Testament (Moses in particular, but Psalms and prophets too,) is so interwoven with the whole text and substance of the New Testament that if it goes the New goes with it; and the authority of Christ, His being really the Christ too (for then His testimony and judgment are not worthy of credit), and Christianity itself. And this applies to Him, quite as much when risen and operating by divine power, and supposing that He opened man's understanding divinely to understand forgeries and imposture. This may do for rationalists, but not for men in their senses. And I pray the reader to remark, that we have not the expression "the word of God," as to which men might cavil, but "the scriptures."

Moses and Elias appeared in glory. Can we believe that this was no sanction to the places they held in Old Testament scriptures?

The Lord declares that Moses gave the commandment as to divorce, but because of the hardness of their hearts. All a mistake! Nor had He any need to blame or excuse him. David himself, He tells us, said, by the Holy Ghost, that Christ was to sit on God's right hand. Was this inspired? or what is Christ's authority here? They might in the books of Moses have read of God's appearance in the hush, a proof of the resurrection-all a fable. The Son of man was to go as it was written. He could have prayed, and had twelve legions of angels; but how, then, should the scriptures be fulfilled that thus it must be? It governs the Lord's own mind in the most solemn moment on which all hang, if Christianity is true, as in His early conflicts with Satan. When Jerusalem was encompassed with armies, they were the days of vengeance, that all things that were written might be fulfilled. But these were only idle threats of zealous Jehovists: so they would have us believe. Zacharias, filled with the Holy Ghost, prophesied and declared that the raising up Christ was as had been spoken by the mouth of God's holy prophets since the world began. Here we get threefold delusion. In Luke, who says Zacharias spoke by the Holy Ghost; in Zacharias, who declared the coming of Christ was fulfilling the prophets; in the supposition that they were God's holy prophets. This was so far from being the Holy Ghost, that it was Jewish prejudice; and the prophets themselves were fanatics or guilty of pious frauds! This is a comfortable basis for a religion and laying down your life for the truth of it. Christ quotes Elias and Eliseus according to this history; but His quotations of them are constant, and as applied to Himself and owning the prophets, and the law as distinct as in a passage already referred to in another view: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Here the well-known division of the Hebrew scriptures is given. The Lord (and remark He is risen here) puts His seal upon them, and treats them as to be fulfilled as having spoken of Himself. The risen Lord treats them as inspired, and as prophecies of Himself. And then, as we saw before, He opened their understandings to understand them.

The scripture, the Lord declares to us, cannot be broken. Here men would have him speak according to Jewish notions. Did He come then to sanction them and to deceive men? In John they (the Jews) are always treated as reprobate; and this is the chapter where He is taking His sheep out of their fold. So the evangelist treats Esaias as inspired in the judgment pronounced on Israel, and declares the glory seen in Isa. 6 to be Christ's glory, and chapter 53 to apply to Christ. In the most solemn of all hours that Jesus passed on earth, Jesus, intelligently aware that all things written of Him as to His path here were accomplished, says, "that the scripture might be fulfilled, I thirst," and then, the last word being fulfilled, gives up His own spirit. But all this, for our new teachers, is a mistake and a delusion! And what comes of Christianity and of Christ? That John should quote other scriptures then as fulfilled is of small moment comparatively, save that it takes away all foundation as to any divine authority in any christian documents.

That the Bereans searched the scriptures to see if Paul was right, commended in the account we have of it, was all a mistake! It was no way of judging it at all. They ought to have judged of Paul by their own minds, and the scriptures themselves by the same measure. When Peter refers to Psalm 16 as a proof of Christ's resurrection, all such prophetic statement of facts or reliance on scripture is unfounded. That Pentecost was a fulfillment of Joel-this is all a mistake. Pentecost was a comparatively modern invention; faith in prophecies-a delusion of the Jews. I refer to these cases, to show that the Lord and the apostles systematically, constantly, and as of divine obligation, refer to the scriptures as of authority, as inspired prophecy, and make Christianity a fulfillment of them. Its truth is inseparably involved in it; its character is a fulfillment of them, though there be more in it. Christ Himself is declared to be a minister of the circumcision for the truth of God to confirm the promises made to the fathers. But all this is a mistake. That is, the promulgation of Christianity as alone it was promulgated was all error. Christ, Peter assured them, was the prophet that Moses had spoken of. This was all a mistake-Moses never wrote it-it was a legend; and he never spoke of Christ at all. Peter was misleading the Jews, when he called them the children of the prophets and of the covenant which God made with Abraham. All was delusion. It was no true history at an-not authentic; and prophets were patriotic, but deceived themselves, persuaded themselves, like any modern fanatic, that they were inspired.

But this is the only promulgation of Christianity which we have; and what comes of it and of Christ Himself too, when it is the only testimony? So the second Psalm is quoted. To Him give all the prophets witness. All a mistake! Stephen's speech is a tissue of legendary and unauthentic inventions; resisting the Holy Ghost-the Jews never were guilty of at all. They had judged justly in not believing Moses and the prophets. The mistake was in Christ and His apostles. Peter and the dying Stephen were only deluding themselves and others. When Philip opened his mouth and taught the docile eunuch out of Isaiah and other scriptures, as prophecies about Jesus, this was a mistake. He was baptized, as a fiction. That the Spirit caught away Philip... who then is to believe? When Gentiles were admitted, Peter declares to "him gave all the prophets witness." All a mistake! Paul, in Antioch, recites briefly the history of Israel given by Moses, Judges, &c., and declares God's promise there referred to Jesus the Son of David, declares that the Jews' conduct in putting the Lord to death was by the Jews' not knowing the voice of the prophets, which yet they fulfilled, that they fulfilled all that was written of Him, and that now God had fulfilled to the Jews the promise made to the fathers, and quotes the Psalms as fulfilled in Christ's resurrection, and declares that this was accomplishing the sure mercies of David, of which the prophet had spoken. That is, he founds Christianity on the truth and inspiration of the scriptures. It was God's fulfillment of what God had said. So in Thessalonica he reasons out of the scriptures to prove its truth. So Apollos mightily convinced the Jews, and that publicly, showing by the scriptures, that Jesus was the Christ. In all his testimony Paul declares before Agrippa, that he was saying none other things than those which the prophets and Moses did say. His appeal to Agrippa was-Believest thou the prophets? All this was delusion or deceit. When he came to Rome, he persuaded them concerning Jesus out of the law of Moses, and out of the prophets, from morning to evening, and he declares that the Holy Ghost spoke by Esaias.

I have thus brought forward these repeated instances, as showing that the whole structure of Christianity is based on the inspiration of the Old Testament scriptures, and on the truth that God's mind was intentionally expressed in them; and that Christ presented Himself, and the apostles presented Him, as the fulfillment on God's part of what God had said, that there might be a positive previous testimony. If this be not so, then the whole system falls. There was no such intention, no such prophecies, and no such fulfillment. Christ and His apostles mistook the

whole matter-and what are they?

We shall find the epistles proceed upon the same foundation. It would be endless to quote from the Epistles to the Romans, the Hebrews and others-all the scriptures quoted as conclusive authority, as being God's statements; and hence leaving no room for argument. But some passages as to the place given to scripture in the New Testament, and to those in the New Testament itself, it is of importance to quote definitely.

In Rom. 16:26, the New Testament scriptures are thus referred to: "But now is made manifest and by prophetic scriptures [this is the literal and only literal translation], according to the commandment of the everlasting God, made known to all nations for the obedience of faith." I say the New Testament- for the mystery is declared to have been kept secret since the world began, but to be made manifest now. There were things revealed before, as we have seen; but the doctrine of the Church, the breaking down of the middle wall of partition, the Gentiles being fellow-heirs and of one body, was hid in God (see Eph. 3) and required a positive revelation, and a new one.

The revelation of Christ, Son of David, and other truths, God had promised afore by the prophets in the holy scriptures. God Himself is the author of them, and Christ the purposed fulfillment of scripture; but there was needed a new revelation for certain truths, and we have it in prophetic scriptures.

"As it is written" is sufficient with Paul to bring in the whole world guilty. The great privilege of Israel was, that the oracles of God were committed to them; they were "oracles of God" for the apostle. In Ex. 33 "God spake to Moses," he tells us: and "the scripture saith to Pharaoh;" so "the scripture saith" suffices to set aside the whole Jewish system. (Rom. 10.) Let the reader only take a concordance and see the use of "it is written," say in the single chapter of Rom. 15; so in Gal. 3, "the scripture foreseeing that God would justify the heathen," thus giving the authority of God's own mind to scripture: and that to Moses's statements of God's revelations to Abraham.

And note, as the foundation and character of Christianity itself, scripture concludes men under sin. What authority has it here? The law was our schoolmaster; nay, Christ submits to its prescribed curse-and it is not authentic!

Here is the apostle's account of his revelations. He knew the things by the Spirit; he spake them by words which the Holy Ghost taught, and they were received by the grace of the Spirit. Now I recognize freely here that this applies to preaching. I quote it to shew the direct assertion of revelation by the Spirit to him, and that his communications were in the words taught by the Spirit. But he can add, " If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

The well-known passage in 2 Tim. 3 gives us the clearest instruction on this point. It has peculiar emphasis, because the Church had already separated from godliness and order, and perilous times were to come, and evil men and seducers wax worse and worse. The saints needed a sure ground to go upon; a resting-place for their hearts somewhere. Besides personal confidence in Paul, which we have only in his writings, the apostle continues, "and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith that is in Christ Jesus. All (every) scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." Now here, when the resource of a soul in a dangerous and distracting time had to be furnished, what was it? The holy scriptures, the holy writings. Forgeries are not holy, they are very unholy, whatever pious frauds may be in them; and certainly they are not a resource in dangerous times. It is a knowledge of it as a child takes it, a known resource of authority over the mind; next, it is not partial. All (or more exactly, every) scripture is given by inspiration of God, is .

It is said, it is the Old Testament here. Be it so. The part attacked as legends and frauds is inspired. But it is not so. It is an assertion of what the true character of all scripture is; whatever has a claim to that title (the prophetic scriptures spoken of, Rom. 16), they are given by inspiration of God, and sufficient to make the man of God perfect.

Now, remark here, that if I receive Christianity, I receive it as a revelation by divinely-inspired teachers. But these teachers (whatever credit they assume to themselves, both Christ and the apostles) refer me to the holy scriptures as divine authority, and quote them as absolutely conclusive, an authority by which they would be judged, and sufficient proof of their words; and refer to them as we have them, and in particular to Moses as the giver of the law.

The whole authority of Christianity as a revelation fails, if the inspiration and authority of scripture fails. There is nothing else certain in it. It professes to give it as a security always, and especially where men failed in practically acting up to it.

Other passages confirm this. In the Hebrews we read, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

The Epistle to the Hebrews is wholly founded on the authenticity of the law as given of God, and that, as a divine revelation, prospective of Christianity, a shadow only it is true, but purposely designed to be only such, and the tabernacle and its furniture to be given of God as a pattern of things in the heavens; and, if there was then a veil and it was rent now, the Holy Ghost was signifying, it tells us, something by it. I repeat, the whole structure of the New Testament, and the religion it reveals, is interwoven into the inspiration of the Old, as of itself. Take it away, and it is a false system: both of them are. A man may tell me he believes in Christ in spite of it all. I can conceive a case where there may be living faith abiding, and a bewildered mind, in one who had learned it from divine sources; but he does not believe in revealed Christianity, nor in its authority as a revelation.

Note here, that the Epistle to the Hebrews never refers to the temple, which might be said to be then before them, but to the tabernacle, and the Mosaic account of it, and in chapter it quotes, I may say, the whole history of the Book of Genesis, and all the Pentateuch and Joshua, as the Lord used Deuteronomy against Satan.

And, remark, all the New Testament writers thus quote scripture. All the prophets, Job, the Kings, the Pentateuch, Joshua, are quoted by James as acknowledged; nor for him can the scriptures speak in vain.

Peter is equally clear. The Spirit of Christ was in the prophets, and testified beforehand. Because "it is written" is a sufficient authority-the natural appeal. Christianity is then for them to act on, because also it is contained in the scripture, "Behold I lay in Zion," &c. Again, the

prophecies of Isaiah are interwoven with his own statements. What Isaiah was prophesying, he was preaching; both stand or fall together. (I Peter I: 23; 2: 8.) So as to Exodus and Hosea (chap. 2: 9, IO, 23); Genesis, the Psalms (in chap. 3), and Isaiah. It is a complete working up of the Old Testament scriptures. In his second epistle we have the glory of Christ as seen on the mount of transfiguration; a confirmation of the Old Testament prophecies, which were a candle till the full light of the dawn of Christ's coming on earth should arise in their hearts.

But scripture was no isolated individual announcement; every prophecy of scripture was divine. Holy men-not patriotic bards, or concocters of pious frauds to act on the mind of a young king -had spoken. Prophecy did not come in old time by the will of man, exactly what is alleged as to it; but "holy men of God spake as they were moved by the Holy Ghost." He also calls the writings of Paul scriptures; putting them on a level with the rest. John is very bold, and says that listening to the apostles is a test whether a man is of God or not. "Hereby know we the Spirit of truth and the spirit of error." He that knoweth God heareth them, he tells us. How am I to listen to him now? He and Jude both refer to the Pentateuch as of unquestioned and unquestionable authority. We know what the Revelation threatens to them who mutilate or add to it. Such are the witnesses which the Lord and His apostles give to the authority, authenticity, and inspiration of scripture.

What is the Christian to do? Am I to believe, or throw up the authority of Christ and His apostles? What is the authority of Christianity itself if I do? Am I the disciple of impostors or deceived men, or of the blessed Son of God; and receiving divine truth from His inspired servants?

Collected Writings of J.N. Darby: Doctrinal 1, Resurrection, the Fundamental Truth of the Gospel, The

MANY have, perhaps, been able, in looking at the Church's hope in Christ, to see the importance of the doctrine of the resurrection. But the more we search the Scriptures, the more we perceive, in this doctrine, the fundamental truth of the gospel-that truth which gives to redemption its character, and to all other truths their real power. For instance, who does not know that Christianity has its root and its foundation in that solemn and all-important event, the death of our blessed Savior? But if it had been possible that death could have held the Savior in his power, death, instead of being the foundation of joy, and the certainty of salvation, would have been the source of a black despair which nothing could have dissipated.

It is the resurrection which throws its bright beams even into the dark tomb of Christ, the tomb of the only righteous One, and the trophy of the apparent victory of the prince of this world. It is the resurrection which explains the reason of that momentary submission to the power of the devil and subjection to the necessary judgment of God. We see also how this truth characterizes the preaching of the apostles.

We read (Acts 4) that the priests were " grieved that they preached through Jesus the resurrection from the dead."

" This Jesus," said they, " hath God raised up, whereof we all are witnesses "; and when they were about to choose someone to fill the vacancy which the crime and death of Judas had made in the number of the apostles, Peter, standing up in the midst of them, declared that the resurrection ought to be the solemn subject of their testimony. " Wherefore," said he, " of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be a witness with us of his resurrection." And, not to multiply passages, Paul says, " If Christ be not raised, your faith is vain; ye are yet in your sins " Cor. 15); and the whole chapter shows us the importance of the resurrection of believers as well as that of Christ Himself—two truths THE RESURRECTION, indissolubly united and developed in the New Testament. And it is a remarkable thing, amidst the subtleties and resources of Satan, that as he opposed the pretended righteousness of the Pharisees to the perfect and divine righteousness of Christ our Savior, so had he prepared the incredulity of the Sadducees to oppose this fundamental doctrine of the resurrection preached by the apostles who were witnesses of it (Acts 5:17).

It is by this doctrine of the resurrection, and by the glory which shall follow the resurrection itself, that the foundation and the hopes of the Christian faith are bound together; and by the same doctrine it is that justification and that which is the power of the Christian life—sanctification,1 are necessarily united.

It is commonly said that the resurrection of Christ is the proof of the truth of the Christian religion, and the demonstration that the work of Christ in His death was accomplished. That is indeed a truth for infidels. If we would prove the truth of Christianity to those who do not believe, the fact of the resurrection is the pivot, so to speak, on which the evidence of its truth turns. God gave it for this end. But for Christians, for those who already believe in the blessed Savior, for those whose hope is already founded on the certainty of the word, and who desire to find the power of that word in their regenerate souls, the resurrection, as set forth in the Scriptures, contains much more.

The misery of the Church, and one of the consequences of her long slumber, has been to be satisfied with having, by the grace of God, recovered, as far as it is indeed the case, the truth of the completeness of the work of Christ. There Christians are too often apt to stop, or rather in the hope of having a part in it. We little think of searching the word to discover the riches contained in it, to find the revelation of the excellency of the knowledge of Christ, the portion and heritage of every regenerated soul.

Sometimes this indolence of the flesh excuses itself under the name of wisdom, which would avoid speculative knowledge; sometimes even under an outward activity which has little real power, because it is habit and duty (or, at least it is the consequence of habit and duty), and not the expression of the life of a soul constrained by the love of Christ acting powerfully in it. It is not thus with lively Christians: they hunger and thirst after God. And where shall they find that which shall satisfy their desires, if not in Christ, and in all the glory which is His, in the goodness and power He has shown forth, and which alone can satisfy the souls of His believing people?

Paul had none of those thoughts, wise as they may seem according to the flesh, when he spoke of the doctrine in question. He regarded all things as loss in comparison of the excellency of the knowledge of Christ Jesus his Lord, for whom he had suffered the loss of all things, and counted them but dung, so that he might win Christ and be found in Him, not having his own righteousness, which was of the law, but that which was of faith in Christ, the righteousness of God by faith; that he might know Jesus Christ, and the power of His resurrection from among the dead. One thing he did, forgetting the things which were behind and reaching forth to those which were before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3).

He found, then, in the resurrection, not only the evidence of the foundations of his faith (Rom. 1:4) and the proof of the accomplishment of the satisfaction for sin (1 Cor. 15:17), but much more still. The resurrection was, to this apostle of the faith as to Peter, the object and source of a living hope, the power of the life within He sought to know the power of the resurrection: he suffered the loss of all things, if by any means he might attain unto it. If the Church has lost her life, her spiritual power, it is not by concealing from herself that which acted with such energy on the soul of the apostle Paul, which presented itself as the dawn of blessing to the mind of Peter, that she can hope to recover it. Beloved brethren, let us then seek the truth on this point and examine the blessed word of our God, that we may be instructed on these powerful objects of faith; and may the Spirit of God guide us into all truth, according to His gracious promise—a promise He never fails to fulfill: let us then expect its accomplishment!

I said that the foundation and the hopes of the Christian faith are bound up together in this truth. 1 Cor. 15 clearly shows the resurrection to be the object of Christian hope. As it regards ourselves, the same chapter teaches us that it is also its foundation. " If Christ be not raised, your faith is vain; ye are yet in your sins."

With regard to the Person of Christ (the fundamental truth of the whole of Christianity), we find that He was declared to be the Son of God with power, according to the Spirit of holiness, by resurrection from the dead (Rom. 1:4). In the same epistle we read, " who was delivered for our offenses, and was raised again for our justification," chap. 4: 25. In chapter 8 of the same epistle we find that the glory of the risen Christ is the object of our hope: " He hath predestinated us to be conformed to the image of his Son, that he might be the firstborn among many brethren " (v. 29). What can be more beautiful, more striking? The manner in which these are brought together is very clear. The Church sees Christ glorified at the right hand of God. There she sees the evidence that all has been accomplished for her, and that a righteousness belongs to her in the Person of Christ, which will not defile even the throne of God. But in this glory she also sees the result of that righteousness. (See Phil. 2:6-10.) She sees in the Person of Christ the glory consequent upon it; that is to say, the glory which belongs also to the Church herself, as participating in this righteousness, by union with Christ. " The glory which thou gavest me, I have given them." Here we have the true sense of Gal. 5:5: " We, through the Spirit, wait for the hope of righteousness by faith." We do not wait for righteousness, we have it already in Christ by faith. Such is specially the position of the Church. Justified by faith, but seeing in Christ not only this righteousness accomplished, but also the glory and, so to speak, the recompense consequent upon it, we, as justified, as filled with the Spirit through which we thus behold Christ—the Spirit whose presence is the seal of that righteousness, we wait for the glory as that which belongs to us, as that which is due to the righteousness in which we participate.

The use which Paul makes of this truth as regards the justification of the sinner, is very remarkable; and we shall see that, by laying the resurrection as the foundation of justification by faith, justification is inseparably united to sanctification. In the end of Rom. 3 the apostle had spoken of the blood of Christ, as the thing which God had proposed as the object of justifying faith. In chapter 4 he continues the subject; and, speaking of the justification of Abraham, he proves that he was justified by faith: but the subject of his faith was, that his seed should equal the stars in number. How could such a truth as this become the subject of a justifying faith? We have the apostle's answer: " He considered not his own body now dead," " being fully persuaded, that what God had promised, he was able to also perform; and therefore it was imputed to him for righteousness; and not to him only, but to us also, if we believe on him that raised up Jesus our Lord from the dead." Faith, then, in the power of " God who quickeneth the dead," was the faith that justified Abraham. Peter gives the same character to justifying faith: " You," says he, " who by him do believe in God that raised him up from the dead," 1 Peter 1:21.

The Church sees Christ dead for the sins that she had committed. This is the end of all that she had done, as descended from the first Adam; of all that the members do, as having in them, by extraction from him, the nature of the first Adam. The amazing love of the Savior led Him to put Himself in the place of the Church, and to become her substitute in meeting the pains of death, the just judgment of the most holy God, and the sufferings consequent upon His wrath—a judgment which He felt in all its power (because He was Himself holy), even according to the power of God—wrath of which He felt all the weight, all the horror, because He loved according to the love of God. He, I say, having given Himself unto death for that object, giving up the ghost, bowed beneath the weight of our sins. Satan, the prince of this world, who had the power of death, though finding nothing in Christ to give him power over Him, rejoiced in his victory over the only just One, the only hope of the world, saying, by the mouth of his servants, " Aha! aim! " and death boasted of having swallowed its only noble victim. But its joy was short; the triumph of the prince of darkness was but the display of his defeat. He had had to meet, not men captive in his power in the first Adam, but the Captain of our salvation. He had had to enter into combat with Him—he had had to put forth all his power, all his strength, against Him who had taken our cause in hand. But Christ had submitted Himself to the justice of God, not to those who persecuted Him whom God had stricken. The devil outwardly carried out the sentence, because he had the power of death over us by the judgment of God, but the sentence itself was God's justice against us; and God's justice was satisfied, and Satan's power destroyed: " Through death he destroyed him who had the power of death," Heb. 2:14.

The resurrection shone upon the world, like the rising of the sun. Faith alone beheld it, the faith of those whose eyes were opened to see the great and sure result of the combat, the consequences of this judgment of God—the faith of those whom God had chosen to give testimony to the complete victory of Him, who alone had undertaken, who alone could undertake the combat; to give testimony, I say, to a world whose blinding by Satan was clearly demonstrated. The victory was gained by Christ alone; but the Church, as the object of it, participates in all its results. It is very much to lower the position of the Church, merely to say she is blessed by Christ, blessed of God. She is blessed with Christ; she is the companion of His glory, the co-heritor of all the promises. She has fellowship with Him who blesses; she enters into the joy of her Lord. Partaker of the divine nature, she feels derivatively, and in communion with Him who is its source, the joy, the delight which the God of love finds in blessing, because He is love itself. How is it, then, that the Church participates here below in the victory of Christ, and in the fruits of that victory? It is by union with Him, who has been to every one of her members a quickening Spirit, and has quickened them and united them to Himself as members of His body.

Christ is their life, and they are rendered partakers, in virtue of their union with Him, of all the consequences of what He has done, of all that is in Him as risen, of all the favor in which He stands before God—a life and union which make them the objects of the satisfaction which God takes in Him, and which will make them, when the time is come, participators in all the glory to which He is heir, and in which He will be manifested. The Church is looked at by God, and consequently by faith also, as dead with Christ: her sins being put on Him, the remembrance of them before God is buried in the grave of Christ. As the just God He remembers them no more: to do so would be not to estimate aright the blood of Christ, not to be just towards Him. " He is faithful and just to forgive us." The blood of Christ, and not our sins, is before the eyes of God. He esteems us as bought with the price of His blood.

But the saints are also looked at as risen with Christ, living before the Father in the life of Christ, chastised by the Father (who loves them perfectly as He loves the Son Himself) when they turn aside from the ways which please Him—ways suitable to such a life, to such a union. " I am the vine," said Jesus; " my Father is the husbandman." God righteously regards us in Christ, as perfect before Him as Christ Himself is perfect—our sins gone in the cross. In love He chastens us as being in Christ, when we do not walk in His ways according to the power of the risen Christ, as inheritors of the glory which He inherited in resurrection.

The Scriptures speak thus on the subject: " Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Col. 1:12, 13.

" Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it," Col. 2:12.-15. The victory of Satan over the first Adam rendered him master of his possessions and of his inheritance: " The creature is subject to vanity." The victory of the Second Adam over Satan spoiled him of all that which he had taken from the first Adam.

God, in the loving-kindness and wisdom of His counsels, has not yet manifested the results; but the victory is fully gained. The Church knows it—at least she ought to know it. The consequences to us are these: " If ye then be risen in Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory," Col. 3:1-4. The prayer of the apostle for the Ephesians on the same subject runs thus: " The eyes of your understanding being enlightened, that ye may know what is the hope of his calling," the calling of the God of our Lord Jesus Christ, the Father of glory (He is called the God of our Lord Jesus Christ, because Christ is regarded as Head of the Church and as man), " and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all." And when we " were dead in sins," continues the Spirit by the mouth of the apostle, " he hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," Eph. 2:5, 6.

The saints, then, are regarded by God as risen with Christ, and consequently as perfectly justified from all their sins. They are clean, according to the cleanness with which Christ appears before God, being presented to God in Him and with Him. But how does the saint actually now participate in blessings so great? It is by partaking of that life, in the power of which Christ is risen. Thus it is, then, that by the doctrine of the resurrection, as it is set forth in the Scriptures, justification and sanctification become necessarily united; thus it is that I share in the righteousness of God, by being quickened with the life in which Christ was raised from the dead, coming up out of the grave, all our trespasses being forgiven. But this life is the life of holiness here below. It is the source of holiness in us; it is holiness itself, the life of God in us. It is in this that we have the will to belong to God, acknowledging the grace which has redeemed us, and convinced that our life is not of us but of God. It is in the power of this life that we seek the things which are above, which are in Christ and which are His, that our affections are carried out towards God; and in this consists true sanctification, the old man being judged as dead, because Christ has died on account of it. " The body is dead on account of sin "—that is its only fruit—" the spirit is life because of righteousness." Christ then, in giving us the life, which is a new and holy nature in us, makes us partakers of all that He has done for us as risen from the dead, and of all His acceptance before the Father of glory.

Moreover, we cannot rightly estimate sin but by the resurrection, and for this reason, it is the doctrine of the resurrection, and of our being raised with Christ, which teaches us that we were dead in sin. Otherwise it would perhaps be a healing, an amelioration of man such as he is, a preservation from death by the help of Christ, a troubling of the waters, that we might plunge into them ourselves and be healed. In this way it is that the natural man looked at the extent of sin, as the Jews and Martha and Mary expressed it, when they said, " Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? " " If thou hadst been here, my brother had not died."

But if we have been raised with Christ, it is because we were dead in our sins. The doctrine of our entire misery, our complete fall, flows from, and (so to speak) springs out of, this truth. And the blessing is proportionate; for death is passed, and everything that belongs to the old man is dead, through faith, with Him. We have another life quite new, in which we live, saying, " We are debtors, not to the flesh to live after the flesh."

Thete is another consequence, namely, the feeling of the entire favor of God attached to the idea of being a son" the grace in which we stand." Having entered by the cross, we stand in the favor of God in the holy place; having received not the spirit of bondage, but the Spirit of adoption, we cry, " Abba, Father " Our participation in the resurrection is our being born of God. As delivered, we stand before God as His children, His accepted ones, His holy ones. Love was manifested towards us in that we are in Him, such as He is before God, even in this world, because we are united to Him by the Spirit He has given us. Our filial relation to the Father, as being purified from sin, clothed with the robe of righteousness (a relation which gives joy to the soul), flows from this doctrine. He has given us the privilege to become children of God—not servants, but children.

Here then are some sweet results from this truth, which exist even here. Our union with Christ is the foundation. We may follow these results, even as regards our body, into the glory. The resurrection of Christ is the first fruits, that of the saints the harvest. There is an intimate connection between the resurrection of the saints and the resurrection of Christ, on account of the union of the Church with Him, because of the one Spirit, which is the Spirit of Christ, and which dwells in Him and in all the members of His body.

It is not thus with regard to the wicked, although it is the power of Christ which raises them; yet it is not because of union with Him, nor by His Spirit dwelling in them; for the Spirit does not dwell in them. Therefore actual resurrection is a thing which belongs to the saints, as a full accomplishment, in result, of their union with Christ, not as a necessary preliminary to their judgment; indeed Christ has already been judged for them and suffered the penalty of all their sins. The resurrection of the saints is the consequence of their having passed through the

judgment of their sins in Christ, not the preliminary to their judgment by Christ.

It is the reception by Christ of the Church, who suffered with Him that she might be in the glory with Him in His kingdom; as in John 14, " In my Father's house are many mansions." Christ is not gone there to be alone: " If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." This is the judgment of the Church at the return of Christ. They are manifested before His judgment seat, but already glorified. This does not deny a difference of glory among the saints, that some will be on His right hand and others on His left in His kingdom. It only shows that the resurrection of the saint is the result of the accomplishment of their judgment in Christ, and the full completeness of the life which she already possesses as risen with Him, the effect of the union of the saints with Him, as dwelt in by the same Spirit. It is necessary that, when Christ is manifested, the bodies of those who are His should also enjoy the privileges of the kingdom, as part of that which He has purchased, thus delivering them completely and finally from the power of Satan and of death. " If the Spirit of him who raised up Jesus from the dead," says the apostle to the Romans, " dwell in you, he who raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you "; a passage which evidently reveals to us, that the resurrection of the saints is a consequence of the resurrection of Christ; that, in fact, the resurrection of the Church is a consequence of the interest which God takes in her, as He does in Christ her Head.

We shall see then that many passages manifest this special place of the saints in the resurrection, and that the Scriptures speak of the resurrection of the Church as a thing entirely distinct from the resurrection of the wicked. In this manner Paul, in a passage already quoted, says (Phil. 3), " If by any means I may attain unto the resurrection from the dead." Also in 1 Cor. 15: " Christ the first-fruits, afterward they that are Christ's at his coming." In Luke 20 we find in one of our Lord's discourses on this subject, that the existence of the relation between God and Abraham necessarily supposed the resurrection, not merely the life of his separated spirit. Many other passages declare also this truth, and moreover that this resurrection was a thing which belonged exclusively to the children of God. He speaks of " those who shall be accounted worthy to obtain... the resurrection from the dead." How are they found worthy to obtain the resurrection, if the resurrection is a thing common to the saints and to the world (in a word, if the saints and the world are raised together)? The Lord adds, " Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." See how the power of the resurrection is identified with this privilege of being children of God.

The subject is treated of in a connected manner in John 5:21-29: " For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all should honor the Son even as they honor the Father.... Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into judgment, but is passed from death unto life.... The hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." Here are two great means of upholding and of vindicating the glory of the humbled Son. He quickens—He judges. He quickens and the Father quickens also. He alone judges; the Father judges no man.

The saints are quickened in order to have fellowship with the Father and the Son. Christ, in judgment, claims and maintains His glory and His right over all those who have neglected Him, or who were opposed to His glory, in order that all, even the wicked, should honor the Son as they honor the Father.

To this end we find that there are two resurrections: the resurrection unto life, that is to say, the fulfillment of His work in the quickening of the saints, applying to their bodies the power of the resurrection which had already been applied to their souls, when they were regenerated; and the resurrection unto judgment, in order that those who have done evil should be judged. I do not here speak of the interval; but I merely say that there are two resurrections, which are different, as well in their objects and character, as in the persons who will take part in them. I will just remark, by the way, that the expression, on which those who object to the interpretation which supposes an interval of time between these two resurrections rest their opinion, has in no respect the force which they attach to it. The Lord says, " The hour is coming." See, say they, a proof that the resurrection of the just and the unjust will take place at the same time, forgetting that the Lord uses the same word (in verse 25) to specify the time of His ministry, and, at the least, eighteen hundred years of a new period which commenced at His resurrection.

These two characters of the two resurrections, of which I have spoken, are very important, and distinguish in every sense these two events. The one, that of the saints who have suffered with Christ, is the application to our bodies of the power of the life of Christ, who has saved us, in order to accomplish His word toward us—resurrection being the redemption of the body, and the consequence of what Christ did when He saved us from the judgment; the other, the vindication of His glory in judgment, and the exercise of the justice of the living God against all those who have sinned. The first resurrection, consequently, is that which we anxiously wait for, to the end that we may be with Him, and, when Christ appears, we may also appear with Him in glory—an epoch which the whole creation is expecting. See Rom. 8:19, where it is called " the manifestation of the sons of God," " the glorious liberty of the children of God."

There is a passage in the Scriptures which has struck me much on this subject, and which conveys a special instruction on the difference there is between viewing the resurrection as an event common to the Church and the world, or as a privilege which belongs separately to the Church in consequence of the power of the life which is in Christ. I speak of John 11. Jesus says to Martha, " Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." Here is real faith, a truth she had well learned. She was not a Sadducee. This is the faith of the Church generally; " He will rise again at the last day." Without doubt. The same thing might be said of the most wicked man. " Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?—that is, the power of Jesus when present, the power which He will manifest when He comes again. " She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the World." Here again is a good confession: those who are saved doubtless believe it also. But here, in fact, the faith of the greatest part of the Church stops.

" And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee." Why did she do this? why so much haste to quit Jesus that good Comforter, and to call her sister? Was there not the secret consciousness that she could not hold converse with Jesus on subjects such as these? She believed Him to be the Son of God; but " I am the resurrection and the life " was something too deep for her; her heart was not at ease in the company of Jesus speaking thus. And have we nothing similar to this? Are not the sweetest, the most blessed privileges of the Church too often the things which send the children of God away? They are not at their ease when Christ speaks of such things. They must go and seek some Mary. It is a call for some other person than for them. What were the

different characters of these two women, both loved of the Lord? " A woman, named Martha, received him into her house; and she had a sister called Mary, which also sat at Jesus' feet and heard his word. But Martha was cumbered about much serving." The heart of Martha was not at ease, through her want of communion with Jesus, and could not enter into the most blessed and encouraging truths in the things which the heart of Jesus, full of consoling power, poured forth to relieve the miseries by which it was broken. To understand them was beyond the habits of Martha's mind; and, saying all that she could say in answer to Jesus, she goes to seek someone who, her conscience tells her, is more capable of understanding that which had just proceeded from the heart of Jesus—more capable of maintaining communion with Him and of sustaining a conversation which was painful to herself, because her spiritual understanding was unequal to it. How often is Martha's state called wisdom! How often are the things with which the heart of Jesus overflows—the revelations of our blessing—designated things likely to trouble the Church, perhaps regarded even as reveries! How often does the Church persist in remaining in darkness, fleeing from Jesus and His goodness, to conceal from herself her incapacity of communion with Him in these things—satisfied with herself because she can make the confession of Martha, because she can say with her, " Yea, Lord, thou art the Christ, the Son of God, which should come into the world."

" I am rich, I have need of nothing." Poor Church—yes, poor every one of us! May the love of Jesus shine upon thee! O may He give thee such confidence in His love that thou mayest never tire of drawing from His heart those sweet truths which are enclosed therein—truths which attach the soul to Him, and which give strength of soul to walk in the world separated in heart unto Him—truths which give power to that secret communion with Him which will make us faithful in His absence, joyful in His presence, calm in soul in the midst of all the misery of a world ruined by death; hastening to run towards Him when we hear those sweet words, " The Master is come, and calleth for thee." Be it so, O Jesus our Lord! Deign, O deign to look upon Thy Church, Thy poor Church, who loves Thee and whom Thou lovest. If she is weak, strengthen her; if she has turned aside, O God, she loves Thee. Bring her, O bring her back to Thyself, even to Thyself—her blessedness and her joy, her eternal joy, her Savior, and her strength. Bring her near to Thee. Where can she find that which shall renew her strength, if not in Thee, who art the resurrection and the life?

One thing only remains to finish the sketch which I have attempted to make of this important subject. I well know that, far from having exhausted, I have but slightly touched upon it.

With respect to the dispensations of God, the resurrection is the fundamental subject of the word of God, since sin and death entered into the world, and sin reigns unto death. If sin reigns unto death, then resurrection only can be the victory over it; and it is a complete and final victory. For he that is dead is freed or justified from sin. " Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him," Rom. 6:7-9. Throughout the Scriptures we find this truth more or less fully disclosed—the foundation of every hope and of all moral judgment. (See Psa. 17; 49 Isa. 38) And even the restoration of the Jewish people is described as a resurrection. (See Ezek. 37; Isa. 26.) There is the source of joy, as in Psa. 16, Job 19. And it was a truth so positive—a notion so necessary to the thoughts of God and of His righteous ones, that when God said, " I am the God of Abraham," the Lord explains it as showing that Abraham was to be raised; for " God is not the God of the dead, but of the living," Matt. 22:32. I said that one thing only remained.

It is generally thought that Rev. 20 is the only support which the word of God gives to the notion of a separate resurrection of the Church. We have already seen that this idea is connected with all the truths in the word of God.

That the saints will rise when Christ comes, is a thing acknowledged, as we have seen (1 Cor. 15:23; Phil. 3:20, 21; Thess. 4: 15-17.) In the Apocalypse 19, 20 we get the details. There we see that the resurrection of the saints will precede, by a thousand years, the resurrection of the rest of the dead, in order that they who have suffered with Christ, should also reign with Him when He takes the kingdom, and that they should appear with Him in glory when He appears who is their life. This is the important and striking completion of this great truth—a completion which crowns with results so important a truth—which, having its root in the lower parts of the earth, that is, in the grave of Christ, drawing its strength from the life of God, stretches out its branches, and lifts its glorious head towards heaven, covering with its spreading boughs all the inhabitants of a blest earth—the tree of life, from which are gathered the fruits of all the promises of God.

Christian, do you know the power of the resurrection of Christ? Are your thoughts those of one who is risen with Him, set on things above where Christ is sitting at the right hand of God? Is your salvation a thing accomplished for your soul, so that in the perfect confidence of a new life before God, you can, under the conduct of the good Shepherd, as sheep known of the Lord, go in and out and find good pasture in the fields of His delight? Are you, as being raised up with Him, dead to sin, dead to the pleasures, to the greatness, to the fading glory of the world which crucified the Lord of glory? Do the things of the world exercise no longer an influence over your thoughts—over your life; those things which, as far as man was concerned, caused the death of Jesus? Do you not desire to be something in the world? Ah! you do not hold yourselves for dead. The darkness which surrounded the cross is still upon your hearts. You do not breathe the fresh air of the resurrection of Jesus, of the presence of your God. Oh! dull and senseless people of God—people ignorant of your real treasures, of your real liberty! Yes, to be alive with Christ is to be dead to all that the flesh desires.

But if the risen life of Christ, the joy of the light of His presence, the divine and tender love of which Jesus is the expression and the object, beam on you; if the beauty of holiness in the heavenly places; if the universal and perfect homage rendered to God by hearts which never tire, whose adorations serve but to renew their strength; if all things full of the glory of God, giving occasion to praises, whose source never dries up, and whose subjects never fail; if these things please you, then mortify your members which are upon the earth. " Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." And think you that the honors, the glory, the greatness, the pleasures, the lusts, of this world, of which Satan is the prince, can enter there? The gate is too narrow—the gate of death, the death of a crucified and rejected Christ—the gate of death, which, if it be deliverance from the guilt of sin, is also deliverance from its yoke. By that gate sin enters not: there must be left all that pertains to the flesh. Those are things which cannot be hid with Christ in God; they have played their part by crucifying Him on earth.

The friendship of the world is enmity with God. Christian, do you believe this? It is a new life which enters into those holy places, where all things are new, in order to be the joy and enjoyment of a risen people. Christian, Christian, death has written its sentence on all things here: by cherishing them you only fill his hand. The resurrection of Christ gives you a right to bury them, and to bury death itself with them in the grave, the grave of Christ; that " whether we live, we may live unto God," inheritors with Him in a new life of all the promises. Remember,

that, if you are saved, you are risen with Christ. May He, from whom all grace and every perfect gift proceed, grant you this!

Letters 1, Conversions Where Superficial; Feelings and Work in the Soul; Large Heart in the Narrow Path; Presence of the Holy Spirit; Hymns in the Gospel; Revivals

* * * It is the greatest joy to me that the hearts of the saints have been turned to souls, not surely from the word, but charity thinks of souls. I remember often in olden times saying to you, remember the people have souls.

As to the work, I heartily and with deepest thankfulness delight in it. No doubt human infirmity may accompany its effect and working amongst men. Does that make one turn away from the manifest hand of God? There may be in given cases accompaniments which make it impossible to join in particular meetings or acts, but where God is free, where the Spirit is, there I ought to be; and if I cannot join, as I could not when Christ is preached of contention, rejoice for all that, that He is preached and brought to souls. I see that it will be a judgment on the professing church, because it seeks the credit of God's work, and does not own the presence of the Holy Spirit, and I have no desire that the truths which have made us own that and our place in the last days should be in any way enfeebled; but if full and happy liberty were left anywhere to the Spirit of God, nothing that grieved Him maintained, this consideration would lead me rather to cultivate intercourse. I judge it would be a deplorable sign if brethren could not freely rejoice, where God evidently works, but I have no desire in having my heart large, and tender too as regards the Lord's work, to have my feet out of the narrow path.

It is a very great joy to me to know these dear young C.s are converted. Give my kind remembrance to their father and mother, and tell them how heartily I sympathize with them. I was greatly rejoiced too in -. Surely I remember him, for in two or three weeks I had become greatly attached to him. I never saw, I think, a soul receive Christ and the gospel as he did, a soul open under its influence as his did. The Lord grant his wife may follow his path. I trust the C.s may be in testimony there also, and that they may remain humble, serious, simple and unexcited; but I say cultivate these droppings of divine grace, this spring-time of the soul. There is need of building by the Word, but the earliest fruit of an awakened soul will be feeling, not knowledge, and this will become feeble and unhealthy if not fed by the word. But this process went on at first, and has given the Epistles, but we see the weakness which may accompany it; they would have given their eyes, but did not hold fast justification by faith. All this needs the continual work of the ministry—not to make a fuss about the first feelings, the flowers which precede the fruit, but to labor therein to feed the soul.

As to conversions in singing, there is nothing at all unscriptural. If the truth is in the hymn, spoken of with divine affections, or souls' affections expressed respecting a truth already outwardly admitted, it is quite within the ways and operation of the Spirit of God to act on the soul in a quickening way by it, not without truth, but by truth so addressed to the soul. I do not say that the work will be there as deep, or the foundation as solidly laid at the moment for after exercises, as if it was the direct application of the word by the Holy Ghost to the conscience, but the heart receives Christ convincingly and lovingly, so as to love. I have ever said that the smallest atom of Christ suffices for the Holy Ghost to quicken by, if it be really Him. No doubt a profound conviction of sin by the word casts off a mass of imaginings of the flesh by a deeper inward work, which such a conversion leaves undiscovered; but if God works, He will do His own work, and bring it to a good issue.

The work in Ireland has confirmed me largely in the truth of all I have learned connected with brethrenism, so called, but it would be deplorable if I could not rejoice in God's acting wherever His own blessed sovereign goodness is pleased to do it. I do so with my whole heart, and if one is not ready for Him, there may be first last and last first, without the truth being weakened: salvation was of the Jews; alas, it was in result more for others than for them; the fields were whiter for harvest elsewhere than there.

May the brethren be found with their hearts free and their feet firm; and they may be of the largest blessing to the church of God at this moment.

Here, God be thanked, God has largely blessed my visit, and the brethren I may say are in peace.

[Nismes,

April, 1860.]

Collected Writings of J.N. Darby: Miscellaneous 3, Father Seeking Worshippers, The

John 4

IN this chapter we have the blessed ways of God's grace in dealing with a sinner. Jesus is here in a world where sin is, and here to bring in grace which is above all the sin. But it is more: it is the soul brought to worship the Father in the blessed relationship in which the Son of God was here to reveal Him; and not only so, but to worship Him as God, who in His nature is revealed. " God is a Spirit, and they that worship him must worship him in spirit and in truth." It is thus a soul brought to the personal knowledge of God, in the relationship of grace as the Father, revealed by the Son. It is, consequently, the same knowledge as we shall have in heaven. It is not one kind of knowledge here, and another in heaven. No doubt there is growth in intelligence, I admit all that; but as to what is revealed, and the One who is revealed, there is no difference between what is known now and what will be known in heaven, because it is the same God and Father we shall know forever.

When we turn to the woman's thoughts of worship, all was confused. She speaks of the Samaritan's worship, and the Jew's worship, and she knew not what she worshipped. In fact, she only speaks of worship to turn the conversation when the Lord began to probe her heart. There must be salvation known before there can be any true worship. You cannot worship a God you do not know, and whose presence would cause you to fly from Him as Adam did in the garden. It is not questioning the fact that God is to be worshipped by His creatures-of course He is. It is due to Him-your duty to Him. Quite right to own and feel the obligation; but the thing is, you are unable to do it because you are a sinner. The only worship that man can offer is Cain's worship, which originated in hardness of heart. He was so indifferent to his condition as one banished from Paradise, and the ground cursed for his sake, that he brings the very fruit of that curse as an offering to God.

Mark, it is quite right to worship, but you must be in a state to do so. But you find some men acting in ignorance of this. They own the duty to worship God, without any sense of their state as sinners before God. It is quite the same with the law.

Of course it is a duty to obey the law of God. But if a man takes the ground of keeping it, he has denied his condition as a sinner. He owns the duty, but does not own what God's word declares: " There is none righteous, no, not one. There is none that seeketh after God." "In me, that is in my flesh, dwelleth no good thing." It is like a child whose place is to be in his father's arms; but he has been very naughty. Of course he ought to be in his father's arms, but what he ought not to do is to think that he can be there as if nothing had happened. It is hardness of heart if he does not see this.

Now, God took care that when man ate of the tree of knowledge of good and evil, he should get a conscience. Persons talk of the law written in the heart of man, and all that fine kind of thing, but man got his conscience by his fall. It may be terribly blunted, and nothing deadens it more than false religion, but still there it is in every one-a blessed thing that it is so, for God works on it to bring the soul to know what God is, when He deals with the sinner in grace. But it is a mistake to mix up conscience and the law. If there had been no law, man would have known good and evil. Do you not think a son would have known he had done wrong to murder a father, though he had never heard of the commandments? If a boy pilfers from his comrade at school he knows he will get into a scrape if found out, but he knows, too, the thing is wrong in itself. Conscience in a man makes him know good and evil, and the law coming in only tacks on God's authority to conscience.

Before Adam fell he had not the knowledge of good and evil. There was nothing evil in eating the fruit unless God forbade him. There was no harm in the thing itself, but forbidding it was solely an expression of God's will, and he got the knowledge of good and evil by disobeying God and eating of the tree. It is a blessed thing that man has this conscience, for it is what God works upon in grace to bring in the revelation of Himself. Nothing perverts this knowledge of good and evil more than false religion; still, however depraved, conscience is there, and the effect of the revelation of God to the soul is, to bring into the conscience the remembrance of all that wherein we have sinned against Him. Therefore, to draw near as a worshipper, I must know that work whereby God has put away sin, and how I have entirely got freed from sin by the work of Christ. As we read in Hebrews, " That the worshippers once purged should have no more conscience of sins."

Now, dear friends, till your conscience is thus purged you cannot worship God. I do not say there may not be craving desires-a going out of the heart after Christ-all that I grant. But there can be no worship till you have salvation. How is it thus with you? Are there not some here whose consciences are not purged? Well, you take up a kind of worship; you profess to draw near to God, but you would fly from Him if He were to come in where you are carrying on your worship. Mark, I do not say He would drive you out; you would run away from Him. Just as with Adam; the voice of God walking in the garden did not drive Adam out; he ran away and hid himself in the trees of the garden.

Now, just take the Lord's prayer as a simple illustration. You say it; it is what you have been taught from your childhood-the kind of habits we have all been brought up in. Mark, I do not accuse you of insincerity, but I ask you, when you call God your Father, do you know Him in this relationship? Oh no, you say, I could not take that ground. Then you are none of God's children! Again, with the words, " Thy kingdom come." What do you mean by the Father's kingdom? Why, you have not one distinct idea about it; all is vagueness. Well, if that kingdom comes it will be heavenly glory, but the day of judgment must precede it. Are you ready for that? No! you cannot say you are saved from " the wrath to come." I take the Lord's prayer as a common illustration of what your worshipping God really comes to. You own the duty, but you have got a conscience which would make you flee from the presence of God whom you profess to worship.

In this chapter the Lord had gone away from Judea into Samaria because He was rejected. God was in the world, come there in grace, and the world would not have Him. The chapter opens with His leaving Judea-the place of which He says in this chapter, " Salvation is of the Jews." We begin, then, with a rejected Christ. There is no gospel without a rejected Christ. If you call yourselves Christians you are owning this. For you own that Christ has been crucified, and what does that mean but that the world has rejected and turned Him out. As the prophet says of the way the nation treated Him, " Who hath believed our report, and to whom is the arm of the Lord revealed? " " He is despised and rejected of men, and when we shall see him there is no beauty that we should desire him." Put Christian' for Jew,' and it is just the same story now. I do not say that there may not be the outward confession of His name, and respect, too, to the outward cross. But if you are honest you will say of your heart, ' It does not desire him.' You know this is as sure of you as it was of the Jews. You may have the outward form of Christianity, but you know you have no desires after Christ. When you are alone do you find your heart going out in love for Him? Even a Christian finds it hard to keep this desire for Christ fresh, for he has the flesh in him, and the flesh has no desire after Christ. The Lord says to His disciples when the Comforter comes, " He shall convince the world of sin, because they believe not on me." It is not a class of sinners, but the whole world is under sin, proved guilty all alike of the rejection of Christ; and if an individual is taken up in grace like the woman here, the same thing comes out in detail. She is convinced of her sins in the presence of Christ.

Have you been brought to this, dear friends? Not only that you are sinners, but that you call yourselves Christians, and yet have no desires in your heart after Christ? This is a worse condition than the heathen. They never heard of Christ to despise Him; but here we find those who take the ground of being Christians. They say, we believe in Christ, that He is the Son of God, and that He came here to suffer and die. What then? The very one that owns this religiously, goes away and amuses himself as if it were nothing at all. God is not only saying to you now, as He said to Adam, " Where art thou? " (which was man at his best, and yet man got away from God); but since the day of Pentecost the Holy Ghost is asking, What have you done with My Son?; as God said to Cain (where we have man at his worst), " Where is Abel, thy brother? " You have to answer, I have turned Him out of the world. If you say, My fathers did it, but if I had lived in their days I would not have done it, you are a Pharisee. You bear witness to what has been done, and pride yourself on being better than others. Well, the end will be, if you take that ground, you will come off worse than the publican. I grant there are differences. Everybody has his tastes; one follows pleasure, one ease, another money. But the thing is, God has been into the world in grace in the Person of His Son to win the hearts of sinners to Himself, and though you profess to know it all, it has not won yours.

The next point is that the grace that is in Christ, thus rejected, rises, blessed be God, completely above and over it all. We see Him in this chapter cast out of Judea, but nothing chills His love. He has come into our circumstances-taken the lowliest place-known by the proud world as " the carpenter's son " for many years. We see him here rejected and despised, and in His circumstances, " wearied with his journey," sitting at the well's side in the heat of the noonday sun (which in that country is terrible heat). But there was no chilling of His heart for the lost-He sat there to save. He stoops to ask drink of a wretched woman, for He had nothing to draw with; and although He had created the water of the well He would not work a miracle for Himself. He never worked miracles for Himself, but for others. He had taken the place of perfect lowly dependence, and He asks drink of a Samaritan-of one belonging to a people which were everything that is bad. They had a

mixture of religion, adding the worship of Jehovah to their own idolatries. They were—what shall I call them?—what we should now say were half heretics, half apostates; and the Lord was sitting talking to one of these people whose personal character was all that was evil.

It is not that judgment against sin will not come-it must come. But before it is executed, we have in Christ love, that is above all the sin, come into the place where the sin is. It is God displaying Himself in grace, and not revealing righteousness in judgment. This was the error of Job's friends. They were looking for God bringing in righteousness in this way in punishing iniquity. That day has not come. Not that God does not restrain the evil passions of men. We can thank Him for the magistrate to keep down the evil, and prevent the world being an impossible place to live in through the violence of men. But God has not revealed Himself yet in judgment. God has been in the world in grace. As we read, " God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." It is not judgment, but God come into the evil, and come there active in love. And so it is still; for though Christ has been cast out, the Holy Ghost has come down to carry on the testimony of God's love-love that goes after the lost. You may reject the love and be lost, but there the love is. You may be like the elder son, who will not go in to share the love bestowed on the prodigal, even when the father went out and entreated him.

Is there only a true want in your souls, dear friends, towards God? There is Christ to meet it. If man had no heart for Christ, Christ had a heart for man. He had come into a place where He could say, Salvation is not of Samaria; but that was not saying, Salvation is not for Samaria. There was nothing but sin in the woman, but He creates a want in her heart. She had lived a shameful life, it was the result of her character. Doubtless there was natural energy and self-will in her, and as it always is where this is the case, it brings more misery; and she was miserable. Her sin had isolated her; she came alone to draw water, not wishing to be with the other women, and hear their gossip. She was too miserable for that kind of thing, and she came alone. But God, too, was alone there! and she was to meet Him, and have her tale told out in His presence when He was come to meet her in perfect grace. And, beloved friends, it must be so with us. Our tale must be told out to God some day. If not now, in perfect grace, it will be by-and-by in judgment. How wonderful! How blessed! All the sin brought out in the presence of One who brings in the love and grace of God now, which is above all the sin.

Yet, alas! she does not understand a word about it. " The natural man receiveth not the things of the Spirit of God." The Lord tells her of the gift of God. God was there to give salvation. It was not a question of salvation being of the Jews. It was the grace of God bringing salvation to the lost, as the Lord said to Zacchaeus, " This day is salvation come to this house." So here, " If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Christ was there, and He was there to give eternal life. It is not God come requiring that we should labor for it. He comes to give. If you are laboring you have not got what God gives.

But you may say, If God gives to a vile woman like this He makes nothing of morality. It offends your good opinion of yourself that He should talk thus to such a woman. Ah! you are a Pharisee, and the publicans and harlots go into the kingdom of God before you; so yours, after all, is a poor case. You must toil and die, because you will not stoop to Christ's gift. He had come to reveal the Father in grace, and He gave that which springs up in joy to the Father. It is a well in us, which springs up to God in joy, who has brought us to know Him, as revealed in grace and love. Do you know God thus? Do you know what it is when no eye but His sees you, so to have that knowledge of Him in grace as the Father, in your heart, that joy and gladness springs up to Him?

The woman understood not one word about it. Christ had to go on with her in patience. She had not this new life, and so she had no intelligence about it. Now, dear friends, God deals with you in patience, but is there a want for Him in your soul? Or are you like this woman, who did not know what Christ and heaven could give, and had only known the misery of sin? I do not ask you about your lives; hers was a shameful one. I doubt not yours may be outwardly proper. But every one who does not know Christ, has either a disappointed heart, or a heart seeking what will disappoint it.

It was contrary to man's thoughts that God should stoop so low, as to sit thus talking to a vile Samaritan woman. The disciples marveled that He talked thus with her. It was not fit, they thought, for a Rabbi. Very likely! But it was fit for God in grace.

The woman's heart is closed to all He had said. She cannot get above her daily toil. " Sir, give me this water, that I thirst not, neither come hither to draw." But the Lord goes on. And now we come to the next instruction. Her conscience must be reached. " Go, call thy husband." A little word will do when He speaks. The Lord was not dealing with her as a judge. He was there in perfect grace; but grace tells terribly when sin is on the conscience. Like the voice of the Lord God walking in the garden, and Adam hides himself. God had not spoken to drive him out; God was there, and he fled from Him. So here with the woman. " Go, call thy husband." Immediately sin is before her, and she tries to evade by answering, " I have no husband." The Lord's reply made her know that He knew all about her. Immediately she perceives that He is a prophet. I am Master of what I know. Here was a stranger who knew all about her, and God is known thus by the conscience. She was exposed in the presence of One who knew all that ever she did.

Has the word of God ever brought you to this, dear friends? Have you ever seen a man that has told you all that ever you did? Has your memory ever been active in the presence of God? You must be laid bare some day: either in judgment, when mercy is over; or now in perfect goodness in a day of grace. Have you been brought now to God, so that you have taken your place as condemned, and what must come out in the day of judgment has come out now? Has that goodness of God led you to repentance? Not merely outward sorrow for sin, saying, We are all sinners, in a general way. But have you confessed your sins to God from a need you had of being reconciled? Have you ever had a visit from God? I do not mean by dreams or visions; but has God so spoken to your conscience as for you to have known Him and yourself together?

The woman now turns to worship. The Lord tells her that salvation was of the Jews; the Samaritans worshipped they knew not what; but the hour was coming, and now was, when the true worshippers should worship the Father in spirit and in truth; for it was no longer a question of what man ought to be for God, but of what God is for the sinner. " The Father seeketh such to worship him." As for man's worship, it was all worthless. You may get a machine to do ceremonies if you only are clever enough to make one. As we read in the prophet of the outward worship of Israel. God calls it, " bowing the head like a bulrush." It is utterly worthless. You must have to do with God who knows you, and whom you must know if you would worship Him in spirit and in truth. It is not God requiring worship-all very true, as man's duty-but the Lord is here in grace, and out of the abundance of His heart He says, " The Father seeketh " worshippers. He is not regarding forms of worship, but He is seeking vile, broken-down sinners to make them worshippers. He is not seeking the Pharisee: his worship proceeds out of himself; he thanks God for what he is.

Here it is God who is revealed as giving living water; going on with the poor dull heart to bring it to repentance, that there might be a want there for what He was giving. It is no longer seeking good in man. God had tried him without law, and He had to drown the world with a flood; He tried him under the law, and he broke it; sent His own Son in grace, and they rejected Him. What was left for the world but judgment? All is over with it. But now when there is the judgment of the world-not executed, but pronounced—"now is the judgment of this world "-God brings in His grace for the world that is under judgment; and so it is when He works in the individual conscience. He brings out all the sins, but He is there to give eternal life. So with the poor woman. Where did He find you? I speak now to believers. He found you in your sins; but the one who has reached the conscience is the One who has come and given Himself for the sins. Directly the woman's sins are out in His presence, as the prophet, she wants to know Christ. " When he is come," she says, " he will tell us all things." He will say who are saved and who are lost. Ah, says the Lord, " I that speak unto thee am he." If He is known to her conscience as a prophet, He will reveal Himself to her as the Christ that she needs- the Christ who could save; whenever the word of God reaches the conscience, Christ has been there. What Christ? Why, the Christ who gave Himself for the sins which He brought to light. The cross puts all the sins away. He puts you into the truth about yourself, that He may put you into the grace which has taken the sins away.

There must be the plowing up of the conscience, and there is God's patience in His dealings with us individually, until the soul is broken down and submits itself to His righteousness: but when once there, it is not a question about making peace- the peace has been made: " Having made peace through the blood of his cross." " Who, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Why is He sitting there? It is because, " By one offering he hath perfected forever them that are sanctified." He will rise to judgment; but as to the question of our sins, the apostle says, " After he had offered one sacrifice for sins, forever sat down on the right hand of God."

Are you, beloved friends, thus reconciled to God? We cannot worship Him until we are saved. When I think of what Christ has done, I can say, All is settled. God has given Him in love for my sins, and has accepted Him in righteousness. Thus God is revealed, and the sinner is brought in truth into His presence to know Him there in grace. What a poor thing it is to live in a lie; to have a bad conscience in order to keep up a character. It is always so. Men are walking in a vain show, disquieting themselves in vain. Dear friends, is it always to be so-always to live in a lie? Or is it a good thing to be out in the presence of God, where I find that perfect grace has visited me, to present me in Christ in perfect righteousness to God? What a place to be in! To be thus, in Christ, all out before Him, and all put away by Himself in perfect love, that we may have boldness in the day of judgment, " because as he is, so are we, in this world."

Now, what was the effect on the woman? She left her waterpot; what she had once lived for, occupied her no more. She was now occupied with Christ, in contrast with her cares; and as she had had all out before God, she can go out boldly to the men and say, " Come, see a man which told me all things that ever I did: is not this the Christ? " She had got Christ, and had forgotten her water-pot. She had everything settled with God, so that she had nothing any longer to conceal. There is no fear of man where there is the fear of God; so she goes to tell the men-before this she avoided the women.

This is the practical effect of the revelation of Christ to the sinner.

Is Christ, beloved friends, thus in your hearts? Has He so entered that He has taken the place of the things which kept Him out? The Lord grant that it may be so.

Collected Writings of J.N. Darby: Miscellaneous 3, Christ for My Sins and Christ for My Cares

John 4

IT is a wonderful thing to think of the reality of the intimacy with which the Lord carried on intercourse with people in this world-His ways and manners with them-and who He is. In truth it changes all our thoughts of God.

He has visited men before the day of judgment, and we find Him giving, and not judging-dealing with them in quite another way. He who is to be the Judge had to come beforehand to be the Savior; came in grace, seeking worshippers; came to visit the hearts of men where they were-naughty hearts; to such, not to judge at all, but to deal with our sols about the very sins for which He would have had to judge us. If I see Him there I find He has dealt with my sins already in a totally different way. It confirms the judgment, of course-puts the seal of God's testimony on it in the strongest way; but at the same time it gives me to know and understand, that the whole thing has been decided in a totally opposite manner. Instead of coming to claim the debt, He comes to pay it; both ways prove the debt was there, but the dealing is totally different.

He comes and deals with sinners then, in exactly the opposite way to claiming the debt, and deals effectually, and that is the Gospel. " We have seen, and do testify that the Father sent the Son to be the Savior of the world." It is a Savior we have to tell of, and I could not stand here to speak thus if He were not a Savior who has wrought an effectual salvation. Then comes exercise of heart, and the discovery of what we are by His word, to bring us to repentance; but it tells us we are saved. " Thy faith hath saved thee, go in peace." It was at all cost to Himself that He could say it; but He did not recall it, or deceive her. Can we go in peace? We go out of this room with the consciousness that we go on the Lord's own warrant in perfect peace, and with nothing to fear as to the consequences of sin, if He has said, " Go in peace." Therefore He sends out the word to the children of Israel, " preaching peace by Jesus Christ." And " that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Beloved friends, have you got peace? Have you got what He announced and sent out to be preached? It is no good telling me you cannot have peace. There it is. Was it to be preached and not believed? God would have us happy with Himself, and therefore sends the testimony of peace. It is no light thing, for He has made peace through the blood of His cross; and being justified by faith, we have peace with God. It is a real thing, an effectual thing, a divine thing, founded on what has been perfectly done. If I believe, I come into this to enjoy it. It is that God has visited us to bring us peace. " In the world ye shall have tribulation; in me ye shall have peace." Hence God gives Himself, over and over again, the name-" God of peace." It is the name of predilection which He gives Himself. He never calls Himself the God of joy; that may change, but peace is eternally settled.

We see how He dealt with this woman. It was thorough grace. " Salvation is of the Jews." They had the law, the temple, everything that belonged to God, like the elder brother. But the Jews cast Him out, and He must needs go through Samaria. This was the beginning of His ministry. The Pharisees were jealous of Him; so He goes out and leaves this place of salvation according to promise. It is the terrible condition of the world that the Son of God has been in it, and they cast Him out. He came there and has been rejected, hence the testimony is, that the whole world lieth in the wicked one. The world not only sinned, but rejected Him who came into it when man had sinned-the world that had grown up since God cast man out of Eden. If I call myself a Christian, I profess that the world has cast out and crucified the Son of God. Still the grace goes on. God took that as the means and occasion to bring it out. That is what is so glorious in the cross; that that which was the perfect expression of man's enmity, was the perfect expression of God's love. There was the meeting-place between man's hatred against God, and God's sovereign love to man. He was not at it yet, but was walking in the grace and spirit of it.

Here, rejected out of Judea, He must needs go through Samaria, and we get the blessed truth that God is above all sin; because Samaria was most hateful. He can exercise His love in the scene of the thing He abhors. " God commendeth his love towards us, in that while we were yet sinners Christ died for us." He gave His blessed Son, one with Himself, down to death, and to drinking the cup of wrath for those who were nothing but sinners. " God was in Christ reconciling the world unto himself."

Now, mark another thing we have here. We find Him thoroughly a man, coming down to this world-" Who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Oh! that some hearts could get hold of this! I speak now of the way that He came-of His death I will speak again-that though He was rich, yet for our sakes He became poor. It is brought out in the circumstances of this history. In the heat of the day, wearied with His journey, He comes to the well and sits down where He can find a seat. Do our hearts really believe that this was the Lord? Why was He in a condition to be weary? Why there? It was perfect love. He comes down to take this place. He passes through the world-the Holy One that could not be contaminated, and uses this to go through a world of sinners to bring them the love they wanted.

This was expressed in the most lovely way in the case of the leper in Luke 5, " who besought him, saying, Lord, if thou wilt, thou cant make me clean." The leper was sure of the power, but did not know the love that was there. He carries the love right up to the leper, " and touched him, saying, I will, be thou clean." If man touched a leper he was unclean, and put out of the camp. But He cannot be defiled. This is a picture of the way the Lord was here. Holiness, undefiled and undefilable, carries to sinners the love they need.

" Jesus therefore, being wearied with his journey, sat thus on the well," and the disciples go away to find meat. Oh! to think of the Lord Himself, whom none of the princes of this world knew, but who was the Lord of glory, sitting weary on the well, thirsty, and dependent upon this world for a drink of water-the world that was made by Him, and knew Him not! " There cometh a woman of Samaria to draw water; Jesus said unto her, Give me to drink "-dependent on this woman for a drink of water. In this very fact she finds out that there was something remarkable in the Man. It was extraordinary that a Jew should speak to her, a woman of Samaria, and her mind is attracted by it.

Let me say a word as to this woman, so full of blessed interest for us, drawing out into exercise the heart of the Lord. She was a poor vile creature-alone there. We read of the time when women come to draw water-talking together of all that was passing; but she does not come when the rest came. Hers was an isolated heart; she had isolated herself by sin, and had got nothing; an energetic woman, who had been seeking happiness by the energy of nature, and found wretchedness and ruin. She was out all alone at that unusual time of day, with a heart full of cares. Alone, because of her shame, she finds One only more lonely than herself, and that One was the Lord! She could go to the men of the city, but He was totally alone, had not one to go to, though Himself the most affable and accessible of men.

There were no circumstances in which He was ever found where power, love, goodness, and truth were not readily in exercise. There was no weariness, if a poor desolate sinner came. When the disciples returned they say, " Hath any man brought him meat to eat? " No matter what company He was in, He was always accessible to their hearts; but there was no sympathy for Him. No love and goodness met Him in going through this world; His heart was utterly a stranger in it; yet all sympathy for others. If He had to answer for Himself before the chief priests, who were hunting Him to death, the moment the cock crew, His eye was upon Peter- never wearied. No circumstances He was in, could ever touch the spring of grace and goodness that was in Him. But mark what comfort for us! Here was the Judge of quick and dead- not as judge, of course, but the Person who is to be judge, meeting with the poor sinner in grace, sitting with the very person that deserved to be judged. In that sense, in the communion of grace, He is sitting with us. It is just what is going on through the Gospel. " We are ambassadors for Christ, as though God did beseech by us."

Well, He is sitting on the well asking drink. She says, " How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? " Mark the answer of the Lord. It has two distinct points in it. " If thou knewest the gift of God "; that is, what God is doing to you. It is the ground He takes with you: " The gift of God is eternal life through Jesus Christ." The next thing is, " And who it is that saith to thee, Give me to drink." That is, if you knew-not, who I am, but -who it is that has come down so low as to ask a drink of water; if your eye were opened to see God giving eternal life-come to require nothing (and who would not get it if He did)-you would be in perfect confidence before Him. He once came looking for fruit and found wild grapes. Under the law He sought for fruit and had His servants killed. He said, I have yet one Son-but when they saw the Son they said, " This is the heir, come let us kill him." The effect was, no fruit, but hatred to Him and His Father. Now He does not come (I do not say producing fruit-He does-but) looking for it. He has come to sow (not looking for fruit), dealing with the sinner personally in the Gospel: and where there is grace, and the sense of need, there will be the fruit of the Spirit, and He will look for it. Human nature judges God, but God's nature comes out entirely superior to that. He gives. Thus we get these two blessed principles, that God is giving, and that the Lord has come down to such poverty as to be dependent upon a creature for a drink of water; come to put Himself down under the wants of those that had nothing but wants, so as to meet them. She is attracted; there is power in His word; and He begins speaking of spiritual things to her.

We see, then, the way in which the woman is absorbed with her cares. Verse 15 is a remarkable expression of confidence in His word—"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw." But mark the state of her heart-entirely occupied with her waterpot and her wants., Do you know nobody like that? People who own the word of God to be the word of God; who own its authority, but are in heart completely occupied with the things of this life. As a natural person she received not the things of the Spirit of God. Her mind was awakened to respect for His word, so that she could believe what He said, but she could not grasp spiritual things; they had not the smallest entrance into her heart, so full was it of temporal things.

What was to be done? He had been pouring out words of grace; all had flowed over her head-passed over a heart absorbed with the things of the world. He takes the other side, not the gift of God, but the state of man—"Go, call thy husband, and come hither." The woman answered and said, " I have no husband." Quite true. She tells the truth to hide the truth-as often in this poor world. The conscience is reached now: and there is where the word enters always. It is quite right it should attract the heart, but the conscience must be reached. " Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." It is all out now; her conscience is brought into the presence of God. Everything must be out in the light that has come into this world. It is wonderful how quick memory even becomes under this action of the light. Sins are recalled which have long been forgotten. Light has come in; she has understanding now; before she had not understood a word; she was completely buried in her cares. " The woman saith unto him, Sir, I perceive that thou art a prophet." The word of God had reached her conscience, and wherever it does it has authority, and it is the only way. When I find a book that tells me all things that ever I did, I know what it is. It does not require to be proved by man. No book in the world has authority till it reaches the conscience. Then it is its own witness to the folly of attacks made upon it, and proves the folly of unbelief. It is the word of God itself, its own witness. I do not take a candle to see if the sun shines! But do you not see that it shines? Then you are blind. The only thing that brings authority with it is the word of God coming into the conscience—"Come, see a man that told me all things that ever I did. Is not this the Christ? "

God is love; His blessed Son, a poor man speaking to the woman; but He is also light come in. These always go together. You never find when the Gospel is received, that it does not get in as light to the conscience. There is no fruit without it. Where it gets in, it will be light exposing all that is there; and if not, there is no root. The point where intelligence is brought into the heart of this poor woman, is where her conscience is reached. How would you like Him to tell you everything? Does He not know every wicked thing I have done? It should come up in judgment; but my comfort is, that it was all out before Him, when He was dealing with me in grace. Now I can bear it that the eye of God searches everything through His word. In dealing with the soul, love has brought the light there. Love attracted Peter; Luke 5. Why does he not run away? Why go up to Him, and say, " Depart from me, for I am a sinful man, O Lord "? He was drawn by the love and grace, and convicted by the light that the love had brought in. Light, that manifests to myself what I am in the sight of God, brings me there, so that I am in the light as He is. There must be truth in the inward parts, but did that hinder the Lord saying, " If thou knewest the gift of God "? Now, instead of trying to make things straight with God, I have found Him, knowing everything I have done, in perfect grace. There is then no hiding sin. All is brought into the light by God.

Mark another thing. God is bringing in something new. Was He going to trust the heart of this poor woman? No. He was going to get her to trust His heart. People say, May not my heart deceive me? To be sure it may! Will His deceive me? The grace of God brings salvation to us-brings us everything we want. So He brought strength at the pool of Bethesda—"Take up thy bed and walk." He is not requiring anything from us, but brings the thing we want-brings Himself: and there is nothing we want like Him. He brings us to repentance-to the conviction of what we are, as here. But He comes saying, " If thou knewest the gift of God." God has something to give-eternal life through Jesus Christ. But I shrink from coming to God. Quite right, to a certain extent. But who is it that I am with, that is bringing in this light? The very Man that asked for a drink of water. " If thou knewest who it is that saith to thee, Give me to drink"—a poor man with nothing but words of grace; you would have trusted Him. " Thou wouldest have asked of him, and he would have given thee living water." Do you think I could trust God in the day of judgment? But can I trust the poor man sitting on the well-side? It is when my eyes are open upon the Person and work of the Lord, that I find I have been talking with the Lord Himself, and He had not a word against me, and yet knew all that ever I did. My heart has the blessed consciousness that it has met God.

There are the poor infidels beating out their brains to find out about God, but I have met Him. He had nothing but kind and gracious words, though He knew all my sins. His whole ways and words and works are perfect love to me, and the love of one come to seek me as a sinner. The Father seeketh worshippers. You have not to go to this mountain or that. He sent the Savior seeking. How many does He find? Does He find hearts here that would pass by the Lord Jesus-that have read hundreds of passages in which His grace was manifested, and gone away untouched, unmoved, though God was spending His heart on you?

See how even the heart of the Lord rejoices over this one poor sinner (v. 32), " I have meat to eat that ye know not of." Do you believe that of Christ? He had come to open her eyes, and that was the Lord's meat. " My meat is to do the will of him that sent me, and to finish his work." It is lovely to see the Lord's heart in this way. Just see how it opened out to all the rest. " Say ye not, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." He has actually been rejected out of Judea, but the case of this woman has so comforted Him now, it opens out His heart to say, " The fields are white to harvest."

Then we have to go on to see that, sins having been perfectly manifested, and love, the cross of the Lord Jesus comes in, because sins never could be allowed, nothing but the love, that comes for the sinner, and gave Himself. The heart was won, the conscience was reached. But what about these things that she had done? The very Lord who was speaking to her goes under them and puts them away. We do need something else than that which reaches the conscience; we need that which purges it. Though our sins were as scarlet they are made white as snow, and we are bound to believe it, for " his own self bare our sins in his own body on the tree." He has charged Himself with them. I am convicted, and then humbled about them. But before the day of judgment comes, Christ came, and on the cross was bearing the sins He would have had to judge. The cross was God dealing with Him about them. When He comes in judgment I say, That is the Man who put away my sins. Before the time comes for judgment, the Person who is to be the judge has come Himself to bear the judgment. The question is not, then, whether I deserve condemnation" There is none righteous, no, not one "; but what has God wrought? Can I dare to doubt it?

If I am out in the light before God, there is no place where I see sins so terrible as in the cross. But if they are not all perfectly put away forever, they never can be, for Christ cannot die again; Heb. 10. He will rise up for judgment, but He is sitting down now, because all is completely done; if not (I mean as to the work, not as to your feelings), it never can be. That being so, therefore, when the soul is exercised, I look at the cross and say, He has borne my sins. I hate them the more. That is all right; it is the work of the Spirit in us; but I speak of the work done for us. Do not speak of past, present, and future sins; it is a foolish confusion of the time my heart thinks of it, and of the work that put them away. As to future sins, I ought never to think of sinning again. As to past sins, how many were past when Christ died? The work was done when they were all future. It is confounding the work done, with the effect in me. He is raised in glory; is there then any question whether I am to be glorified? There is another thing as to the cross. It all passed between God and Christ perfectly alone-of which the outward darkness was the sign-according to the exigencies and righteousness of God; where it must be according to the absolute perfectness of those who wrought it. Men had nothing to do with it; all we had to do with it was our sins, and, we may add, the hatred that killed Christ. It was a

divine work about my sins.

Now as to the effect of it. We saw the poor woman absolutely absorbed with her water-pot; but the moment her conscience was thoroughly reached, she goes off to testify to the others- If you only get Christ, He will tell you all things. She leaves her water-pot. The Holy Ghost has not recorded it for nothing. The thing that absorbed her is gone. The word and power of Jesus, that gave her conviction of sin, also substituted Christ for the things that had power over her heart: Christ for my righteousness instead of my sins; Christ as the object for my heart instead of my cares.

I add a word for the comfort of any soul that is convicted of sin, but has not peace. Supposing a person had received the word of Christ, but cannot say he has got Him-but says, If only I could find Christ! I find so much sin in me: I would give anything to have Christ. What put that desire into the heart? You have got Him as a great Prophet; His word has reached the heart, you are convicted of sin, but do not know if you have Christ as Savior. He has spoken to you about eternal life, and you have received a word that has made Christ precious to you, and your conscience bad. Then you have got Christ. His word has had the authority of the word of God in your conscience. If that be so, the Christ that has visited you, is the Christ that has borne your sins. The Christ who thus speaks to us to bring these thoughts to our hearts, is the One that through grace has borne our judgment before the day of judgment comes.

Now, how is it with you? Has your heart given up its water-pot for Christ? I do not mean that there will be no conflict. But has your heart so heard His word that it has penetrated into your conscience? Do you think that you are going with your sins into heaven? How many sins had Eve committed when God turned her out of Eden? One? You have committed more. Do you expect to get into heaven with your sins or without them? Are they all put away? How can you rest a moment until you know it? What madness and folly it would be!

The One who deals with our conscience is the One who came where we are, and is now beseeching us to be reconciled to God. It will be a terrible thing in the day of judgment, to have had the heart closed against the voice of the Charmer. Has not He charmed wisely? Were ever words like His- words of grace, unutterable grace, with which He has sought to win us? It is a blessed truth, that before the day of judgment comes, the Judge has come Himself to deliver. Of course you will have to be judged then, if you do not accept the deliverance now.

Collected Writings of J.N. Darby: Evangelic 2, Well of Water, The

John 4

IN John 3 we had the quickening power of the Spirit, the contrast of the old and the new creation. Here we have another thing, the dwelling of the Spirit in the believer. " The water that I shall give him shall be in him a well of water, springing up into everlasting life."

A man must be born again-born of water and of the Spirit, if he has to say to God. This is what has to be presented to the sinner: " Ye must be born again "; while at the same time we know it must be God's work. Not that it is said in a legal sense, " Ye must," etc., because we know a man cannot accomplish it of himself. But there is a moral necessity for it, because, until born again, the sinner cannot have one desire or anything in him suited to God. It is the requisite flowing from what God is, and what the sinner is. But there is no such necessity for the indwelling of the Spirit in the believer. Instead of being requirement, it is the expression of pure grace; not so much necessary to man, as it is given by God.

Therefore not only the Jews, but the Gentiles might have it. " If thou [the poor Samaritan] knewest the gift of God," etc.

For the Jew even it was necessary to be " born again," and that was the instruction in chapter 3. In chapter 4 it is a pure gift of which He speaks, and He would show that the worst of Gentiles might have it, as well as an Israelite.

The Holy Ghost that is given brings in power, as well as a new nature. The new nature has certain characteristics- love, holiness, etc. " He that is born of God sinneth not," but there is another thing-power, and without this the very desire for holiness will occasion distress of soul and sense of condemnation, and there will be neither peace, joy, liberty, nor consciousness of relationship, all of which are founded on the indwelling of the Spirit of God. The Holy Spirit produces these effects in the soul in which He dwells, bringing forth in us what is like God. Thus we see the difference between the Holy Ghost quickening, or giving a new nature, and the Holy Ghost dwelling in us and giving us power.

The woman, as we know, comes to draw; the Lord requests to drink. She is surprised at His asking her for water. Before, we have seen Him talking to a Jew, a Pharisee, an honored Rabbi; but here was a despised Samaritan. She was astonished at His having overleapt all bounds and come in perfect freedom to speak to her; but here was the gift of grace come down to her as well as the Jew. Passing over the details of her conversion which are most interesting, we will notice the lowliness of Jesus in His actings towards her. His position here is founded on His entire rejection as coming in the way of promise. He is on His way, as rejected, to Galilee, the place where God visits His remnant. " The people that walked in darkness have seen a great light." He left Judea, and God leads Him through this wretched apostate race-just a picture of the Lord's actings now in sovereign grace, gathering out Gentiles, before He comes to the remnant.

That which lays hold of a sinner is sovereign grace. He is rejected by man, and man is rejected by God. There is mutual and complete rejection. Promise is gone, because Christ, coming with the promises, was rejected. " My soul loathed them, and their soul also abhorred me." It is now a rejected humbled Christ, bestowed as the sovereign gift of God. " If thou knewest the gift," etc. God was giving freely, and He who gave was there. He who could create another heaven and earth, if He pleased, came to ask drink of her! What confidence in His grace it inspires! He does not expect her to ask of Him until He has asked of her. Our pride would say, If I accept favors of God, He will accept favors of me. Here is God Himself coming, and saying, " If thou knewest the gift of God," etc. He would be dependent for a drink of the brook by the way. Such was the position He took. When He could put Himself in such a place as to ask favor of her, all the sluices of her confidence are opened. " He must needs go through Samaria." The path led through. That was the road in which His love, in coming down here, put Him.

There is nothing so hard for our vile hearts to understand as grace; but there is nothing so simple in God's presence. If you knew the Person of Him who asks you, you would believe the perfectness of grace coming down to the wretchedness of man to bestow. It is not how you must be this or that; but here is God come down to you.

He is at perfect ease with her, though she had been up to this going on in hersins; she a Samaritan, and yet there is God conversing with her! The revelation of God in this way gives the consciousness that we can get what He has to give.

The moment a soul apprehends what there is in Christ, it has the blessing. " Sir, give me this water," etc.

Verse 16. There is a thought added now. The sins have to be made known. There is no understanding of what He has to give until the conscience is reached, and she has the conviction of sin. If the things of God could be received by the understanding (natural), man would in a sense be a match for God. Clearly man is not in that position with God. But when the conscience is opened, it brings the sense of need. Then the sinner sees nothing but sin, and that nothing but God's grace can meet it. A man never gets spiritual understanding until God has dealt with his conscience. Until the flesh is in a measure judged, the Christian has no power to understand God.

When I know the Person of the Lord Jesus Christ, I know that I have everything I can need, because everything is in Him-love, power, holiness in Him. " He that drinketh of the water that I shall give him shall never thirst." A detected sinner is in a different case from being in possession of the well; and yet the detection was on the way to it. To bring this well into the heart He must convict of sin. She must consciously stand in the presence of God. Do we think of that-that we are in the presence of God? We should never sin if we did.

The woman follows the natural course of her own thoughts in talking about the water from the well (v. 11, 12). But Christ says, " The water that I shall give him shall be in him a well of water," etc. In using what sin gives in this world, it is soon spent; its strength is gone in the spending: the spring becomes dry. But with spiritual things it is just the reverse. The more I spend, the more I have got. " To him that hath shall more be given." And it leaves no desire for anything else-no hankering after what I have not got. "He shall never thirst "-never thirst after anything else, while there will be the increasing sense of need of the living water continually. I cannot say this practically of one whose soul is hankering after earthly things. When there is this hard crust over the soul, there is need of humbling; but the natural state of a Christian is to go on and have more given. A Christian sunk down into the flesh is thirsting. If one went down to the bottom of his soul, one might find the well; but there ought to be rather the sense of possession than of need in the soul.

Here is rest and power. We have not only everlasting life in Him from whom we shall never be separated; but the man has a well of water in himself. "It shall be in him a well of water," etc. This is power coming down from God-heaven is brought down into my heart. It is the power of divine life bringing me into fellowship with the Father and the Son. It is nothing short of all that is in God dwelling in me. I have got something that lays hold of that life-the gift of God. Mark, it is here the well of water in the individual. There is an eternal spring in my own soul. There is a power in the person associating him with all that is in God; the man drinks it in-receives it as a thirsty person-and then it becomes in him a well which makes him partaker of what is in God. It brings into intercourse with, and feeding in spiritual apprehension on, the things of God.

This has not reference to outward gift, but to the living power in the soul, embracing all that the Father and the Son have, and it has the character and stamp in the person of the eternal life to which it springs. These everlasting things belong to the person who enjoys them; the water " springs up to everlasting life." In Rom. 8 the Spirit is brought out as life and power. As the breath of life was given to the first Adam, and he became a living soul, so we have the " Spirit of life in Christ Jesus." After life there is power also. This is the consequence of the sentence passed upon sin in its whole nature-not on sins only. Christ on the cross condemned sin in the flesh. God has dealt with it and judged it on the Person of Christ. They are distinct and connected in a moment. As soon as I am quickened, there is the inquiry, How am I to get rid of this sense of sin in the flesh? It is already condemned: not only are the sins condemned but the principle of sin is, root and branch. " They that are after the flesh mind the things of the flesh; they that are after the Spirit, the things of the Spirit." There is not only desire but power; " that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The Spirit is not only the source of the nature, but the power that puts this new nature into living connection with its object. It is not only the flesh on one side and the new nature on the other, but I have the Holy Ghost in the new nature. God has condemned sin in the flesh by the death and resurrection of Christ. There is the revelation of the Father and the Son, received by the soul in which the Holy Ghost dwells. The Holy Ghost now works in power on the new nature, because Christ has dealt with the old. This is not like the Spirit as given to Balaam, but it is showing how the believer receives the Spirit after he is quickened. " Not in the flesh but in the Spirit," which puts me on the ground of what God is to me, and not what I am to God. As to our standing, this is our position-the Father loves me as He loves Jesus. I own no life but what the Spirit gives, and because of the Spirit dwelling thus in me as the grand link with the Father and the Son, there is not a bit of the believer belongs to sin or to the devil, but spirit, soul, and body we belong to God. " The Spirit is life because of righteousness." Another thing is, that He will " quicken these mortal bodies by his Spirit that dwelleth in us." In the burial of a Christian we commit his body, not to the earth, but to Him who redeemed it.

Verse 14. There is also relationship-" sons of God." If led of the Spirit, I am a son, and have the " Spirit of adoption." I am thrown into entire association with Christ; I am a child of God and have the consciousness of the Spirit of adoption. " The Spirit beareth witness with our spirit," etc. We are set there by sovereign grace. It is not what we think about it, but what we are-" the sons of God by faith in Christ Jesus." The Holy Ghost cannot lead us to say, 'I do not know whether I am saved'; 'I doubt'; 'I hope to be saved.' The Holy Ghost brings it into the heart, and gives the blessed sense of the relationship.

When the High Priest went into the presence of God, the light shone upon all the names engraven on the breastplate, etc. That was an inferior relationship, but it is true that the same delight which the Father finds in Jesus He finds in us. There is the shedding abroad in the heart of divine love by the Spirit, just as a candle sheds abroad its light in the place where it is. So, if the Holy Ghost really dwells in my heart, God's love is there, for God the Holy Ghost is there. Though it is my heart, it is God's love that is there. The Spirit sheds it abroad by being there, just as Christ, being in the heart, draws down His own love into it.

Again, if the Spirit thus dwells in us, there will be the consciousness of groaning with the creation around. If we walk through the world with Christ's love filling the heart, there is not a single thing but what will awaken sorrow-the sorrow not of irritability but of love. Christ did ever the work of love, but with what a sense of the way in which death had come in! He was always sorrowing, because He was all love.

The Son of man was " acquainted with grief "-not only trouble, but grief. It went to His heart. We hear Jesus groaning at the grave of Lazarus, though He knew what deliverance He could effect. If we had been going to do it, we should have gone gaily in, because going to bring comfort to the family; but Jesus had such a sense of the groaning of creation that He " groaned."

" The Spirit also maketh intercession for us " by putting us in communion with God's love. The Spirit, by dwelling in me, makes me to realize love in the midst of sorrow. Instead of selfishness, it produces prostration of spirit in the sense of what is around. The Spirit takes up the

sorrow which nature sinks under, but helps my infirmities by putting me into connection with the perfect love of God shown in Christ's humiliation. The Holy Spirit being given to us in Christ- God's having come down to us in all our necessities, we are carried back into the midst of the sorrow and the sin in the sense of that in which believers groan.

This woman at the well (John 4) was conscious of the creation she belonged to. She had no power to overcome sin; but perhaps well wearied out with it-coming in the heat of the day to draw water, not at the hour that others came, for shame. She did not know what she was coming for now; and when she had got the living water, she went back to the city to tell the Samaritans. Thus should we carry the love which has delivered us, back into the world from which we have been delivered.

" The Spirit helpeth our infirmities." Our understandings are not fully informed of what we want; but the " Spirit himself," etc.-and " He that searcheth the heart knoweth what is the mind of the Spirit." If God searches our hearts, what does He see there? A quantity of sin, to be sure; but He sees desires there. " The Spirit maketh intercession according to God," and yet from Floor creatures who do not know what to ask for. The use the Holy Ghost makes of it is to take up all the groaning. Every groan I utter is the positive witness of blessing in the midst of sorrow, because of the intercession of the Spirit according to God. What a well of water! It is not crying out for self; but so realizing the blessedness of God's presence in the midst of a world and a body not yet set free by His power, selfishness gone, and a means opened, while in the body, of being the vessel of the intercession of the whole creation. All our own sufferings are lost in the thought of its being the path to glory. Christ's heart was moved when He saw sorrow. He would not have us cold and indifferent to it, nor yet, on the other hand, selfishly affected by it, but full of tenderness and compassion towards those who are suffering. " He hath set us an example, that we should follow his steps."

Collected Writings of J.N. Darby: Evangelic 1, Woman of Samaria, The

Notes John 4:1-26

THERE are three chapters in this Gospel of John which speak of the effects and operations of the Spirit of God. The first is one with which we are all doubtless familiar; namely, chapter 3, which brings before us the power and efficacy of the Holy Ghost in His quickening office-bringing forth dead souls, and causing them to be born again. Another is chapter 7, which shows the internal effect of the indwelling of the Spirit, being described by our Lord as " rivers of living water." " He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." And it is added, " This spake he of the Spirit, which they that believe on him should receive." And in chapter 4 it is very expressly spoken of as " living water," and " a well of water springing up into everlasting life." It may be profitable now for us to advert to this subject, and consider it attentively, to ascertain how it is spoken of; what are its operations; and whether we find it in ourselves, as believers, a well of water springing up; and show how it is rejected by them that believe not.

The Lord Jesus Christ is the giver of the Holy Spirit to them that believe; He is the fountain and giver of all good: all blessings are obtained by His sacrifice and intercession, and in no other way. Indeed it is the only way God can be a giver to sinful man; there is no possibility of His giving any blessings to us as sinners except through this channel. As sinners, our intercourse with God is suspended forever, except through Christ; but through Him the most intimate intercourse is restored. We lost it by virtue of our association with sin, and were then cast out from the presence of God, bringing forth fruit to the flesh, the world, and Satan. How could any intercourse subsist between God and us in that state? The thing was impossible. But by the finished work of Christ, and in virtue of His resurrection, having taken His people from their former position, and set them in a perfectly distinct state, He brings them into fellowship with the Father, into (as far as regards His work) an unhindered communion with God.

They come to know Christ then as the medium of communication, of fellowship, and of intercourse; they see themselves by faith in the presence of God, in the Person of Jesus, and thus have free and unrestrained communion with Him. Just as by faith they saw themselves cast out from God, so by faith are they brought again into His presence. Now they are practically conscious that they are driven out-that they were justly excluded, having wandered from the way of holiness. This was the fruit of their own work; and then by faith they learn practically, that on the work of the Lord is founded that association which, making them one with Him, brings them into the nearest union and closest communion with God. They see the transfer of sin, and the transfer of righteousness, bringing them into this state. He was made " sin for us, who knew no sin, that we might be made the righteousness of God in him." In Him we see the whole body-the church gathered into one-being made divine righteousness, and so presented to God. We see Him before God perfect, and we (I speak of believers) in Him. This blessed righteousness is made known to us by the Spirit which Christ sends down from heaven, and so leads up the souls of His people to a participation in His happiness. By seeing themselves and their own state by nature, He leads them out of themselves into Christ. But this is the gift of God. This is what Christ promised while on earth: " When the Comforter is come, he shall convince the world of sin, and of righteousness."

Now it is in full agreement with this that the chapter before us unfolds itself-a chapter replete with most wonderful facts of God's wisdom, and His mighty love. The Pharisees were jealous and murmured at hearing that Jesus had made more disciples than John. Jesus therefore, to follow peace with all men, left Judea, and departed again into Galilee, going through Samaria; there being, in His eternal counsel, a needs-be for it-even to meet with one poor sinner. He had taken a long journey; He was wearied, and He sat down on the well to recover His exhausted strength. Indeed it was a world of weariness to Him while He labored in it. He had left His rest which He had with the Father from all eternity-had left His home of glory and of blessedness, and come down to this sinful world to be wearied indeed. There was everything around to make Him weary-sin, hatred, ingratitude, ill-will, and open opposition, and toil; but, though wearied in the contemplation of these, He was never wearied in the testimony of love: this was meat they knew not of. When driven by exhaustion and persecution from the crowd, we find love taking Him into desert places apart, to pray. There was no love of bodily ease, no selfishness dictating His conduct in any particular: it was one unmitigated scene of active love. He was wrapped up in the one sole object for which He was on earth, and nothing could divert Him.

We see how full His whole soul was on the subject from the circumstances related in this chapter. The providence of God had (so to speak) brought Him to Samaria. What do we find Him there doing? Just sitting alone with a wicked sinner by the side of a well to settle the great question of eternity with her, to show her herself, and to make known Himself to her. And this He does now to every soul whom He calls to Himself-just sit:, alone with them, leads them into the recesses of their own hews, and then makes known to them in whose presence they are, leading them to ask those gifts which He had prepared for them. In the case of this poor sinful woman we see the blessed way in which

the Lord led her. She, full of her worldly employment, unconscious whom she was to meet, came to the well. He first asks her for a drink-a drink of cold water considered the very poorest and meanest gift which this world contains. See how the Lord humbled Himself! Among the Jews it was considered the depth of degradation even to hold any communion or converse with the Samaritans; to be beholden to them for a favor would not be tolerated by them. But here we have the Lord of glory asking for a drink of water from one of the worst in the city of the Samaritans! Such was His humiliation, that the woman herself wonders that such a request should be made from a Jew to one whom the Jews ever looked upon and treated with the greatest contempt.

Now, brethren, just think of this; do just contemplate the mind and the spirit in which He met this poor outcast-this wicked Samaritan. He did not enter into argument about the prejudices of the Jews, or their justice in thus treating their neighbors; His mind was on the one subject-her salvation; and therefore He needs nothing else. He answered and said unto her, " If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." Now there is the great truth, the ignorance of which ruins the world. They do not know who it is that is asking them to give Him a drink-still beseeching them to be reconciled-" We pray you in Christ's stead, be ye reconciled to God "-still entreating them, in terms of the greatest gentleness and love, to give themselves to Him-still in this character of petitioner for a favor. The point of distinction which the world knows not is this, that it is the Son of God who thus humbles Himself to ask sinners to come; that it is the Lord of glory doing it- the Son of the eternal God doing it. They know not who it is that is asking them, and therefore they ask not from Him that gift without which they never can enter into the kingdom of God. "If thou knewest... who it is that saith to thee... thou wouldest have asked of him."

We come then to inquire, What is this gift? The gift of God. Living water. A well of water-a springing well- springing up continually into eternal life. There are just two things to be considered: first, what it is-namely, the giving of the Holy Spirit; secondly, who it is that gives it-Christ. To have known the latter would have been to have asked for the former. It is the knowledge of whom we have to do with that puts us upon asking for His gifts; for this gift of the Holy Spirit in us (which is Christ's to give) is to be in the believer a well-always living water-not a pool, which, though full, may be liable to be dried up, but a well that cannot dry up. There is the fountain which can never be exhausted that is given to him-is put into him, and lives and abides forever. Now this is the promise to the believer-" The water that I shall give him shall be in him a well of water springing up into everlasting life."

Now the possession of this water must consist, first, in the knowledge of the Giver of it: without that there must be total ignorance, darkness, stupidity, and entire inapprehension and inability to recognize or understand the worth or value of the gift, or its spiritual signification. As in the case before us, the woman's mind took in nothing of this, because she was ignorant of Him with whom she was speaking; her mind could not therefore apprehend the truth, and we see her carnal reason entirely misconstruing it, and turning it into another channel. " Sir," she said, " thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? " And here we see what her mind was occupied with—the world, the duties, pursuits, and employments of the world; and so she could not rise to any higher thoughts- could not see who it was that spoke, nor what He was offering to her attention. And thus blinded is the world, led away from the things of Christ, by the things of time and sense. Satan uses these things as instruments in his hands of keeping the soul from Christ. Let it be what it may, let it be only a waterpot, he cares not, so that it occupies the mind to the exclusion of the knowledge of Christ. He cares not for the instrument, so that he gains his own end, to draw the mind away from the apprehension of spiritual things. It may be pleasure, it may be amusement, gain, reputation, family duties, lawful employments, so that it keeps the soul from fixing on Christ. This is all he wants. A waterpot will serve his purpose, just as well as a palace, so that he can blind them, " lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

I ask you now, my friends, Is there nothing which is thus keeping you from knowing Christ, and seeing His great salvation-from giving yourselves up to Him, and obtaining from Him this living water? It may be harmless-it may be innocent in itself-it may even be praiseworthy in itself. But has it been of sufficient weight with you to keep you from Christ? Is He a stranger to you? and are you a stranger to His great gifts? Is there anything even this day-no matter what-family duties, lawful employments-which has held you? Perhaps something less harmless and innocent than a waterpot has been found hitherto of sufficient weight with you to keep your soul dead to the spiritual apprehension of Christ's words. See yourself then in the case of this woman, as far as we have yet considered it. Her mind was occupied in the

purpose for which she came to the well-a lawful and necessary purpose; and so she had no mind for the things of Christ. She saw nothing in them but what related to her then employment; she saw not the love, the graciousness, and compassion of the Lord's mind just going to be openly manifested towards her. There was the Lord of life and glory, weary with His journey, at the well, while His soul was full of thoughts of reconciliation towards her. But she saw it not; she thought more about her waterpot; it was greater in her estimation than the living water He had been speaking of. Still pursuing her own carnal train of thought, she continued, " Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? " Jesus answered her, " Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Now one would have thought that such a powerful truth, from the lips of Truth itself, would have awakened her from her stupid dream, and shown her that there was more in it than carnal nature could discern. But no; she saw nothing of it, and replies, " Sir, give me this water, that I thirst not, neither come hither to draw." The natural mind is on natural things, and sees everything through that medium; it is shut up in its own little circle of feelings and ideas, and can neither see nor feel beyond it; there it looks for all its enjoyment; there it lives, there it continues, and there it dies. " The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned "; and the reason is this-they have neither seen nor know the God in whose presence they are, neither have they ever been partakers by faith in Christ of God's gift of the Holy Spirit, whereby they discern spiritually; they have no perception of the excluded state in which they are with regard to God and heaven; neither do they know anything of the entrance into the new life-the new creation, because the entrance of the Spirit has never been experienced in their hearts, they are foolish and worldly and know nothing of God.

But notwithstanding all this we see the perseverance of our God. In spite of all the stupidity of this sinful Samaritan, the Lord still continues His labor of love, though exhibited differently. He now changes His manner. But the patience of the Lord of love is never wearied by the obstinate perverseness of His people. We, judging from our own feelings, might well suppose the Savior would have left her in dark stupidity, and have given her up. But no; He is God, and not man: therefore we are not left to our own blindness. The patience of His love is never exhausted, for it proceeds from an inexhaustible source: " God is love."

The Savior now takes another course in His wisdom; but the end is still the same-love. He had tried expostulation and entreaty, but she could not understand Him. He therefore says, " Go, call thy husband "; you are proof against all I have offered you; you cannot understand My motive and My meaning of love, so I must make you get a view of yourself-of your ruin-of your utter wretchedness. In this one sentence her little world of iniquity was unraveled to her mind. He brought her to the consciousness of what she was, and to the knowledge of what He was. She answers, " Sir, I perceive that thou art a prophet." The secrets of her heart and life were laid open to her by One whom she had never seen before. The Lord struck the chord to the conscience of the sinner-it vibrated. The Stranger convinced her of what she never before in reality believed-that she was a sinner. He laid open what she had so carefully concealed, stripped her of her self-disguise, and showed her that He was acquainted with the hidden recesses of her heart. And such ever follows the testimony of the truth, when brought home with power to the soul of the sinner. " He is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth." And it is thus the Lord acts generally, before we come to the distinct apprehension that we are in the presence of One who has the keys of our conscience, and knows the secrets of our hearts, in whose hands we cannot struggle or wrestle for relief; we are judged, we are convinced, we are dumb before Him; we feel His power, and are constrained to cry, " Come, see a man that told me all that ever I did." Even while there is no manifest perception of the blessing offered, yet the soul is brought to see and feel the power of Him with whom it has to do; that He who searches the heart and finds out our sin comes in the power of God, and that it is vain for us to dissemble with Him.

Her mind is now taken off from her waterpot, and she inquires where she was to worship God. Much might be said of the reply here given to her on the worship God alone requires-spiritual worship. The whole instruction of God's Spirit as to communion with Him is brought out here. But we pass on to the consideration of the blessed end of their converse. Her mind was now opening to the light. She was approaching to the knowledge of Him, whom to know is everlasting life, and she appears looking forward to the time when the Redeemer is to reveal himself. The Spirit leads her to say, " I know that Messias cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."

Now trace these steps, brethren, and you will see the perfect blessedness and graciousness of the way in which she was brought to know Christ. Though a vile sinner, stupid and heedless of the wonderful blessings He was holding out to her, not one word of anger, not one word of reproach, passes the Lord's lips. He brought her sin to her remembrance" Thou hast well said, I have no husband." He leads her to desire the revelation of the Messiah, and then, in a way the most engaging and the most insinuating, He makes Himself known unto her. There is not one of us, if the Lord were thus to unveil our minds, but would be ready to fly from ourselves and seek Jesus. But we see not our state by nature; we are too busy-too much occupied with the cares, duties, engagements, and pleasures of the world, to see ourselves as we really are. We are too much occupied with our waterpot to know the Lord of glory seated at the well. But let the truth be brought to ourselves, then even the world, self-lover as it is, will hate itself. In what a way of love was she brought! no reproach, no harshness, no unkind word. He simply opens up her heart, next creates the desire to know Him, and then exclaims, " I that speak unto thee am he." Here she now found what her soul was looking for. She might have some possible hope that He was coming; but how could she expect to see Him so full of humility and love as to become a suitor for a drink of cold water? This is the very way and manner in which Christ reveals Himself to any soul before that soul asks anything of Him. It is in this very position that we are able to ask anything of Him. It is in this way of dealing that we find Christ in all gentleness, all love, all condescension to our weakness and unworthiness. He shows us something of the greatness of His power in knowing our hearts; and then leads us to the point of blessedness when He reveals Himself" I am he." The sinner can then ask from the Lord, whom he has seen willing to be a debtor for kindness; he hears Him exclaim, I do not feel at enmity with you; I am not about to reproach you; and to show you this, I will entreat a favor at your hands, and am ready to give you what you shall ask of Me-the best gift-the gift of God.

Here, then, is what we have to look for-to know Christ, that we may obtain the gift of God. We find here that the Spirit is given to them that believe in Him. " If thou knewest... who it is that saith to thee,... thou wouldest have asked of him, and he would have given thee living water "; He would have given a well, put it in thee, which would ever be springing up. Thus the Lord acts now. When the soul is proof (so to speak) against the blessed invitations held out, the Lord sends the word of conviction. The sword of the Spirit, which is the word of God, goes forth, and brings the soul to see its real position-that it is depraved, lost; that it cannot stand sinless before the face of God. " Sir, I perceive that thou art a prophet "; " He told me all things that ever I did "; is the experience of the heart, when He has thus wrought conviction in the soul. He teaches us what we could not know before- that we are in the presence of God, and that it is Jesus Himself who is talking with us. Then we come to Him, and He gives us the blessed gift which He intended for us all along.

Then we come to be taken out of our former position, as strangers, aliens, enemies, and are associated in our new position; no longer a worldly but a heavenly portion-Christ's portion. The Spirit is given to testify of this; to shew that the life which he now lives is the life of Christ, setting the Christian in the same position as Christ Himself. And what follows? what are its effects here? " The woman then left her waterpot," and reported it to all she met with, entreating them likewise to come to Jesus. And this effect will ever follow the clear perception of Christ to the soul-the total leaving of what before the carnal mind was centered in. She came for water. This was all she wanted then; her mind was on that one thing. But soon she thought not of well, water, or waterpot. Her mind had centered in another object, and towards that she was now carried. Christ had revealed Himself to her soul; the Messiah's glory was now her aim and end. She knows Him now, not from hearsay but in the personal revelation of Himself; and immediately she begins to preach Him to others. A total revolution had taken place; things are now all put in their right places. We see order, where all before was disorder or chaos. We come to see Him, who is the life, as our life. For whoever has thus seen the Lord, asking at our hands, being willing to be dependent, as it were, on us-where this really has been seen, there the revolution has been total: the soul is led to inquire, Am I indeed in Him? am I associated with Him in interest, in privilege, in glory? Is He my life? Then what is the world to me? What have I to live for, but for His glory, and to show my gratitude for His unspeakable mercies!

To bring the soul into this state was just the subject of those thoughts which occupied the Savior's mind from the beginning, and throughout the whole process, of this woman's self-conviction and shame. A new life is thus given; the soul is quickened; a well of water is put within us. There is then a something in the soul which, always springing up, has always the power of refreshment, tending to whence it came-the living fountains of water-Christ Jesus; tending towards the glory of the Lord Jesus, and receiving all its glory from thence. Under the full recognition and sensible perception of this the world is of little worth; wealth is despised, power is despised, distinction is despised; the soul finds no wealth but in Christ, no power but by Christ, no distinction but from Him. So far as this power of perception is in us, in so far will our joy be full; it springs up from the divine nature within us, which tends to its glorious giver, Christ. It is a fresh spring; it draws from the Lord of glory; it has fellowship and its associations are all with Him.

Now how is it with your souls? Is there this well within you, which is ever springing up, meeting its source? If thou knewest the gift of God, and who it is that asketh thee, thou wouldest have asked of Him, and He would have given thee living water. Of His giving there is not a shadow of a doubt: if thou hadst asked, He would have given thee. Have you known Christ? Have you asked of Him? Have you within you this well? Is it springing up within you? There is a vast difference between drawing from others, and having it ourselves. Could a thirsty soul receive benefit from what it found in you, except it had experienced the refreshment within itself? If you have experienced it yourself, what practical influence has it had? Are you separated from the world, and separated to God? Do you consider what is your high calling? -heirs of God, and joint heirs with Christ! Are you imitating Him? What was He here? Holy, harmless, undefiled, separate from sinners. Are you such? If you are Christ's, His Spirit has borne witness in your heart that He was such, and that He manifests this to you, " that ye may abound in hope, through the power of the Holy Ghost." The glory of the Lord is manifested now in the power of God's Spirit on the souls of His people. This distinguishes them internally from all the world. They have come out from a participation in position with the first Adam, and are consequently partakers of a divine nature; they become altogether a part and portion of the last Adam, and are risen with Him. This they are called upon to manifest outwardly. Did you know one tittle of the love of God in Christ-had you seen Him, and asked from Him what He presses on your reception, it would be your desire, aim, and delight to exhibit it. Dear friends, is there in you this spring-this well of water? If not, you have not known as yet the gift of God. Be not deceived, my friends; if you have not this in you, you have nothing. If you have not the inward refreshing spring, which Christ gives to all His people, you will find whatever else you have of little-of no-avail; for when the sun of temptation, of trial, or of affliction comes, that which is in you will be dried up as a useless pool without spring, without any refreshing source.

Collected Writings of J.N. Darby: Apologetic 1, Arnold on the Gospels

Mr. Newman refers (Phases, pp. 132, 133) to Arnold's rationalist thoughts as to scripture, as confirming his views as to the first three gospels, and leading him to accept John's at this period of his researches. Arnold meant well, doubtless, in building chiefly on the gospel of John, as Mr. N. states; but yielding to infidelity never does any good, because it is accepting its title to judge God. If I do, it has an equal right and equal reason to reject John as Matthew, or anything else it likes. It is infidelity; and woe be to it! It will be judged by the word it has rejected, and know that it is God's then, when it is a sword in Christ's mouth instead of a gospel.

Collected Writings of J.N. Darby: Ecclesiastical 1, Considerations Addressed to the Archbishop of Dublin and the Clergy Who Signed the Petition to the House of Commons for Protection*

[The following paper, printed now more than eight and thirty years ago, speaks for itself. It was sent privately to the Archbishop and Clergy, having been written some time before it was printed, and withheld, from anxiety as to the justness of the step; the course of the Archbishop and Clergy, with which I had from circumstances nothing personally to do, having greatly tried my spirit, and I was about twenty six years old at the utmost, when it was written. I may mention that just at that time the Roman Catholics were becoming Protestants at the rate of boo to Boo a week. The Archbishop (Magee) imposed, within the limits of his jurisdiction, the oaths of allegiance and supremacy; and the work everywhere instantly ceased. I remember Mr. R. Daly, since a prelate of the Establishment, saying to me after receiving it, You ought to become a Dissenter. I said, No; you have got into the wrong, and you want to put me there-but that you will not do. I attach no importance to the paper, which I have never read since, but as the first germing of truth which has since developed itself in the Church of God. It is published therefore just as it was first printed. All the actors are passed, everything is changed, so that there is no indiscretion in publishing it now.]

MY LORD AND BRETHREN,

I submit to you the following thoughts, occasioned originally by the Metropolitan Charge and Clerical Petition; but suppressed hitherto, from anxiety to take no step which I could not maturely judge to be taken according to the will of God. I do not publish them, because my object was to bring before the minds of those concerned the view which pressed upon my own, and by no means to make the world a judge of the conduct of Christ's ministers, which it is not, unless they err from their principles; and if they do, it would be my part, while I might state my mind to them, to cover the fault as it regards the world, where I supposed there was a fault committed. This feeling has guided my conduct on the occasion, and I cannot but feel happy at the delay, as it has given the opportunity of bringing forward some other things, which will, I think, assist in determining the true character of the views from which they originate. If there should be anything harsh in the expression, I beseech your forgiveness, and that you will attribute it to the anxiety of a mind actuated only by the desire that the conduct of those he loves and looks up to should be free, even from the imputation of error. I send it to the Archbishop, not presumptuously, but with the respect due to his station and office, and with the earnest trust he will weigh the matter fully: and I send it to the Clergy, because, by their petition they seem to have recognized and taken advantage of the supposed support claimed in the Charge; and I earnestly commend it to their attention, not suggesting any particular thing (which I do not feel to be my part), but calling their minds to weigh the place they stand in themselves.

I have long felt deeply anxious on the subject, and it seems to me that a sincere and deep interest in the work of the Spirit of God which is going on in this country, and a consciousness that (while the Spirit of God distributes to every man severally as He will, and my prayers are offered up that He may do so freely and abundantly) the ministers of the Established Church have many of them been partakers of His energies, and acted in the furtherance of them, call for an inquiry into the principles contained in this Charge. No man whose mind has been informed on these subjects can doubt (and least of all those to whom I address myself, who have themselves borne witness to it by their heartfelt interest in its progress; nay, the world, which can know nothing of the real work, has been compelled to own in its effects) the manifestation of the power of the Divine Spirit which has begun a work in this country, which I fully hope will not end in it, and is of no country, but of the power of that kingdom which shall fill the whole earth. Under these circumstances all who enter into the work of God, as ministers in the power of the same Spirit, are urgently called upon to recognize their just place, to consider, as far at least as their own conduct is concerned, what the order of the operation is, that they may follow in simplicity, and unhindered by any inconsistency of personal or assumed character, the guidance and workings of the Eternal Spirit. They are bound to hold themselves (I speak this not as urging a claim, but expressing the assumed conviction of their own minds) as servants of Jesus Christ, and who therefore cannot consistently yet please men.

They will feel it their faithful and zealous concern, therefore, as far as in them lies, in order that they may be the servants of all men to their eternal welfare, to be free from all men, not to be " the servants of men " as in the world, that they may minister, preaching not themselves, but Christ Jesus the Lord, and themselves the servants of such as have ears to hear for His sake. With this view they are called (I do humbly suggest to them) to owe no man anything; called therefore with jealousy to judge, authorized by their obligation to their one Master who has an undivided claim to their service, anything that would prejudice that claim and the consistency of their own conduct with the blessed work which in His grace He has committed them to do: and I do persuade myself, that they have too deep an interest in the work and reign of Him who redeemed them, not to consider with attention any suggestion which reaches them relative to the interests of His name, and the free course of His word to souls. These considerations weigh with me to induce the communication of the following thoughts. The Charge and Petition appear to the public, with the sanction of their names; and bound as I must be to suppose, that this must carry to the world a representation of their sentiments, which they might find difficulty in gainsaying, I am emboldened to bring these documents under the maturer consideration of those who are disposed to avow, however humbly as individuals yet openly as servants, their identification with the interests of the Son of God, who loved them and gave Himself for them. I do feel, if they assume such an office and character, they are bound to approve themselves in it throughout, in that world where they must have every motive and all their conduct canvassed, and where the honor of their Master's name, the name of the Lord, who gave Himself for the church, that He might present it to Himself a glorious church, without spot or wrinkle, or any such thing, will be charged in their persons, with every even error of theirs, while they will be used as proofs against them, that they cannot be the ministers of God, seeing they are in such and such things contrary to the character imprinted on the ministry by their Master, and thus their ministry hindered as towards those who might receive it, and who, in fact for the most part, judge by such very means. I am indeed persuaded that it has pleased God too decidedly (and I have entire faith in the continuance of it) to manifest His power to show forth the character of those who are His, to suffer the work itself to be countervailed by any particular act, though inconsistent. But I am equally persuaded that this work will be carried on by the maintenance of that same sincerity of service, ministering the truth in love, which the Lord has ever used for its promotion, and that those who look for a part in the heavenly work, who look to be owned as laborers with Him in that day, so that he that soweth and he that reapeth may rejoice together, must look for it in the consistency of their own labor with the spirit and judgment and actual work of Him with whom they seek to rejoice. Impossible that they can gather the fruit of His blessed suffering and divine labor, so as to be glorified with Him by the display of it as the fruit of the travail of His soul, but as His laborers as working in conformity with the spirit in which He wrought. I turn from this, which I speak as the undoubted sentiment of those who are engaged in the work and labor of love, to consider the consistency of certain views and acts with these acknowledged principles; if they be acknowledged, they are unquestionably paramount to all motives, and we are able and bound to judge all acts by them, so as to regulate our own conduct with certainty before God: itself a matter of solid comfort to those who find their exercise in proving what the good and acceptable and perfect will of God is. And surely it does become those who, under the influence of the sense of God's mercies of which they have been made partakers, are disposed to present their bodies a living sacrifice, and not to be conformed to this world, but be transformed by the renewing of their minds, if in anything they may have seemed to have acquiesced in conformity to that which crucified the Lord of glory, to let judgment have its free course in their own minds, lest they be further entangled in error, lest the clearness and decision of their moral judgment, on which under God their efficient service, to say the least, in the work of God so much depends, should be impaired.

To apply myself then to that which has given occasion to the expression of these thoughts. We have the following public acts-a Charge from the Metropolitan, stating the ground on which the Church stands, and then Petitions forwarded by the instrumentality of the hierarchy, seeking the exercise of civil authority for the protection of that Church as a body in this country. To these I beg attention. It is to be remarked that the Charge is stated to be published at the request of the Clergy, and the Petition is signed by a numerous body of them to say the least, and ostensibly is the act of them as a body interested in the cause of true religion in this country. As there are, thank God! many in the orders of the Church of

Ireland who are zealous ministers of divine truth, and as they might seem included in the above general body, it is to them particularly that I address myself. I am not going to discuss the merits of the Archbishop's Charge at all. I purposely decline it. My business is with the principles contained and expounded in it. It amounts to a claim on behalf of the Established Church to protection from the civil Sovereign, founded on these two positions-that the civil Sovereign is bound and has accordingly the right to choose the best religion for his people, and that the Established Church has every character on which such a choice ought to depend; but, in doing this, the Charge gives a statement of the foundation, nature, and office of the Church, in the principles of which no clergyman zealous in his office as a minister of the Church of Christ, could, I submit, acquiesce.

What is the Church of Christ in its purpose and perfection? And our Lord has taught us to ascribe whatever is inconsistent with this to the hand of an enemy. It is a congregation of souls redeemed out of ' this naughty world ' by God manifest in the flesh, a people purified to Himself by Christ, purified in the heart by faith, knit together, by the bond of this common faith in Him, to Him their Head sitting at the right hand of the Father, having consequently their conversation (commonwealth) in heaven, from whence they look for the Savior, the Lord of glory; Phil. 3:20. As a body, therefore, they belong to heaven; there is their portion in the restitution of all things, when the times of refreshing shall come from the presence of the Lord. On earth they are, as a people, necessarily subordinate; they are nothing and nobody; their King is in heaven, their interests and constitution heavenly. " My kingdom is not of this world: if it were, then would my servants fight, that I should not be delivered to the Jews." As such, consequently, they have no power. The result is, that they are formed into a spiritual community; they are raised, by their Head and center and source of hope and object of allegiance being in heaven, to be heavenly. They are delivered in spirit out of this present evil world, and become heavenly, spiritual, in their connections, interests, thoughts, and prospects; while their habits on earth are those, by necessary consequence, of pilgrims and strangers, adorning (by consistent humility, gentleness, patience, and kindness) the grace of which they have been made partakers, through faith which works by love, while they avow and are in their own persons witnesses of the divine dominion. Their personal and common delights are correspondent, and their activities flow from this spring and have their motive and their order in the interests of this kingdom of divine love and grace.

What is the Papacy? Satan's fiction to answer to all this. While men are kept down in the lowest desires of a depraved world, in the bondage of the corrupt affections of a nature alienated from the gift of God, it presents a head on earth, earthly in his interests and in his objects, knitting together in a body, not a people separated out of the world to spiritual objects, but one tied by the closest interests to maintain his earthly supremacy, and with it their own importance upon earth, and in an earthly way; and by this universal and astonishing scheme of antichristianity, which is antitheism, precluding the application of the divine word, the instrument of divine sovereignty, to the souls of men. In short, the system of Popery I look upon as an entire counterpart of the Christian scheme, set up by Satan on the decay of faith to hold its place, uniting men to an earthly head and to each other by those interests from which Christianity delivers, and keeping the world in bondage,

instead of leading men to heavenly things out of those interests, to be humbled in the presence of the world's dominion The members of the papal system will accordingly be found, in their interests, objects, and activities, such as would result from such a system. We know, blessed be God! that, in result, the kingdom of His Son will be glorified in the splendor of its great Head, and the destruction of that antichristian counterpart, by which Satan has deceived the nations under the pretense of Christianity.

Further, what is the ministry of the Church of Christ? They are as ambassadors in Christ's stead, beseeching men to be reconciled to God, and ministering that grace and truth of which the fullness is in Him, according to the wisdom given unto them, gathering that very congregation of souls of which I have spoken, and edifying them when gathered. They are even in the language of an office, which, in its main purport, looked to all being outwardly, at least, within its own cure, " on the one hand, to teach, to admonish, to feed, and provide for the Lord's family; on the other, to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they might be saved through Christ forever." Their ministry is coextensive with their Master's grace; their testimony with His claim of dominion over the souls of men. I am not now speaking of the order of its exercise, as between two or more working within their own rule; but as regards the nature of the duty of all, the place which they all occupy as ministers of Christ, and stewards of the mysteries of God, there is a solemn obligation on them as ministers of Christ; and if there be anything in their present position, or the exigency of the season, which would imprint a special, I do not say an exclusive character, on their office, it is the renewed manifestation of the gospel of Him, whose Spirit and word have commission to the ends of the earth. This, while it constitutes their office, constitutes their obligation, gives a decided, formal principle of action, more or less developed, according to the measure of faith. In the execution of this office of ministering the word of grace and truth, they are met by the great system which Satan has raised to blind men's hearts, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them. They, therefore, find themselves in collision with the Papacy, as a system of darkness, in collision with its influence on the souls of men; and it becomes their business in consequence to contend against its delusion, and expose the artifices of Satan, by which souls are kept from coming to God by Jesus Christ; and in this they are the ministers of Christ, working in His spiritual strength to the fulfillment of the purposes of His grace.

What then does this Charge propose as the position of the Clergy? It views the Papacy, in its practical operation, exercising that intruding spirit, and proposing that claim, however modified or concealed for the sake of expediency, which necessarily flows from the character which it assumes as holding the authority of Christ, the Pope gerere personam Christi (seeking to impersonate Christ), while it is altogether earthly, and I cannot avoid saying, the instrument and plan of Satan, exercising dominion here by his delusions-here, the only place where by his delusions he can, under a false name, wear the robe of authority, which he once openly exercised in the plenitude of heathen mythology. It views the Papacy, I say, making inroads by this power in its earthly shape, and calling by seducing arts the kingdom which has been delivered from its direct authority, again to give his power to it. It views it in its results as affecting the State as proposing a dominion inconsistent with the supremacy of the civil Sovereign. To what does it lead the Clergy thereupon? It holds them up to public view in their relation to the State, as formed upon principles which make them useful to the State, subservient to its purposes, in resisting subjection to this renewed satanic dominion over the world. If counseling the State, this might be all well; if it were a speech in parliament, it might have its place; on temporal grounds its arguments might be strong, why the State should uphold the interests of the Established Church. With this I have nothing to do. It presents itself as specifically calling on the Clergy to recognize their own due position. It is on this ground I enter on the consideration of it. And what place does it give them? The result of the whole is this-they are harmonized with the State and subservient to its supremacy for the effectuation of its moral government in order to the happiness of the subject people; and it is its adequacy to this, as being loyal, social, Protestant, etc., which is proposed as its claim on the Sovereign for his support, while it is (being thus embodied with the State) harmless, as not affecting any independent authority. In result, in order to its claim of support, it must be subservient to the interests of the civil Sovereign, its movements and conduct must be governed by the interests of the Sovereign to this extent; in a word, the Clergy in their office become " instituted orders of the State," and the ecclesiastical supremacy is made to consist, not only in the Sovereign's duty, and therefore right, to choose what he deems a true religion for his people, and thereon be a judge of faith so far, but further, in having the ordering of the ministration under his control, and being the head of discipline. In one sense the former part of this may be true, but, on the principles of the Charge, is a mere substitution of the civil Sovereign for the Pope, such as Henry VIII introduced, and which made the German Protestants refuse to ally themselves with him. And in truth he is an illustration of the words of the Charge; he threw off the supremacy of the Pope in the assertion of his own supremacy as Sovereign, and chose what he deemed to be a true religion for his people.

I quote one passage: " The Sovereign cannot prescribe in favor of a system that maintains a spiritual supremacy independent of civil government," pp. 29-30. There is a spiritual supremacy independent of civil government, the spiritual supremacy of Christ, of which the Clergy are ministers

-not an earthly dominion, but the very contrary. But when our Lord was brought before Pilate and charged with being a king, He did not affirm the harmlessness of His religion, by stating its amalgamation of interests with the State, or that it was merely " another aspect of the same body," but unqualifiedly assented to the position, " witnessed a good confession," that it was a kingdom, but not of this world.

The statement of the Charge is in plain hostility to the view and judgment of our Lord, when Satan was endeavoring to bring Him into jeopardy by the very imputation.2 But the Scripture is as plain as possible; it presents God claiming in the Person of the Son the homage of spiritual faith. So that, " he that believeth not should be damned," for he rejects divine authority claiming obedience to the faith. It presents civil Sovereigns instituted for the purpose of controlling outward evil, to use its own words, " for the punishment of evildoers, and for the praise of them that do well "-so that they that resist shall receive to themselves damnation, for they resist the same divine authority. And thus viewed, there is no possibility of collision; for the ministers who claim obedience to the faith from all nations are the ministers of the same authority, and whose business is the claim of subjection to that authority from which the other flows. Neither God, I speak with reverence, nor His Spirit in His ministers, is divided against Himself, and he who denies the authority of the Sovereign in the things which belong to Czsar cannot be speaking by the Spirit of that God who gave the Sovereign that authority, or He would be divided against Himself. The truth is, the apprehension of the heavenly kingdom perfectly clears the whole matter-it has no right place in the world but tribulation and trial, or its casual rest is of the supreme mercy.

* Wetstein mentions a hymn,

" Veteris Ecclesice."

Translation-Hymn of the early Church.

But to give up the rightful dominion of the Son of God, in order to avoid the imputation of seeking civil power, or rather to preserve ourselves from the inroads of one who seeks it on apostate grounds, is surely inconsistent, I do not mean in intention but in fact, with fidelity to the glory of the great Head of the Church, humbled for our sakes, and resulting (where taken as a principle of conduct) either in opposition, however mitigated or modified, or at least in the dread of the spiritual energies by which that kingdom of eternal blessing is maintained and promoted. Does not the system of Christian faith " assume the inherent right to establish itself in every country? " Is it not, by authority more than human, " essentially supreme in spiritual matters over all? " Are not both " prince and people bound to submit to its mandates, as to the great Head of the Christian Church? " And are not " they who refuse to do so rebels against a rightful sovereignty? " Are not all in truth and reality the subjects of its sway, whether they will acknowledge it or not? And am I, because Satan has imitated this in an apostate earthly dominion carried on under its name, to give this up (could Satan wish better?) and to dwindle Christianity into a system harmonized with a particular community, for the purposes of its moral happiness? Is not the great authority of Christian faith as much relinquished by this as by anything else? It is surely, for this is the result- a strange way of opposing Satan's wiles, to give up the claim and possession by which alone he can be overcome. The apostate dominion of the Papacy is not to be met therefore on the part of the Clergy, by calling the aid of the State to resist its temporal dominion, but by their overcoming the strong man armed as the active, forward ministers of Him who is stronger than he; not by waiting till they are attacked, as if their interests were the thing in question; but now that God has been pleased to shed* forth His Spirit, in their due places ministering the spiritual sword, by which they are called upon to deliver poor fellow sinners from thralldom, going, and actively opening men's eyes, and turning them from darkness to light, and from the power of Satan unto God, that they may receive the remission of sins, and an inheritance among them that are sanctified by faith in the Lord of glory. If this be not the place of the Clergy, what place have they? If they are not bound to establish Christianity wherever the Lord opens a door, what are they for? Or, are we to rest in that position which Dean Tillotson, on reflection, wept over, " that no man has a right to establish Christianity in any country, without the consent of the civil government, except he had miracles to support him? " This, I really think to be the genuine result of the principles of the Charge, and indeed to flow from the right of a Sovereign to choose the religion he deems best, in the sense the Charge gives it: in one sense I have said it is his duty. My meaning is this-where the divine authority promulgates the faith of Christ, i.e., reveals the Son of God, a submission to Him is an obligation resulting as necessarily as that of obedience to God generally revealed, and the Monarch, or civil Sovereign, is as much bound to recognize it as the dominion of God Himself; and thus, if this be called a duty to choose a religion, he certainly has his choice, being founded on a proposal of obedience to faith in God, similar to that on which the salvation of an individual depends; but all this is a consistent assertion of the dominion of Christ, not an escape from it. But I have said, that the placing the Church in this relinquishment of the high calling of God does practically tend to stop its active exertions; indeed, it has no pretense for it else. They may be ministers of moral order, as they have been too often degraded to; but their active, zealous exertions, as Christian ministers, would be intolerable, if Christ had not committed such a ministry to them. It is true, it is brought to soul as an offer of grace, because God is not only supreme, but supreme love; but while they, in their conduct, neither against the law of the Jews, nor the temple, nor yet against Caesar, offend anything at all, they bear a direct authoritative message from God, to everyone who has a conscience by which he is subject to God. They may, in consequence, be brought to suffer from those who reject their Master, and the divine authority; they may show their innocence when called to answer thereupon as troublers of the common peace; but this done, their proper vindication is, when He shall appear for whose name they have suffered: here they appear but as doing well and suffering for it.

But what is the result of such a position as to the Clergy? They confine themselves within the bounds of social order whose interests they support. They protest against the encroachments of the adverse powers, which would upset the system to which they are attached, and themselves along with it, if it had its way; but there they stop. They cannot honestly attack Satan's kingdom; for to do that, and then cry out because they are abused by his agents, seems to me unworthy conduct, inconsistent with the honor of, and their integrity to, Him (an integrity manifested by conformity flowing from the influence of His Spirit) who was hated, persecuted, spoken all manner of evil against, for the very same reason. It may be the interest of a body who are maintaining worldly order to keep up their worldly credit, in order to that general influence which will cement society, and which is exactly the office which the Charge proposes to the Clergy. But, with this in view, it is manifest they must let Satan alone; for do they expect to attack him, and him to hold his tongue, and leave them in credit, if he can help it, and suffer the prey to be snatched out of his hands? It is therefore expressly the business of a minister of God the Savior to approve himself such, in honor and dishonor, evil report and good report, whether Christ, or they, for His sake, be blasphemed on the enemy's part, or on the believer's part be glorified; and it seems to be a direct flight from following Christ in this, to claim a refuge from the persecution and dishonor which attend His name; and this is the result (0 consider it! brethren) of attaching yourselves to a system, to which worldly credit is necessary, in order to maintain its influence, or whose members at least identify themselves with the honor and security of the world. A civil Sovereign may indeed afford a refuge in such a case, but it can be only by the desertion of that reproach which will ever attend the name of Christ when it is brought into the trial of the enemy. I cast no reproach on those who look for it, who do not (let me be forgiven for so speaking) see it with the eye of faith: ill would it become me, and most far from my feeling to do so. I only entreat those who believe, who in principle do judge with me, who esteem the reproach of Christ, who look to the ministry of His kingdom, and speak the words of His blessed grace, or those who may be willing to weigh them, to weigh these things. I write for them. I have, I trust under the guidance of the Spirit, discussed these principles merely as they affect their conduct; but I say, it does suppose (I mean, recourse to the civil Sovereign for protection as a body; for remonstrance against the unjust exercise of the magistratorial power is another thing), that they confine themselves to a ministry of moral order, which will be found never to go beyond this world, or to be of faith, of real subjection to Christ; as contrasted to seeking a people for Christ from the dominion of Satan, as Christ's servants.

And here I am led to the Petition, which, as well as the Charge, bears me out; the latter calling it " manly protests," which is exactly the limits of self defense as a national, and therefore earthly constituted body; the former, by suggesting, as the very ground of the application for protection, their " confining themselves to the quiet discharge of their proper duties." The language of the Petition bears out, in a way I had not myself previously adverted to, the view I had taken of the principles of the Charge to be accurate. It shows that the petitioning Clergy, " influenced by a love of peace, and by a desire of avoiding even the appearance of political discussion, have been hitherto withheld from approaching your Honorable House, against the hostility and calumny with which they and their religion have been, for a length of time, systematically assailed, under the pretense of seeking civil and religious liberty, but with the real design of obtaining powers subversive of both, and with the hope of overturning the established religion, by the defamation of its Clergy, and the misrepresentation of their faith. While any doubt could remain that such designs and such hopes existed, your Petitioners were desirous, though exposed to daily vexations, and insults, and injuries, to submit in silence, and endeavor, by the quiet discharge of their proper duties, to soften the violence of their enemies, although they had but too good reason to be convinced, that these their enemies were such from being enemies to their Church."

This is clearly a Petition for protection against defamation of the Clergy, as tending to destroy the Establishment; laying as a ground for it their having confined themselves to the quiet discharge of their proper duties. Either this means their duties as members of the Establishment, which in fact it does mean, and then the result, especially when we join it with the Charge, is to confine the whole energy of the Clergy by the measure of its consistency with their relation to the State; or else leaving it open to the Clergy to use their utmost endeavors for the conversion of souls to God from blindness and error, and then, when interfered with, which we may admit, it appeals for protection from this, on this ground, that they were only quietly discharging their proper duties in their volunteer

efforts in the cause of delivering men from antichristian darkness. Surely they ought to count the cost before they engage in such an enterprise, and not, when they begin to feel the brunt of the enemies' violence, to apply to extrinsic aid, alleging they were only quietly discharging their proper duties. I entreat those who value the representation which God gives in the scripture, of the state, refuge, and resources of His Church and people, as owned by Him, to compare that (I could not bring myself to do it) with the position here given them. I do own, when I consider this whole matter, and the bearing of scripture upon it, connected with circumstances on which I will not venture to touch, I could weep at men whom I love and respect, having unwittingly put their hands to this Petition.

In short, I do feel that ministers of God are called upon to entertain the question-is it our duty or calling, according to the gift bestowed upon us, to enter into conflict with the power of darkness? or do we believe that the Roman Catholic system in this country is a manifestation of it? If they do, let them fairly look to it; and count whether with ten thousand they are able to meet him that cometh against them with twenty thousand; or else let them send embassies of peace: if not, let them hold themselves to their own flocks, and instruct them as well as they can, if they are allowed by God to do so; but the fact is, that they have come forward-rather let us say, that God has manifested His light in the world, and I do feel something of the applicability of that sentence, " He that is not with me is against me." But if this be so, surely their place is the kingdom and patience of Jesus Christ-their business, to endure hardness as good soldiers of His. This patience is one of the characteristics of His servants, a necessary one in the conflict with darkness. One peculiar snare stands in their way in the present times, by which Satan would mix and so destroy the proper character of this work, one which his own subtlety has provided-this is that, having mixed Roman Catholic interests with this world and so given other men an interest in this world against them in preserving their freedom, he has added a political question to the religious one: from this snare in its broad lines the Clergy have kept themselves free. I propose to them, whether in a weaker shape apparently, though in my mind a worse one, as affirming themselves as a body acting on their own interests, and claiming alliance with the State to support them, such a claim of protection be not the same; that is, whether it leave them at perfect liberty to pursue, according to the wisdom of God, the guidance of the Spirit, in the energies that are mercifully exhibiting in this now highly favored country. As far as my recollection goes, they will find nothing scriptural to bear them out. The ministers of Christ go on steadily then in their own course, as bearing God's commission, and suffer with Him, whom they have no reason to expect to be above finding their solace in sympathy with Him and one another, and the consciousness that herein they were partakers of the sufferings of Christ, and workers together even with God. Why should my beloved and honored brethren (actuated, I fear not to say, by the same spirit) choose a lower place, choose not to have the fellowship of His sufferings? I know they would not-I persuade myself, at least, they will listen with candor to a very obscure brother, in suggesting the inconsistency of the principles I have been considering with this willingness, and the simplicity of faith in Him. The instances of remonstrance in Scripture are where one commissioned with the civil sword has exceeded his power by injustice against an innocent person, who bore the spiritual commission of the same master- a marked confirmation of, and not an exception to, the principles I have suggested.

Let me be permitted to recur to the general grounds on which I have gone-that the Papacy is the organized system of Satan for keeping men's souls, where the light of Christianity had entered, as far as he possibly can, under the same bondage in which he held them under heathenism. I shall not enlarge upon this view, though full of interest, as I feel at liberty to use it as true-that it is a part of this scheme to hold nations in subjection to it. There may be therefore a twofold opposition to it; one, of the civil Sovereigns to the claim of supremacy in any shape; the other, the ministration of the word, which is God's instrument in pulling down the strongholds of Satan; but it is impossible for the minister of the latter to claim the protection of the former, on the ground of his interest in supporting him, and remain the unshackled servant of Jesus Christ.

I respectfully suggest, therefore, the double ground of the present wisdom of faith, and the consideration of the principles on which these things rest, as both leading to the conclusion, that those who have the cause of God at heart should, while they fulfill the duty in which God has cast them, unless called specially to any peculiar work, keep themselves unequivocally free to minister His grace, according as God shall give them opportunity and strength. Surely God calls them to it, calls them by the work that He has wrought, to be exceedingly wise, lest they should in any way put a hindrance to themselves. They may be sure that Satan will try every method to divert the matter from the application of that word, which goes forth with power to the very foundation and heart of his kingdom. I do earnestly and affectionately call upon the servants of God, trusting they will not count me presumptuous, that whenever they are not simply ministering the word, under the guidance of the Spirit of wisdom, they should, as specially bound by His peculiar grace to us at present, weigh the bearings of every act with patience and wisdom. That they have done so in many instances, I doubt not. It becomes members of the Establishment, to whom Christ and the interests of His people are the center and rule of affection and judgment, to exercise discerning wisdom on this side as well as others; because on this side, however advantageous to the Church as against evil, under divine Providence, they are in connection with, or at least brought where there may a claim on them be made by, what has no common principle of action. And especially now that so many who so long sat in darkness are coming forward to see what these new doctrines are, is it incumbent on them to present themselves as ministers of Christ and stewards of the mysteries of God. I have stated the principles on which my views of the whole case are founded, to which, though I believe them just, I attach no great importance; and I have ventured-what is much nearer to my heart-to urge the present work of faith, not as though I were an adviser (for I know how many are every way before me in the Lord), but as one, however unworthy, who has obtained like precious faith with them, and therefore enters into all the interests which they are desirous of promoting. If I have erred in any matter of judgment, I am willing to be corrected; and I can only trust, that as I have undertaken it with the single desire of ministering to the strength of those who love our Lord Jesus Christ in sincerity, if it conduce to this end, I shall feel deeply the gainer: to their love I beg to commend myself, perfectly, as I trust, united with them, striving together for the faith of that blessed Gospel which has been committed to us.

After all, what am I contending for? That those who love our Lord Jesus Christ in sincerity, the desire of whose heart is to fulfill the ministry which they have received, to testify the Gospel of the grace of God, and who will feel that conformity to their Master will be the order in which this testimony will be effectual, should not be precluded from such little share of the fellowship of His sufferings as may reach them in their present circumstances, and may stamp them with the Christian character. To my mind, and I suppose to theirs on consideration, the

judgment of faith is clear on the subject; and I would solemnly and anxiously urge upon them, that the adoption of the principles contained in the Charge and Petition (for they will be found one thing on consideration of them together) will preclude them from coming forward on Christian ground, and having their proper share in using this blessed opportunity for the delivering souls-I might justly say the world-from the power of darkness, and setting up the kingdom of the Son of God, as far as it is permitted to us to do it before His appearing, on its own stable and sure foundation of faith in the Lord of glory.

I will conclude with one remark. I think it will be found that practically a right faith mainly consists in seeing the glory of Christ in His humiliation-I mean, that by which a redeemed soul lives in the flesh. The Church has its being and character in this faith-" Ye are dead, and your life is hid with Christ in God." he formed it that He might present it to Himself a glorious Church without spot or wrinkle, or any such thing-not to the world. Glory in the world is essentially contrary to faith. This latter character of glory in the world is the character stamped on the Papacy: they even avow and affirm it: their glorying is in their shame, minding earthly things: they evidence themselves in consequence to be Satan's church, whose theater is the world. The very essence of the grounds they take is setting aside faith. They make the Church, make faith, unnecessary. They will have the inheritance, like their elder brethren, the Jews, after the flesh, which is not God's way-now more deeply culpable in it, for that the nature of the inheritance is declared. But with what comfort or consistency can we, in the sight of God, when we have been delivered from this terrible delusion, oppose its progress, or pretend to deliver others from it, while we in another shape are seeking, in the least degree, the objects which are not of faith, which give the character we reprobate in them, or seek refuge from the accompaniments of faith? Our reliance, then, brethren, must be on the promises; and the consistent exhortation from God to us is, " Thou standest by faith: be not highminded, but fear." There is a constant tendency to depart from this principle: it is not a principle of ease till the time of our rest comes, when the hope of faith shall appear. If the kings of the earth shall take us up, we may thank God for the goodness of His providence; but let us not attach ourselves to them, or fall into their principles, but let us be peculiarly watchful that it leave us what it found us- an humble, holy, self-denying people, trusting in the name of the Lord; still (while we own and accept the present blessing, as honoring our Master's name as well as comforting us) living on what is our sole strength, the faith of the Son of God.

Affectionate confidence, mixed with fear, has made me bold to offer these thoughts to my brethren. I remain their affectionate brother and servant in the Lord.

POSTSCRIPT.-The following circumstances seem to me connected with the above considerations, and will assist in conveying my views.

The oath of supremacy is proposed by the Archbishop to the converts, which, instead of opening the door of Christ to the soul in bondage, makes the admission into the Establishment a necessary condition: and I would suggest, that such a measure is exceedingly analogous to the conduct which created such difficulty at Antioch, on the admission of the Gentiles, and puts a stumblingblock in the way of a weak believer. I own myself unable to understand the fitness and still less the necessity of such a step. It is a closing of the door of Christ against weak souls; and is, on the principles of the Charge, a pledge on the part of the convert to the religion which the civil Sovereign may choose for his people. While it is on the part of the Clergy a natural consequence of the Charge and Petition; for if they propose themselves as candidates for the favor of the civil government, in order to obtain its protection, and then seek for its aid in the character in which they have proposed themselves, it is at once their interest, and I must add, their obligation to support its interests in their ministry, and bind others to the same system: but how will this consist with their duty to Christ, and the souls which He has purchased with His own blood, and gathering them for Him? Further, the admission is " into the true Catholic Church, established in these realms." This ends in the same thing; for, instead of bringing them to graft them into the vine, the liberty and security of Christ, to pledge their souls to that which (if the civil Sovereign should choose wrong) would be Popery, and is in fact a denial of union with Christ being the vital principle and bond of the true Church, that general assembly and Church of the firstborn whose names are written in heaven, which is the true Church, the fullness of Him, that filleth all in all. Here is true catholicity, and to affirm it of anything else is Popery, however modified: and Protestantism is the manifestation of faith in the word, when Satan has hidden the true Church, the assembly of believers, in a system of this world; and such a system, in a modified shape, is that maintained in the Charge.

The sermon of the Archbishop, as reported, speaks of " the scriptures as rightly interpreted ": this, I conceive, is an unperceived acquiescence in Popery; for if there be an interpreter, he must, if anything, be an authorized one; which is Popery. The assertion of an interpreter is exactly contrary to the testimony of the Spirit, manifested in scripture and asserted by Protestantism, that the Scriptures are able to make wise unto salvation through faith; and to give light and understanding to the simple; so that men thereby become wiser than their teachers. But it will be said, You discard a ministry. God forbid. I look upon it as so much as is committed by the Holy Ghost of the offices of the Redeemer to men; but the system against which I remonstrate puts them in the wrong place. That of which they have a portion is all revealed to faith by the same Spirit in the Scriptures. Their order is, therefore, whether in their evangelical or episcopal characters, the representatives of the Apostle of our profession and Bishop of our souls, to preach the truth of Christ, according to their proportion of faith; and then those who have the Scriptures, and receive the word, will search whether these things are so, and become wise unto salvation. In their episcopal character they will guide the conduct of believers, who will again find their assurance and security in the Scriptures, which make the man of God perfect, thoroughly furnished unto all good works.

Notes and Comments 7, Gospel of John. Chapter 3, The: John 3:5

In point of fact, John 3:5 answers to the work of Christ on the cross for us; only here in spiritual cleansing and life; there in judicial cleansing and righteousness. For Christ bore our sins, and put away the fruits of the old man as guilt; but in glorifying God perfectly, so as to obtain for us a title in righteousness in the glory of God. So here the water is the cleansing of all our thoughts, affections, habits, and the Spirit the making us partakers of the divine nature: what is born of the Spirit is spirit (compare Ezek. 36), which is indeed inseparably connected with our acceptance in the Beloved, our new positive position, for it is in life; though not only so, but by the presence of the Holy Ghost we have that place.

We are quickened into the new place with Christ raised from the dead, He having in that work, which gave us a title to be in glory, by glorifying God, having put away our sins by bearing them, and going down to death. He hath quickened us together with Him, having forgiven you all trespasses. We are in Christ, or in the Spirit (not in flesh). That is our new place. So we are born of the Spirit. We are cleansed, and

forgiven all the fruits of the flesh, and we are born of water. There acceptance does not go beyond resurrection; for we are, or Christ in testimony is, then in the new accepted condition of man in righteousness, God having raised Him from the dead.

But then, in point of fact, the counsels of God had given us a place in glory, and Christ enters into that glory, not only as what, as Son, He had with the Father before the world was, but as having glorified God perfectly here below, and in a work done as answering for us, so as to bring us, according to and by the righteousness of God, into that glory. This is a wonderful truth, but it is God's righteousness, evidently and wholly Christ's work; only the question of righteousness simply is settled in resurrection; only the work which did it was such that in its full effect it could not stop there, but was sufficient, when it was God's counsel to do so, to give us a part with Christ in glory.

Notes and Comments 4, Born of God

Being born of God marks a new nature, and, as shown to us in John 3 the moral necessity of that new nature, from Christ's divine acquaintance with what heaven was. With man on earth, and flesh, there could be no link formed. He came from heaven, and, as Son of Man in heaven, He could say with absolute certainty, that is what must be, what is in a Son of Man that can be in heaven. But being raised (risen) with Him is something more, though it be that life, because it changes the position of the person, and implies the death of the old thing, the old man. Now this is not merely a new life, it is deliverance—the whole condition is changed. Hence it is now revealed salvation. And hence, also, salvation is spoken of as come, and ready to come, because redemption is wrought, and we are partakers of the place and title, into which redemption brings us, in which a risen Redeemer is, and we in Him, but we wait the actual bringing into it which will be our own change or resurrection, for " we shall not all sleep," which is complete deliverance from the whole condition and scene in which we are in flesh—the redemption of our body. We are in it, as in Spirit—our "life is hid with Christ in God." We wait for it, as to actuality in our bodies.

In the Ephesians, though we get the divine nature and presence, without "now" or "then," holy and without blame before Him in love, yet we do not get "being born again," but "being quickened together with him," and "raised up together," putting "off the old man" and putting "on the new man." We are "risen with him," "created again," and the like. Christ, as in the world, spoke of being "born again," a new nature, for He was then, in life, the new thing, but had not wrought redemption. Therefore He says, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things," and then goes on to the Cross. Hence He could speak of being "born again," but He could not say "reckon yourselves dead." Now, we do—we say, "I am crucified with Christ," "Ye are dead, and your life is hid with Christ in God," reckoning Christ dead and now risen again. We receive life in that way, i.e., as dead and risen again, and our place is in Christ thus risen. Thus we are "dead to sin," "crucified to the world," "dead to the Law." To the two former, it is having done with them—the nature and the sphere it belongs to and moves in, under Satan. In the last, the Law does not lose its authority, in itself, but we have died as to the nature to which it applies. We are not in the flesh. Hence, when it is only "born of God," we are in the condition of Rom. 7—the new nature working inwardly, but leading to the discovery of the old and our weakness. When we know redemption, we are delivered and free. Hence it is when we have received "the truth, the gospel of our salvation," that we are sealed. In the beginning of Ephesians t, we have therefore, "before him," as well as "holy and without blame, in love"; and in the end, the same power has raised us up in Christ. The Holy Ghost has sealed us, as in the place where redemption sets us, and makes us have the consciousness of the salvation, of being saved, and is "the earnest of the inheritance." Also we have Him as "the Spirit of adoption."

Notes and Comments 2, Life in John 3

IN this chapter, note how prominent the place “Life" takes in this Gospel. Even when the death of Christ is spoken of, it is " That they might have everlasting life." But there it is connected, note, with the proper and essential character of that into which they were brought.

“We speak that we do know and testify that we have seen." “No man bath ascended up into heaven but he who came down from heaven, the Son of Man who is in heaven." Christ reveals and can reveal, as from and in it, the true nature and holy blessedness of heaven itself; and this His death takes us into. He goes out, with absolute death, to all the evil in this world, in resurrection, in the power of, to us, a new life—to Him, a new state of it—into a heavenly place and condition.

The nature of the life is always the same. So in us, “That which is born of the Spirit is spirit”—is of the nature of its source—as “That which is born of the flesh is flesh," which belongs to the old world. Thus, born of the Spirit, Christ as risen is our life, and we are thus associated with the heavenly things in a nature suited essentially to it, as by a title in which God in heaven is fully glorified; so, " Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, sanctification and redemption "—Our conversation is in heaven, whence we expect Jesus.

It is true that even the Jewish partakers of the blessing must be born again, because they have to say to God, and their blessings are founded on Christ's death also. But this goes no farther than the prophetic testimony which a master in Israel should have known. It was needed, for the earthly part of the kingdom, that they should stand in relationship to God in truth. It is consequent on that that the Lord speaks of the heavenly things, at least intimates His speaking of them. The Jews did not receive His testimony as to Israel's earthly hopes, and being born again for them. Yet as the Spirit in sovereign grace went whithersoever it listed, so instead of Messiah taking the throne of David then, according to the flesh, the Son of Man was going to be lifted up, and eternal life in Him fully brought to light beyond death.

The new covenant, note, does not go beyond forgiveness—there is no introduction into heavenly places and things.

Letters 3, Reconciliation and Propitiation; Dr. Waldenstrom on Propitiation

I have read the Lsepenningen of Dr. Waldenstrm. I had previously read his Latin thesis on the Lutheran symbolical books. There he was all right in combating the common error, that Christ's work changed God's mind, and that God was then but a Judge, and practically that love was in Christ, and only judgment in God, as if the work of Christ procured His love. I have very often insisted on the truth as to this. You have both sides in John 3:14, 16. But he drops out "the Son of MAN must," and holds only that "God give His Son." And thus it is a very wrong production. Still the error that is in it arises from having got hold of the love, and so getting one-sided. The interpretation of the passage is all wrong, but that is not so material; but he confounds purchasing and redemption. If what he says means anything, all sins of all men are put away.

Dr. W. is also careless in his use of scripture. He contradicts himself; for though sins are blotted out the curse abides on sinners continually. Wrath and the curse remain for those who are sinners, yet there was no wrath in God! The justified are taken from under the curse; but they had been under it then it appears, and, in their sins, were under the wrath of God and condemnation. He mixes up all this confusion and contradiction with just refutation of errors. And note, What did Christ suffer and be forsaken of God for? It is all well to say God's love gave Him, and that was the source of all. No doubt. But why did Christ suffer as He did? Why had He the stripes? He is a propitiation, an , He suffered . God had not to be reconciled, but His righteous holy nature required the sin to be put away. Then he uses "we" and "us" in the mouth of believers, as if it was all the world. His doctrine as to not living under law and experience is dangerous. I resist looking to experience as much as he does; but, in citing the lost sheep and the father of the prodigal, he has dropped the return of the prodigal, so carefully brought out in detail by the Lord to make the difference between conversion and salvation clear. I reject utterly self-examination for peace; but a soul will have to know itself-not merely its sins forgiven, but that "in me, that is in my flesh, dwelleth no good thing."

He resists reconciling God, in which he is right. But he has neglected one side of scripture truth; has quoted scripture without heed, and contradicts himself. It is confusion of redemption and purchase that has made all his doctrine wrong. Christ is an : but that which is the strongest statement is very different from . It is a pity that he could not be set straight, for the point of departure of his mind is just: but he has followed it out hastily, not weighing scripture. He has lost the side of the work, and this is dangerous. It has not gone to denying that the sins had to be put away, and therefore has thrown all his teaching into confusion. The blood of the goat was presented to God on the mercy-seat, and Christ is entered in not without blood; why if it were not needed to ? Why was it presented to God? Not surely to change His mind or make Him love (a horrid thought), but needed for His righteousness and holy nature. "It became him... in bringing many sons to glory." So He says to Israel, "When I see the blood, I will pass over you." There is wrath and the curse he admits—why? and what met it so that it should not be executed on us? Hence he always confounds God and the Father, making us all His children. "God so loved the world." It is never said "the Father" loved the world. The Father is a name of relationship with His children, not with the world. Dr. W. admits they are not all saved. The question is not, Did Christ undertake a partial restoration? but, Did He undertake the restoration of all? He died for all, I believe, but that is a very different thing. Here you have purchase and redemption as the same, and their perfect restoration the same as He undertook. All this is confusion and mist. He is wrong even in saying purchase is always spoken of all. In 1 Cor. 6:20 and 7:23 it is not so; and 2 Peter 2:1 is quite another thought, and so is Matt. 13:44, where the field is clearly bought to have the treasure. There are two other cases in Revelation where it is distinctly not all, and , where the same is true. I cannot find one passage where it is all. To state that it is so always is not careful.

Boston, U.S., Januarv, 1877_

Letters 1, Pouring Out of the Holy Spirit, Request for the

Beloved Brother,—I believe that the request for the Hold Spirit is a proof that the professing church denies itself, any more than ever now, that God has, in a remarkable manner, manifested the presence of the Holy Spirit on earth. He has acted in an extraordinary manner, has almost shown Himself to sight, so to speak. I perfectly understand that we are called to bear with expressions which betray ignorance, when the desire of the heart is good and according to God, and that God can grant these ignorant prayers according to His own wisdom.

Individually, I do not take offense when a Christian prays that God would pour out His Spirit upon the church but if the professing church present this request, it is saying, We are unbelieving with regard to the presence of the Holy Ghost, that which has made us to be the church. But now that God has manifested His presence by an action of His Spirit, such as has not been seen since the day of Pentecost, they do not recognize, any more than before, that He is present by His Spirit. They pray that He would send Him, that He would pour out the Spirit, but they do not believe in His presence in the church.

Already, in Ireland, the Presbyterian clergy are trying to put a stop to lay-preaching, that is to say, to that liberty which was the effect of the powerful action of the Spirit of God. We see these young souls placed under the direction of unconverted ministers, so-called, or else under the direction of those who oppose assurance of salvation.

I believe that we may very rightly ask that the Spirit should act more powerfully in us, in the church. This is a thing much to be desired. One can ask for oneself to be filled with the Holy Spirit; and it is always well to try and take the good side, as much as possible, of what is said by the heart of a Christian. But it is none the less true, that the request for a greater measure of the Holy Spirit flows from unbelief as to His personal presence in the church; and the fruits of this unbelief will be met with again.

... I think we must take the passage which you quote, with its context: "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure." The direct application of it is to Christ. I believe the principle to be absolute. When God gives His Spirit, He does not give Him by measure. He has given Him now, in virtue of the ascension of Christ, and being given, the Spirit is here. It is not a question of measure, but the presence of a Person who distributes, who unites, who leads, who bears witness, &c., and he who says "a measure of the Spirit" denies His presence and His personal action; and it is a very grave and serious form of practical unbelief in the church. I would bear with ignorance, but if any were formally to reject the truth of the presence of the Spirit sent down to earth, I should have a difficulty in associating myself with that.

February 10th, 1860.

* * * To apprehend aright the place of the law is a difficult thing, because we must be fully led by the Holy Spirit in order not to be ourselves, in some sort, under law, as to our feelings at least. We must have rightly seized the power of the work and resurrection of Jesus, otherwise one would be lawless if one were not under law. We are in nowise under the law. Grace does not recognize any participation of the law in our hearts; but how is this, if we acknowledge the law as good? Because Christ exhausted it in His death. He was under the law up to His death, and in His death; but evidently He is not so now; He may employ the law to judge those who have been under the law, but we are united to Him. As Adam was not head of the old race until after his fall, so Christ is only Head of the new race as risen from among the dead. He places them in His own position as a risen Man; they begin with Christ there. They quite acknowledge the power of the law, but in that it has put Jesus to death, there where it has lost all its power, and its dominion over the soul. We belong to another.

We can employ the law, if there be need, against the wicked, because, having the divine nature, we can handle the law, and it cannot inflict its mortal wound upon the divine nature from which it has emanated. We can show where man is if under the law, in order thereby to bring out the perfection of redemption; it is what the apostle does in Romans and Galatians, in order to make it clear that we are no longer under the law, because we are dead with Christ. Through the law we are dead to the law; we are crucified with Christ. A Gentile was never really under the law. In becoming a Christian he takes Christ at a point where He has done with the law; but, having received the Spirit of Christ, he has no longer need of the law to discern the perfection of redemption: he has intelligence to understand the things accomplished in the history of the Messiah—His perfect work. But this is far from being clear in the mind of Christians, for in fact, the greater part among them have made of Christianity a law, and have put themselves under the law. They must come out thence in order to enjoy peace; but for them, the discussion as to what the law is is a very important thing, and very opportune on that account. Besides, the human heart so naturally places itself under law, that it is very important for every soul to be well enlightened' on the subject. The law, let us always remember, reveals to us nothing of God, except that a law implies a judge; it gives the measure of our responsibility: "Thou shalt love the Lord thy God and thy neighbor;" that is the law. It may be said that the gospel gives new motives for our fulfillment of the law; but these motives are drawn from a fact which gives to Christ all that right over our hearts to which the law could lay claim, and by death puts an end to the power of the latter, for we are dead and risen with Christ. We shall do or avoid many of the things found in the law, and the summary of it which has been given us remains the principle, or rather the fruit of the life of Christ in us. It is now fulfilled in all that flows from that life, but we are in nowise under the law, for we are one with Christ, and Christ is not under the law.

The law not only condemns conduct, but men. The law does not only say, "Cursed is everything," but "Cursed is every one who continueth not." Thus we must be under the curse if we are under the law. But it is because we are not under the law that we can make use of it, if needs be. The Jews attempted to employ it against the adulterous woman, but they were under the law, in the flesh. The law pierced their hearts to death and condemnation. Christ made use of it, or at least allowed it its efficacy, because, although He was born under the law, it could not touch Him for condemnation, the life of God in Him being perfect. United to Him in resurrection we can make use of it, because we are beyond its reach by the death and resurrection of Christ, enjoying His life in our souls. This is why people are always more or less under the law, until they have understood the resurrection of Christ, and also whenever the flesh obscures the power of our redemption. I hope that you will be able to understand these few remarks. With regard to the Epistle to the Philippians, it presents another very interesting feature—the affliction and the personal experience of the apostle. He looks at the church as deprived of his care, and he himself is oppressed for the time by the power of Satan. Thus, in a very touching and very powerful manner, he enters into all that concerns the conflict of the church, and all that is important for it during the period of its abandonment: he also presents the graces which would prevent it from falling into those troubles which sprang up consequent upon the absence of the apostle. Hence the great value of this epistle for the present time. They were beginning to preach Christ in a spirit of contention, not to be of the same mind, to murmur. He shows in what the riches and graces of Christ consist, especially necessary for such a state of things, a state, alas! which has ripened much since then. Why should I say, Alas? for all this will turn to salvation, and shows that the coming of Jesus is nearer.

Lausanne,

January, 1842.

Collected Writings of J.N. Darby: Doctrinal 8, Atonement, The

THERE is in John 3 a twofold aspect of Christ presented to us, as the object of faith, through which we do not perish but have everlasting life. As Son of man, He must be lifted up; as only-begotten Son of God, He is given by the infinite love of God.

Many souls stop at the first, the Son of man's meeting the necessity in which men stood as sinners before God, and do not look on to that infinite love of God which gave His onlybegotten Son-the love which provided the needed lamb, the true source of all this work of grace, which stamps on it its true character and effect, and without which it could not be.

Hence such souls have not true peace and liberty with God. Practically for them the love is only in Christ, and God remains a just and unbending judge. They do not really know Him, the God of love, our Savior. Others alas! with more fatal error, false as to their own state and God's holiness, with no true or adequate sense of sin, reject all true propitiation. The " must be lifted up " has no moral force for them, nothing that the conscience with a true sense of sin needs.

The former was one great defect of the Reformation, the other comes of modern infidelity, for such it really is. Alas! that defect of the Reformation, as a system of doctrine, is the habitual state of many sincere souls now. But it is sad. Righteousness may reian for them with hope; but it is not grace reigning through righteousness. I repeat, God is not known in His nature of love, nor indeed the present completeness of redemption.

The statement of John 3 begins with the need of man in view of what God is, as indeed it must; but it gives as the source and result of it for the soul, its measure too in grace, that which was in the heart of God towards a ruined world. As in Hebrews to, to give us boldness to enter into the holiest, the origin is " Lo! I come to do thy will; by the which will we are sanctified by the offering of the body of Jesus Christ, once for all." The offering was the means, but He was accomplishing the will of God in grace, and by the exercise of the same grace in which He came to do it: for " hereby know we love, that he laid down his life for us." So in Rom. 5 God commends His love to us, in that, while we were yet sinners, Christ died for us. It is summed up in the full saying: Grace reigns through righteousness unto eternal life, through Jesus Christ our Lord.

This point being premised, and it is an important one, I add that we cannot present too simply the value of Christ's blood, and redemption and forgiveness through it, to the awakened sinner whom that love may have drawn to feel his need; for by need, and because of need, the sinner must come-it is his only just place before God. The love of God, and even His love announced in forgiveness through the work of Christ, may, through the power of the Holy Ghost, awaken the sense of need; still having the forgiveness is another thing. That love, brought home to the soul through grace, produces confidence, not peace; but it does produce confidence. Hence we come into the light. God is light and God is love. Christ in the world was the light of the world, and He was there in divine love. Grace and truth came (egeneto) by Jesus Christ. When God reveals Himself, He must be both-light and love. The love draws and produces confidence; as with the woman in the city who was a sinner, the prodigal, Peter in the boat. The light shows us our sinfulness. We are before God according to the truth of what He is, and the truth of what we are. But the atonement does more than show this; it meets and is the answer to our case when known. It is the ground, through faith, of forgiveness and peace. (See Luke 7:47-50.) Christ could anticipate His work, and the child of wisdom go in peace. The law may by grace reach the conscience and make us feel our guilt, but it does not reveal God in love. But that love has done what was needed for our sinful state. Hereby know we love, that He laid down His life for us. He was delivered for our offenses, died for our sins according to the Scriptures, is the propitiation for our sins, set forth as a mercy-seat through faith in His blood, which cleanses from all sin. With His stripes we are healed. I might multiply passages; I only now cite these, that the simple basis of the gospel on the one side, and on the other the work that love has wrought to purge our sins and withal our consciences, so that we may be in peace before a holy God, who is of purer eyes than to behold evil and cannot look on iniquity, may be simply and fully before us.

We must come as sinners to God, because we are sinners; and we can only come in virtue of that which, while it is the fruit of God's love, meets according to His holy nature the sins we are guilty of. But then, while it is true that our sins are removed far from us who believe through grace, as they were carried into a land not inhabited by the scapegoat in Israel, yet we have only an imperfect view of the matter in seeing our sins put away. In that great day of atonement the blood was sprinkled on the mercy-seat and before it; just as it was sprinkled on the lintel and two door-posts to meet God's eye. " When I see the blood," He says, " I will pass over." It was in view of the sin of Israel, but presented to God. The goat whose blood was shed was called, on the great day of atonement, " Jehovah's lot." The blood was carried within; so it was with the bullock, and with the bullock it was exclusively this. The testimony was there, blessed be God, that as dwellers on the earth our sins have been carried off where none shall find them; but what characterized the day was putting the blood on the mercy-seat-presenting it to God. On this day only, too, it was done. In the case of the sin of the congregation, or of the high priest, it was sprinkled on the altar outside the veil; but on the great day of atonement alone on the mercyseat within.

Now, though the sinner must come as guilty and because of his need, and can come rightly in no other way, as the poor prodigal and so many other actual cases, yet this does not reach to the full character of propitiation or atonement, though in fact involving it. The divine glory and nature are in question. In coming we come by our need and wants; but if we have passed in through the veil, we can contemplate the work of Christ in peace, as viewed in connection with God's nature, though on our part referring to sin. The sins, then, were carried away on the scapegoat, but what God is was specially in view in the blood carried within the veil. The sins were totally and forever taken off the believers, and never found; but there was much more in that which did it, and much more even for us. God's character and nature were met in the atonement, and through this we have boldness to enter into the holiest. This distinction appears in the ordinary sacrifices. They were offered on the brazen altar, and the blood sprinkled there. Man's responsibility was the measure of what was required. His case was met as to guilt; but if he was to come to God, into His presence, he must be fit for the holiness of that presence.

Not only Christ has borne our sins, but He has perfectly glorified God on the cross, and the veil is rent, and we have boldness to enter into the holiest. The blood, therefore, of the bullock and of the goat, which was Jehovah's lot, was brought into the holiest. The other goat was the people's lot, this Jehovah's: He was dishonored by sin; and Christ the holy One was made sin for us, was before God according to what God was in His holy and righteous nature.

Now, says the Lord, is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him; and man entered into the holiest, into heaven itself. Having glorified God in the very place of sin as made it before God, He enters into that glory on high. Love to God, His Father, and absolute obedience at all costs, was perfected where He stood as sin before God. All that God is was glorified here, and here only: His majesty-it became Him to maintain His glory in the moral universe, and thus in bringing many sons to glory, that He should make the Captain of our salvation perfect through suffering; His truth was made good; perfect, righteous judgment against sin, yet perfect love to the sinner. Had God cut off man for sin, there was no love; had He simply forgiven and passed over all sins, there would have been no righteousness. People might have sinned on without its being any matter. There would have been no moral government. Man must have stayed away from God, and misery and allowed sin have had their fling; or he must have been admitted into God's presence in sin, and sin been allowed there; man incapable withal of enjoying God, and, as sensible of good and evil, more miserable than ever.

But in the cross perfect righteousness against sin is displayed and exercised, and infinite love to the sinner. God is glorified in His nature, and salvation to the vilest, and access to God, according to the holiness of that nature, provided for and made good, and this in the knowledge, in the conscious object of it, of the love that had brought it there; a perfect and cleansing work in which that love was known. This, while the sins were put away, could only be by the cross: God revealed in love, God holy and righteous against sin, while the sins of the sinner were put away, his conscience purged, and by grace, his heart renewed, in the knowledge of a love beyond all his thoughts; himself reconciled to God, and God glorified in all that He is, as He could not else be; perfect access to God in the holiest, where that blood, the testimony to all this, has been presented to God, and the sins gone forever, according to God's righteousness while the sinner has the consciousness of being accepted according to the value of that sacrifice, in which God has been perfectly glorified, so that the glory of God and the sinner's presence there were identified. Angels would learn, and principalities and powers, what they could learn nowhere else.

And this marks the two parts of propitiation-man's responsibility, and access to God given according to His glory and nature: in the sins borne and put away, the scapegoat, God judging evil according to what man ought to be; and access to God according to what He is. The last specifically characterizes the Christian; but the former was necessary, and accomplished for every one that believes; both by the same work of the cross, hut each distinct-judicial dealing according to man's responsibility, access to God according to His nature and holiness. The law in itself was the measure of the former, the child of Adam's duty; the nature of God, of the latter, so that we have the infinite blessedness of being with God according to His nature and perfection, partaking of the divine nature, so as to be able to enjoy it, holy and without blame before Him in love. Of this Christ as Man, and we must add as Son withal, is the measure and perfection; and let it not be said that, if we partake of this nature, we need not this propitiation and substitution. This can only be said or supposed by those who have not got it; because, if we partake of the divine nature, we judge of sin in principle as God does, we have His mind as to it, and as upright of ourselves as in it, and so come, as I have said, first in lowliness in our need to the cross, and, then purged in conscience, comprehend the glory of God in it.

These two points, in their general aspect, are clearly presented in Heb. 9:26-28: Christ appeared once in the end of the world to put away sin by the sacrifice of Himself; and as it is appointed unto men once to die, and after that the judgment, so Christ was once offered to bear the sins of many. It is carried out in application in chapter to, where we have no more conscience of sins, and boldness to enter into the holiest by the blood of Jesus.

But this leads us to a still wider bearing of the work of the cross. The whole question of good and evil was brought to an issue there: man in absolute wickedness and hatred against God manifested in goodness and love; Satan's whole power as prince of this world, and having the power of death; man in perfect goodness in Christ, obedience and love to His Father, and this in the place of sin as made it, for it was there the need was for God's glory and eternal redemption; God in perfect righteousness, and majesty, and in perfect love. So that all was perfectly settled morally forever. The fruits will be only complete in the new heavens and new earth, though the value of that work be now known to faith; but what is eternal is settled forever by it, for its value is such and cannot change.

Propitiation, then, meets our sins through grace, according to God's holy nature, to which it is presented and which has been fully glorified in it. It meets the requirements of that nature. Yet is it perfect love to us; love, indeed, only thus known as wrought between Christ and God alone, the only part we had in it being our sins, and the hatred to God which killed Christ.

But it does more, being according to God's nature, and all that this nature is in every respect. It not only judicially meets what is required by reason of our sins, man's failure in duty, and his guilt, but it opens access into the presence of God Himself known in that nature which has been glorified in it. Love, God in love working unsought, has through grace made us love, and we are reconciled to God Himself according to all that He is, our conscience having been purged according to His glory, so that love may be in unhindered confidence. Man sits at the right hand of God in virtue of it, and our souls can delight in all that God is, our conscience being made perfect by that which has been wrought. No enfeebling or lowering the holiness of God in His judicial estimate of and dealing with sin; on the contrary, all that He is thus glorified, no pleading goodness to make sin light; but God in the will and love of salvation met in that judgment and holiness, and the soul brought to walk in the light, as He is in the light, and in the love which is His being and nature, without blame before Him, a perfect conscience so as to be free before Him, but a purged one which has judged of sin as He does, but learned what sin is in the putting of it away. Without the atonement or propitiation of Christ this is impossible. God is not brought in: it is but human goodness which drops holiness and overlooks sin or estimates it according to mere natural conscience. Christ has died, the Just for the unjust, that He might bring us to God.

It is not innocence, for the knowledge of good and evil is there, nor the slighting of God and an unpurged conscience, nor even the return to the former state of Adam (not knowing good and evil, innocent), but God fully revealed and known in majesty and light and love, and we brought to Him according to that revelation in perfect peace and joy by a work done for us, which has met and glorified His majesty and light and love in the place of sin, as made it, by Him who knew no sin.

The full result will only be in the new heavens and new earth, the eternal state of blessedness, a condition of happiness not dependent on fulfilling the responsibility in which he who enjoyed it was placed and in which he failed, but based on a finished work accomplished to the glory of God in the very place of ruin, the value of which can never in the nature of things change; it is according to the nature and character of God, it is done and is always what it is, and all is eternally stable. Righteousness, not innocence, dwells in the new heavens and the new earth, not feeble man responsible, but God glorified for evermore. The result is not all there yet; but we know that the work is done through the Holy Ghost sent down from heaven, and we wait as believers for our portion in the rest when all shall be accomplished, accepted in the Beloved.

Judgment is according to man's responsibility, shut out then judicially into that exclusion from God into which man has cast himself: blessing is according to the thoughts and purpose and nature of God in the exceeding riches of His grace displayed in our salvation through the work of the Lord Jesus Christ come to bring us into His presence as sons.

Sin and sins are before God in the cross, and propitiation wrought. There sin and sins met God, but in the work of love according to holiness and righteousness, which brings to God according to His nature those who come to Him by it, cleared from them all forever.

In commenting on Dr. Waldenström's statements1 as to the atonement, I would begin by saying that I entirely agree with him (and indeed I have long insisted on this in contrast with the church confessions of the Reformation), that it is man who is reconciled to God, and that Scripture never speaks of God's being reconciled to man. The statement and the thought are wholly unscriptural, and shock rather the scripturallytaught mind. And it alters the whole tone of the gospel and the state of soul as to God, both as to peace and the sanctifying power of the truth, for it is the truth which sanctifies. That God is always the same and immutable is assuredly true. Thank God, it is so. There is one thing stable; or what would be?

But while fully acknowledging this, it seems to me that some of Dr. Waldenström's thoughts come from tradition, or from his own mind, not from the word of God; and these I would briefly notice, while my heart would encourage him in his conflict in maintaining the truth of which I have just spoken. And here I would add that I look to the Scriptures alone as the foundation and source of truth; on them alone I shall base any doctrine; and if I call in question any statement of Dr. W.'s, it will be because it is not in the word; and I present to him these remarks, first of all, that he may weigh them before the Lord, remembering how important the truth is, and how all blessing and sanctification flow to our souls by it through grace. It is to the Scriptures that the apostle refers us in 2 Tim. 3 when the perilous times should be come. And are they not here?

Dr. Waldenström's first proposition is " that no change has been effected in the heart of God by the fall." Now as to God's nature, this is surely true. If He is love, He is always love; if righteous, always righteous; if holy, always holy. But because He changes not, His relationship towards others changes, and His conduct and dealings, because they are changed.

God would not, could not, because He did not change, drive man out of paradise when he was innocent. This would have been a change in God if there was none in man. But He did drive him out when he had sinned, because the righteousness (which would have left him to enjoy in innocence the blessings in the midst of which He had placed him while unchanged, and because He Himself did not change) now had to deal with one that was changed, and therefore dealt differently, dealt judicially, with the guilty and alienated, which He had not to do before. Leaving him to enjoy the tree of life, and turning him out and barring the way to it was an immense difference, an immense change, not in God, but in God's ways and dealings with man because He did not change. And to say that God does not change in Himself does not meet the question. Even the love was quite different in its ways and character. The love of complacency in what He had made good is very different from the sovereign love of mercy which works to redeem a fallen, defiled, and guilty creature. God rested when all was created, and all was good; but, when Jesus was maliciously accused of violating the Sabbath, His sovereignly beautiful answer was, " My Father workcth hitherto, and I work." How could the love of God, a holy God, rest in sin and misery? It could work in grace, but it could not rest. And there is a revelation of that in God in redemption which had no place in innocence. -" God commendeth his love to us in that, while we were yet sinners, Christ died for us." Love takes the character of grace to what is in enmity, not of complacency in what was His own work.

Here let me remark that, if I do not mistake him, Dr. W., with all who rest in theological traditions, reckons Adam to be righteous and holy. He was neither, but innocent. To be righteous or holy requires the knowledge of good and evil, and this Adam had not till he fell; and the difference is immense. We have only to speak of God as innocent, and the believer's heart at once revolts from it-is offended by it. Righteous and holy He surely is.

This difference in Adam is clearly and formally stated in Scripture. It was the promise of Satan (Gen. 3:5), and Jehovah Elohim declares it to be so (v. 22). Tradition has falsified all this, but the word is clear and certain. It does not mean, " You shall know evil who before knew only good." Would Satan have proposed such a thing as this to him, or, still more, could it have this sense in God's mouth? " The man is become as one of us, knowing good and evil." No, he was before innocent, and now makes inwardly the difference between right and wrong, not merely by an imposed law as tradition teaches, but inwardly as God does, though he may be hardened or misled as God cannot be. We must not confound the rule for conscience with conscience. The law is the perfect rule for the conscience of Adam's fallen children, Christ's walk for the Christian; and this the soul taught of God accepts, and with delight. The conscience takes knowledge of the difference of what is right and what is wrong.

Further, the question is not, as Dr. W. states it, " If the fall was an obstacle in the way of man's salvation." It was no obstacle to his salvation. Salvation was not needed without the fall; but it was an obstacle, and in itself an absolute one, to man's acceptance as he was. Christ came to save what was lost, and that, because God was not changed but remained holy and righteous-is " of purer eyes than to behold evil and cannot look on iniquity." I do not speak of God's wrath against the world being the obstacle; but the unconverted man is under wrath, a child of wrath. I do not say this was an obstacle to salvation; it was not, because God was sovereign in goodness.

But Scripture does not speak of the matter as Dr. W. does. He asks, " How could he be propitiated that loved? " A person who loves deeply and truly may require something in order that he may show favor. The eternal maintenance of the unchangeableness of God's character, of the nature of good and evil as He sees it, may require it. Not merely man's being saved is in question, for that is not the result of Christ's death as to all men, if He did die for all, but the public testimony to the immutability of God's nature, and to maintain it in the sight of the universe; yea, to lay the foundation of the immutable blessing of the new heavens and the new earth according to what God is, supreme as righteous, holy, and love. A father with the most perfect love to his child may require for the order of his family that satisfaction to his authority, what maintains it before all, and the rules of his house, be done. " It became him [God] for whom are all things and by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," Heb. 2:10. It became Him. Did He not love that blessed One? Yet it became Him to do this. So that this statement of Dr. W.'s is alike inadequate and incorrect. There is that which becomes God because of what He is, which is not love, though love be His unchangeable nature.

And now see how Scripture actually speaks of the very point. It does not simply say that, where sin abounded, love did much more abound, but grace did much more abound. But more. We were by nature the children of wrath: it was our natural inheritance from God; for whose wrath is spoken of? What belonged to us? " But God who is rich in mercy, for his great love wherewith he loved us." So that wrath against us, as our natural portion from God, is not inconsistent with infinite and sovereign love. Thus Christ in the synagogue looked upon them with anger, being grieved at the hardness of their hearts. The grief was love, the anger His righteous estimate of their sin.

Grace reigns, blessed be God, but it is through righteousness; Rom. 5. Dr. W. seems to say it is in making us practically righteous by removing our sins. But it is " God's righteousness." Does he question it is God's wrath? I quote Rom. 1:17, 18, for both, " I am not ashamed of the gospel, for therein is the righteousness of God revealed." Why? " For the wrath of God is revealed from heaven." And then Paul proceeds to prove all the world guilty before God as the reason of this. It is not true, therefore, that wrath cannot be where there is love. A father full of love may be rightly angry with his child, and when Dr. W. says " wrath in the heart," he is misled altogether, and confounds hatred with judicial anger. There is no hatred in God to man assuredly. Yet God is a righteous judge, and God is angry every day and ought to be so.

Farther on Dr. W. admits that there is wrath against sin in God's mind, and therefore against the sinner while he abides in the sin; but what God does is to take away the criminality by Christ, and so He can love the sinner, and His wrath has no ground as the sin is gone. Now, as thus put, it is merely the personal state of the sinner which removes the wrath in removing the occasion of it. And this is doubly, and in every way false. First, it mars the perfectness of God's sovereign love. God loved us while we were sinners, and this is characteristic of His love, His saving love; and, secondly, it ignores the righteousness of God, and the work by which judicially the sins were put away. I do not mean that he denies that Christ died for our sins as a fact; but it is merely the effect in us which removes the wrath, the state we are in which leaves God free to love us; our criminality is gone, we are cleansed, so there is no object of wrath left because we are clean. He speaks indeed of God's wrath being His justice, but all his reasoning is that there is no " change in the disposition from anger to kindness."

But peace had to be made when there was wrath, and the sovereign love that saves is not the favor which rests on those reconciled; Rom. 5:1. God loved us when we were sinners; He loves us without any change when we are cleansed. But we are cleansed, reconciled, we

are told. Now I fully recognize, and insist on it, that God loved us when we were sinners, and that we are reconciled. But then, according to Dr. W., the only change is in our state, which leaves God free to love us; whereas He loved us when we were in our sins. The change spoken of is by the operation and work of grace in us. The work of Christ we needed is wholly left out. I do not mean that Dr. W. in terms denies there was an atonement; he says, Scripture teaches the necessity of an atonement. But what is this? Is it anything towards God? " The reconciliation must be effected by our recovering the righteousness in which God through His righteousness could again become our eternal life." There are as many errors as thoughts here; but I only notice now that the mediatorial work of atonement is simply a change in our actual state, otherwise " the righteous One is a consuming fire for the unrighteous," and so over and over again. I quote one passage more: " No: where there is sin, there is wrath; God's wrath is unchangeably manifest, as sure as God is God." I ask in passing, Is there no sin in us? " His justice can take no other form against sin but that of wrath, and it is impossible that there should be sin without the wrath of God." " But where there is righteousness, there is no wrath to be quenched, for there can be none." " But an individual who is blameless respecting the law is outside its wrath, and instead thereof enjoys its blessings." Did God then not love us when we were sinners? If He did, and it is impossible there should be sin without the wrath of God, wrath and love go together. All Dr. W.'s system is false.

The truth is, all this confounds divine favor resting on us in Christ, and sovereign love to the sinner. The first part of what the Lord says in John 3 is thus left out: " As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The Son of man, He who represented man, must be lifted up-die on the cross, and where was such a lamb to be found? " God so loved the world that he gave his only-begotten Son." The " Son of man " must be lifted up, the " Son of God " was given, the same blessed Person; but " Son of man," to die for man's need, standing for man before God; " Son of God," vessel and proof of God's sovereign love. He is therefore spoken of as representing man, which Dr. W. denies, and not merely God. Nor did He, properly speaking, represent God in dying, nor in being made sin. His doing so was the effect of God's infinite love to man, which was His own withal; but in the work thus wrought He suffered as Son of man made sin. This could not represent God. If the world be reconciled, the relationship is changed, though God be not. But this Scripture never says.2 Christ, Dr. W. tells us, " was struck by the curse of God's wrath against sin." " He descended," he says, " into our sin," and so was " struck by the curse of God's wrath."3 Whom did He represent then? Was Christ, as Man made sin for us and struck by the curse, representing God in this place? That His doing so was the effect of infinite divine love is true; but did sin, and wrath, and the curse represent in the infliction of it God's love or God's righteous wrath against sin? By the grace of God He tasted death, being made a little lower than the angels to that end; but was His tasting death, and drinking that dreadful cup, and sweating as it were great drops of blood at only thinking of it, God's love to Him or apprehended by Him? Did He pray, that if it were possible, the cup might pass, meaning the cup of God's love?

I am told it was to justify us, to make us righteous. All true; and His not sparing His own Son was the infinite love of God. But what was Christ doing and suffering then in order to that end? We must not slip away from it by confounding the effect in believers and the work or suffering which wrought that effect. God does look upon believers with complacency as righteous in Christ, and the result is far greater and more admirable than all that Dr. W. speaks of. He has obtained for us to be partakers of His own glory according to the counsels of God; but the wrath of God, His judicial wrath against the sin, was removed by Christ's being made sin for us and bearing our sins, not by our state in consequence of it, which is the effect of that. " He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." If the chastisement of our peace was upon Him, He was substituted in drinking that dreadful cup for us. He was our (believers') representative there. God dealt with Him so because of our sins which were laid upon Him, and for that reason peace comes to us; not because we became actually righteous: our peace is the effect of His chastisement. You may quarrel with the word ' appease,' and confound judicial stripes with ' hatred '; but do not let us lose what Dr. W. does not deny, though he argues it away in taking ' wrath ' for ' hatred,' and making the ground of our peace our actual state of righteousness; whereas we are made the righteousness of God in Christ because He has been made sin for us; 2 Cor. 5:21.

Our peace is the fruit of God's judicial chastisement falling on Christ. If not, of what is it the fruit? " He was struck when he descended into our sin " (was made sin for us) " by the curse of God's wrath against sin." The sin then, according to Dr. W., has been dealt with in wrath. Whose sin? If Christ descended into our sin (an expression by no means agreeable to me), and the curse of God's wrath came upon Him for it, it is not simply God's loving us. Righteousness dealt with sin in wrath, and thus God's anger (the curse) was executed, and so peace was made: His anger was turned away from us. When He who knew no sin was made sin for us, the curse fell on Him. Never was Christ so precious to His Father as then. " Therefore doth my Father love me, because I lay down my life." But this is not the question. Did not " the curse of God's wrath " which was due to our sins come upon Him? He had no sin; He was delivered for our offenses, and " the curse of wrath " came. If as our representative He bore our sins, and God's curse and wrath came upon Him, He was our representative so as to have the curse upon Him, for because of those sins He so suffered and drank the cup, and the anger was over and gone, as regards all that believe. The anger against our sins had to be executed, and so ceased; with us it would have been eternal condemnation, but through a mediator's stepping in and taking the curse He has redeemed us from it. Christ has redeemed us from the curse by being made a curse for us. Infinite love, no doubt; but whom did Christ represent when " the curse " came upon Him for sin? Was it God when He laid on Him our iniquity? That He was God, and else could not have done it, is all blessedly true; but it is not the question. Did He represent God in suffering the curse which God laid upon Him? He glorified God: that is true (" Now is the Son of man glorified, and God is glorified in him "). And glorifying God was the first grand object, and not merely love to us. This was part of the glory, no doubt, but it was not all. It is not simply that God was putting away our sins, but there was a mediator with whom He was dealing about sins. God was making Him sin, and dealing with Him in the way of a curse because of it, when He had " offered himself without spot to God." Curse and wrath have been executed; and thus peace has been made. It is not without God's dealing with sin, that He has treated us as righteous, nor was our being made righteous " recovering our righteousness " (a wholly unscriptural thought) which made God righteously favorable to us; but He held us to be righteous because of what the mediator had done, and this was not representing God, but " the man Christ Jesus " bearing the curse of wrath from God. According to Dr. W. himself God takes vengeance. He is not unrighteous who taketh vengeance, and He claims it exclusively to Himself: " Vengeance is mine, I will recompense, saith the Lord." Assuredly this is righteous judgment with Him, not passion or hatred; but it is real. Christ will appear " taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

But through a mediator there is peace made for us. The Red Sea which destroyed the Egyptians was a safeguard, and the way of deliverance, for Israel. And it is to this work of Christ God looks in sparing and forgiving, not to the state we are in in consequence of it, true as that consequence may be. When Jehovah executed judgment in Egypt, He did not say, " When I see them righteous, through the slain lamb of course, I shall not smite them "; nor " I will spare them because they have recovered righteousness." The blood was to be put outside the house to meet God's eye, and He says-" When I see the blood, I will pass over you," Ex. 12:13. And if I am justified by faith, faith in what? Not faith in my state of righteousness; but faith in the Person and blood-shedding and resurrection of the Lord Jesus. I do know I am forgiven and

cleansed through it, but my faith is not in that; for faith in my being righteous cannot be what justifies me, but faith in Christ and His work does justify me. I believe that God has accepted that work. Anger and wrath rested on me; Christ stepped in between and drank the dreadful cup, and there is no more anger for me. There was wrath outstanding against me, and now there is not: call it " appeasing " or not, that is the truth. It is not that God does not impute my sins, because I am now righteous and there is nothing to impute, but because Christ has borne them. I believe on Him who raised up Christ from the dead, delivered for our offenses, raised again for our justification; and having been justified by faith I have peace with God; Rom. 4:24, 25; 51.

My present state of righteousness, though it may be the reason why there is no cause for wrath now, says nothing about my past sins, nor can it be the means of clearing them away; but a real work of Christ suffering for sins, the Just for the unjust. That work may be the means of bringing us into that state, so that God looks on us with complacency. But what did the work? what cleared the sins? Was the cup, and what Dr. W. calls " the curse of wrath," love in itself? Love to us may have caused its being done; but what was it that was done?

And here I must make a remark as to Dr. W.'s use of Romans. He only uses the second part, which does not treat of our guilt by our sins, but of our state by Adam's sin. " By one man's disobedience many were made sinners," Rom. 5:19. The two parts of the Epistle are quite distinct. The division is between verses 11 and 12 of chapter 5. The first treats of our sins and guilt, the second of our sin and state before God; and, though the cross be the remedy for both, yet the difference of its use is very marked. " Christ died for our sins " is what avails in the first part. Believers have died with Christ in the second; they are no longer before God in the flesh. They are " in Christ," " in the Spirit." Their status is changed, they pass (having been " crucified with Christ ") out of Adam into Christ. Now this does refer to their standing or state. The first part of the Epistle on the contrary deals with the guilt of their own sins, the sins they are guilty of as children of Adam. This first part escapes Dr. W.'s attention altogether, and it is in this that " propitiation " is found (Rom. 3:25), not in the second. Christ died for us in the first part; in the second we are " in Christ," " not in the flesh." He was " delivered for our offenses," in the first part (Rom. 4:25); " our old man is crucified with him " in the second.

Now I shall have some remarks to make on the use of the second part; but I here notice the first. After having spoken of the guilt of Gentiles and Jews, and that God's wrath was revealed against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, the apostle tells us that God had " set forth Christ for a mercy-seat through faith in his blood to declare his [God's] righteousness for the remission of sins that are past... to declare at this time his righteousness, so that he is righteous and the justifier of him that believes in Jesus," Rom. 3:25, 26. It is not man's righteousness, but God's in justifying a sinner. God's wrath has been " revealed from heaven." Guilt was there, and consequently wrath was there. Guilt is put away, so that wrath should not and does not reach the believer, though one guilty and deserving it. How so? Christ is presented to man as " a mercy-seat," where he could approach God according to " God's righteousness." And how so? " By faith in his blood." And to whom was the blood presented on the mercy-seat, as on the lintel and the two door-posts? To God. It was not God seeing man's righteousness, and so having nothing about which to show wrath, but having Christ's blood presented to Him which caused the wrath due to man, as guilty, to be passed away, and not to be inflicted. God sets forth Christ in this character to poor sinners in the gospel to reconcile them; but what He presents is that the blood has been presented to Him in the sanctuary, and He justifies not the righteous, because they are so, but the ungodly, because Christ has died for our sins, and He sees the blood and passes over, and man can approach through faith in Christ's blood.

All this aspect of the truth is passed over by Dr. W. He turns to the state of those in Christ in contrast with Adam, the second part of the Romans, and speaks of "justification of life" for those who have died with Him, and forgets the justification of " the ungodly " through faith in the blood shed for our sins. My faith, in coming to the mercy-seat, is in that which has been done for the ungodly, in the blood which has been carried into the holiest, and not in my state as having " recovered righteousness," so that there can be no wrath against me. God justifies the ungodly through faith in Christ's blood; not the righteous, because there is no ground for wrath. Justifying is even wrongly used. Even in the second part of Romans it is " of many offenses to justification "; not complacency and absence of wrath, because man has righteousness. And wrath is not spoken of there as ceased; but that, if He has reconciled us when enemies, having been reconciled " we shall be saved from wrath through him " in " the day of wrath and revelation of the righteous judgment of God."

Nor was it merely forgiving our transgressions that was the effect of Christ's work. He " suffered for sins, the Just for the unjust, that he might bring us to God." The great day of atonement tells us the same tale and the same truth: only then it was signified by " the veil " that men could not go into " the holiest "; whereas now the believer can boldly. Dr. W. affirms that there was but one meaning to both goats; but this is contrary both to the institution and to the explanation in Hebrews. As to the institution, one was called " Jehovah's lot," the other was for the people: not that the first was not in view of the people's sins, but there was the double thought- (1) of Jehovah's glory and nature in the holiest; and (2) the removing the sins of the people according to their responsibility, gone where they never should be found. Nothing can be more distinctly set before us than this double character; it is one that runs through all the sacrifices and estimates of sin. They may be measured by the responsibility of man as God's creature, and the law is the perfect measure of that, and that is a question of positive guilt, and in general sacrifices at the brazen altar were in view of that; or they may be looked at as fitting me for the presence of God in light. Into this the Jew could not come, whereas we have " boldness to enter into the holiest by the new and living way." The goat whose blood was shed and Hazazel were practically one; but it is evidently a double aspect of Christ's atoning sacrifice: the slain goat was " Jehovah's lot," the other not. This surely meant something; all God's nature and character were connected with it.

I say this not as an opinion, but as stated of Christ as the ground of His being in glory as Man. " Now " (when Judas went out) " is the Son of man glorified, and God is glorified in him; if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him," John 13:31. So in John 17:4, " I have glorified thee on the earth; I have finished the work which thou gavest me to do; and now glorify thou me with thine ownself with the glory I had with thee before the world was." God's glory and the glorifying of Christ are the effects of the cross here, not the putting away of our sins only, which lowers it in its character, blessed as that truth is for us. It was thus " Jehovah's lot." So He was " God's lamb to put away the sin [not the sins] of the world." " He appeared once in the end of the world to put away sin by the sacrifice of himself " (Heb. 9:26), a matter clearly distinct in Heb. 9 from "bearing the sins of many" (v. 28). The blood was presented to God. God had been dishonored by sin, His fair creation all spoiled and come under the bondage of corruption, His race of predilection (man, in whom His purposes were) the slave of sin and Satan. His glory had to be retrieved, and in the very place of sin; thank God that such a thing should be! As a Man, Christ did so. All that God is was glorified, man perfectly obedient at all cost, the Father perfectly loved, His majesty, truth, righteousness against sin, and love to sinners, all brought out and made good through the blessed One who suffered. We bless God unceasingly, and shall forever, that it was in that which was done for us. Still we have the Lord's words for it that it was " glorifying God,"

where He makes no allusion to its being for us. Only man is gone into God's glory through it.

Hence the blood was sprinkled on the mercy-seat and before it, and also on the altar of incense; and this was the way of approach to God, not merely of putting away guilt, for we have boldness to enter into the holiest by the blood of Jesus, and the incense altar is our place as priests. Nor, though it was done in respect of the sins of the people, was it the cleansing them or forgiving them. It was what belonged to God, the holy place and the altar of incense, the place where God dwelt, which had to be cleansed, not the people. It was not forgiving them, though the basis of that, but " Jehovah's lot " cleansing the place of His presence, showing the character of Him who dwelt there who could not bear sin and uncleanness. Then the people's sins were laid on Hazazel and carried away. But what concerns " Jehovah's lot " is all left out in Dr. W.'s scheme; it is reduced to what was accomplished in Hazazel. Even as to this Dr. W. in his general thought loses its real force, and makes it a reconciliation of the world, an abstract putting away of sin for all, not the actual real, effectual, putting away of sins; but of this I will speak further on, when I come to speak of certain passages which he quotes not according to the word of God.

My object now is to show that the great effect of the distinction of the two goats, and, I may add, of what was done with the bullock, whose blood was employed as one of them, is lost and set aside by Dr. W., and the bringing us to God in the holiest (not merely clearing the world) dropped-the highest and especial blessing of the saint; and this done, not by forgiving His people, but by presentation of the blood to God, by whom the excellency of this sacrifice in which He has been glorified in respect, yea, through the very means, of sin, is justly estimated. It is far more than forgiveness, it is being brought to God; and by that which is done Godward, in respect of what God is, not manward, though the occasion be what man has done. It is entirely arbitrary to say that Jehovah's lot and the goat for the people have the same signification, though both refer to the sacrifice of Christ. In one God was glorified in respect of the sin that had come in, in the other the sins were removed from the people. It is not all that men be forgiven: sin must be removed out of God's sight; and He has done what accomplishes this blessed purpose. It is what reveals and glorifies God Himself in a wholly new way.

Moreover, the just anger which rested on the guilty on God's part is removed as to the believer by the sacrifice of Christ, call it " appeasing " or what you will. It did not change God, but it changed the relative attitude of God towards the sinner. What He is, and will be in judging, actually towards the sinner, He is not towards the believer, not because of what the believer is become, but because of what has been done for him in the sacrifice of Christ. As when God said when He smelt the sweet savor of Noah's sacrifice, " I will no more curse "; not because man was become good, for He adds for " the imagination of the thoughts of his heart is evil from his youth."

In sum, then, the blood was presented to God for Him to see, on the door, on the mercy-seat; and Christ entering in not without blood was the witness that He had suffered, borne the sins, been forsaken of God, drunk the dreadful cup. That was not love, it was death, the curse, what Dr. W. calls " the curse of wrath " (an expression I should not use), and consequently God acted differently towards the believer from what He must have acted, had this not been done; not because He was changed, but because He was not; but acted according to His constantly righteous nature. He did not love us because we had recovered righteousness, but when we were sinners. The system of Dr. W. diminishes the love, and alters its character as much as it does the righteousness. God smelled a sweet savor, a eth reach hanichoach, the odor of rest, and said, I will no more curse, and this is called ilasmos, ilaskesthai, and the mercy-seat ilasterion in the New Testament. Now, those words refer to God. They involve forgiveness and favor, but favor obtained by the sacrifice of Christ presented to God. I do not say love caused, for it was infinite love gave the Son to be the lamb of propitiation; but that love wrought by a work which maintained the righteousness and holiness of God in forgiving and justifying: and, though the word may be used for the effect, it is applied to God in the New Testament, and its meaning is " propitiation " or " appeasing." " Reconciling," which is applied to believers, is a totally different word, katallasso katallage. The ilasmos was offered to God, ilasterion was where His blood was placed on God's throne, and it was God who was the object of ilaskesthai, man of katallage (1 John 2:2; Rom. 3:25; Heb. 2:17); and as to katallasso, see Rom. 5:10, 11; 2 Cor. 5:18-21; Col. 1:20, 21. As to the last word Dr. W. is right. It is man, not God, who is reconciled; but Dr. W. has failed in giving its force to the former.

I must now show that connected with this there are a number of statements made by Dr. W. which are from traditional habits of thinking, not from Scripture. The question of sin has wholly lost its judicial character in Dr. W.'s mind. He sees only the moral condition of the sinner. " He who continues in sin is struck by God's wrath against sin, nor is this relationship altered by the death of Christ." " To be carnally minded is death; if ye live after the flesh, ye shall die: whenever there is sin, there is unchangeably God's wrath, as surely as God is a righteous God, and salvation from this wrath is only to be obtained by justification from sin," Rom. 5:9. Now all this seems fair enough; but it misrepresents the case, because it confounds the ceasing to be carnally minded (that is, my state) with justification from sin, which is wholly and solely by the work of another, though it may be accompanied by a work in me which does change my state. But the whole statement is a mistake as to the gospel, even as to the love shown in it. " God was in Christ reconciling the world to himself, not imputing their trespasses unto them ": and this was when the blessed Lord was here in the world. It was God's way of dealing when the trespasses were there. And, as to justification, it is not the morally righteous He justifies, but the ungodly; Rom. 4:5. We are " justified freely by his grace, through the redemption that is in Christ Jesus, whom God bath set forth to be a propitiation [mercy-seat] through faith in his blood."

Do not let the reader suppose that this implies continuance in sin. That question is met by Rom. 6, but not by weakening what goes before in Romans, which really treats the judicial question, but by adding the truth of a new divine life, and death to sin, in Christ. It remains that by one man's obedience many are made righteous. The world will always charge this as being an allowance of sin; but the believer who has a new life knows better. A holy nature, Christ become his life, hates the sin; but this is holiness, not righteousness; and one who is convinced of guilt does not reject the forgiveness and justification of the guilty, because he knows he wants it, though he may be kept a long while from peace because he confounds the two.

Dr. W. does not deny, it will be said, that Christ was a propitiatory sacrifice.4 He does not. What then does a propitiatory sacrifice mean? Was it offered to God or to man? Whom does it propitiate? It is not that man is versohnt (reconciled), but suhne (propitiation) presented to God. He accepts the words but denies the thing; for example, “If we regard the plain words of Scripture respecting Christ's redemption, we find them treat solely of man's reconciliation." “It is not, God laid His wrath on Him." This is quite untrue. I do not use the word ‘wrath '; but stripes, chastisement. He was wounded, bruised for our iniquities, is said. Dr. W. will answer, It was that we might be healed. Thank God it was. But what happened that we might be? Dr. W. calls it " the curse of God's wrath." How can he say God did not lay His wrath upon Him? His mind is running rightly on our being reconciled, and divine love in it; but he contradicts himself when he admits that, when Christ descended into our sin (was made sin for us), the curse of wrath came upon Him. And what he says just afterward is unfounded and contradictory to itself and Scripture. " It is correct to say that God's justice was satisfied by Christ's atonement, not any demand of God's justice for vengeance over the sinner, for God loved him, but the demand of God's justice for the sinner's justification as a condition of his salvation." This is the merest

sophistry. What did that justice demand for this justification? Was it not, according to Dr. W., " the curse of wrath " on Christ?

Call it " curse of wrath " or just vengeance against sin, is alike. " Vengeance is mine: I will recompense, saith the Lord "- emoi ekdikesis, ego antapodoso, legei Kurios. nagam ushilem belong to God, and wrath is revealed now from heaven against all ungodliness, not merely temporal judgment, as in the government of the world. What was the " demand of God's justice for the sinner's justification "? Was it " the curse of wrath " or not? I use in both cases Dr. W.'s words. All this reasoning of Dr. W. avoids the question. The object of the atonement, he tells us, was to remove his (man's) sins; but this was not all: there was glorifying God; but I only ask now, What in the atonement did remove the sins? Was it " the curse of wrath "? and, if so, whose wrath?

But I turn now to expressions in which Dr. W. states his system, for which he has no warrant in Scripture: " I find it everywhere written that God through Christ reconciled the world to himself." It is nowhere so written.5 If it be said, let us have " faithful adherence to the words of Scripture," I read, " God was in Christ reconciling the world." But, so far from its being reconciled, " the world knew him not," and " his own received him not." It is the statement of God's dealing with the world when here, and goes on then, as a distinct thing, to " the ministry of reconciliation " in the apostle; Christ, who knew no sin, having been " made sin for us." But in no way or form does it say the world has been reconciled. 2 Cor. 5:17, 18, distinctly shows that it is those who belong to the " new creation " who are reconciled, and what follows shows that it is by the word; and that God in love is beseeching men to be reconciled. God could not beseech the men of the world to be reconciled if they already were. Again, in Col. 1:20, 21, he speaks of the time to come, when the whole order of things in heaven and earth will be reconciled, and then speaks of Christian believers, the holy and faithful brethren at Colosse, " and you that were sometimes alienated and enemies in your minds by wicked works, yet now hath he reconciled." So far from saying the world is reconciled, Scripture carefully teaches an exclusive actual present reconciliation of believers. The nearest approach to such a thought does not refer to the efficacy of Christ's death at all, but to the dispensational dealings of God, in which the casting away of the Jews opened the door of grace to the Gentiles as such; Rom. 11:15. In Eph. 2 again you have peace being made: it was to make of Jew and Gentile together one new man, reconciling both to God in one body, and to that end He goes and preaches peace to the nigh (Jews) and those afar off (Gentiles): but a reconciled world by the cross is unknown to and denied by Scripture. " The whole world is lying in wickedness." That the door of grace and preaching peace to it is opened is true; but believers only are reconciled (" you hath he reconciled," you who are in the faith) according to the positive statement of Scripture; and this affects the whole scheme of Dr. W.

Further on, replying to Mr. Welinder, Dr. W. confounds the sovereign love of goodness to a fallen world with love of relationship. Both writers assume the world to be reconciled, and neither sees the difference of special affections and absolute general goodness. I ought to love everybody; but my love to my wife and children is another thing. God loved the world; but believers are His children, and the church of God Christ's bride and body. We are " God's children by faith in Christ Jesus " (Gal. 3), sons of God, and " Christ loved the church and gave himself for it " to present it to Himself as God did Eve to Adam. I cannot go farther into this here; but it does skew that in both these writers theology and tradition have eclipsed the light of Scripture.

Dr. W. says: " The atonement spoken of in Scripture was an atonement by which the sins of the world were removed." No such thought is found in Scripture; that He is an ilasmos for the world is said, but that the sins of the world are removed is wholly unscriptural. If so, there could be nothing to judge men for; for they are judged according to their works (Rev. 20:13), and the Lord says: " If ye believe not that I am he, ye shall die in your sins "; and the apostle, " Because of these things the wrath of God cometh upon the children of disobedience." It is said of Christ that He is o airon, not of the sins, but of the sin of the world, and that He baptizes with the Holy Ghost, not that He has taken away our sins. This taking away of sin will be completely fulfilled only in the new heavens and the new earth, and He, as Lamb of God, is this taker away; but that the atonement spoken of in Scripture was one by which the sins of the world were removed is utterly and wholly untrue.

Further, there is no statement that God gave His Son that the world might recover the righteousness it had lost in the fall-not even that Adam had righteousness before the fall; nor had the world or Adam any union with God before the fall or after; nor is " union with God " a scriptural expression or thought at all: " dwelling in God and God in us " is, but not union. It is utterly unscriptural. Union with the glorified man Christ is scriptural, and that is by the Holy Ghost. We are " members of his body," but this is the result of redemption (see Eph. 1; 2); and this even Adam unfallen had not at all. In what follows both controversialists again confound His love of divine goodness towards the world and the love of relationship, and that love of goodness towards the world, as such, with individuals personally; and though I doubt not, thank God, that God sought and seeks wandering sinners in their sins, Dr. W. forgets that in the prodigal son it was a returning prodigal come back to his father, to whom a father's love was displayed, and the best robe put on him, and he received into the house. The two first parables in Luke 15 give the love that seeks, the last the love that receives; and though all be grace in this chapter, and the father went out and sought the elder brother (the Pharisee), he never got what the father's love gave to the prodigal-his own fault, doubtless, but still true-he had neither kiss, nor best robe, nor ring.

When Dr. W. says " God's point of view is solely as follows: God loved the fallen world, and, moved solely by his own love, sent his Son to save and restore us from sin," he states what is quite unscriptural. That God did so love the world is true, but that God's point of view is solely this is not true. Nor is it said that He might remove its sins. God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life; but His point of view is not solely this. This phrase, " that whosoever," etc., is carefully repeated, and what Dr. W. states is not even put first; but " as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever." That is, the scripture carefully states two things, and puts that first which Dr. W. leaves out. I am not objecting, assuredly, to God's love being the source of it. I sympathize with Dr. W. wholly in this; but his statement is contrary to Scripture on the point in question. It obliterates what was needed that this love might be made good. He will say, " I have stated elsewhere that the atonement, a propitiation, was needed." He has; but he has, through pre-occupation with his side of the question, cast out what he fancies opposes this, and falsified its nature, and here falsely stated that God's only point' of view is, " God so loved "; whereas, in the very place where this is said, another point of view is formally and in the first place stated, and the blessed Lord is revealed in another aspect in which He had to be presented to God, on man's part, for atonement. " So must the Son of man be lifted up." Had not God given His Son, there could have been none such; but this is added as the way by which the first was accomplished. But there was need that man, for man, should be presented to God, and that " lifted up "-that is, take " the curse," drink " the cup " (suffer according to Dr. W.'s words) " the curse of wrath." Love provided the Lamb in God's Son; but the Lamb must be slain, presenting Himself as man, " who through the eternal Spirit offered himself without spot to God " on man's behalf, and take " the curse " and drink " the cup " from God's hand, forsaken of God. This was not in itself love; but it was propitiation. God's love (though the work was so perfect for His glory that the blessed Lord could say, " Therefore doth my Father love me ")

did not show itself to Christ then.

Dr. W.'s statement as to Eph. 1 is also ungrounded. He says, " it means "; but it is not what it says, but quite a different thing; and the meaning Dr. W. gives to it is wholly and utterly below and aside from God's thoughts in it. Saving us " through " is not choosing us " in." Our being " in Christ," " the last Adam, the second man," is a great scriptural truth, not yet in Dr. W.'s mind at all. But, for that very reason, I do not go farther with it here.

As to His justice suffering a violation and so demanding an indemnity, I should not perhaps so express it. But " the Son of man must be lifted up " is just that, " the chastisement of our peace " being upon Him is just that. " He was wounded for our transgressions, bruised for our iniquities." His being " made sin for us, that we might be made the righteousness of God in him," and countless other passages, state clearly what Dr. W. denies. Righteousness declared in the remission of past (that is, Old Testament) sins is declared by Christ's shedding His blood; forbearance had been exercised as to them. This was now proved to be righteous.

Dr. W. has not at all seen that it is God's righteousness which is revealed, when things " worthy of death " had been done, and that through Christ's death, God's wrath being revealed as well as His love. We are " justified by his blood," and using such words as " indemnity " will not alter the divine and substantial truth that " by stripes " and " chastisement from God " we are justified and healed; that by His bearing our sins and receiving from God what was due to them, the cup He had to drink, being forsaken of God and dying, we are cleared and justified. He offered Himself without spot to God to be a sacrifice, He must be lifted up; He prayed that if it were possible the cup might pass, but it was not if we were to be saved; and so, call it " indemnity " or what you please, we are saved from wrath through Him. His death was an apolutrosis, it was a lutrosis, without which there is no apolutrosis for us. Luke and Hebrews both use the word lutrosis which is just redemption by ransom, lösegeld, or indemnity, loskaufung. These are exactly what Dr. W. says is not in Scripture. He says " we obtained the righteousness which was a necessary condition for our salvation." Where is this in Scripture? And so far as it is scriptural that " we are made the righteousness of God in him," how is that so? is the question. " He was made sin for us."

Dr. W., as I have said, forgets it is God's righteousness. God's wrath is the shape or form assumed by God's justice with reference to sin. I agree. But where was this displayed? Was it not in Christ's suffering " the Just for the unjust," a lutrosis, the substitution of Christ as " made sin for us "? And Dr. W.'s argument is all false. He says quenching wrath is then the same as quenching justice. Supposing another is punished in my stead: as to me the wrath or punishment is quenched, and by justice; and justice is executed. The justice remains: but in my going free, and there being no wrath for me. God's wrath against the sinner, by reason of the sin and guilt he lay under, is taken away for the believer by the death of Christ; " by his stripes we are healed." The Lord has laid on Him our iniquity. We were children of wrath, a wrath which will be executed against unbelievers, but we are saved from wrath by Him; He is our deliverer from the wrath to come; 1 Thess. 1:10. And this was by Jehovah laying on Him our iniquity when He made His soul an offering for sin, and His taking the stripes due to us.

It is written; the whole of Isa. 53 states it. " Christ bare our sins [1 Peter 2:24] in his own body on the tree," and drank that dreadful cup, the thought of which made Him sweat as it were great drops of blood, " suffered for sins, the Just for the unjust " (chap. 3: 12), " bore the sins of many," and, had He not then fully completed the work, must have suffered often (Heb. 9). " He was offered to bear the sins of many." Before whom, and from whom, did He suffer? He is gone in " not without blood." To whom presented? Blood must be shed for remission. Why? Dr. W. tells us it was to cleanse us, to obtain righteousness: but why that in order to such an end? He will say he cannot tell. Scripture says it was a lutrosis, an ilasmos, and that it was presented to God. No Christian doubts its cleansing power for faith on which Dr. W. insists. But the present question does not lie there.

Dr. W. talks of God loving the world less after than before the fall. But all this is misapprehension. There was no world before the fall. There was a being whom God had formed according to His own mind, in which, as the fruit of His own handiwork, He could take pleasure, and view him with complacency. After the fall there was not. It repented the Lord that He had made man upon the earth and grieved Him at His heart; Gen. 6:6. " The friendship of the world is enmity against God." " If any man love the world, the love of the Father is not in him." God could not have the love of complacency in a fallen sinful creature as He had in His own perfect handiwork; and the plain proof is, " He drove out the man." What was that? His love, in the sense of sovereign mercy in Himself, was greater after the fall than before. Unfallen Adam did not need it.

But all this is lost in the confusion of Dr. W.'s statement. He confounds God's nature with His relationships in respect of good and evil, and leaves out His righteous judgment. He insists that the law condemns sin against it as before. Of course it does. But " Christ has redeemed us from the curse of the law, being made a curse for us." The curse does not reach believers because Christ was made a curse for them. It is a poor cavil to say being made a curse was not punishment; it is " chastisement, stripes, wounding, bruising, forsaken of God," according to the word of God; " the curse of wrath," according to Dr. W. I do not at all admit that it is only unbelief that is punished; but God's wise order is that it is by faith we have forgiveness and justification; and the unbeliever dies in his sins, and is also guilty of refusing the Son of God and despising mercy. His whole theory and all its applications are false, because he holds without a trace of scripture that the atonement has removed the sins of the world. His confounding the distress of unrepentant David (" while I kept silence ") with Christ's taking the curse atoningly, shows how far a false theory can lead into darkness; and that is all.

His statement that " where there is sin, God's wrath is unchangeably manifest as surely as God is God," is deplorable in every way; for what then is love to a sinful world, which he rightly holds, and declares incompatible with wrath? (And see Eph. 2:3, 4, and following verses as to activity in grace.) It denies the atonement-Christ " suffering, the Just for the unjust "-and it leaves us always under wrath; for " if we say that we have no sin, we deceive ourselves, and the truth is not in us." This is the effect of theoretical reasoning instead of simply receiving Scripture. What is said withal in Scripture is that Christ bore our sins in His own body on the tree-bore the sins of many. " Gave us his righteousness " is not found in Scripture. If it be, let Dr. W. show it. This is tradition also, not Scripture. He is " made righteousness to us of God " (1 Cor. 1:30), is said; but." gave us his righteousness " is never said in Scripture. The difference is total; and, I insist, with Dr. W., " I must have scripture, not theological theories." And let Dr. W. remember, too, that it is Christ suffering (from whom? of whom was He forsaken?), " the Just for the unjust," that was to bring us to God.

But Dr. W. boldly asks, " Where is it written that man is free from wrath because God in His Son punished sins against the law, so that He can no longer be justly angry with us because of these? " Did Dr. W. ever read Isa. 53? was " the curse of the law " not the punishment of sins? did He not suffer, " the Just for the unjust "? was He not forsaken of God? what was the cup He had to drink? was not the chastisement of our

peace upon Him? is it not with His stripes we are healed? was it not for our transgressions He was wounded? was it not for sins Christ suffered, " the Just for the unjust "? It is, then, " so written." Did it not please Jehovah to bruise Him? put Him to grief when He was making His soul an offering for sin? To whom? Was He not bearing others' iniquities there? was He not bruised for their iniquities? was it not for the transgression of Jehovah's people He was stricken? Was He not bearing the sins of many there? It is written, and written in both Testaments, that " by his stripes we are healed." Stripes from whom? " It pleased Jehovah to bruise him." Oh, it is sorrowful to think that any one, for a theory, can pass over the deep mystery, but revealed truth, that God was dealing with sins, our sins, in the atoning sufferings of the Son of God, " made a little lower than the angels for the suffering of death "! What is hard to conceive is, how Dr. W. could ask where it is written.6

But we are " justified by faith," and it is wholly unscriptural to apply this to the whole world. Scripture applies it solely to believers. I have already said I entirely agree with Dr. W. that Scripture speaks of our being reconciled to God, not God to us. I would insist on it; still I do not agree with what is said of saints and forgiveness; but I make no remark on it. Only Dr. W. seems to have forgotten that the publican's supplication was ilastheti. I admit the expression came to be used in a very general sense; but it would not support Dr. W. in his statements, but the contrary. It is based on the idea of the propitiation; of the offended person being propitiated, and so propitious. Nor does his reasoning on 2 Sam. 21:14 meet the citation. I have no objection to his translating ahther to be entreated for the land, as the English translation has it. But why was He acherei-ken, thereupon, entreated for it? was it not on a reparation done to His judicial authority on the violated engagement made by Joshua and the princes (Josh. 9:18, 19)? The same remark applies to 2 Sam. 24:25. I do not say reconciled; but I ask why, on what ground, was God entreated-that is, heard the entreaty-as to the plague, so that it ceased? Was it not because offerings were offered to Him?

His argument as to the ransom money has no force, because the question is, what is the meaning of ransom or atonement through which their lives were spared? That Christ is the only one for eternal salvation no Christian denies.

Dr. W. rests on objectionable words in his adversaries' statements. Thus he alludes to sacrifices inducing a disposition in God. Now I object to these expressions, as does Dr. W. They are drawn from the false idea of reconciling God, producing (so to speak) love in Him; and this is quite wrong, and Dr. W. on this point quite right. But they were not presented to God simply to reconcile or induce a disposition in the sinner. But, if Jehovah was entreated for the land, it is not that men entreated Him but were not heard; but that they were now heard when they entreated. What was the cause of this? The offerings presented to God, or satisfaction made to His outraged justice. When Jehovah smelled a savor of rest and said, " I will no more curse the ground," on whom was the effect produced by the sacrifice of Noah? The result was the ground was no more cursed, Dr. W. will say. No doubt. So the passage says. But why? Who says that it should not be cursed any more? Who smelled the odor of rest so as not to curse any more? It is too plain and intentionally positive to admit of any question. Dr. W. is not correct when he says " the enmity " in Ephesians is the enmity between Jews and Gentiles, to the exclusion of all else. The passage speaks of reconciling both to God; still God's enmity is not spoken of. In his statements about the goats, Dr. W. seems to me wholly to have missed the mark, but I have spoken of it. I only remark here that one goat secured admission to the presence of God according to His holy nature-" boldness to enter into the holiest by the blood of Jesus," as is expressly and elaborately taught in Heb. 9; 10-and the other, the removing of all the sins of God's people according to their responsibility towards Him; and Dr. W. loses an immense deal if he does not see both; and alas! it is the case with many Christians.

It is utterly untrue that nothing else is said of sacrifices than perfecting us. This is not the case, even in the Hebrews, " for then must he often have suffered." What and from whom? Christ was once offered to bear the sins of many. Offered to whom? What was bearing sins? what did it mean as to Christ? Did He sweat as it were great drops of blood at the thought of justifying us? The whole work was done, "finished" on the cross, before my conscience was perfected, or even felt the need of it. He is sitting down because the work is perfect; and God has accepted it in righteousness, has glorified the Man Christ at His right hand, because the Man Christ had glorified Him when made sin upon the cross. It was, I repeat, wholly done, and Christ, sitting at God's right hand in consequence, before anything was done with my conscience at all-done with God alone-and, if it had not been, my conscience could not have been perfected at all. Christ's own glory as a Redeemer depended on it. And even as to us, that is not all its import; He " obtained eternal redemption " and an " eternal inheritance." If His blood does purge our conscience, it is because " through the eternal Spirit he offered himself without spot to God." Yea, He fills all things through it. (Eph. 4: 9, 10, and indeed chap. 1: 23.)

Besides, it is not said only " God so loved the world," but " the Son of man must be lifted up." There was an incumbent necessity which He had to bear. So, as we have seen, " Jehovah smelled a sweet savor; and Jehovah said, I will no more curse." It is totally untrue that nothing else is said about it in Scripture than that " God so loved the world."

Again, I say, in reply to the assertion " that the world was reconciled to God " in the cross, not God to the world, that it is not the manner in which God's word expresses the matter. Not a text can be cited that says anything of the sort. It is wholly unscriptural, and one of the grand mistakes of Dr. W. which misleads him as to everything. Nor, above all when Christ said, It is finished, was it said that the world was reconciled. It was the closing of the scene as regards the world which proves they had both seen and hated both Him and His Father, and, in that character of reconciling the world which He bore in earth, it would see Him no more; John 14:19.

I do not accept Dr. W.'s criticism as to " reconcile." In the first place, ilasmos and katallage are quite different, that is, " propitiation " and " reconciliation." And this makes his whole argument utterly worthless. But besides, though kaphar may etymologically mean to cover, it does not follow that the Piel (kipper) does, which he would, in many cases, find wholly out of place. The word for covering sins, in the ordinary sense, is kasah as kasui in Psa. 32; and, as far as kaphar is connected with covering, out of whose sight were they put? and how? Were they not before God, in His sight, when Christ bore them? and what was the consequence as to Him?

Was not this the propitiation? In Dan. 9:24 it is not said, " then shall the transgression be taken away,"7 but to take away. To cover sin is quite another word, kasah. To atone for iniquity is l'kaphar.

Further, in Heb. 9, as to " once hath he appeared to put away sin," it is eis athetesin amartias, " to the removing of sin " (not sins), a wholly different matter, bearing our sins being added as a distinct thing just below. Sin will not be removed, as a result, entirely, till the new heavens and the new earth, though the effectual work which is the ground of it be accomplished.

Nor are the weeks of Daniel accomplished yet. Messiah was cut off after the sixty-ninth, wa ayin lo, and took nothing of the kingdom and Messiah-glory. But to enter into this would lead me too far, though the not giving heed to it has led to much misinterpretation of Scripture in Dr. W.'s statements.

We never find the reconciling of the world to God as an effect of the cross. But if sin were " a wall of separation between God and man," as it was, was not Christ made sin for us, and forsaken of God, according to Psa. 22, and was not propitiation wrought there when He made His soul an offering for sin, and bore the sins of many? What relation was Christ placed in to God then? Never obedience so fully accomplished, never so fully showing love to His Father, but " made sin for us who knew no sin." It is not, I agree, reconciling God to us; but both Dr. W. and his adversaries take " We are reconciled," for the world, which is wholly unscriptural; the apostle speaks of believers. In 2 Cor. 5 he is speaking of those in Christ and the new creation. He was reconciling the world; He hath reconciled us. The passage is quite clear, and the ministry of reconciliation was then committed to them, and that toward the world, Christ having been made sin for us. In Colossians it is distinctly " you," that is, the believers at Colosse.

The effect of this error runs through every page. " God was in Christ reconciling " is spoken of as if it was the world which was reconciled, a totally different matter. The statement is wholly unscriptural. " Be ye reconciled " was the apostle's ministry to the world; that is, they were not so yet.

The Scriptures are " uniform " in not saying God was reconciled, uniform (it is spoken of twice) in saying believers are, and equally uniform in presenting the world as not so by Christ's death, but that His death gave the basis of the apostle's " ministry of reconciliation." Being reconciled does not mean God being appeased. But what was the basis of that ministry? Was it Christ's taking " the curse of wrath " or not? Was that necessary in order to it, or otherwise the wrath have abode on us? God's love to us was not free " because we were righteous," but wrought its perfect work while we were sinners. " Hereby know we love that he laid down his life for us." That righteous state was the effect of something else, and faith in that was needed to become righteous. This theory destroys the sovereign freeness and fullness of love, as well as the propitiation by a work wrought when we were far from God and unrighteous. " God justifies the ungodly "-so Scripture says at least-and that " by faith." Faith in whom and what? Reconciling the " things," which is yet to come, is of the " things," not of God; but Dr. W., in his explanation, does not give any meaning to " having made peace by the blood of his cross," which precedes reconciliation.

There are many things I should not accept in Dr. W.'s statement here, but I pass them over as not the main point; but he has not explained the ilastheti of the publican in the temple. I am not insisting on reconciling God, for I do not think it scriptural; but the " making peace by the blood of the cross " suffers in the hands of Dr. W. To say that God is not angry with the sinner, because He loves him, is confusion of mind. I can be angry morally and judicially, I cannot perhaps be righteously anything else, with those I dearly love. Did Christ not love those whom He looked at " with anger, being grieved at the hardness of their hearts "? Wrath may be come upon a people to the uttermost, and God not cease to be love, and he even who says it-Paul-not have ceased to love them devotedly. The union or meeting of infinite love and " the curse of wrath " is, by Dr. W.'s own admission, the essential character of the cross. Dr. W. must allow me to say that his argument as to the atonement-money or the numbering of the children of Israel is wholly without force. The commandment was not concerning the numbering, but concerning giving a ransom for their souls; lest they should die when they were numbered, being brought, poor sinners that they were, personally and individually under God's eye when thus numbered.

I must repeat, because the fallacy is incessantly repeated by Dr. W., that the effect produced is not that by which it is produced. He insists that the work of Christ was in order to reconcile men, to cleanse them, to justify them. Agreed. And he cites passage after passage to shew this. I accept them all fully. But this does not touch the question, What was the work done, or what the sufferings endured, that this effect might be produced? What was presented to God? Christ was made a curse for us, made sin for us, suffered the Just for the unjust, was forsaken of God, drinking that dreadful cup, which could not pass away if we were to be saved. The effect was the cleansing of believers; but what was the meaning of that which cleanses them through faith, in which Christ was alone with God that they might be so cleansed? Were not men redeemed from the curse by His being made a curse for them? Was that curse God's love to Him?

And so with the goat of atonement. It was cleansing the holy place and altar, etc. No doubt; but what was done that they might be cleansed? Did not death, in figure, " suffering the Just for the unjust," come in that they might be cleansed, by reason of Israel's sins? As to the two goats, I have spoken of them; but God does not give one explanation of them, as Dr. W. says. It is not said of the first goat, " He shall bear upon him all their iniquities into a land not inhabited "; Aaron having confessed their sins on the head of that goat, not on the other. That both represent one Christ and one cross is true; but in confounding these two aspects of the cross Dr. W. loses a great deal. At any rate, Scripture does not give the same explanation. Is it nothing to have all one's sins taken away, never to be found again? It is Dr. W. who neglects the meaning Scripture attaches to these figures.

In his remarks on Hebrews, Dr. W. omits to notice the real point of the case: the " perfecting " is " as pertaining to the conscience," and by the blood carried in. Through Christ presenting Himself, and then entering in " not without blood," the conscience was purged. And this alone is the purging spoken of, so that we have " no more conscience of sins "; not consciousness of sin, but conscience of sins, sins on the conscience, because Christ has borne them and gone within, " not without blood." It is not our state, but the state of our conscience before God; we as to this are " perfected forever " (eis to dienekes), always and perpetually, because Christ is always now (eis to dienekes) sitting at the right hand of God; not like the Jewish priests, standing, renewing a work which was never done. No cleansing of our state is spoken of, but of our conscience by Christ's offering who is gone in not without blood. Dr. W. does not state what Scripture states here. It is false that no other import of Christ's sacrifice for God is spoken of than that it was a consequence of God's unchanging love. It hides Christ's forsaking of God and drinking the dreadful cup, and His standing as Son of man who must be lifted up.

Dr. W. says " God so loved the fallen world that He gave it the offering to restore it. And as there is nothing else said about it in Scripture," etc. There is something else said about it in Scripture. Christ " offered himself without spot to God through the eternal Spirit," and " the Son of man must be lifted up." Dr. W. will say, " that whosoever believeth might not perish." No doubt; but why must He be " lifted up " on the cross as " Son of man " that they might not? And this is said, as well as that " God so loved "; but Dr. W. always passes it over.

It is not true that Scripture says that God never had any anger against him (the sinner). It is expressly said, " indignation and wrath, tribulation and anguish," will be rendered " to every soul of man that doeth evil," and " wrath from heaven is now revealed." " Now is the accepted time, the day of salvation "; but those who despise the grace of it are " treasuring up for themselves wrath against the day of wrath, and revelation of the righteous judgment of God." Wrath from God, therefore, rests on and is executed against men; yet God does not change. Vengeance belongs to Him. " Is God unrighteous who taketh vengeance? "

But Dr. W. is all out of the way as to reconciling. I do not return to what I have already insisted on, that Scripture never says the world is reconciled any more than God. Christians are, and Christians only; but there is no foundation for what he says as to the force of the word. Kaphar is a difficult word, at least with al (see Lev. i6); but Num. 25:13 shows Dr. W. cannot make good his statements. But into this I will enter no farther, because it is perfectly plain that in the New Testament reconciling does mean reconciling the people, changing their disposition; and we have no need of turning to nice discussions on words, and their use in the LXX. It is somewhat more than changing the disposition, because it includes a relative object as to which that change takes place- one is reconciled to some person or thing. This being by an offering or the like, the meaning of the word is extended; but it is not merely cleansing, or anything of the kind. In Rom. 5 we have, " If, when we were enemies, we were reconciled to God by the death of his Son, much more," etc. Now this is changing the disposition when one was an enemy, and thus bringing back the mind to God. So Col. 1:21, " And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." That it is by an offering which cleanses and purges the conscience, is true, and what I should insist on. The heart could not return really, if the conscience were not purged, nor this unless the sins were purged; but this was by Christ's suffering the agony of the cross, forsaken of God, God's infinite love to us bringing back the renewed heart to Him thereby. The end of 2 Cor. 5 fully confirms this. Reconciling is bringing into happy relationship with another when we have been out of it, as Matt. 5:24; and to speak of katallage, diallagethi, as equivalent to ilasmos and ilaskesthai, is unfounded; as making such words as ratsah, or nathar, or chata, or hithchata, or naathar and kaphar the same, is falsifying the sense of words; so yom kasui; so in Num. 16:46 (Heb. 17: 11), wrath, getseph was gone out from the presence of Jehovah, and Aaron was l'kaphar; nor was it to reconcile the people, but to stay the plague, to stop the wrath that was gone out.

And it is an unhappy thing, because the effect of atonement (when wrath would justly come out against us) is to cleanse and reconcile us, to weaken the truth of that righteous wrath, and its being righteously arrested by the precious blood presented to God, and that bearing of sins, which makes it righteous in God to justify the ungodly and forgive their sins. Appeasing God, ilaskomai, placare, let the word be what it may, is not changing God, but glorifying and satisfying God's righteous judgment; so that He may say, " when I see the blood, I will pass over."

Scripture does know the expression of the anger or " wrath of God." What Dr. W. says of it is not true. " God's wrath is revealed from heaven," and, if we do not believe, abides upon us; John 3:31. And it is written, " Thou wast angry, but thine anger is turned away," Isa. 12:1. And the passages are very numerous too which speak of it. I do not know Swedish; but Dr. W. will know that söhnen and versöhnen are different things, though like the Greek, the meanings run into one another as cause and effect; but they are essentially different: one does apply to God; the other does not. And “we have the propitiation" is an abuse of the word. Dr. W.'s statements on this are most unequivocally unscriptural.

Dr. W. reverts to the statement already often noticed to give it a particular application, saying, " The forgiveness of sins is nothing but an application to the individual sinner of the taking away the sins of the whole world, which took place in Christ." Every part of this statement is unscriptural. It did not take place in Christ. There is no such thought in Scripture; indeed if there were, there could be nothing to judge them for. And further, no such application would be needed, for the sins would be already taken away. The forgiveness of sins and the imputation of righteousness is by faith; Rom. 4.

Eph. 1:7; Col. 1:14; Hebrews to: 18, cited by Dr. W., do not say one word of what Dr. W. says. But further, redemption from a state is the commonest use in Scripture and in modern speech of the word ' redeem.' We say " redeemed from captivity," from destruction, from death; so that all the discussion about Anselm and the fathers is to no purpose. We are delivered from the wrath and the curse by Christ's being made a curse for us. From whence did His suffering come? " He hath put him to grief." Debt is used as a figure; but by the Lord. It was not restitution of money; of course it is a mere figure; but it was not to remove the sin of man, that is, from man (which indeed is in every sense an unscriptural way of putting it, and will not be found in Scripture), but by bearing our sins for us; and if Scripture speaks of putting away sin, it is putting it as a state and condition out of God's sight, and that even of heaven and earth, not of forgiveness. He condemned sin in the flesh. But, as for faith we died, were crucified with Christ, we are freed from its law. When we are brought in, then it is Christ who knew no sin was made sin for us; that is, it was what was done for us, outside of us, not our state, though that state (righteousness of God, note, not of man, though the believer stands in it) be the purpose of it, yet not an actual righteous state in us, but we made the righteousness of God in Christ. (See Rom. 8:3; 2 Cor. 5:21.) Dr. W. has evidently not taken into consideration this part of the truth.

I turn to the conclusion: " No change was effected by the fall of Adam in God, or in his disposition, but what was effected was that we fell into sin, and by sin into eternal death. In the work of Christ there was no change in God or in His disposition, but we gained righteousness, and thereby eternal life. And behind this work of Christ Scripture only recognizes one thing, God so loved the world." Now though save the last phrases I recognize in general the truth of this,8 yet the statement is fundamentally false, because it suppresses a mass of scriptural truth of the most solemn character, and in the last phrase denies it. Is wrath not spoken of in Scripture? It was no change in God Himself, yet we are not merely fallen into something: God drove out the man, and not only so but shut up the way back to the tree of life, previously free to him; and man must get life some other way. It is the gift of God, and, save in the sense of man's ultimate state in glory, righteousness is not the way of regaining it. Man must be born again when he is a sinner.

Dr. W. speaks of wrath against sin elsewhere; but why, in order to systematize, is so immensely an important thing left out here? It is no change in God; it is righteousness dealing justly with evil. Man fell under wrath by sinning, God's wrath. It is the wrath of God which abides upon him if he does not believe;. he is a child of wrath, Jew or Gentile alike; and it is part of the truth which came in by Christianity though not in itself of the grace, that the wrath of God is revealed from heaven. Something does remain “behind," besides "God so loved," that is, " the wrath of God." Already God's driving man out of paradise was an execution of judgment, and the flood was righteous judgment. But it was not fully " revealed from heaven," nor judgment pronounced on man till he had rejected Christ, because another question was to be tried in God's ways: could the first man be restored? He was tried without law, and the flood had to come in; he was tried under the law and broke it (the flesh was not subject to the law of God, neither indeed can be; so that they that are in the flesh cannot please God), tried by the patient goodness that sent the prophets till there was no remedy. Then God said, I have yet my Son, my well-beloved, it may be they will reverence my Son. And when they saw Him, they said, This is the heir; come, let us kill Him, and the inheritance shall be ours. Man has both seen and hated both Him and His Father. Then the Lord pronounced the sentence: " Now is the judgment of this world." Except death were gone through, and the curse borne by another, the " corn of wheat " remained alone.

The wrath of God was " revealed from heaven," but by the sin that work wrought which cleanses the believer for God according to God's own perfectness in light, and man took his place in heaven, according to the righteousness of God, in Christ. He came to seek and to save that

which was lost-now proved so. No doubt faith rested on promises and prophecies before the Lord came: but now all came out: the mind of the flesh was " enmity against God," but the veil rent, and heaven opened. The answer to the spear, which made sure that the Son of God, come in love, was gotten rid of from the earth, was the blood and water which cleanses and saves every one that believes, that comes to God by Him. Love was revealed; for hereby know we love, that He laid down His life for us; but wrath was " revealed from heaven." And if " God so loved the world that he gave his Son," so was it equally true that " the Son of man must be lifted up," or we should have perished under just wrath. And it is not true that Christ was only God's representative to take away our sins; He was man's representative and made sin for us, bearing our sins so that it pleased Jehovah to bruise Him, He put Him to grief when He made His soul an offering for sin, having offered Himself " through the eternal Spirit without spot to God."

I have nothing to do with the traditions of theologians and do not notice them, but with what the word of God brings before us. I have spoken of this at the beginning as to principles; but Dr. W. brings it all again forward here, and it is the kernel of the question. I agree with him, reconciling God is not spoken of; but he is one-sided in hiding a mass of truth which Scripture puts clearly forward. All that is said as to God being what He is in His revelation of Himself is delusion. God is love, God is light. But God could not act in wrath to man innocent (for man was neither righteous nor holy, as theologians say)-He would not have been righteous-and wrath was not revealed nor judgment, but, solely, the consequence of disobedience that man would die. All that Dr. W. takes up, and all that was said when man was judged in paradise. But God did act in wrath when he had sinned, and turned him out of paradise, and shut the way of the tree of life; but it was not revealed before, and surely not executed, nor was love revealed as it was in redemption. Christ was God's representative on earth, the image of the invisible God. But whose representative was He when made sin, and what was the consequence to Him? With the theories Dr. W. opposes I have nothing to do. He joins with his adversaries in holding that God reconciled the world to Himself; and from this common error one draws his theological consequences, which I refuse, as they are not in Scripture, and the other hides other plain scriptural statements and falls into denying them.

" Incidit in Scyllam, cupiens vitare Charybdim."

Here, in this section X, Dr. W., as I have already said he did, speaks of wrath. But then how can he say, " Nothing remains besides and behind but God so loved the world "? Because the momentous fact of wrath remains. Perhaps he will tell us, Yes, but the world was reconciled, which is totally unscriptural, and how reconciled so that there is no wrath, if the wrath of God abides upon them, as Scripture says and Dr. W. admits, and Christ is our deliverer from the wrath to come? Yea, they are " heaping up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God." Dr. W. says this reconciliation is " not a change of disposition, but of relative position, placing in another relation to a person "; but how in another relative position when the wrath of God abides on him? That wrath is not executed now (save in chastisement for our good in love, called " wrath " in Scripture, Job 36), and that it is the accepted time, the day of salvation, is true: the wrath is " to come "; but " he that believeth not is condemned already," the " wrath of God abideth upon him." Dr. W. tells us God cannot be angry and love at the same time. If so, there is no wrath abiding on the unbeliever, as he admits it is, or he is not loved.

All this error flows from one-sided reasoning and the utterly unscriptural notion that the world is reconciled, because it is the time of the exercise of grace founded on Christ's death, as the apostle states. I do not comment on the fallacious arguments of Dr. W.'s opponents. He and they have both started from a false tradition.

I have only to remark, again, that Dr. W. avoids the question; namely, that saying the object of the atonement was to justify the sinner (which all will admit was one object) does not touch the real question: What was done there in order to justify him? What were the stripes with which we are healed? Herein we find again the utterly anti-scriptural doctrine: " The race of Adam was herein justified." We are justified by faith, not without it, though it be through the atonement. The saved are righteous in Christ, but " salvation only for the righteous " is as unscriptural as possibly can be. Christ came to save sinners-" not to call the righteous, but sinners." God justifies " the ungodly." Christ came " to seek and to save that which was lost." This is another fundamental fallacy of Dr. W., that we are justified by being made personally righteous.

Dr. W.'s argument as to demons is sadly sophistical. The necessity of appeasing God as alleged was, if people were to be saved. If the devil and evil spirits were to be saved, according to God's justice an atonement would be needed; but Christ did not die for them, nor undertake their cause. This is poor sophistry.

" Community of love " is not sovereign love to sinners. All this too is sad confusion of mind. God commends His love to us in that, while we were yet sinners, Christ died for us. The power of tradition is curious enough here, where Dr. W. says such a passage as " God reconciled the world unto Himself," when there is absolutely no such passage in Scripture, just where he is insisting, quite rightly, on seeing how Scripture does speak. The conflict of theologians I leave with Dr. W., thoroughly decided with him to know only what Scripture says.

It is quite true that justice is not wrath or judgment. But as far as men go, we may justly say we turned God into a judge by sin, not assuredly into a righteous Being. When he had created Adam innocent, there was nothing to judge. It would have been judging His own workmanship. But righteousness becomes wrath (not hatred) when evil is in the presence of judicial authority exercised in righteousness. The righteous Lord loveth righteousness; but God is a righteous judge, and God is angry every day. And now wrath is revealed from heaven as surely as infinite love is. In sovereign grace He rises above the sin, and loves without a motive, save what is in His own nature and part of His glory. Man must have a motive for loving. God has none but in Himself, and " commendeth his love to us " (and the " His " is emphatic as to this very point), in that, while we were yet sinners, Christ died for us: the best thing in heaven that could be given for the vilest, defiled, and guilty sinners. Dr. W. seems to me to lower and depreciate the love of God quite as much as His justice and His righteous wrath.

There is one other point to which, though I have noticed it, I return, as of vital importance. Dr. W. holds that Christ represented God before men, not men before God. The first part is most blessedly true, but even that not to the extent of the inferences Dr. W. would draw from it, that there must be identity of operation. The Son did not send the Father, nor not spare Him but deliver Him up for us. The thought would be utterly anti-Christian. He accepted His part of the work of grace. " Lo, I come to do Thy will, O God "; and, a body being prepared for Him, He took upon Him the form of a servant, and was found in the likeness of men. I may return to this point elsewhere; I merely take note of it now, and turn to the question of representing God to men and man to God. Now, in His life down here, he that had seen Him had seen the Father, a most precious and sanctifying truth. John 14 is express in stating it, as the whole life of Jesus is the verification and illustration of it. He is, moreover, in His Person the image of the invisible God, the brightness of His glory, and the express image of His being, His hypostasis. As to this Scripture is plain; and I have no controversy with Dr. W. Further, that He was true God and true man, united in one Person, is not in question either; it is believed by both of us. The question is, Did He stand for men before God as well as for God before men? That He does in

heaven is quite clear. He is gone into heaven now to appear in the presence of God for us; Heb. 9:24. But was all His life down here only a manifestation of God to men? When He took His place with the godly remnant in Israel, being baptized with John's baptism, assuredly not confessing sins as they did, but fulfilling righteousness, having emptied Himself and taken the form of a servant and entered upon the path of obedience, en schemati euretheis os anthropos, saying to John, " thus it becometh us to fulfill all righteousness." When He was led of the Spirit into the wilderness to be tempted of the devil, did He represent God to men? Was it not, as the first man was tempted and fell, the Second man held fast and overcame? Did He not overcome saying, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, and overcome by refusing to go out of the place of a servant which He had taken, though challenged by Satan to do so as being Son of God? Did He not hold the place of man when He said, Thou shalt not tempt the Lord thy God? Did He not, when He dismissed Satan, saying, Thou shalt worship the Lord thy God, and Him only shalt thou serve? He was always the obedient man before God, as Adam was the disobedient one; and though He abode alone till redemption was accomplished, the corn of wheat falling into the ground and dying, yet He stood in this world as man before God, as well as God before man. Who was the obedient man, did always such things as pleased His Father, pleaded in Gethsemane when His hour was come in the days of His flesh, with strong crying and tears made His supplication unto Him that was able to save Him from death, and was heard in that He feared apo tes eulabeias. Was this representing man or God?

That He was alone till redemption was accomplished I fully recognize, but alone, as the sinless man amongst men, to accomplish what was called for from man for God. If He tasted death for every man, was that as representing God to men or standing for men before God? When God laid our iniquity on Him, was it representing God before men? When it became Him, for whom are all things, to make the Captain, archegon, of our salvation perfect through suffering, whom did He represent? When He cried in deep agony, My God, my God, why hast Thou forsaken me, did He represent God to man? That He must have been God to be fit and able to do it is most true. Yet He was not representing God before men, but drinking the cup given to Him. When He was made sin, for whom was He made sin? Did He represent God to man then, or stand for men before God when He took up the cause of man (Heb. 2)? He did not represent God to men, but it is written in a certain place, " What is man that Thou art mindful of him, or the Son of man that Thou visitest him? Thou madest him a little lower than the angels, Thou crownedst him with glory and honor." He was the Second man, the last Adam. He was the archegos of our salvation, the obedient, sinless, suffering Man who overcame Satan as man for men, was made sin for us, died for our sins, that is, represented us before God, our iniquity being laid upon Him, and drank that dreadful cup, taking it from His Father's hand, " the curse of wrath." Was suffering the curse of wrath representing God to men, or man as made sin under the righteous judgment of God?

I add that, though the priesthood of Christ be now in heaven where He appears in the presence of God for us, yet all His life was in every sense a preparation for it. He had so taken up man that it became God to make Him perfect in that heavenly place through suffering. He was tempted, suffering being tempted, that He might succor them that are tempted. Not only so, but He was made like to His brethren in all things, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. And so in chapter 5 of the same epistle, comparing Him with the Jewish high priest, though showing the difference. And it is clear that the priest represented the people before God, confessed their sins on the scapegoat, and went into the sanctuary for them, as Christ has done into the true sanctuary for us. The priesthood of Christ is no doubt for believers; but to deny that He represented men, stood there as man for them before God, and that on the cross (as in Heb. 2:17) as man, alone indeed but for men, is ruinous error.

Collected Writings of J.N. Darby: Evangelic 2, Born Again

John 3

THE truth connected with the Holy Ghost, together with Christ and His work, is the great safeguard against the error by which Satan is working in the present day. The enemy's craft must be met by the truth of God. In this chapter we have the work of the Spirit in quickening souls, and this is brought out, in contrast both with God's previous trial of Israel, and with man's natural power in the reception of outward evidence. From chapter 2: 24, etc., we see the need of getting hold of God's truth for our own souls. The profession of Christ may be ever so sincere, but apart from life and fruit it is worth and is nothing. The people saw He was the One who should come, the Person sent from God, and they had right thoughts about His works, and yet all that went for nothing and was worthless in the sight of God. The solemn question was, What was in man? The conviction spread amongst them that He was the Messiah, because of the miracles He did, and they were ready to have Him in their own way. Nicodemus said, " We [not I] know that thou art a teacher sent from God," etc.; but the wickedness of man's heart was not all come out. Man proved what he was in the treatment he gave the Lord Jesus, notwithstanding the undeniable evidence vouchsafed in His works that He was come from God.

There are none so hostile to truth as those who know, but will not have it. The spies who had been up and seen the land were those active in speaking against it. You cannot go the way of the cross without having its trial and difficulty, as well as its infinite gain. The cross is not pleasant, of course, and it never was intended to be pleasant. Directly I see that Christ has a right and claim on my conscience, my nature rises to resist His power; I see He ought to have the first place, and that other things should give way. This I do not like. The cross must be contrary to our nature.

The Lord now meets Nicodemus with the declaration that he must be born again, or rather anew (which is a stronger word that " again," or " from above "). It is the same expression in the original as " from the very first," in Luke 1:3. You may find lovely qualities in human nature; but nature never loves Christ, where the cross and the glory come together.

The new birth is a thing totally new. " That which is born of the flesh is flesh." Christianity does not alter it at all. Man is in love with creation, and neither loves God nor believes His love. The creation is ruined, spoiled-not willingly, as man is, but still it is fallen. Man's will is gone away from God. His intellect may be all very well in its way; his disposition may be amiable, but you never find one who naturally seeks after God. Nay, you generally find the most amiable person the last to turn to God. Man must be born entirely anew; he must come into heaven with a nature altogether distinct from that which he has got. Man will use his good qualities as well as his bad, just as an animal but with more intelligence. The eye must be opened. It is a new ground and way of perception, by which we can even see the kingdom of God.

There was neither holiness nor righteousness before the fall. The original state was something distinct from both. Adam was innocent, but not properly righteous or holy. To apply innocence to God, or to the Lord Jesus, would be absurd. God is holy; seeing what is bad, and abhorring it,

which holiness, negatively at least, consists in. A righteous man judges what is contrary to justice, and hates it. An innocent man did not know things in themselves good and evil, though, of course, he knew that it was his duty to obey God. Adam's sin was in trying to be like God; our goodness is in desiring to be like Him. Ought we not to seek to be like God-to imitate Him, as Paul exhorts? We are called by glory and virtue, and are seeking to remind our souls that God's counsel is that we shall be conformed to the image of God's Son. This one thing we should do, "forgetting the things that are behind, and reaching forth unto those things which are before." Adam knew nothing of this; his whole moral nature was entirely different. In sinning man got his conscience, and was ruined in getting it, because it was a bad one. Consequently he was afraid of the God he wished to be like. He lost innocence, and we never regain it, but we are renewed after the second Adam. We are, after the image of God, created in righteousness and true holiness, made partakers of the divine nature, and brought to judge of sin as God judges it, and to love holiness as He loves it.

It is after God we are created again; Eph. 4:24. Not only have we, as men, the knowledge of good and evil, which made the man afraid of God, and hide himself, but now in being born again it is another thing. We have life in our souls in a divine way.

We have the holy moral nature that God has, and in this nature there is a positive delight in the righteousness of God, which does not condemn it, because it is the same. This new nature feeds upon, and delights in, what is of God, and is satisfied with the object before us, even Christ Himself. God has chosen us in Him that we should be holy and without blame before Him in love-He has us before Him in this the image of His own nature. In Christ we have all that God delights in brought out and displayed in the man. He is the perfect and blessed display of all God is, and He is the expression before God of what He has made us to God. We have the image of God in the man, and, more than this, we have what man is for God.

This quickening of the Spirit has a double character; it is death in both. We are dead, and are to reckon ourselves " dead indeed unto sin," etc. This is liberty. But there is death practically, or putting to death, and that is what we do not like, for this is the cross. We like the liberty, but not the mortifying, or putting to death, our members on earth.

The sentence of death that God has passed on flesh and sin is an unchangeable sentence, and it is a positive blessing to have done with the flesh, for it is a condemned thing. The sentence was executed upon Christ, the new man, that we might live after the power of that new Man-Christ. There is an important point as to this, which is often confounded and mistaken. We must live that we may die-not die that we may live, as is often represented. Men talk of death before they have life, but they are wrong. Death, morally, is the consequence of having life. And this is just the difference between a monk-not using the word offensively-and a Christian. As a monk I mortify myself in order that I may live, instead of first having life, as a Christian, from God, that I may die. " Except a man be born of water and of the Spirit, he cannot enter," etc. (v. 5). " Of his own will begat he us by the word of truth." God has begotten us by the word. " Whosoever believeth that Jesus is the Christ is born of God." " He that hath received his testimony hath set to his seal that God is true." " The word giveth light and understanding to the simple," and the effect of the light's coming in by the word is to bring the judgment of everything in man, as it brings delight in that which is of God.

" That which is born of the Spirit is spirit." There is the communication of a new nature in believing; and, when born of God, the truth sanctifies and cleanses. There is " the washing of water by the word "; but this cannot be till after we are born of the Spirit by the word. There would be no sense in saying, that which is born of water is water; but that which is born of the Spirit is of the spiritual nature of God, not of man's nature.

The " living water " made the woman at the well, to whom Jesus spake, hate herself. It detects what is in man. Hence Christ could say to His disciples, " Ye are clean through the word which I have spoken to you." In the new and holy nature, in which I am created of God in Christ, I can now take up everything that I delight in, and I can judge everything contrary to it. Thus the word has a cleansing power. Baptism may be the expression and figure of it here, as the Lord's supper embodies the truth of John 6 (" whoso eateth my flesh," etc.)-though I do not say that the Lord referred to either institution, but to the reality of which each is the sign. The substance of the thing is not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ, who came by water-not by water only, but by water and blood. It will not do to look at ourselves with approbation. See what is said of the king of Tire. (Ezek. 28). We must not look at self, nor take pleasure in it. We want an object outside ourselves-even the renewed man does. The moment there is the communication of the divine nature, there must be delight in Christ Himself.

This is brought out in this double way in John 5 and 6. In chapter 5 there are dead sinners quickened, or raised. This speaks of God communicating the divine nature. I do not speak of faith now, but it is God's own power that is spoken of-God quickening. In chapter 6 we get faith still more fully insisted on: and here is the object of my faith presented. This is perfection-to be so occupied with Christ, as to be forgetful of self. While told to reckon ourselves dead, we are looked on as dead already in Christ. How is this? Christ is looked on as coming down into the place of death, that there, where I was without stirring, Christ might be and rise up out of it for my deliverance. Because of what He suffered on the cross, as manifested in the power of His resurrection, " old things have passed away, and all things have become new." God will have none of the old thing now. It is defiled and corrupted and good for nothing.

" All things have become new," not renewed. " In him dwells all the fullness of the Godhead bodily." He is the eternal life that was with the Father and is manifested unto us. This is not the man that fell out of paradise! How then can God and man be connected? " Except a corn of wheat fall into the ground and die, it abideth alone." There was the inseparable barrier of man's will on one side, and the power of death on the other. Therefore he says, " I have a baptism to be baptized with, and how am I straitened till it be accomplished! " But " if it die (the corn of wheat), it bringeth forth much fruit." " The exceeding greatness of his power," etc. (Eph. 1:19), is in resurrection. Then, passing over the allusion to the church, in the next chapter we read, " You hath he quickened, who were dead in trespasses and sins," etc. In connection with, and the basis of, it all is Christ, who is dead and risen, with whom we are quickened together. The second Adam has not His place as Head of the family. except by death first. Why? Because redemption could not have been wrought. Nor would it have been, as now, a question of God's righteousness. These being accomplished, He is entirely and in everything fitted -to be the head of the new creation. This new link is wrought by the word. The living word, by the Spirit, is the power, and resurrection-life with Christ is the standing into which we are brought.

Christ, we may observe, speaks to Nicodemus about the things that he, as a Jew, ought to have understood. (Compare Ezek. 36) He says, " If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? " God's earthly things were not evil or fleshly things, but the promised earthly portion which the Jews were to look for. In the latter day they must be sprinkled with water, and have

a new heart from the Spirit, before they can inherit. This Nicodemus should have known. Then there are the heavenly things, which are better. " The wind bloweth where it listeth," etc. There is the sovereign acting of His grace. He will take any poor sinners of the Gentiles, as well as the Jews, and bring them into the blessing He has to give. " God so loved the world." This goes beyond the Jews. It is not here that God so loved Israel.

For all alike, Christ was needed. For the best, the Son of man must be lifted up, and for the worst God would give His only-begotten Son. Under promises, law, or nature, death must come in, if man is to be saved. In nothing can they be taken up in their own title.

What are we brought into by that which Christ has done? He says, " We speak that we do know, and testify that we have seen." Here was the double revelation of God. Christ is speaking as a divine Person, and as one who has seen divine glory. " No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him." He knew, and saw, as One familiar and at ease with the Father and the Holy Ghost, with the glory of the Godhead. He was Himself in the unity of the divine essence. And though we were not only men outside it all but fallen men, yet now, as born of God, what are we not brought into! We have resurrection-life in Him; we are one spirit with the Lord. It is not the poor thing of the mere renewal of good qualities; but it is Christ, the Son, Himself making us partakers of His own things.

Letters 1, Last Days; Large Heart in the Narrow Path; John's Gospel; Truth to Be Possessed Practically; Source of Recovery of the Truth of the Rapture, The

* * * The truth spreads; but it is another thing to take up one's cross. And I observe that, when one does not act according to the truth, there is no solidity: religious views are trifled with. When we follow the truth, difficulties are there, and the opposition of the world; that renders us serious. We must know how to give an account of our convictions; then this does not suit the flesh, and the truth must reign in the heart, in order for the victory to be won. Grace does not lend itself to levity and license in the doctrine itself. It is not bursts of steam: the engine must move onwards, and move on with a good deal to be drawn. There is responsibility with respect to oneself, to the Lord's name and His work. We must take into account this tendency in the present day. We find not a few who like to hear new truth, but who have no idea of walking in the truth in a practical way. We must have patience, we must have a large heart, but a heart which acknowledges nothing but Christ for its end, and follows Him, or, at least, seeks to do so. We lose our time with amateurs. There is real dignity in the truth, which demands from one to respect it in a practical way. But you know it.

In these last days we need firmness, and a large heart which knows how to "take forth the precious from the vile." Obedience is firm and humble; grace, meekness, love ought to be there. But the truth needs not man: man needs the truth. Love feels the need of seeking souls; but souls should 'submit to Christ and acknowledge His grace.

How strikingly the Lord, in John, always places Himself in a position where He receives everything from the Father— . We see Deity piercing through the veil, so to speak, in every word. We see that He and the Father are one; but He who is one with the Father now received everything from His hands. It is the voice of One who can speak with the Father as a divine person; but He does not say, I will glorify myself; but, on the contrary, "Glorify thou me." "In three days I will raise it up;" but it is as separating, so to speak, His body from Himself, and speaking of it as of a temple in which He dwelt. His Person has come before me of late in a very living way in reading that gospel. Moreover, the gospels have afforded me much food in these times. But how puny we are in comparison with all His grace, and all that will reveal itself to us when we shall be with Him in glory!

May God teach us to take up our cross and follow Him who alone is worthy of it. Some would let go the truth, because it is difficult to reconcile it with charity. Hold it fast: we are sanctified by the truth. Christ Himself is the truth. I admit the difficulty, but grace is sufficient for us. Cordial love to all the brethren; may God keep them and bless them.

New York,

1868.

Collected Writings of J.N. Darby: Apologetic 1, Purification of the Temple

We have a singular example of the perfect absence of all moral discernment in the reasoning of Mr. N. in his reference to the Lord's conduct in purifying the temple. A father chastises his child, and the profound wisdom of the infidel discusses whether it is a warrant for its brother to beat it. "Could it authorize me to plait a whip of small cords, and flog a preferment-hunter out of the pulpit?" (Phases, p. 151.) How sovereignly ridiculous such a remark in a moral point of view! Yet Mr. N. is treating it as a moral question. Now there are cases where the offensive character of an act puts the scourge in everybody's hand; and it was really such in this case. The men whom Christ drove out were making God's temple and God's worship an occasion of trafficking extortion as to the poor who had victims to buy. But this is by no means all. The Lord distinctly presents Himself as Jehovah; and (in one of the instances in which He thus cleared the temple) as at the same time the King, the Son of David, the Messiah, to whom such an office belonged. In the early case in John He says "Destroy this temple, and in three days I will raise it up." "He spake of the temple of his body." In the other, He sends for the ass, to accomplish the prophecy of Zechariah, saying "The Lord hath need of him," and enters publicly into Jerusalem as the King Messiah. Think of Mr. . asking if it would authorize him so to act! He must forgive me saying "such questions go very deep into the heart" of the moral (perhaps I should say, common) sense of the writer.

Notes and Comments 7, Gospel of John. Chapter 21, The: John 21:19

Note also John 21:19. The administration of the kingdom of heaven closes and comes to nothing in Peter's hand, as to its special character, as it had in Jesus'; though in both all the counsel of God was accomplished. In John's case, who speaks of dwelling in God, and God in us, the essential principle of the dispensation and of life, and who can therefore hang suspended in God over its fate, in the energy of that unfailing life, when all its forms are gone. The Lord holds him thus in this suspense, unseen, apocryphal, till He come; and this was his place, and his heart's answer came quickly, for the Apocalypse looks only into a gloomy future of judgment in the Church (the bride of Christ above); for such is that book. It has no earthly blessing or form, which note. It is entirely heavenly as to the Church. He was the one who had the intimacy of Christ's thoughts as near Him, habitually on His breast; and he follows by affection, not in the command on earth (see also verse 7); he follows from affection and the power of the call addressed to Peter; but the result is, "If I will," etc.

One must understand with John in that intimacy if one would know the meaning of the answer. Nothing is of the recognized position of the Church on earth. That was Paul's part. As a fact, John returns thither when he says, “The Spirit and the bride say, Come." In prophecy it is judgment. Below, the Church is in mystery, and the marriage above. Peter ministers the kingdom of heaven; Paul, the house of Christ, as on earth holding a certain place. John goes up, and looks down into judgment here, and has the Church for the marriage of the Lamb above. Also in his (John's) epistle the Church has no place or standing; it is life in God in the family. His first epistle is the Father, Christ, and the family; their life. In the Apocalypse it is the throne, the Lamb in it, and servants, seals, and judgments on the earth. The Church, as spouse, takes her place by righteous judgment. The apostles rejoice in judgment. He comes forth judging, and making war.

Letters 2, Lord's Ways With Peter; Soul's Restoration, The

eloved Brother, -I do not believe that restoration means the recovery of peace, unless it be peace in the consciousness of the favor of God, which is enjoyed anew in the soul-the re-establishment of liberty of heart with God. One meets with cases where a Christian has fallen, yet in nowise doubts his salvation, or the efficacy of the blood of Christ; but the heart has got to a distance from God, has not the sense of what sin is, such as the presence of God always gives.

Now to be truly restored, the Christian must recognize the point of departure where his soul gave up communion with God, and sought its own will. It was thus with Peter. The Lord does not reproach him with his fault, but says to him, " Lovest thou me more than these?" That was the point where his soul had turned aside from the right way, where self had shown itself, confidence in himself. The Lord probes Peter's heart, and makes known to him the undercurrent of pride and false confidence which was found there. Until that moment Peter was not restored, although on the way to be so. When a brother in fellowship has fallen, and has sincerely acknowledged his fault as an evil, even when he may have been reinstated, he is always in danger of falling again if he has not judged the root of it. It is there that he got to a distance from God. Communion with God is not thoroughly re-established, self and its will are not thoroughly broken, as long as the Christian has not found the point where his heart began to lose its spiritual sensibility; for the presence of God makes us feel that. I am not speaking of a matter of memory, but of the state of the soul.... One meets with cases (where probably true deliverance had never been realized), like that of dear -, where despair takes possession of one in failure. Then it is a question of finding peace through the blood of Jesus, or at least of power to raise the shield of faith, of confidence in God.

A soul is restored when it enjoys the favor of God, not simply as certainty of salvation, but when the Spirit, instead of accusing, causes it to rejoice in the goodness of God. Restoration is not complete until there is enjoyment of communion with our brethren. I remember having seen horror at having sinned against grace, and at the dishonor done to the name of Christ, as the first effect of the renewed power of the word in the heart: then came the sense that grace has triumphed over all—blessed be God!

London,

December 31St, 1870.

Letters 1, Clergy; Natural Strength and Gifts; the Lord's Ways With Peter, The

Dear Brother,—I was very glad and thankful to receive your letter, and I bless God for having led you as He has done in His goodness, and am quite relieved to find that our brethren of La V. are edifying themselves together. It is a favor from God. When we are doing the will of God, God will help those that are cast down and He takes care of them, and the result is that they are greatly strengthened, because they make experience of the faithfulness of God.

Remember, dear brother, that it is dangerous to be raised all at once into a pulpit. It is not that I do not believe it to be the will of God, but you know that when St. Paul had been caught up, even into heaven, from the work of God, that would have been a snare to him, because of his flesh, but God is faithful to keep us. Man's acceptation is not God's approbation, although God can give it us to favor the propagation of the truth; but if we stop at the result, we are at a distance from the source, and that becomes a snare to wither up our soul, instead of a means to lead us to those upon whom we should pour out His riches. I believe that God has in His mercy allowed you to be tested, that you may know how little and feeble you are, before introducing you to the work. As for although I hope it will never lose its attractions in your eyes, if God give you for a time work to do elsewhere, and that His will is clear to you, you ought to entrust these dear souls to Him who alone can—whether you are absent or present—feed and nourish them. No one will go further, I hope, than their faith will lead them. If they make progress in your absence, it will be a lesson, often very necessary, that God can act without us, but up to the present no one has visited them.... As to your debts, it is clear you ought to pay them, and a minister of the gospel ought not to suffer the reproach that he is going to work, or rather, according to them, to lead an idle life, instead of paying his debts. I shall be very glad to help you in carrying out this duty, but until I return to England I should hardly be able to do so.

I must stop. May God keep you in simplicity of heart, and always in the sense of your vileness before Him. All our joy is destroyed the moment we lose sight of what we are before Him; and our natural strength, for there is that, becomes to us the means of leading us to some fall like St. Peter. He truly loved the Lord, but he had confidence in that love for Jesus, and in his integrity which, nevertheless, was sincere. He could

say, "Thou knowest all things, thou knowest that I love thee;" and he fell terribly, led by that very love, from the moment that he trusted it in the time of temptation. I do not suppose such things of you, dear brother, but I tell you these things out of love to you, in confidence that they will not happen. I trust in God for that, assured of His faithfulness. Only be watchful, and pray. Beware of the traditions of men, and of the spirit of the clergy; all that dries up the soul, dishonors the Lord, and nourishes the flesh, by the sense of human respectability, "the pride of life." But at the same time, honor fully all the gifts God has given to whoever it may be.

What you tell me of the B.'s interests me greatly; only, dear brother, in acknowledging the truth of these hopes in general, for probably there are incorrect thoughts as to details, do not depart from the foundation with them. God has been merciful in giving you access to this people; may it be to bring in with all regard to their condition, and with all prudence, the whole truth. Perhaps you will find that fundamental truth will stumble some among them, and you will have some testing in this direction. May God give you all the wisdom, gentleness, meekness, and firmness, that you will need. You will accept, I am persuaded, all these remarks that I make, knowing well my weakness, for the love of Christ.

Affectionately yours, in the work and the hope of this beloved One, our only Savior.

Lausanne,

July 5th, 1840

Notes and Jottings, Detached Memoranda From a Reading Meeting: Spiritual Understanding

Ques. What does the "Nicolaitanes" refer to in Rev. 2:6, 15? J. W.

Ans. The word means "conquering the people." It points to the time when clerisy (clergy distinguished from laity) took its rise. It began by the deeds of some in Ephesus setting themselves up as the spiritual ones, who were more fitted to take part in the assembly. "Which thing I hate," says the Lord, for it hinders the people's worship and the Spirit's leading, and robs God of the worship due to Him. In no place in Scripture do we find the Lord setting one or more men over a congregation to order their worship.

The Church at Pergamos was dwelling in the world where Satan's seat or throne is, and there in that worldly condition, we find Balaam's doctrine that seduced the people into fornication, that is, linking the world and the Church together in the world's idolatry. And the doctrine of the Nicolaitanes, that they taught as the truth, was the very thing that God hates, and set up a system entirely contrary to God's Word.

Ministry, that is, evagelists, pastors and teachers, are given of God to minister to the Church; true ministry comes from Christ in glory, but they are never appointed by men. (Gal. 1: 1; Eph. 4: 8, 11-13.) There is no such thing as ordination of the clergy in the Word of God.

Elders and deacons, offices, but not gifts, were appointed by the apostles. (Titus 1:5.)

What loss to God and to His people, the rise of Nicolaitanism has been. And let us beware of this very danger rising up among those gathered to the name of the Lord. (Matt. 18:20.)

Ques. Please explain 1 Cor. 11:5, 10, 11. J. G. M.

Ans. From verses 3-16 we have God's order in creation. The man was to have his head uncovered when praying, because he represented authority. The woman was to be covered as a token that she was subject to the man, her covering being a token of the power to which she was subject. Angels learn by object lessons given by the redeemed, so the man and the woman cannot do without each other. Her hair is the sign of the place which God has given her.

"Given as a veil, her hair showed that modesty, submission-a covered head that hid itself, as it were, in that submission and in that modesty-was her true position, her distinctive glory."

Both man and woman should also read 1 Peter 3:1-7.

A hard spirit in a man against his wife under any circumstances is forbidden of God. (Col. 3:19.)

Ques. Why was Moses to write this for a memorial in a book, and rehearse it in the ears of Joshua? Exo. 17:14. H. M. F.

Ans. Because Amalek, the active enemy of the people of God, can never be forgiven. (Compare Deut. 25:17-19; 1 Sam. 15: 2, 3, 18, 32.)

It is the power of Satan in the enemies of God's people seeking to destroy them. So it is from generation to generation.

Ques. Why did the Lord hinder Mary from touching Him? (John 20:17).

Ans. Mary, in this passage, represents the new position and relationship given to the believing remnant of the Jews, and so to Christians every where. He was now taking His place as a risen and ascended One to the Father's right hand. Therefore she is not to know Him any longer after the flesh, but by faith, and their relationship is a new one that could not be known before Christ died. "My brethren." "My Father and your Father, My God and your God." Inside the Jewish sheep-fold this could not be known. No Old Testament saint ever called God, "Abba Father." This belongs to saints of this present time only. (Rom. 8:15; Gal. 4:6; 2 Cor. 5:16.)

In Matt. 28 the women hold Him by the feet, yet He did not rebuke them, for there He appears as the Messiah. So also in John 20:27 with Thomas.

Letters 2, Cluff's Doctrine; J.B. Stoney; Voice of the Faithful, S. O'M.

I must tell you that I have never adequately read the articles in the Voice, to give you an exact answer, and in what I have there is such thorough obscurity in the important passages that it is not easy to lay fast hold of their import; they are the statements of one who has never thoroughly digested and realized his own thoughts. It is only last week that I read the larger number of them. These I had at least a month ago; they had been sent to me anonymously. But I would not delay answering a letter so kindly written, and give you what is now with some distinctness on my mind. Further inquiry may enable me to speak with more detail. But there is another point I must refer to. If the effect in all those under the teaching is substantially the same, though it would be unjust to charge all the particular statements on the teacher, we are as much concerned before God with the result in souls, even the weakest dear to Him, as in the particular ideas of the teacher. It is something which produces that effect. Now I always found the effect produced by this teaching to be, not Christ before the soul, but itself. They had got something wonderfully new and beautiful, what was not heavenly (that was common) but divine; and where Christ was spoken of, it was not Christ Himself, but Christ in them, conscious power of His life in them. This was chiefly with women: men were more usually unhappy because they had not this gold tried in the fire. The effect on others, 'convicted Laodiceans'—for all were in Laodicea (a name nearer the truth than they thought), was that they were rich and increased in goods; others were to go down to Bethany too; they supped with Christ. I cannot say this seemed to me of God. It was themselves and Stradbally, not Christ.

It was only here that I read the first three of the articles, the Pauline Epistles; and I shall now tell you what I find answering to the effect in souls, and often expressed by them, though sometimes obscurely, in them and the articles, Colossians being the principal alleged basis. Christ being our life (which no Christian, of course, objects to), we are livingly in Him, but He as man is in God, so we are in God. Our life is in God—not hid in Christ there, but we alive in God—so as all the fullness of the Godhead is in Him, and we are complete in Him, we are entered into this place, into this fullness which is in Him: connected with this is that we are not merely justified, but actually and livingly God's righteousness, we are it, we livingly. Now I have heard of this being stated much more crudely, and some of the statements in the articles are very obscure, but if they mean anything they mean that all is in the condition and state in which Christ is Himself; as He is, so are we. There is no mediatorial Christ. Now scripture never speaks of Christ in God. When Christi speaks distinctly as man, He says, "my God"; and so the Holy Ghost; "The God of our Lord Jesus Christ," etc. And I have always remarked that when we are placed in the same glory and acceptance—as we are, or shall be—what belongs to His Person is always carefully secured. Here we are put together. You would never find Christ saying to His disciples, "Our Father"—a rightly formed christian mind would be deeply shocked at it—though He says, "My Father and your Father." As an inference man would say, we can thus say "our"—not one taught of God. And this is what those who have received this teaching are come to, not these words, but this evil thing. It is such a connection with Christ in life, who is a man in God, that we are there too, only in heaven, dead not merely to sin but to nature; and, as far as I have found, it is always justified by such inference. A mediatorial Christ is lost by union. There is another point which I have not mastered, though it is in what I read connected with this—righteousness in incorruptibility; of this, therefore, I cannot speak. But what I have stated is the real substance and root of the doctrine, and is wholly false—not of God, though it may seem elevating and high. The very barrier that scripture has carefully put when speaking of our privileges, you have overstepped; and hence souls have got, not Christ all, but an exalted self.

Since this question has come before me, I will look through such of the articles as I can command. I never saw them until I came here. I have spoken plainly, because Christ and souls are in question, but I have not a trace of ungracious feeling. What would rouse souls to more devotedness would always be welcome to me, but we are sanctified by the truth. I write at once that I may meet the letter graciously sent me, but I will (D.V.) look further into the articles, though I have very little time; and if called for, as far as I judge, write again.

Letters 1, True Ministry

* * * Christ came from the Father to make Him known to us as He knew Him: we come from Christ to make Him known as we know Him; this is true ministry, a happy and blessed thing, but serious in its character: "Peace be unto you," said the Lord; "as my Father hath sent me, even so send I you." What a mission! if even we are not apostles.

New York,

April 23rd, 1867.

Collected Writings of J.N. Darby: Evangelic 2, Peace

John 20:19

" THEN the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." It is a great thing to say with authority, " peace," and a great thing for the heart to feel the power of these words.

The Lord had said before, " My peace I give unto you "; and this too is the portion of believers now; but the disciples had not peace without: witness the doors shut on account of the Jews. They thought it had been He who should have redeemed Israel; but now they were in much confusion of heart, and great fear of those without.

They still trusted in the Savior, in a sort, though He was not returned, and therefore they were in dismay as regarded their hopes, and they feared because of the Jews. God might sustain their hearts, but there was nothing to rest on as a present thing.

Now to this point the soul must be brought-to see no hope but in Christ, even though at the same time Christ may not be found.

The Spirit of grace, speaking to the sinner, convinces him of his lost condition; but the power of grace alone can give peace in the knowledge of sins forgiven.

It is to be remarked here that the disciples had leaned on Jesus as the Messiah; their thoughts had been that He should have redeemed Israel (that is, lead them on to comfort and blessing). There was this character of trust in Messiah, through whom, while with them, they lacked nothing, for He gave them power and blessing; but to the disciples at that time all this was gone. Jesus on whom they rested, to whom they looked for support and strength, was not there; and to them that knew Him not as risen, everything was gone. So we may hear of Jesus' name and His love, and this may please and attract the mind when the Lord is working in grace; but, at the same time, it is like the disciples resting on a living Savior, but with no knowledge that we are lost. Jesus may have so attracted our minds, that the world may appear to us but loss, and nothing but Jesus valuable; and we may say even as the disciples, " Lord, to whom shall we go? thou hast the words of eternal life "; but this is not seeing that we are lost, or knowing the power of the resurrection.

The convincing of sin is a time of most special distress: the world gone, Jesus lost as to sense and appearance and not found again; but it is when in this state and condition Jesus reveals Himself. And how? Saying, " Peace be unto you." And this is not simply blessing and strength to the weak; it is not supply to need that suits the lost: there must be a Savior for the lost. A man in want may go to the world for supply, and will do so undoubtedly if he be unregenerate; but if a soul feels itself lost, nothing will satisfy him till he finds a Savior.

And here the value of the cross comes in. The cross is not only the image of our lost condition, but all that belongs to us is there expressed, as borne by another, and here the case of a sinner is met. We may have been before looking for supplies from Jesus to meet our supposed need, but the discovery of our being lost is only met in the cross. The natural man may see it a happy thing to have his sins forgiven; but to see the power and the effect of the cross, the wrath borne, the cup drunk, to see the curse laid upon Jesus, meets the need of those who have a sense of what is due to sin. The heart that knows what it is to be lost responds to this, a new light breaks in on the soul in the perception in Jesus of what sin has done; had we to learn it in ourselves, it could only be everlasting destruction. And what is the sense of a curse passing on the head of that blessed One, if it was not for us? It does not merely draw our affections, but the knowledge that we are lost is forced upon us in the death of Jesus. What sense is there in the Son of God in the grave, if not for us? A sinless person in life and conduct, " the brightness of God's person," and perfect as man; what relation has this to us? what bearing has it on our souls?

I speak not now of grace or supply to the believer, but what meaning is there to our souls in the cross of Christ? what sense is there in the death of Christ, if you are not lost? -lost by all the evil, the sin, the vileness, the transgression that required nothing other than the blood of Christ to blot it out. If your condition is not that to which the blood alone is the answer, let it alone; but if it be, there is One on whom the judgment of God came for sin-One in whom all is accomplished for us, and there it ends. The knowledge of this by the Holy Spirit brings the complete sense of ruin, but with it the perception of being saved, for the knowledge of our being lost, when fully known in Jesus, brings with it the knowledge that we are saved; and then come those blessed words, " Peace be unto you." But the poor disciples, with the power of Satan round them and Jesus gone, is the state of those who do not fully understand the power of deliverance in the cross.

The Lord said of Job, " Hast thou considered my servant Job, that there is none like him? " The candle of the Lord shone upon them; but in the character of Job, it is revealed to us that none can stand in the presence of the adversary. The comforts of the Lord are first of all withdrawn from Job, and then an evil disease cleaves to him; yet in this he sinned not, nor charged God foolishly; but afterward we see him entirely broken down in the presence of the adversary. He was a man whom God could point out as having none like him in the earth, a perfect and an upright man; yet could he not, with Satan as his adversary, stand before God; and this causes him to make himself more righteous than God, and to curse the day on which he was born. Yet what is the result but the opening of the lips of Job to say, " I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." Not so Christ; He was one who stood before the adversary in the presence of the Lord. And the resurrection proved how unfailing His service was; and we learn in the sorrow and the suffering of His righteous soul, and in His death, what sin is. The Lord coming under the title of death which Satan had against us, bearing our sins. This is what the cross is. The suffering went on in the soul of Jesus when sore amazed in the garden; it went on in the soul of Jesus when He said, " My God, my God, why hast thou forsaken me? " In the weight of the wrath upon Him, we learn what the cross was; and if you feel that you are lost, you will know the meaning and the value of it.

It is not a crucified Savior now, but a risen One who speaks to us, the giver of all victory to us over all that was against us, having delivered us from suffering under it; and consequently the word " peace be unto you " is the authoritative expression of one who knew the ruin, and yet could say " Peace," because in the full knowledge that everything was done that could bring peace to the soul, for He had risen from the power of sin and death, having met the adversary to the face; and what could a risen Savior say but " peace "? Could He speak of wrath when He had borne the sin and the curse, and was risen over it all? What could He say but this? And it is a risen Savior who does say " Peace " to those who, though they have no peace, yet know the meaning of the cross. What the cross showed the requirement of is finished forever, and therefore to those that believe it is " peace," " peace."

The first person whom the Lord addresses after His resurrection is one out of whom He had cast seven devils; but grace had won her affections. She was drawn to Jesus, though looking indeed for the living among the dead, but still she was looking for Jesus; and the Mary He singled out to reveal Himself to was the one in whom the full energy of evil had been shown out; and to her the blessed Lord spoke that one word which revealed at once to her, that He who had died was alive again-Mary-giving her a hope that was beyond destruction, because Jesus lived beyond the grave. Jesus, He whom her thoughts and affections were set on, was alive for evermore; and all her hopes rested in the endless life of Him who died for her. What could be darkness to her if Jesus was alive? The darkness had been gone through, for in Jesus' death she had tasted it for a time; but He was risen for evermore, and the riches of God's grace through the power of Christ, we find now first revealed to one who had been possessed with seven devils.

And if the Lord speaks " peace " to the soul, what is the meaning of it? This gives it power, that it is not a mere passing word of kindness, but peace, eternal peace, because peace is made by His having borne our sins, by virtue of what He accomplished on the cross. It is on this ground He says " peace "; and if you see that in this sense He never speaks " peace," till He is risen, you see that " being justified by faith, we have peace with God, through our Lord Jesus Christ." " Much more then, being justified by his blood, we shall be saved from wrath through him," Rom. 5:1, 9. Have your souls known this peace? and have you known what it is to be lost? Not merely acknowledging the need of a Savior, or looking for supplies from Jesus, but knowing that what was due to you was borne by Jesus?

It presses too keenly on the heart and conscience to look at the cross unless you can say, It is peace.

The careless heart of man cannot bear to look at the cross, except he be at the foot of it, acknowledging his need of it; for he has to measure himself by the wrath poured out on Jesus. But if your back is turned on the cross, there is none to give peace. The cross may cause us shame when it leads us to see what sin is; but itself, it is the power of God unto salvation. Haste then to God who beseeches you to be reconciled. And may the Lord, in the riches of His grace, show you the vileness of sin, and that Jesus has drunk the bitter cup of wrath but is now the risen Savior; that you may enter this life of peace through Him who, in that He died, died unto sin once, that he who lives might live unto God.

Collected Writings of J.N. Darby: Practical 2, Psalm 69

There are three states of suffering in which souls may be: first, that which is their portion as sinners under judgment; second, the sufferings of a saint for righteousness or love's sake; third, suffering as the consequence of sin under the government of God.

This last is not judgment and condemnation for sin, nor is it properly the chastening of a saint, though it may be used as such, and brings exercise of soul in such an one. Thus the consequence of Adam's transgression was to eat bread in the sweat of his brow, and the woman was to have sorrow in childbearing, both connected with the government of God. The suffering of the Jews in the latter day will be connected with this kind of suffering, though it will seem as chastening too. It is more difficult to get hold of this third kind of suffering. In it God is dealing with a man about his sins without his coming under condemnation.

No doubt the Lord Jesus went through all these kinds of suffering; of course the first and last as saving or sympathizing with others. In representing God bearing His reproaches, He suffered for righteousness' sake. For His love He had hatred. This was one character of His suffering. The next was that of suffering for the expiation of our sins. Of this, though it is not my purpose now to speak, we can never think enough. We can never get peace until we know it. "He was bruised for our iniquities" (Isa. 53:5). "He bore our sins in his own body on the tree" (1 Peter 2:24).

The third class of sufferings He did not go through, except anticipatively, just at the close of His life, when He said, "I have a baptism to be baptized with, and how am I straitened til it be accomplished!" (Luke 12:50). If He had been in it all the time, He would not have spoken of going through it afterward.

At the close He enters into a new scene, not only in the way of expiation, but Satan comes back after he had departed for a season (Luke 4:13). He said, "Hereafter I will not talk much with you; for the prince of this world cometh." The character of suffering is not the present forsaking of God. However, as from Him, Satan stirred up the whole world against Him; but, besides that, He brought the terribleness of distress from a broken law, the power of death, and an angry God to distress His soul.

We get the same character of suffering in the remnant. They go through all the consequences of their conduct in the government of God, though the condemnation they have deserved will not come upon them. Satan will have come down, knowing that he has but a little time. All his violence will be directed against Israel in that day. We have a picture of it in Job. Satan was let loose against him: his friends were against him, and, what was worse, the terrors of God were drinking up his spirit. So with them: Satan will use all his power to bring his terribleness into their hearts. To Peter the Lord said, "I have prayed for thee, that thy faith fail not" (Luke 22;32), when the same occasion for exercise was coming upon him. The remnant will be sustained by the High Priest during all the exercises and trials of heart they will go through.

All through the life of Christ, He never calls God God. We never find Him do so in the gospels until the cross. It would not have been walking in the power of the relationship which was always unhindered. When on the cross, which was expiation, He does not say, "Father," until all being over, He was commending His spirit to Him, but "My God, my God, why hast thou forsaken me?" (Mark 15:34). All that was against us was there coming out against Him. The favor of God was hidden from Him. Righteousness was coming forth in the execution of judgment for sin. Never was there a moment of the Father's more perfect delight in Him; but if God was dealing according to His nature and being, it must be against sin, and therefore all was against Him, for He was made sin for us. As soon as He has gone through it, He uses both terms, "Father" and "God." He comes out as having done the work, and when He has wrought the atonement, He can bring us into the blessed fruit of it. Not only are we brought to the Father but to God, and all that was against us before is for us now. Righteousness, love, etc., are all made for us. The very same things He is in His nature that were against the sinner are for the saint.

Christ, risen out of death, and having entered (sin being put away) into the unclouded joy of God His Father's countenance, when He had perfectly glorified Him, says to His disciples, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God" (John 20:17). All that is connected with these names of God and Father flow out to us. We are holy and without blame before Him in love. "I have manifested thy name," He says of the Father; but now He could reveal God to them.

This would have been condemnation except through the cross. This is the effect of expiation on our position before God, besides bringing us into the place of children through adoption. Christ then never addressed God as God during His life. When Christ is made sin, then this relationship comes out directly: "My God, my God, why hast thou forsaken me?" God in His nature was there dealing with that which was contrary to it, that is, with sin. The sin is fully dealt with here, according to the nature of God; Christ has revealed God to us, after He has gone through it. All the revelation of God against sin was wrath; God's face was hidden. In His suffering then Christ was quite alone. It stood by itself, it was expiation. Chastening for sin is quite another thing. There is love in that; in the other it was wrath, and the effect of it is, not a single cloud is left between us and God.

The suffering of Christ for righteousness' sake is intelligible enough in its nature, though its depth be hard to fathom. Our place in connection with it is also simple, filling up that which is behind of the afflictions of Christ, suffering for love's sake; and this may go very deep into the soul too; still there is joy with it if not in it, as we find Christ Himself having meat to eat. Going through the world, His heart was refreshed by the thought of souls getting blessing, and yet there was suffering with it. He had consolation from His Father according to His perfect faithfulness, and we may feel with Him, as well as He feels with us. When souls reject the gospel, or the church is going on badly, or saints are losing their own blessing; all this will affect us if we are not insensible, but we shall have balm in suffering in this way.

Psalm 69 expresses this kind of suffering. Christ says, "I was the song of the drunkards." "In the multitude of thy mercy hear me." He has access to His Father, getting refreshment from Him. "My prayer is unto thee, O Lord, in an acceptable time." These sufferings of Christ were

deeper, I believe, than we have any idea of. He had all kinds of suffering on the cross; still that from man disappeared in comparison with that for sin from God.

There is often in God's ways with men suffering for righteousness' sake, and suffering for sin, or to prevent it, at the same time (See 2 Cor. 12; Heb. 12). This often causes perplexity. For the Jews, under a sense of a broken law, there will be terrible trial of faith. They will see the ungodly in prosperity, while it is promised to the godly that "they shall flourish like the palm tree." The consequence of following in the way of righteousness brings dreadful trial on them, and yet what they go through is also in consequence of their sins, yet not condemnation. The nation has received Antichrist, because they would not have the Lord Jesus. At the same time the terrors of the law enter the soul of the righteous, and Satan uses it all against them, urging that they have broken the law. Death is the judgment of God for sin. Who has the power of it? Satan. They cry out in their distress, and God delivers them; but Satan presents death as a terror, and as the judgment of God, to bring their sins to remembrance. They suffer from their sins, but yet they have integrity, and are in the place of exercising integrity. They are brought so low that, though faith is not extinct, they scarcely have any. "Shall he find faith on the earth?" (Luke 18:8). They cry, "How long!" There is faith in the word, but it is near coming to an end. They are like a teil-tree in winter, with no signs of life in it, their leaves all cast. Yet this remnant is the sap of life in the midst of death, and the prophet says, "How long?" The expression "how long?" implies some faith left. They are as though they were cast off, yet hold to God's promise. It cannot be forever. There is the integrity of heart which will not willfully break the law, and a terror of judgment, knowing what sin has deserved. The weapon Satan will use in that day is the truth of God; not the grace but the truth.

Many souls are in this state now, because of integrity of heart, and their sins are all brought up to the conscience. Satan is there, and the Lord allows him to sift the soul, because He has to lay the sins on the conscience, and it is a very terrible exercise when the grace which meets the need is not known. The sorrow of this Christ went through, when He was going indeed to bear the sins. He went through it for them. If they feel the terror of judgment for their own sins, which they will ultimately escape, that they may morally learn their state and need, and God display His righteous government, Christ went through the wrath, and did not escape, and at the close of His path went through the anticipation of it, which Satan, as the prince of darkness, pressed upon His soul, perfect in looking to God there as everywhere, and the spring by His Spirit to them for right feelings, when they pass through the shadow of it as an exercise of heart. This suffering of the remnant is not suffering with Christ. They get a little comfort by an influx of hope, and they are down again in the mire. It is an alternation of almost despairing and hoping. Christ never went through this in His life, but He did go through it in death, Gethsemane, and drawing near to it, only that He was perfect in His feelings in it.

A redeemed soul may be going through many exercises of conflict between self and Satan to learn that there is no good in itself. We are cast on a good out of ourselves. There must be practically the knowledge of good and evil in the conscience. Different characters need different experience. If there be pride of nature, where there is much levity of soul, or where dangers and temptations are before us, great exercises may be needed to make the value of Christ known. You cannot prescribe to God a form of experience, but the soul must learn from Christ good and evil; all the good as coming from Him, and the evil as in our will and nature where it lives. Some often go through great exercise that they may be used to others. But this solemn question of what good and evil is must be learned under the government of God and with Satan against us. Christ went through the trial of this. No evil indeed was in Him, and perfect good was; but His perfect obedience as a man was put to the test and He was tempted in all points like as we are, except sin. Would He stop in obedience because of what it cost? Would He allow the entrance of evil into His soul? Blessed be God, we know His obedience was perfect even unto death and the drinking of that bitter cup, and not the smallest thought of evil could ever find an entrance into His soul. The question of good and evil was tried to the uttermost, but only to show the utter exclusion of all evil by One who was always good, and walking in perfect good kept the evil always at a distance as such; that is, He was perfect as man, perfect with God.

In us the conflict and trial ends in the full acknowledgment of evil in ourselves and of perfect good in Him, and the victory too of good received from Him in life and maintained by Him in grace in our hearts. His soul then was to go through the conflict—not as though He had the evil, but as tested by Satan and doing it for God's glory and our sakes—whether in the presence of good and evil He will go through all and glorify God; and He says, "As the Father gave me commandment, even so I do" (John 14:31). Then He was to go through it as a real man. He says to His disciples, "Tarry ye here"; but all that man is was used by Satan. Then His own forsake Him. He is left without comfort, which yet His soul would seek and did, and left exposed to Satan without any and alone. "This is your hour, and the power of darkness" (Luke 22:53). Angels, indeed, came and ministered unto Him. This loneliness the remnant will not be tried by. "They that feared the Lord spake often one to another" (Mal. 3:16). No sorrow was like His. All that man was is turned against Him. He looked for comforters but found none. Then He goes through the power of death. (I am not speaking of expiation now, but of death as an evil pressing on man and Satan's power in it, yet as terror looking forward.) Was He to give way? Was He to take it from Satan and so enter into the temptation and shrink from it, or fall into despair, or go through in obedience and drink this cup of wrath, taking all this evil and bearing the judgment of God for it? He went through "with strong crying and tears" (Heb. 5:7). He went through as none other could.

The remnant will, in their measure, go through this exercise as an exercise of heart. Christ takes up language for them, "Thou knowest my foolishness," etc. That was not His own; He takes up the language with Israel that He may go through with them and sympathize with them (not in the way of yet actually working out expiation). He will come to them in it, but not to take them out of it, because they must learn what sin is—learn it in integrity and in the presence of Satan, fearing lest they should not get from under it, though indeed they will be delivered. He can come and sustain the soul under the trial and inspire faith under it, and show them how to bear it. They are to be sifted as wheat, the grain not falling through, though the chaff does. He can minister faith to them, as to Peter, with a look at the right moment. They will see there is something to hope for. They may say, After all there is grace for a poor sinner, and then be sinking down in the mire again as bad as ever, while learning what sin is morally before God and under the power of Satan, appealing to God against the thing He has pronounced judgment upon.

Thus they will learn the evil of Satan and the flesh, and bless. God for deliverance. They will be walking in darkness while hearing the word. There is no praise nor liberty in that state. See Isaiah 50:10. In Christ there was no inward darkness, but the whole: power of it, as He says, was pressed upon His soul. "This is your hour, and the power of darkness" (Luke 22:53), and His soul was sorrowful, even unto death. We should not be in that condition. The path of obedience is not the path of darkness to us, though there may be darkness in getting into it., They are told to trust. There is something for faith to lay hold of, a rope to cling to in the waters; until they come to know the full redemption accomplished.

It is important for us not to miss a perception of all these different sufferings of Christ. We should not go into it in a mere critical spirit—that is ruinous—but with the heart. It is most important also to remember that in expiation He was alone, without a ray of comfort, all light hidden. Besides, men being all against Him, He has all the power of Satan to meet, and then the wrath of God. Perfect absolute obedience, came but when put to the test. He went through everything. He was left alone in His own perfectness with evil there, made sin—and wrath came upon it—for God to be glorified. What the sufferings of Christ were, none can fathom; what this grand solution of the question of ‘good and evil: We shall reap, the blessedness in perfect good, blessed be the name of our God, where no evil can enter.

Bible Treasury: Volume N4, Life Is the Light of Men, The

It is an essential difference between man's thoughts and God's, that man who makes himself the center would have light, as he says, even divine light, to have life. God's way is all the opposite: “The life was the light of men.” Life, the Person of the Lord Jesus, comes first; and that is right, because it, and it alone, puts God in His place. Nor could the law do this; it was given to man as man.

As man was made in the image of God after His likeness, so Christ was in nature the light of men (not of angels as such): He is the image of the invisible God. But we are born of God, and “he that hath the Son hath life,” God having given to us eternal life—quite a different thing from simply being immortal. It is the possession of that divine life, which in Christ never had a beginning, that eternal life which was with the Father, and was manifested to us, and of which in its moral qualities it is said, “which thing is true in Him and in you, because the darkness is passing and the true light already shineth.” Hence it is said of us, “Ye were sometimes darkness, but now are ye light in the Lord.” But even this partaking of the divine life or nature is dependent as it is derivative. And though it is a nature which in itself does not sin and delights in God, as the eye in light, yet we have to walk in the light. We have fellowship with the Father and with His Son Jesus Christ in that life which is from them (and that through the Holy Ghost). But then God is light, and fellowship with Him out of the light is impossible.

It is not, If we walk according to the light. This is the practical consequence in the world, even when we are not directly enjoying communion; but we walk in the light, when we walk with God fully revealed to soul and conscience. It is a real thing in life: we walk, but more than walking according to light. It is a walking in the presence of a fully revealed God, the conscience and spiritual judgment and apprehension being in the light as He is: what God is perfectly seen, and everything by it, and all clear as it is in light and for the soul. If we walk thus with God inwardly, all is judged inwardly; and our life is only the expression of the working of God in power in the life which we have of Him, of Christ in us (wisdom and power). J.N.D.

Notes and Comments 7, Gospel of John. Chapter 1, The: Verse 35-36

35, 36, begin again, or go on, rather, with this. He who was the Lord, preceded by John Baptist as His herald, becomes Lamb of God, a suffering One (Messiah) in Israel. It is not here "Who taketh away the sin of the world," for I judge that "Lamb of God" is a title of suffering Messiah in Israel (therefore exalted also). Hence the believers in John's testimony go to Him as Messiah (v. 41). Then, I doubt not, verses 35-42 give the Residue, specially at Christ's coming, verses 43-51 those attached to Christ in the power of His second. Christ has a Nazarean character, but can enlighten whatever be the prejudices of the upright; and here He has the characters of Son of God, King of Israel, Son of Man; given as a whole because of Christ's Person; are in connection with Israel. It is to be remembered that it is henceforth (v. si).

Notes and Comments 7, Gospel of John. Chapter 1, The: The Word Made Flesh

In John 1, from verse 14, we have first the Word made flesh; Himself come, and dwelling amongst. us, "full of grace and truth"; and His glory seen as Man, as "an only begotten with a Father"; "and of his fullness have all we received"; grace and truth come by Him. Then we have God, whom none has seen at any time, declared by "the only begotten Son, who is in the bosom of the Father." His work, in its full and present effect, comes after (vv. 29-34); but then marked out also as Son of God down here, by the anointing and sealing of the Holy Ghost.

Notes and Comments 7, Gospel of John. Chapter 1, The: Details

There are some details to note in John 1. The great general principles are (as heretofore noted) down to the end of verse 13; but then some details: Christ's Person, verses 1-5; only that when stated to be light, and the light of men as life, it met darkness, which did not comprehend it. This is still nature and principle, but necessarily historical. Verses 6-9 is then historical, but (v. 9) the light formally comes into the world (not promises or Jews or ways), but, though nature and principles, historical. Then we get the darkness, the state of the world and Jews; and it passes from abstract principle (light), to personal activity; light come into the world, as chapters 8 and 9, and elsewhere, afterward; but it was He who created it, and it did not know Him (autos auton). He came to what was His own (the Jews), and they did not receive Him. Here we have the state of all men, the world, and the Jews. Then we get some receiving Him; but these were a called-out set, they born of God. It was a new thing, or state; of God in grace. We get the truth in all its principles; as to the nature of things, divine or darkness, old and new. The work and gift come in then historically.

Notes and Comments 7, Gospel of John. Chapter 1, The: The Existence of the Word as God

There is this very important principle in the Gospel of John not, I think, noticed; and that is, that it takes up the existence of the Word as God, and draws dispensation (and union of glory for the Church) from this; giving, though coming after, preferred before, for it was before even the creation, and the source, therefore, even of its blessing. “In the beginning God created." Of that creation Judaism was the highest dispensed form, if good could have been in the creature. And they had therefore the sabbaths given to them as sign of covenant. But the creation was spoiled by sin, by man; nor could man enter in any way thus into the rest of God. But here it is brought that even when and therefore antecedent to creation itself, "In the beginning was the Word," was One existing who was God, the source and power and substance of dispensation, not depending on, though bringing in, creation; but, hanging on union with the Creator, the dispensation of this by the incarnation (amongst the Jews, yet paramount to it all) is what John's gospel brings forth and develops. This gives it its amazing importance. Hence our hope is in resurrection, our rest in union by it, paramount to creation and creation-rest. Union is the secret of it all.

Notes and Comments 5, Fragments: Contrast Between John 1:5 and 1 John 2:8

Note the remarkable contrast between John 1:5, " The light shineth in darkness; and the darkness comprehended it not," and 1 John 2:8, " The darkness is past, and the true light now shineth." We get the full character of the living Christ in the presence of men brought in by redemption after the Lord's death. In life He was the Light of men, but men were darkness, opposite in nature, and the Light did not dispel the darkness at all. It remained, as before, darkness, and did not comprehend the Light. But redemption came in—there was a new state of things—Christ had overcome the power of darkness, and brought a new condition of men in resurrection into existence, and vivified according to the power and place of this life, which was in the light as God was in the light, and had left the darkness and the whole scene and power of it where it was, behind, the other side of the Cross. Thus those who had received Him, had received light in life in their souls—cleansed by the blood, they walked in the light, and were light. It wasp not the strange phenomenon of light shining and darkness remaining, but the darkness was passing and already the light shone as light, not in darkness merely. This is an immense change indeed. It is then easy to see how it connects itself with " Which thing is true in him and in you." It shows the relative place of the Gospel and Epistle very clearly, and more, it shows very powerfully the difference between Christ's position and witness on earth, and the light brought in after redemption was wrought, and He was risen. It is a very important comparison.

Note how carefully the Kingdom and our portion in Christ are everywhere distinguished when brought together, and both introduced so as to mark the distinction. First, in 2 Peter 1, the transfiguration is the plain manifestation of the glory of the Kingdom, indeed is so said to be in the Gospels, where it is visible and Christ appears with His saints. This is connected with prophecy. It confirms what the Prophets had said as to what the history of this world would end in—was a light in this dark world—but this is contrasted with another thing, the daydawn, and the Daystar arising in the heart. Next, in Rev. 2, we have the promise of Kingdom of Psa. 2 extended to the saints. Here in the full corruption of the Church (popery) the faithful are urged to hold fast, and the end looked at, " Till I come "; then the Kingdom of the rod of iron over the nations given (that is prophecy) but, besides that, the Morning Star, Christ, before the day comes. Then in Rev. 22, as at the beginning, the efficacy of Christ's forbearing known in the heart relationship of the saints, so when all the prophecy had been gone through, Jesus presents Himself as the Root and Offspring of David, the• bright and morning Star. As the former He is the Source and Heir of promises, as the Morning Star the Hope of the Church. The Spirit who is down here animating the Church, and the Bride in the sense of her own relationship, looks for Himself to come, and the whole position of the Church meanwhile, as having the Spirit, is unfolded. And so we find it elsewhere. At the end of 1 Thess. 4, where it had been declared that those that slept in Jesus, God would bring with Him—this is the manifestation in glory also, which is continued in connection with the day, in chapter 5; our going up to Him, so as to be with Him forever, which answers to the Morning Star, is unfolded in the intervening parenthesis.

Letters 2, Courage; Nearness to the Lord; Spring of Service; Testimony for These Days; Truth to Be Possessed Practically; Work in the United States; Work Changed in Character, The Need of

Though I have with others received accounts from New Zealand and from you, it is now a good while since I have had any direct correspondence, and I write not with any special object, but that you may know I do not forget you all. I know not whether I shall ever get to New Zealand. Our accounts are happy thence.... I suppose Mr.- is leaving or has left. His having been so long in the Island makes me feel the call less urgent to go there, and in many respects he would be of more use than myself. I am too much on great general principles, and deal too little with people.

I came here, though I thought I had done with these parts, because the last time I was here I found the doors opening among the Americans. The difficulty is that a diligent effort has been made to disseminate the truths we have been taught so as that people should have them, and not act on them -remain where they are. Eminent ministers preach the Lord's coming, the ruin of the church, liberty of ministry, and avowedly from brethren's books, and stay where they are, and there is a general deadening of conscience. Now people come, are interested, surprised at all the truth they find in scripture, but for the moment with most it ends there. This casts me on the Lord. It was so the last time out west; still the Lord called out some, and new gatherings were formed. It is His work, but the wide spread of brethren's truths alters the character of the work. At present it is sowing time. After all, they spoil the truths where they do not act on them. Assurance of salvation has taken hold on many now. When I began it was, so to say, unknown. Still the Lord works where there is simplicity and devotedness. There is very little fixed principle as to anything here. If the brethren are devoted and unworldly, then there is a testimony, but mere knowledge of truth does not bring out, as when no one had it at all. In spite of what I said above there is progress, more than one soul has found peace since I came here, and some have been added. It is pleasant to see simple souls full of joy, and that by the Spirit, for it is eternal joy, while wise ones are ever learning...

One thing is a comfort, that Christ will cherish and nourish His own: one can count on His fidelity. It is a comfort when all is adverse. No epistle looks for courage like 2 Timothy, when all was in ruin. Paul surely had it to found, but this was when apostolic energy was gone. Nor is there a time when spiritual nearness to God is more known, where there is faith, than when all is gone wrong. But the great thing is to be near Christ, and to be constantly near Christ, where the soul is kept in peace (is not recovering it for itself), and thus in the sense of love, that then our

service may flow from this dwelling with Him, and carry the stamp of it. How did Christ reveal the Father? "The only-begotten Son, who is in the bosom of the Father, he hath declared Him." He declared Him, and could declare Him, as in the present sense of the love of which He was the object, which He enjoyed in His bosom. He was perfect, and we are failing servants, but that is the only way of all carrying the unction of His presence.

You will be glad to hear that I received yesterday very good news of the work in Italy. In Switzerland there has been renewed blessing, and the work in Holland and Germany is blessed. So we have a great deal to be thankful for. The Spirit of God is working. The Roman Catholics in France I hear are discussing the Lord's coming, in consequence of the disasters of the country. It is a comfort to have settled truth. Protestantism is breaking up everywhere, but peace is our portion.

Affectionately yours in the Lord.

New York

[1874].

Collected Writings of J.N. Darby: Miscellaneous 2, Deity of Christ and What Constitutes Christianity, The

In the first place, there are the direct passages-John 1:1: " The Word was with God, and was God." This is in every way a striking passage: when everything began, He was- that is, had no beginning, was God, as indeed it must be, yet was a distinct personality; He was with God, and always such, was so in the beginning, that He created everything. Subsequently we find the Word made flesh. The effort to weaken the force of the word of God here by the absence of the article is perfectly futile; unless in reciprocal propositions the predicate never has the article.

We find in Heb. 1 The same truths. He the Messiah, for of Him he speaks, the Son, is God, is worshipped by angels, in the beginning laid the foundations of the earth, and is " the same "-in Hebrew (Psa. 102), atta Hu, Thou art the existing One, the Being, where the testimony is so much the stronger by comparison, with verse 12 of the Psalm, where Christ in humiliation addresses Jehovah.

In John 8 we find, " before Abraham was I AM," in contrast with His age as man; which the Jews perfectly understood, and would have killed Him for blasphemy.

Col. 1:16: " All things were created by him and for him," where it is unquestionable Christ is spoken of, the true force of verse 19 being " all the fullness (pleeroma) was pleased to dwell in Him," and spoken of Him as man living upon earth, and accomplished in fact in chapter 2: 9, " in him dwelleth all the fullness of the Godhead bodily."

John 10: " I and my Father are one."

His name is called Jesus-Jehoshua, that is, Jehovah the Savior, for He shall save His people-who, and whose people, in connection with the explanation of such a name? Christ is the Jehovah of the Old Testament. Thus John 12, Isaiah saw His glory, and spoke of Him, quoting Isa. 6 Whose glory was seen there? Jehovah of hosts.

Heb. 12:24-26: whose voice spoke from heaven (compare chap. 1: 1, 2)-whose at Sinai on earth? Hence His name was also Emmanuel, God with us.

So John the Baptist's ministry was preparing the way of Jehovah, Matt. 3:3, quoting Isaiah 40: Mal. 3 I, " I will send my messenger, and he shall prepare the way before me, and Jehovah, whom ye seek, shall come." (Compare Mark 1:41.) If the judgment to come on the earth is referred to, difference of interpretation as to this, or the passing on from Christ's first coming to His second, does not affect the-question of the Person who comes; He who first came will come again.

The more we compare passages as to this, the more we shall see this identification, and that it is not forcing one or two texts, but the doctrine of Scripture woven into its whole texture. Jehovah is Israel's righteousness, but Christ is made our righteousness. " The Lord (Jehovah) my God shall come, and all his saints with thee " (Zech. 14:5); " and Jehovah said... a goodly price that I was prized at of them, and I took the thirty pieces of silver," etc. " Then shall Jehovah go forth... and his feet shall stand in that day on the Mount of Olives," chaps. 11, 14. So, as to Redeemer, Jehovah alone is their Redeemer. In Isa. 63 this Redeemer is clearly Christ. So in Isaiah 50: " Thus saith Jehovah.... Wherefore when I came was there no man? " And then He goes on, and asserts His unenfeebled divine power, yet He continues, " Jehovah-Elohim hath given me the tongue of the learned," and the sufferings of Christ are then spoken of.

In Psa. 2 The kings of the earth are called to trust in the Son-the Christ-yet a curse is pronounced on trusting in man, or in any one but Jehovah. See Rev. 22, He who comes quickly is Alpha and Omega, the beginning and the ending, the first and the last. (I do not quote chapter 1: 11, as it is probably not genuine, nor verse 8, because its application to Christ may be questioned, although I have no doubt of it.)

In many of the passages in which God and the Lord Jesus are mentioned, with one article in Greek, it may possibly unite them, only in the subject matter of the sentence. Hence, although I think they prove a great deal as to the identification of God and the Lord Jesus, I do not quote them as simply proving, in an absolute way, the divinity of Christ. But the force of the passage in Titus is apparent, " Waiting for the appearing of the glory of our great God and Savior Jesus Christ." It is unquestionably Christ who appears; as it is now in the face of Jesus Christ that we see the glory of the Lord.

This unity of God and Christ is manifest throughout John's writings, " I and my Father are one." " We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." Take, again, such an example-for it is only an example-" And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of Him. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it does not

yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Now, who will say to whom this applies-Christ, or God? It is impossible to distinguish them. What characterizes all the writings of John, in the language of Christ, is One who has the place and title of perfect equality, yet now being a Man, takes nothing, never glorifies Himself, but receives all from His Father, as in John 17. In them we have God over all, blessed forever (Rom. 9:5), which, I doubt not, for my part, is the only true sense; and other passages I do not quote, as they are matters of criticism. Indeed, I have only cited such as suggest themselves to my memory. So Thomas-" My Lord and my God."

But there is another class of texts, which to the mind, sensible of what is due to God, evidently show who He is. Grace coming from Him, as is found everywhere-" Out of his fullness have we all received, and grace for grace." Christ is all. His love passes knowledge. Christ is to dwell in my heart by faith. If Christ be to me what the scripture says He is to be to me, and be not God, He must exclude God altogether. The very fact that Christ made Himself of no reputation when in the form of God, is again a moral proof of His divine nature. Every creature was bound to keep its first estate; He who was high and sovereign could, in grace, come down and take another nature.

Everything confirms this. He does not merely work miracles and cast out devils, but sends others out, and gives them authority over all devils. When He says, " Destroy this temple, and in three days I will raise it up," who was dwelling in the temple? This kind of proof shines forth in every page of the gospels, and to the mind whose eye is open to see, affords a proof more powerful even than individual texts stating it in the letter, as I speak of the letter.

Let me add the remark, that when it is said the fullness of the Godhead dwells in Him bodily, it is not a vague word, as we speak of what is divine. The Greek has a distinct word for these two things; for the vague thought it is theiotees, used in Rom. 1; and theotees, used in Col. 2

Where the leper says, Lord, if thou wilt, thou canst, and He says, I will, be thou clean-who can so speak? The proofs that He is a man must not be cited against it. We hold to this as anxiously as any one. His being God is only of special value to us because He is man-a true very man, though a sinless one-God with us, and then we in Him before God- One who took flesh and blood, that He might die, and partook of flesh and blood because the children were partakers of it-a dependent, obedient man, who, though He had life in Himself, lived by every word that proceeded out of the mouth of God.

When I am called to believe in Jesus Christ come in flesh, which Christians are, they hold He is a man; but why insist on this? If He was simply a man, how else could man come? Not an angel, for an angel must not leave its estate, and He did not take up angels-words which have no sense if He had been one, and was taking up the cause of others as such. When He says, " the only-begotten Son, who is in the bosom of the Father," and that He is in the Father, and the Father in Him, the last might be said of a man, perhaps; the former impossible as a mere man, or of any but a divine Person. So, when He says, " None hath ascended up to heaven," that is, to state what is there-" save he that came down from heaven, the Son of man, who is in heaven." And, if all men are to honor the Son even as they honor the Father, it cannot be that He is a mere man, or not have the nature which is to be honored.

Jehovah has sworn that every knee shall bow to Him, and every tongue give an account of himself to God, but it is at the name of Jesus every knee shall bow. Hence, though the Son quickens whom He will, as the Father, yet the Father judges no man, but hath committed all judgment to the Son, that all may honor the Son as they honor Him. There is no God but Jehovah-I know not any, as says the prophet; but we have seen, by multiplied examples that Christ is Jehovah.

That as Son He has taken a place subject to the Father as man, every Christian believes-receives the glory He once had with the Father before the world was-every one who bows to Scripture joyfully accepts; for He is a man forever, in that sense a servant, but He who is the servant can say, I and my Father are one, and I am in the Father, and he who has seen Him has seen the Father also.

Compare the description of the Ancient of Days in Dan. 7 and Rev. 1, and see if the Ancient of Days, who receives the Son of man in Dan. 7, be not the Son of man in Rev. 1, and in Dan. 7 too; from verse 22 of the chapter the Ancient of Days comes. Hence we have, " the blessed and only Potentate, King of kings, and Lord of lords "-then, the appearing of Christ; but in Revelation He who comes on the white horse has on His vesture and on His thigh, King of kings, and Lord of lords. You see, the more Scripture is gone through, the more comes to light that He is the true God and Eternal Life.

I know not that I need multiply passages, after these I have quoted. What you will remark, is, that it is not a question of expressions as to which criticism may be exercised, but the doctrine and system of Scripture. It is Christianity, as it is given to us in Scripture. I take up Christianity as the truth, and that is Christianity. A religion is what it professes itself to be, and that is what Christianity professes itself to be-the revelation of God, and eternal life in the Person of Christ.

It professes another truth, that is, atonement, or expiation of sin. It does not teach a goodness of God which can bear with any sin, but maintains the perfect holiness of God, and the putting away of sin, but it does it in a way which equally maintains infinite and perfect love. Man instinctively felt the need of expiation. This is publicly known in heathenism; but there it was very much the dread of a god who had passions like ourselves, and men might justly say, tantcene animis ecelestibus irce (can such anger dwell in heavenly minds)? Judaism, as revealed of God, maintained this thought, but it began by a deliverance of the people, and witnessed a God not revealed, but who gave commandments, ordained sacrifices, which kept up the thought that sin would in nowise be allowed; but it was the " forbearance of God " in view of a work to be accomplished, the way into the holiest not yet having been made manifest, nor peace given to man's conscience, though it was relieved through sacrifice when occasion called for it; Christ appears in the end of the world to put away sin by the sacrifice of Himself; was once offered to bear the sins of many, and give a perfect conscience, without diminishing-nay, in maintaining in the highest way-holiness, in the judgment of sin in the conscience, according to the majesty of God; and withal giving the perfect sense of unbounded love, in that God did not spare His own Son, but delivered Him up for us-the love that gave Christ. Christ gave Himself in a love that is divine, and passes knowledge.

The foolish question has been asked, What righteousness is there in an innocent being suffering for the guilty? It is a foolish question. There is no righteousness in my paying my friend's debts. It is kindness, love; but it meets the righteous claim of his creditor. The claims of a holy God are maintained-intolerance of evil; and that is of the last importance for the conscience and heart of man; it gives him the knowledge of what God is in holiness. There is no true love without it. Indifference to good and evil, so that the evil-doer is let pass with his evil, is not love, and the dissociation of right and wrong, by God's authority-the highest possible evil. Now, good and evil are elevated to the standard of it in God's

nature. We walk in the light, as God is in the light, and the blood of Jesus Christ, His Son, cleanses from all sin. The glory of God is maintained, and the heart of man placed in association with the perfectness of that nature, and in peace with the perfect knowledge of His love, and that is the highest blessing, the highest good. Diminish the holiness, diminish the love-I have not God, I have not my soul formed into communion with Him. Take away the character of judgment or righteousness exercised, as regards evil, and you obliterate the authority of God-the creation, place, and responsibility of man.

This part of the truth, again, enters into the whole texture of Scripture, from Abel to the allusions to it in Rev. 1 shall merely quote a sufficient number of passages to show that Christianity must be given up, as taught by Christ and His apostles, if expiation be. I do not quote the Old Testament; expiatory sacrifices are, beyond all question, its doctrine, and prophetic testimony is clear that He was wounded for our transgressions, the chastisement of our peace laid upon Him, and that with His stripes we are healed; that He made His soul a sacrifice for sin, and that He bare our iniquities.

When I turn to the New Testament, I find Christ stating that He came not to be ministered unto, but to minister, and to give His life a ransom for many (Matt. 20:28). The Lord's supper-the standing institution of Christianity-is the sign of His blood shed for many, for the remission of sins. John the Baptist points Him out as the Lamb of God that takes away the sin of the world; John 1:29. Paul tells us that God hath set Him forth as a propitiation, through faith in His blood (Rom. 3:25); Peter, that we are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot (I Pet. 1: 18, 19); John, that He is the propitiation for our sins and the whole world (1 John 2: 2); Peter, again, that He bare our sins in His own body on the tree; I Pet. 2: 24. The Hebrews enlarges on it fully as a doctrine. He must offer for sins (chap. 9). He offers one sacrifice for sins, and then sits down (chap. xo). We have redemption through His blood, the forgiveness of sins; Eph. 1:7. We are justified by His blood; Rom. 5:9. Without shedding of blood is no remission; Heb. 9:22. He gave Himself for our sins; Gal. 1:4. It is when He had made the purification of our sins that He sat down on the right hand of the Majesty in the heavens; Heb. 1:3. Cleansing, justification, forgiveness, peace, redemption, are all attributed to His blood. He bare our sins, gave Himself for our sins, makes propitiation for the world, is delivered for our offenses.

As I have said, it is a doctrine interwoven with all Scripture, forms one of the bases of Christianity, is the sole ground of remission-and there is none without shedding blood-and that by which Christ has made peace; Col. x: 20. The thought that He was sealing merely His doctrines by His death is utterly groundless, it is never stated as its force in Scripture, expiation is constantly; and if it was a mere testimony-perfect as He was in it-it does not serve for one, for the testimony would be, that the most faithful of men was forsaken of God. What testimony would that be? Take out expiation, and Scripture becomes impossible to understand: introduce it, and all is plain.

I have not written a treatise, but simply recalled what must present itself to every unprejudiced reader of Scripture, as memory furnished it, and what the soul convinced of sin cannot do without. If Christ be not God, I do not know Him, have not met Him, nor know what He is. No man can by searching find it out. If Christ has not offered Himself as a sacrifice for sin, then I had neither peace of conscience according to the holiness of God-but pass lightly over the guilt of sin, remaining at a distance from God-nor do I know God's love, who so loved as not to spare His own Son. There is no true knowledge of sin without it, no true knowledge of God.

Collected Writings of J.N. Darby: Doctrinal 7, Putting Away of Sin, On the

THE question having been raised as to verse 26 of Heb. 9 and the putting away of sin, I send you a few lines on this subject.

In the first place I have frequently insisted on sin being put away by the sacrifice of Christ, in the sense that the believer stands before God perfectly justified and accepted, the Lord imputing no sin; he is perfectly clear before God. And this, thank God, I believe as I ever did. It is our blessed privilege in Christ. May every quickened soul enjoy it! God forbid that any nicety of expression should enfeeble it. But when expressions, not actually the word of God, are used, and conclusions are drawn from them, as if they were scriptural statements, we are forced to be more accurate. And this has been the case in the statement that sin has been put away by the sacrifice of Christ. This scripture does not state. He appeared once, in the consummation of ages, for the putting away of sin (eis athetesin) by the sacrifice of Himself.

I had long ago noticed that the expression, " the Lamb of God which taketh away the sin of the world," would have its perfect completion only in the new heaven and the new earth, though the work on which that state was based was finished by God's Lamb once for all on the cross; but the force of Heb. 9:26 had not been so especially noted. Yet it is essentially the same truth. Sin, that hated thing, must be put out of that world which God created for His own glory.

We must not confound clearing our conscience and redeeming us, and putting away sin out of God's world as that which is offensive to Him. Verse 28 speaks of Christ's bearing the sins of many. Thus they are perfectly cleared.

But sin remains in the flesh and in the world, and it must be set aside, all things in heaven and earth reconciled to God; and this will take place. The work on which it is based, in virtue of which it will be accomplished by power, the work in which God is morally glorified perfectly and forever, is accomplished, and Christ sits at the right hand of God in virtue of it. But the sins of the many who come under grace have been borne by Him, and the believer has been washed from all. Nor is this all as to him. Not only has Christ borne all his sins, but for faith he has died with Christ, and as dead he is justified from sin; the old man has been crucified with Christ.

Sin in the flesh was condemned on the cross, and there is no condemnation for him It is in this general sense of our standing before God that it has been said that sin was put away, and, thank God, it is so. But the real thought was all guilt and imputation in our standing before God. But the putting away sin has a wider application in scripture; all things in heaven and earth are to be reconciled to God. Righteousness is to dwell in the new heaven and the new earth, and in a modified sense this will be the case even in the reign of Christ. Then it will be effected by power. But the work by which morally that is done in righteousness and for God's glory, in which it is really done in the moral sense, is accomplished, all that God is having been glorified on the cross where Christ was made sin; and faith lays hold on this.

Alas! very few Christians even make the difference of sins or guilt, and sin. Our sins are all forgiven, we are perfectly washed from them; and, besides this, as dead with Christ, the old man is for faith put off; its condemnation was in Christ's death. We are not in the flesh, though actually the flesh is in us. But the putting away of sin goes far wider, the putting it away out of God's sight in the world. And this, as

a result, is not accomplished, though the work be perfectly accomplished on which that result is founded, and that work is in one sense more important than the fact, because God has been perfectly glorified there, in virtue of which it will be accomplished; and faith knows this work is done, and rejoices that there is no condemnation for the believer before God, the conscience being purged from sins, and sin in the flesh being condemned in the cross. So that there is no imputation and no condemnation. But sin exists. The effect of the work, as in God's purpose, is not as yet made good. Even as to the believer, he cannot say, I have no sin. " He that is dead is justified from sin " (not sins) here; but I have this title to reckon myself dead, Christ having died to sin.

If I say sin is put away, I weaken the force of " putting away," for sin is still there. It is not the world in which righteousness dwells. The sins of God's people have been borne, and the blood of propitiation is on the mercy-seat; so that we can go to the world and beseech sinners to come, as though God did beseech by us, in our little measure. That work is all done and accepted which enables me to do it. I can say to the believer that he is all clear, white as snow before God. But the putting away of sin is a wider thing. John 1 itself shows this-the Lamb of God who takes away the sin of the world (not has taken away, nor sins). It is the removal of sin in God's sight in the world, a result not yet accomplished. This passage refers specifically to the result, Heb. 9:26 to the purpose and means of its being done, as verse 28 does to the other question of our actual guilt.

Incorrect expressions I should not make a fuss about; God graciously bears with them, if the heart is earnest and right. I do not stand in the gate to make a man an offender for a word. Here I inquire merely what is correct when the question is raised. Conclusions from what is not in scripture I do not allow.

Collected Writings of J.N. Darby: Evangelic 2, Word Made Flesh, The

John 1:1-13

THERE is one remark that furnishes a most important key to the Gospel of John, which is illustrated very simply and manifestly in this first chapter. The object of the Holy Ghost is to assert the personal glory of Jesus; and hence it is that there is not perhaps a single chapter in the New Testament that presents our Lord in so many different aspects, yet all personal, as this opening chapter of his Gospel. His divine glory is carefully guarded. He is said in the most distinct language to be God as to His nature, but withal a man. He is God no less than the Father is, or the Holy Ghost; but He is the Word in a way in which the Father and the Holy Ghost were not. It was Jesus Christ the Son of God who alone was the Word of God. He only after a personal sort expressed God. The Father and the Holy Ghost remained in their own unseeable majesty. The Word had for His place to express God clearly; and this belonged to Him, it is evident, as a distinctive personal glory. It was not merely that He was the Word when He came into the world, but " in the beginning was the Word " when there was no creature. Before anything came into being that was made, the Word was in the beginning with God; not merely in God, as if merged or lost in God, but He had a distinct personal subsistence before a creature existed. He " was in the beginning with God." This is of immense importance, and with these truths our Gospel opens.

Then we find His creation glory stated afterward. " All things were made by him." There is nothing which more stamps God to be God than giving existence to that which had none, causing to exist by His own will and power. Now all things exist by the Word: and so emphatically true is this that the Spirit has added, " and without him was not anything made that was made."

But there was that which belonged to the Lord Jesus that was not made: " In him was life." It was not only that He could cause a life to exist that had not before existed, but there was a life that belonged to Him from all eternity. " In him was life." Not that this life began to be: all else, all creation, began to be; and it was He that gave them the commencement of their existence. But in Him was life, a life that was not created, a life that was therefore divine in its nature.

It was the reality and the manifestation of this life which were of prime importance to man. Everything else that had been since the beginning of the world was only a creature; but in Him was life. Man was destined to have the display of this life on earth. But it was in Him before He came among men. The life was not called the light of angels but of men. Nowhere do we find that eternal life is created. The angels are never said to have life in the Son of God. They were kept by divine power and holy. Theirs is a purely creature life, whereas it is a wonderful fact of revelation that we who believe have the eternal life that was in Jesus Christ the Son of God, and are therefore said to be partakers of the divine nature. This is in no way true of an angel. It is not that we for a moment cease to be creatures, but we have what is above the creature in Christ the Son of God.

And this " light shineth in darkness, and the darkness comprehendeth it not." It is striking to remark here the entire passing over of all the history of the world of which we are apt to make so much, yea, even of the dispensational dealings of God with men. All is passed by very briefly indeed-those ages that man thinks all but interminable, in which God gave being to the creature and in which He may have changed over and over again the various forms of the creature, where science is endeavoring to pursue its uncertain and weary way. All this is closed up in the few words, " All things were made by him." Scripture, and this chapter in particular, summarizes it with striking brevity. " All things were made by him." The details of it were left completely aside. What was good for us to know we are told in Gen. 1 There is nothing like that chapter even in cosmogonies which borrowed from it. And all that man has thought or said or written about a system of the world is not to be named with it for depth or certainty, as well as for simplicity, in the smallest compass.

But there is a reason why all such matters vanish after two or three words. It is because the Lord Jesus, the Word of God, is the object that the Holy Ghost is dwelling on. The moment that He is brought out creation just pays Him homage, owning Him to be the Creator, and is then forthwith dismissed. " All things were made by him and without him was not anything made that was made." It is enough to say that He created all. He remains in His own grace. Now we learn what is the Spirit's object in this. It was not to give us details of the creation; it was to acquaint us with Jesus as the light of men.

In what condition then did He find men? Were there not great differences among them, as was thought? There were some, most indeed, idolaters, yet wise and prudent, worshipping stocks and stones; and others who were not idolaters but very zealous for the law as given by Moses. Not that a word is said yet about the law, nor about any differences, but that the Word of God was the light that manifested

everybody: whether Jews or Gentiles, they were only darkness. It is not therefore only that the physical creation is passed by most curtly, but the moral world is closed with almost equal brevity. " The light shineth in darkness," and whatever the boasting of the Gentiles, and the law of the Jews (which was real as compared with the Gentiles), here all is measured and put out, as it were, by the true light, the Word of God. Jew or Gentile, they are but darkness, and the light shines in darkness, and spite of all its pretension and pride, the darkness comprehended it not. " The natural man receiveth not the things of the Spirit of God." When the Holy Ghost is come down, things are also tested and convicted by Him; and He is brought forward by Paul somewhat as John here introduces the Son of God. It shows how poor all of man is in comparison with God, and how little he is capable of appreciating the truth in the Son or by the Spirit.

Then we find John brought in. The reason why he is singled out from all others I believe to be this: he was the immediate forerunner of the Lord Jesus. He would surely not have been named here if it were not, because he was the moon that derived its light from the sun-from the Lord Jesus just about to come. His was only a derivative light, and he seems brought in here because of that peculiarity. Other prophets were too distant from Christ, but John was near enough to be an immediate precursor of the Messiah. " There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe." It is no question of law-testing or proving. All this was very important in its place; but the glory that the law had is completely eclipsed by a brighter glory. Scripture therefore takes pains to say, John " was not that light, but was sent to bear witness of that light." He might be a burning and a shining lamp (as it ought to be in chapter 5), but he was only an earthly and derived light. " He was not that light." " That was the true light "; Jesus is the light, the true light, which (as rightly rendered) on coming into the world lighteth every man. It is speaking of the effect of Christ's coming into the world. It is not every man that cometh into the world; but that, when He comes into the world, He is the One that casts His light on every one here below. There had been a time when, as it is said in the Acts, God winked at the ignorance of men; but now everything must appear in its own light or rather darkness, because the true light was come; and therefore when He comes into the world He lights every man there: all are brought out just as they are and none can escape. " He was in the world, and the world was made by him "; and the awful result of this darkness was that " the world knew him not. He came unto his own, and his own received him not."

The world was guilty enough, it was so dark that it did not even know Him; the Jews had abundance of truth by which they might know Him, but their will was still more set against the Son of God than even the poor Gentiles. " His own received him not. But as many as received him, to them gave he power [title or right] to be children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What a blessed place! and blessed to know that this is our place to which grace has entitled us now in His name! May we seek to make Him known to every creature with all our hearts in the measure of power the Lord has given us, honoring thus, and in every other way, the Lord Jesus, whom the Holy Ghost loves to honor.

We have other glories of His brought out afterward. We hear of Him as the Son, the Lamb of God, the Baptizer with the Holy Ghost, the King of Israel, and the Son of man. All these are successively unfolded to us in this chapter. Indeed it would be difficult to say what glory of our Lord is not presented here except that of Priest and of Head of the church. John never gives us the priesthood of Jesus. He touches what is close on it, when He speaks in his first epistle of advocacy with the Father; but the business of John was to show His divine personal glory, yet as man on earth. Priest was what He was called to be in heaven; and as Head of the church He is there also. But John shows us what He was in Himself as coming from heaven, and that He does not lose one whit of His glory by becoming a man. In His being Priest and Head of the church we see special glories which He received on going up to heaven, and these Paul develops fully. John's point is God and the Father manifested on earth in the Person of Jesus Christ His Son.

Collected Writings of J.N. Darby: Evangelic 2, Presence of the Holy Ghost on Earth Consequent on Christ's Exaltation to the Right Hand of God, The

John 1:29-34

THIS chapter is remarkable inasmuch as it brings before us the various titles or names of Christ, almost all that He is in His varied titles, unless indeed the relative ones. You do not see Him as Head of the church, nor as priest, nor Christ; but you get Him as only-begotten Son of God, who reveals the Father, Son of and King of Israel, the Lamb of God, Life, the Light, the Word, the Creator, the Son of man, the Baptizer with the Holy Ghost, all the names that tell what He is in His own Person. In an abstract way you have what His nature is, His personality, light, life: only that, when John brings in man's condition with the testimony to what man is as rejecting Christ, " The light shineth in darkness, and the darkness comprehended it not."

The three other Gospels present Christ to man to be received, and close with His rejection, but this Gospel takes up His rejection from the very beginning, " He was in the world, and the world was made by him, and the world knew him not; he came to his own and his own received him not," and you then have what grace does and the objects of grace distinct. After the abstract statement of what He was comes the testimony, not of what Christ was, but what He became. " The Word became flesh and dwelt among us." There His Person, as incarnate, is brought out, not what He was abstractedly but " became flesh." Then, in the verses I read, you get His work. You have thus what He is essentially and in His nature, then what He became-incarnation in a word, and also His revealing the Father-" No man hath seen God at any time: the only-begotten Son which is in the bosom of the Father, he hath declared him "; and also we receive of His fullness. He becomes the source, and He is the fullness of which we have all received; and then in the verses read we get the work of grace from the very starting-point of the Gospel.

You get this work in two parts; it is the second I shall chiefly speak of; but the first is Christ as the Lamb of God, and then He is the Baptizer with the Holy Ghost. It is not that He does not exercise also His priesthood-He does; but it is not the subject here. I guard this because it is important to remember that He is Priest. But here He is the Lamb of God, and He that baptiseth with the Holy Ghost.

This last is a wonderful expression, and contains in it the whole power of our relationship with God. It does not weaken the truth that He is the Lamb of God; yea, it is as to us founded on it. He is that, as is said in Gen. 22, " God will provide himself a lamb "-One therefore that is fit every way, perfectly acceptable and accepted, as perfect for the thing He had to do as God's mind was who gave Him to do it. The Son of God is the Lamb of God. Just as the first man brought in sin, so the second was to put it clean out of the way. Those who rejected Him, of course, as He said, died in their sins, but He is the One that takes away the sin of the world. There will be a new heaven and a new earth, wherein

dwelleth righteousness; that, and that only, will be the full result. The sacrifice has been made, the Lamb has been slain; but the grand result will be that God will have a heaven and an earth before Him in which there is not an atom of sin, but wherein shall dwell righteousness.

We had an innocent world, paradise: this was soon over; then a sinful world, though with grace working in it; but we shall have, not an innocent nor a sinful world, but a righteous world; and it will be founded on that which can never lose its value so that itself never can be touched. It is the immutable basis of God's new creation, which is therefore immutable in its blessings where all His ways are manifested. That will be the full result of the work of the Lord Jesus Christ. The first world was set in blessing, but it depended on the faithfulness of Him who was placed at the head of it; the final one rests secure on the value of that which is perfected, coming after a work finished and done, a work in which God has perfectly glorified Himself. The basis of the new creation on which it is founded is finished, finished completely and absolutely.

The work upon which the security (morally speaking) of the new heavens and the new earth is founded is finished- finished so that Christ who wrought it is sitting at the right hand of God, and sits there until His enemies are to be dealt with. The work is finished, nothing can ever be added to it, nor can it lose its effect with God; and the blessed result is that which will come in as I have said. The work is done: all moral questions have been settled at the cross, what sin is, enmity against God, what perfect love to God the Father and obedience in man to Him is, what righteousness against sin is, what love to sinners, have all been shown in the same wondrous work. Unless in the cross, men try in vain to reconcile righteousness and love, love and God's dishonored majesty, truth as to the wages of sin, and His goodness-all the attributes together.

If Adam and Eve had been cut off when they ate the fruit, it might be quite righteous (you might say they got what they deserved), but there would have been no love in that. Or suppose, on the other hand, every sin had been passed over, what people call goodness-the natural man would think this very right and call it love, but then sin would be no matter, and righteousness not exist; and so the majesty of God, which has been utterly trampled in the dust by the success of Satan with man, must remain so cast down; there would be no means of conciliating the righteousness and majesty of God with His love.

The moment I get the cross, all that is settled; it became Him; it became God, in bringing many sons unto glory to make the Captain of their salvation perfect through suffering- that became God. His majesty is maintained in the highest way. The Son must suffer if He takes up this cause. Then I find perfect righteousness against sin, but along with it infinite love to me, a poor worthless sinner. There I get, consequently, the Son of man glorified and God glorified in Him, and all moral questions in presence of God's revealed nature settled forever. All is perfectly settled according to God's nature and for God, and by that which passed between God and Christ alone, perfect consequently according to their perfection. As to myself, if I look at the cross, I say, the only part I had in it was my sins and the enmity that crucified Christ. I am put in my place and humbled, and yet I see the great righteous basis of all-divine counsels in it and infinite love to me; but this brings me to know myself too. Nothing ever showed like the cross the full development and manifestation of evil. Let people say what they like, the perfect development of evil was there on our part, and the full development of good before and from God.

When I look at the present effect of all that in this scene, in a broad sense there is none. The scene is not changed, looking as the general state of things. Christ has gone to heaven when He had by Himself purged our sins; but as to the state of the world at large there is no effect, though many souls are saved. You get new forms of evil-infidelity as to this love and righteousness, and so on; but as to the state of the world, it remains in the same state, modified only by the rejection of Christ. Sin has not gone out of the world; men are trying to bind it and restrain evil, as of old they bound Legion with fetters and chains; they have set to do their best, and a bad set-to it is, but there it is, to be bound. They talk of progress, and in a certain way, as to physical discoveries and conveniences, there is; but is there morally? I do not see any progress in the obedience of children, nor in the devotedness of servants, nor in faithfulness in all the relationships of life; but I see wonderful restlessness, and greater than ever.

There is progress in railways and telegraphs, and so on, or we might not have been here together as we are; but that has nothing whatever to do with the relationship of man to God or to his neighbor. Cleverness in what is merely material is neither here nor there as to moral state: you might get the cleverest man in telegraphs or science, and find he was a blasphemer or a man walking near to God; it has nothing to do with it. And, after all, when you die, what will it be to you whether there is a telegraph or not? The soul's state belongs to another sphere of things, save as it ministers to his will and lusts, in which good and evil are brought to an issue through the cross and God revealed in grace and righteousness, perfectly glorified (as indeed there only) as well as our sins borne. The work is all done and finished on the cross, and accepted too in righteousness; and Christ is sitting down at the right hand of God until He takes His great power and reigns. When the Lord Jesus Christ comes again, He will reign until all His enemies are put under His feet, and blessedness is complete in a new heaven and a new earth.

But then I get a second thing, which is that in order to do all this He became a man, and, consequent upon His going up to God, risen from the dead, the Holy Ghost is now come down. The presence of the Holy Ghost on earth is consequent upon Christ's exaltation to the right hand of God. His presence here is that which puts a man down here who has the Holy Ghost into association and relation with Christ in heaven. And so, further, you get the great truth that God now dwells down here on earth. And this is an immense truth; it never was the case before redemption. God never dwelt with Adam though He came down to visit him innocent, nor with Abraham. But the moment that Israel was redeemed out of Egypt, He says, in Ex. 29:45, 46, " And I will dwell among the children of Israel, and will be their God, and they shall know that I am Jehovah their God, that brought them forth out of the land of Egypt, that I may dwell among them." And all this was written for our admonition, and God showed Himself in the shekinah glory of the tabernacle dwelling between the cherubim upon the mercy-seat.

Now, however, it is the Holy Ghost who is come down, and who dwells either in the individual believer or in the assembly of God, the temple of the living God; and the consequence of this to me is that I have the knowledge of the whole value of the work that is done, and I have got, through the Holy Ghost here, complete and entire association with Christ where He is, and I rejoice in hope of the glory of God. Until that comes, God dwells already in those who believe in Christ. Mark how it comes in; He was anointed with the Holy Ghost; " And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is he which baptiseth with the Holy Ghost." Before I get the baptizing (Christ is not said to be baptized but anointed and sealed) on the day of Pentecost, Christ had been anointed and sealed. He had taken this place as a man, as the pattern of it all; as Son, as a man here, the place into which He introduces us by redemption, the relationship in which He is with the Father and into which He introduces us.

Is Christ alive for evermore? Well, He is our life. Is He righteousness? He is my righteousness; and, though all the results are not yet accomplished, we have certain knowledge of the work He wrought, and we now rejoice in hope of the glory. The heaven was opened, the Holy Ghost came down like a dove, and Christ took this place amongst us, the Son of God amongst men-us-Himself the expression of the place into which God by grace brings everyone that believes on Christ. You read in Prov. 8, "I was daily his delight rejoicing always before him, rejoicing in the habitable part of his earth, and my delights were with the sons of men." And when the Lord Jesus Christ became a man, or the Word became flesh, as set out in this chapter, we get the angels declaring God's predilection as to the race of men: is it not beautiful to hear them, with unjealous hearts, delighting in God's glory, announcing the blessing to others: " Glory to God in the highest, and on earth peace, good pleasure in man "?

I speak of the thing in itself, not of the accomplishment of the results, for the present effect was not peace but division; but, when His people take the first step in the right path in obedience to the word, He falls in with them, they indeed confessing sin, He fulfilling righteousness. And thus, at His baptism I get the blessed Lord, coming as a man, as He did publicly then, in full obedience, entering by the door; and He then receives the Holy Ghost, who comes down on Him as such. And how could He receive the Holy Ghost? Because He was righteous in Himself, and we through His work. He was both anointed and sealed, and thus we find Him attributing His works to the Spirit: " If I by the Spirit of God cast out devils." It is remarkable how the Trinity is brought before us in this. The Son wrought on earth, cast out demons by the Spirit, and the Father that dwelt in Him, He did the works. His work showed how the Trinity is brought out in specific connection with that purpose in man, through which the Son became man. It is first fully revealed in the passage in Matt. 3 Christ the Son was there, the Spirit descended upon Him, and the Father owns Him, a man on the earth, as Son. So through the eternal Spirit He offered Himself without spot to God. God anointed Jesus of Nazareth, says Peter, with the Holy Ghost and with power.

I notice all this to show how He who was God over all, blessed forever, took, in sovereign grace, His part with man. This was the great preliminary path to all blessing. He upon whom the Holy Ghost descended and abode, He it was who baptized with it: not that it was only this, for we must be sprinkled with blood to have it, and He must be glorified as man to give it. Hence, we read, He being by the right hand of God exalted, and having received of the Father the promise of the Spirit, hath shed forth this. But here He entered truthfully on the path of all this, He associated Himself with the godly remnant, Himself to be the channel, through redemption, of His own blessings to others. Thus Christ was anointed as man and was baptized with the Holy Ghost. We enter into the intelligent place of the blessings which are ours in Him before the accomplishment of the result. We are brought into the same place and relationship, and know the fruit of His being the Lamb before the results are actually produced externally.

But, further, before we arrive at the glory, He is entered as man, He is glorified, and so I get an object; I rest in the thought of being glorified with Him, but I cannot rest in myself. I look all around in the world and try everything in it; but Christ says " Are you weary of all that?" "Yes." "Then you come to Me and you shall find rest." There is that which gives the heart rest. You may be weary and heavy laden without being able to explain it; now, are you that? Christ is the true rest. God found His rest in Him, and never anywhere else. God could not rest even in the exercise of His love, or any object till Christ was there. He could exercise His love, but not rest in it; but in Christ God did find His rest. I do not talk of His own blessed nature, of course, sufficient to itself; but never anywhere else here could God find rest. And so can I a poor wretched creature, a vile sinner. Well, come, see a man that told me all that ever I did, and this is the One who can be my rest, for He knows all and is perfect love and grace to me when He does. As an object I have nothing more to seek, I have found my rest where God found His, and I have found God Himself in love. As to my circumstances and sinfulness, I find a full discovery of all that, and at the same time in the Lamb of God, who meets it all and puts it all away forever; and so through Christ I know God. Very glad I am that God does know all. Thus all was in that which He did, and now I can have truth in the inward parts in God's presence. Take the poor woman in the city that was a sinner: the Pharisee says, " If he knew what she was, he would not let her touch him; he is no prophet," but Christ shows He was a prophet, for He tells out what was passing in Simon's heart. He did know all: but there was that which Simon did not know, the perfect grace of God towards the sinner; and then He takes up the poor woman's case, and says to her, "thy sins are forgiven "; "thy faith hath saved thee " (this goes farther), " go in peace."

We have the real declaration of the Father in Christ, and His love shown by the work in which righteousness was established: I find the perfect love of God, honesty in the conscience and heart by the knowledge of it, and I find these nowhere else. I can find no person that is perfect in searching my heart out to the bottom, and with perfect love to me, and that has the right to be perfect love to me. But I have got all that in Christ. I find this blessed One, the perfect sinless Man, and Him sealed with the Holy Ghost that I might understand He so came, and that I might be sealed with the Holy Ghost through the work that He has accomplished.

If an angel wanted to see God, he must look on Man, on Christ, " God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Then, with all this goodness towards us, where has this Man gone, the One who glorified God perfectly in the place of sin? He was God, manifested in love to man; and if you have not yet got the blessing of it, still it was God coming to win back the confidence of your heart to God.

The beginning of all sin was loss of confidence in God. The devil suggests to Eve, " Why should God keep back the fruit of that tree? He knows if you cat it, you will be like Him "; and so confidence was lost. But, if I do not trust God to make me happy, I must try and make myself happy; and thus enter lust and sin and transgression and ruin. But Christ comes into this world where I am a sinner, and in Him I get God winning back my heart to Himself, not by hiding my faults-I get them all told out and put away-and the confidence of my heart won, so that I can trust God; and more, I know God's heart a great deal better than I know my own. I cannot trust my own heart a minute. Test it: I say I love the brethren; but am I not cold sometimes? I have a double heart (I do not say willfully but there it is); and I must humble myself before God about it, but I cannot deny it. Do you find anything like that in God? I find the perfect love of God in the gift of His Son, and there is no double heart there. And so I get rest. If our heart condemn us not, then have we confidence before God.

But this is not all. If Christ was the manifestation of God in love to us, He was man made sin before God, and if, won by His grace to confide in God, you set out towards God, you will find the cross in the way, Man made sin before God; but then the whole question settled there, and, coming by faith, the question settled for me touching all my sins in His presence, settled by what is done and finished, and that according to the glory of God's own nature; so that I can even look sin in the face fully, and find it has been judged for me, while also I have the perfect love of God resting on me in perfect holiness and righteousness, and I am standing in the light as God is in the light in virtue of that which is finished. Through Christ I am brought into God's presence, accepted in the Beloved, as white as snow, while God is perfect in righteousness in accepting me, and grace reigns through righteousness.

Thus it is we get the double character of Christ manifested down here: God in grace towards us; and man made sin before God, but as putting it away for us by His work in drinking the cup His Father had given Him to drink; and, mark, the only part that we have in that work is the sins that put Him to death; and the hatred that did it, when He gave Himself up to it in love. But this is all finished; and when Christ had by Himself purged our sins, He sat down at the right hand of the majesty on high; and thereupon not only is it the fact that the Holy Ghost comes down, but Christ receives it again, " being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." And I find this, that in virtue of that work of putting away my sins, and having cleansed me and washed me and justified me and redeemed me to God, the Holy Ghost also is given that I may go and understand and enjoy all that Christ is, all that Christ has done, and that He has made my portion in consequence. True, I am here in weakness, a poor earthen vessel that the excellency of the power may be of God; all quite true. But I have the relationship. I am a child, I want to be taught by my Father; and alas! it may be sometimes a naughty child and I want to be whipped by my Father, but I am a child, a partaker of the divine nature.

Now, it is this distinctive character of the Holy Ghost come down that I want to speak of. It is what constitutes the state of the Christian. He is a man who stands between the first coming of Christ (and the work He then accomplished) and the second coming of Christ, when he is going to enjoy the glory; and, between these two, he has the Holy Ghost. He has all the benefits, not as to his body but as to his standing before God, of Christ's work. Look a little at that.

Him that has taken this place, as now redeemed-I speak of those who are believers-the Holy Ghost is come down to dwell in. You get it in the figures. When the leper was cleansed, he was washed with water, sprinkled with blood, and anointed with oil (the figure of the Holy Ghost): the word of God applied to us in the power of the Spirit, the water-the blood, now the blood of atonement-and the anointing. Being quickened, born again of water by the word, must go first; and then the blood; but the Holy Ghost is there too, and the love of God shed abroad in our hearts by the Holy Ghost given unto us. Just trace that a little.

The first thing I find in the third chapter of this Gospel is, we are born of the Spirit, and that which is born of the Spirit is spirit; and in that I get an immense truth that I have a nature capable of enjoying all divine things, which the flesh is not. I have often said, if you put a natural man into heaven, he would get out of it as fast as he could; there is nothing there that he likes: even an honest worldly man will own that. Then in John 4 there is another thing: Christ speaks of the gift of God which should be a well of water springing up unto everlasting life. It is not only life holy in its nature, but, in consequence of the Lord Jesus Christ having gone up, I have the whole power of life there, and I go right up into its blessed results, through the Lord Jesus Christ, who has associated my heart livingly as born of God with all the things that belong to one born of God; with that of which he that is born of God is joint-heir with Christ.

He became a man, and will be a man forever. In one sense He will be a servant forever. In Ex. 21 a Hebrew slave who had served seven years was to go out free; but if his master had given him a wife, and he said, I love my master, I love my wife, I love my children, I will not go out free, then his master was to bore through his ear with an awl to the door post, and the slave was to remain so forever. Now the Lord could have had twelve legions of angels, and gone out free. But He would not, and so He is a servant and remains so forever. In John 13, " When Jesus knew that his hour was come that he should depart out of this world unto the Father, and that he was come from God and went to God, having loved his own which were in the world, he loved them unto the end "; and, " He riseth from supper, and laid aside his garment, and took a towel and girded himself; after that, he poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." He would still be a servant, could no longer (it is true) have part down here with them; but He would not give them up, and so they must have part with Him. They were clean by the word spoken, but in their path could pick up dirt. Dirty feet will not do for heaven, and the blessed Lord still does the work of a servant. I, says He, am going to wash them. Peter hesitates, and the Lord says, If I do not wash thee, thou hast no part with Me. You are clean, but you are taking up dirt on your feet in the way; and so the Lord washes them. This is His present service. And in Luke 12 He says, " Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord." " Blessed are those servants whom the Lord when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." As if the Lord should say, " I am going to be your servant in heaven." We are going to sit down and eat things in heaven which acquire infinite value from His ministering them to us.

The next thing is a clear distinct consciousness that the work is finished. The Holy Ghost is sent down from Christ when He is glorified and God has given the positive testimony that He has accepted the work and of that to which it leads. Christ has gone into the glory, and I am going to be like Him, and thus I get the blessed assurance of the efficacy of His work when He came first. He says, " Now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." No question about that. He came to be a man, all alone, however, amongst men, and ever accessible until He had redeemed us, and now He has taken us into association with Himself, and I know it by the Holy Ghost. By the Holy Ghost also I know that I am in Him there now, as John 14:20. We have not yet got all the fruits, but I have the knowledge of the fruits of what He has done by the Holy Ghost. In John 14 He says, " I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also." This was the first great point and final result in blessing.

Then He shows them what they should have upon earth, meanwhile. They knew where He was going and the way, for He was going to the Father, and they had seen the Father in Him. The revelation of the Father in the Son gave that which was the highest heavenly blessedness, was the full revelation of all the blessedness that is to be theirs, and revealed the way, because in coming to Christ they had found the Father. Philip says, " Show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you and yet hast thou not known me Philip? he that hath seen me hath seen the Father." And now I know what the springs of blessedness are in heaven, because I have seen the Father in the Son. Do not believe for a moment that God has not revealed the things He has prepared for us. " God hath revealed them unto us by his Spirit," and " We have received the Spirit which is of God, that we might know the things that are freely given to us of God."

I find thus the Father revealed in the Son, but there was yet more present comfort by the Holy Ghost. They ought to have known the revelation of the Father in the Son, but one thing they could not know until the Comforter was come, and " In that day ye shall know that I am in my Father and ye in me, and I in you." You shall know that you are in Me. People tell me I cannot know, that I must wait until the day of judgment; but in that case I cannot have any peace here because I do not know how it will turn out then. Am I not to have part in the day of grace? and that is now. And what it is that I have? What I really have is that Christ has put away the very sins for which otherwise I should have to be judged. And more, I know that I am in Him, and He is in me. But men say it is so presumptuous to say I am in Christ. Presumptuous! why, Christ told me I should know it; very much more presumptuous to doubt it.

" And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." And do you think God dwells in me without my finding it out? I may not be able to explain it to another: that is a question of intelligence in Scripture and even of gift; but " where the Spirit of the Lord is, there is liberty." " In that day ye shall know that I am in my Father, and ye in me, and I in you." The Holy Ghost dwells in us, and there is the power to overcome temptation, wisdom from God, power to realize the presence of Christ, to live looking on the things that are not seen, joyful liberty in our path with God. Mark the practical consequence of this knowledge as to the character of our walk. I say I am in Christ; but you cannot be in Christ without Christ being in you: then do not let me see anything else in you but Christ; do not let the flesh come out. We fail, I know, but that is the right practical consequence. So what is to be looked for in the Christian is that he is to be the epistle of Christ. This is my place, and the practical measure of my walk is that I am dead and the power of the Holy Ghost within so full that nothing but Christ is seen. We are in Christ and Christ in us.

And consequently there is another thing. If I am asked to prove the love of God, I say, " Hereby know we love, because he laid down his life for us," but, as to enjoying it, " the love of God is shed abroad in our hearts by the Holy Ghost." I know the love of God, by His dwelling in me who is love: God is love, and the Holy Ghost dwells in me. Not that you cannot learn more, infinitely more. I know my Father, but there are ten thousand things in His mind that I do not know yet. For a man to say that he does not know his own father would be dreadful, though there are multitudes of things in his father's mind and character that he may not yet know. " We have not received the spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry, Abba, Father." " I am in the Father," that is Christ's own place, " and we are in Christ." This is not only the fact of acceptance but relationship, for we are sons. And the Holy Ghost gives us the consciousness of it. And what do all duties flow from? Relationship. You cannot have the holy affections and true duties of a child of God without being a child of God, and knowing that you are one. The Spirit of God " beareth witness with our spirit that we are the children of God," and so I enjoy the affections which belong to a child.

Now is that connected with coming before God as a Judge? It is, in virtue of Christ's work, which put away my sins; I am a child in virtue of that which has made me as white as snow. True, if I merely take a cold dead sense that I am safe, there is no affection in that. But our relationship with God and our Father is identified with our being safe. Christ's death for me is, indeed, a motive to make me feel thankful beyond all expression. But there is beyond this as present power that we are taken into an association with Christ, which is so complete, that we know-know now-that " when he shall appear, we shall be like him, for we shall see him as he is." He would not leave us without our knowing His love perfectly in the way that He has established me in blessing; and, while I have the perception of the glory and the earnest of the inheritance, the love of God is already shed abroad in my heart; the Holy Ghost dwells in me and gives me consciousness of all that has been done for me, of all that has been given to me.

And if this is true, if I have indeed come to Christ and drunk, then out of my belly shall flow rivers of living water- flow out, that is, to others. God first gives us to enjoy Himself: " we joy in God through our Lord Jesus Christ," and then there is the activity of His love reproduced in our little measure, though in the truth of its nature in us.

" You know Me? " He says. "Oh, yes," I say. How do you know it? "Because I was a poor vile sinner, and Christ came and laid down His life for me." " You know that? Then go and carry it to other people." I was a poor sinner, and am made the righteousness of God in Christ. Think what a blessed place that is! And I have that blessed place before God, "blessed with all spiritual blessings in heavenly places in Christ," and in spirit I can now enjoy it, and that is the place I get with God: as a son, as Christ is Son; as to relationship with the Father, "my Father and your Father." And then He gives me a share in the activity of His love in carrying it out to others. "This spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet, because that Jesus was not yet glorified." Plainly this is not the Spirit as He wrought in them to make them believe, it is clear, for those who believed should receive Him; but, in virtue of the work of Christ gone into the glory, the Holy Ghost has come down and associated me with Christ in all that He has as man, and then sends me to bear witness to others of it.

But if He takes the things of Christ and shows them to me, what is the effect on me as I pass through this world? "The whole creation groaneth and travaileth together in pain until now "; and, "we groan within ourselves, waiting for the adoption, the redemption of the body." What was Christ in this world? and what does He feel about this world? Could He set it to rights? He could not. If He was love, could He look with indifference at its misery? Neither was that possible. His holiness and His love must be sources of sorrow in this world, as of blessed communion above whilst He was here. Having the Spirit of Christ I may be privileged to suffer for Him, I must suffer with Him; my heart takes up the voice of the groans of creation and carries them up to God. I may not know what to ask for as a remedy: there may be none here. But being here with the spring of divine love in me, the mind of the Spirit is there, the Holy Ghost intercedes in me according to God. It shows what an astonishing place we are in, what a wonderfully blessed place God has put us into while not yet in the glory.

Again, the Holy Ghost having sealed my pardon and given me the consciousness of my relationship as a son, with all that I am walking in in spirit, I turn to see the full effect before the glory which He has revealed to me is mine in possession. The Holy Ghost cannot reveal a glory to me which He does not reveal as mine; but these glories are given us because we are sons and are joint-heirs with Christ. We are predestinated "to be conformed to the image of his Son, that he might be the firstborn among many brethren "; and, whatever the Holy Ghost has revealed of all this blessedness, He reports it to me as mine. "To the glory of God by us," it is said, and again, " which God ordained before the world to our glory." 1 Peter 1:10-13 shows very clearly the order of the revelation of all this. The prophets of old " searched what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glories that should follow, unto whom it was revealed that not unto themselves " (not that they will not be there, but their actual condition is what he is speaking of) " but unto us they did minister the things which are now reported unto you with the Holy Ghost sent down from heaven." We have them not yet, but they are revealed and reported to us. Then " gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Holy Ghost has been sent from heaven for the purpose of this revelation. " Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." The apostle does not quote the passage to show it is our position, as so often quoted, but exactly the contrary. Such was the Old Testament state, but we have received the Spirit which is of God, that we might know the things that are freely given to us of God. I have got into the relationship of a son and I know it by the Holy Ghost. My chief joy surely is fellowship with the Father and the Son, and this hereafter in glory in the Father's house. Do we know nothing of what is there? Much, in one sense everything; it is revealed; but take yet another blessing besides God's

presence. The Holy Ghost shows me another thing: there is not one of you that I shall not see perfectly like Christ in the glory. The Lord Jesus " shall come to be glorified in his saints and to be admired in all them that believe." Think of my seeing Christ admired in all of you!

What is my desire now? That you may be like Him. That desire will be satisfied perfectly, and it is an immense joy. Nothing is too great for us to expect, now that we know that the blessed Son of God has suffered for us and been made sin. And see the way that Christ gives: Not as the world giveth give I unto you. The world gives, gives away: Christ never gives away. The way He gives is to take us into the enjoyment of all that He has Himself. He wants to have us in the same blessedness with Himself. " Peace I leave unto you, my peace I give unto you." He says, " My joy fulfilled in themselves." He says, " I have given unto them the words which thou gavest me," and "The glory which thou gavest me I have given them," and " That the love wherewith thou hast loved me may be in them "; but the way of it is, He has brought us into the joy of relationship to the Father with Himself. It is the Giver that makes the blessedness even more than the gift. Suppose my mother gives me a trifle: it is not the value of the trifle in itself, but the giver that makes the value.

And I know all now by the Holy Ghost, so that I abound in hope by the power of the Holy Ghost. There are two kinds of happiness. There is the happiness of hope that we have; and what is the other kind? Rest in perfect affection; God loves me as He loves Jesus, and I rest in that. To talk about our love to anyone is no proof of love. The deepest affection may show itself, but is not loquacious about itself, at least when it confides in its object; nor is the declaration of our great love a proof that all love much, nor complaint of our want of affection a proof that love is wanting, though it may be often that we are thinking too much about it. If there be confidence, the heart rests in the value of the love of the one confided in, and rests in thinking of its object, which is true affection. Supposing a child told me, " I love my mother quite enough," I say, " You are an unfortunate wight; you do not love your mother a bit if you say that." But suppose a child says, If you only knew my mother, her unwearied love, her patience with me, and I often so foolish, forgetting her wishes! I made a noise when she was sick, and yet her love never falters, never wearies; I say, That child loves its mother. When I have a sense of the love that outreaches all my thoughts, and thank and bless and wonder and adore at its greatness, and in the sense of it, my heart thinking of Him-that is love to God. But, if I look into my own heart (I do not speak of judging known failure) and measure my love, and complain of my not loving God, in such case you are under law as to it. The law required it, and necessarily and rightly: but that is law. " Herein is love, not that we loved him, but that he loved us." Hence too, when our loving Him is spoken of in 1 John 4, it is not said we ought to love Him, true as it may be, but we love Him because He first loved us.

Well now, the practical effect of receiving the Holy Ghost and abiding in Him is that I am called upon to walk as Christ walked: " they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." You cannot have a man living without an object, and whatever the object may be, it characterizes him: if it is money, he is a covetous man; if it is power, he is ambitious, and so on; but if I get Christ the object of my love, I follow Him, and the Holy Ghost reveals to my heart all things that relate to Him.

You cannot have the love of Christ in your heart without loving what He loves, and this not only as to the things the heart delights in, but the persons dear to Him. We shall love all saints, even if going astray, with the patient love with which Christ loves them, if filled with His Spirit, while walking with Him in the joy of communion.

See the apostle in the opening of 1 Corinthians. When he saw them at Corinth all going wrong, he begins by saying all the good things about them he can: " enriched " by him in " all utterance " and all knowledge, coming behind in no gift, " waiting for the coming of our Lord Jesus Christ," who would confirm them, to the end that they may be blameless in the day of our Lord Jesus Christ. God was faithful, and so on. And then he begins to blame them for everything they were doing. Men falsely suppose that the full assurance of salvation, and of final salvation, weakens the bond of duty. First, it is a base principle that only dread of damnation can keep us in the path of duty. But further, a child's duties are always there because he is always a child and never can be anything else. All duties flow from the place you are in. You can speak of duties only in the relationship from which they flow. You must be a Christian, a child of God, to be under obligation to fulfill the duties incumbent on such. And, indeed, the affections belonging to their relationship also have no place till then. The consciousness of the relationship must be there. How can a child love a father if he does not know whether he is such? " We have not received the spirit of bondage again to fear, but the Spirit of adoption whereby we cry, Abba, Father."

Scripture does not recognize as a Christian a person who does not understand that he is a child of God; he may be on the road, but he has not arrived at his Christian standing. I want no self-confidence, but I want honesty-a divinely given recognition of the relationship in which God has set us, and of which we have the consciousness by the Spirit. In vain we pretend to such a place by merely seeing what Scripture says about it. I would rather see anxiety for holiness and God's glory in a person who had not got assurance, but who was in earnest, than confidence in one who was careless. I quite understand how many dear souls regard this as presumption; I remember when I was awfully afraid myself. But what Scripture tells me is, " we have not received the spirit of bondage again to fear." Being children, we are not to be looking up to God as a judge. I am not thinking of God that way; He is one, of course, but that is not my habit of thought about Him. The very person, who is presently to sit as Judge, has hung on the cross for my sins, and put them away, before He is Judge. God would have us before Him in reverence surely, but not in terror. I come to Him as a Savior, and I find the sins I should have had to be judged for have all been judged already; and when I come before Christ on the judgment-seat, as we shall, why, there, as the Judge, is the very One who has put them all away! How can He impute them to me? We must all appear at the judgment-seat of Christ; quite true, but remember we shall all be glorified before we go there. We shall be raised in glory if we have died, or changed into the same if yet alive, as it is written, " our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body and fashion it like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

One word more. How far, beloved friends, how far, knowing I am a child and that here, and in a path according to God's will, led by the Spirit of God-how far can I at present look to be like to Christ in this world? I look to be quite like Him in the glory. There is a great deal, and among true souls too, of looking to be conformed to the image of God's Son now. Now there is utter deadly error in that, though not intentional error. They reason, from the desire of uniformity in the renewed soul, to the possibility of it by faith. But this leaves the truth of God out of sight. If I say I have no sin, I deceive myself; but Christ had no sin. Have you no sin in you? It is not said that we ought to be like Christ down here, but that we ought to walk as He walked.

Again, when I come to know redemption in Christ-and only thus, for this is properly deliverance, having died and risen with Christ, not merely knowing that He has borne my sins-then " the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The word " free " has two senses in our language: one, as when you say " that horse is free from vice," that is, he has none; and the other, as when you say, " that slave is free," which is quite a different thing, and it is in this sense I am free from the law of sin and death. I find sin is in

me, though it was all condemned on the cross of Christ, but I am free from its law, and it is by the knowledge of redemption and deliverance that I get into this liberty.

Who shall deliver me! Why do you not deliver yourself? I have been trying at it, but I cannot. I do not submit to the condemnation of sin in the flesh, so as to understand that it was put to death on the cross; I do not come to that, until I find I cannot myself get the better of it. You get all this in Rom. 7 It is not the true Christian state, but the one there finds first that there is no good thing in his flesh at all. And what next? Why, that it is not himself, " it is no more I." What next? Oh, I must get the better of it. Try away, I say, try away. I cannot succeed. And now you learn that there is no power in yourself to do it. " To will is present with me; but how to perform that which is good I find not." I need another, a deliverer, and I learn the power of life in Christ, of Christ Himself; but with the knowledge that I have (as regards the old man) died with Him, and that there sin in the flesh was condemned when He was a sacrifice for sin, but that it was in death, so that I am dead to it for faith. And I do not believe as I have said, that a person has ever got out of Rom. 7 who has not got into it. In my case, like thousands of others, before I got forgiveness, I had found out what I was; I learned the seventh before I learned the third. But when a full gospel is preached and forgiveness known, the knowledge of self will still be by law, but the form of it is modified. The way more often is, " I hope I am not deceiving myself; I thought I was forgiven. How is it I do so-and-so? how is it I find this power of sin still here? " The flesh is never changed. The truth is they are distinct points, and treated apart; only self-knowledge is the deeper point, and so treated last. But it is law, not for condemnation, but powerless to free, though it may kill and condemn too. (Compare 2 Cor. 3)

After man was made, the whole history is, whatever God sets up right, the first thing man did was to spoil it. Adam eats the fruit of the tree. Noah is put in authority, and the first thing he does is to get drunk. God gives a law, and they set up a golden calf. The priests are consecrated and offer strange fire the first day, and die; and Aaron is never allowed to go in his garments of glory and beauty into the most holy place. Solomon fails in the kingdom and it is divided. Nebuchadnezzar is set at the head of the government among the Gentiles, and he sets up a great idol and punishes those that serve the true God, and Gentile authority becomes that of the beasts. It put Christ to death when He came in grace, lusts against the Spirit where He is, and, if one is called to the third heaven, would puff him up about it. And, now, it is not that there is any change in the flesh; but I am not to fancy, that, because flesh is there, I must let it act. No, I must reckon it dead, and should in practice " always bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The Holy Ghost gives us a blessed sense of relationship with the Father; and what, accordingly, you are called upon to do is, in the power of the Holy Ghost, so to live and walk as that nothing but Christ be seen in you.

Collected Writings of J.N. Darby: Doctrinal 4, Christ, the Banished One

Dear Brother,

I do not at all desire to make your periodical the vehicle of controversial papers; but allow me to draw your attention to a paper in a magazine1 supposed to be exclusively occupied with edification, or what was intended for it. It is so utterly without basis, or attempt to found its assertions on scripture (the only two or three it quotes it quotes falsely on the point in question), that I should not have thought it worth an answer, but for the bold presenting of the doctrine which it is its object to circulate. In this way it may be useful.

"Not merely was He," it is said, "the rejected of men,.... but He was the outcast, the condemned One.... As such, His true place was outside the city of God; outside the dwelling of the Holy One. If permitted to resort to Jerusalem, He can only do so as a stranger or wayfaring man, who comes in with the crowd during the day, but retires at night. If allowed to frequent the temple, He can only come as far as the outer court, on the common footing of a sinner-just as the publican might do. He might stand and see the daily sacrifice offered." (Page 314.) For whom? let me ask in passing. Was it with a consciousness that it was not for Him-that is, that, as to His relationship to God, He could go into the holiest, or ignorant as to this, and in His relationship supposing He needed one Himself? The writer has brought the point pretty much to the test by this way of putting it. What was the blessed Lord's sentiment when He saw the sacrifice offered?

I continue: "He might watch the shedding of the blood, and the consuming of the victim; but only as one of the crowd. He might stand, on the day of atonement, and see the two goats chosen by the high priest; He might listen to the confession of sin over the head of the one, and mark the pouring out of the other's blood; He might see the high priest take the basin, and carry the blood into the holiest, Himself standing on the outside; and, though the Blessed One, waiting amid the crowd to receive the well-known blessing. But more than this He might not do. Were He to go beyond the circle thus marking off the limits within which He was to walk, He would not have been acting as the sin-bearer, nor submitting to be dealt with as an outcast and a curse for us." (Ib.) I shall notice this: but I continue my quotations. "He is so completely identified with the sinner, the outcast, the banished one, that He is not only deemed unworthy to live within Jerusalem, but unworthy even to die within its walls. As the great sin-offering, He goes without the camp, there to complete His sin-bearing work, and to sum up the testimony which His whole life had given, namely, that He was standing in the sinner's place, enduring the banishment of the banished one, bearing the curse of the cursed one, submitting to the condemnation of the condemned one, and never for one moment contradicting or modifying the testimony intended to be given by His life to His sin-bearing character and work." (Ib.) Is that all the cross was? The writer must be singularly absorbed with his doctrine to speak of it in this way.

"The one hindrance to His exercise of this, His divine right of entrance into the holiest of all, was our iniquity, which was lying on Him. That kept Him out. Until that was fully borne, He could not enter either the sanctuary below or the presence chamber above. In taking our sin upon Him, as He did from the moment of His incarnation, He had consented to forego for a time His right of entrance into the Father's presence, and into that place where the glorious symbol of that presence dwelt." " It was as such (the outcast) that we find Him walking in Solomon's porch; thus proclaiming to all who truly understood His character and work that He was acting as the sinner's substitute." (Page 325.)

One sentence that I have omitted I will quote here. "He was Himself the true sacrifice, the bearer of sin. As such He lived and died. In all that He did, and in all that He abstained from doing; in the places which He visited, and in the places which He abstained from visiting, He kept this in view. He was loaded with our sin, our curse, our condemnation, our leprosy; and, as such, He must keep at a distance from the holy and the clean." (Page 314.) "Let us then look at Christ in these two different conditions.... 1. As walking in Solomon's porch-He walks there as our substitute; our substitute as truly as when He groaned in Gethsemane or died on Golgotha. 2. As one consenting for a season to be shut out

from the presence of God, that we might enter and dwell in that presence forever, He stands, or walks, or sits outside the sanctuary. Thus it is that He bears our banishment; He takes upon Him not merely the penalty of suffering and death, but the penalty of exclusion from the house and home of God. That penalty He has endured; that exile He has under-gone; that substance He has experienced; and all this, as the substitute, bearing what we should have borne." (Page 325.)

The difficulty of answering the paper, from which I have here given extracts, is, that it is such a mass of absurdity, that it is hard to know at which end to begin. I refer to it, as I have said, only as an audacious attempt at circulating the doctrine it contains.

In the beginning, it is said, there were several reasons why Christ could only have access to the outer court, and had to keep outside the holy and most holy place; Dr. Bonar then gives three: Personal, He was of the tribe of Judah; Ceremonial, He had no blood to offer;2 Typical, He was loaded with our leprosy. This is found in pages 313, 314. When in the full flow of his subject, he says, "the one hindrance to His exercise of this, His divine right of entrance into the holiest of all, was our iniquity." Then in page 325, the two others are forgotten. It may be alleged he was only speaking in the latter place of Him as God. But, then, if the holiest of all was really then the dwelling place of God, and God there so that He could not approach, as Jehovah He was there. But this is not true: the house was empty, swept, and garnished. His own body was the temple where Jehovah dwelt. There was no shechinah in the second temple.

It is alleged that He never went to the holy places of Israel. Who says He did not? But let that pass. Did He come here to turn Israel back to old shadows, and typical service, and places counted holy by them? But among others He did not go to Bethlehem. What profound sense there is in this! If this was because it was already a holy place, He became the leprous and unclean thing in the holy place. Because it was so-and all the imperial world was set in movement to have Him made leprous there- I suppose to desecrate it! If it was His birth that had sanctified it, then He could not go to a holy place because of what He was when He had consecrated it by being that! Is it possible to conceive greater nonsense than all this?

He did not go into the temple, because it was impossible, and out of God's then order, and inconsistent with every Jewish and every Christian thought. If spoken of as God, He was there as far as God was there; but, as I have said, His body in this sense was the true temple: He calls it so. If as man, He was not a priest: there were other priests to do it, as the epistle to the Hebrews tells us. As come, He was not there to set up Judaism, but to submit to its order; as born under the law, His entering into the holy place would have been a gross violation of it. Was He there to establish the earthly system as a divine thing, to have His place and title as Son in an earthly sanctuary?

We are specially referred to Solomon's porch. It was the common place of assembly in the temple. Was His being there a proof He was a substitute under a curse? All the apostles were afterward with one accord in Solomon's porch. Were they all substitutes under a curse? I will speak of the doctrine. I speak now of the ridiculous absurdity of such reasoning.

But further, it is still more absurd; because, if He were a leprous man, and keeping this always in view as to holy places, other holy places lepers might have gone to as much as anyone else; but the really holy place, in a Jewish sense, which a leper could not go to, was the temple, and there He came, and was in the crowd of the clean, for none else could go there. It is painful to have to meet all this folly, used to make a leprous man of the Lord. Leprosy was defilement, not merely a type of guilt; our Lord, therefore, took a defiled place. Clean persons could not have gone into the holy of holies: there we are told He could not go because He was leprous. Leprous persons could not go into the temple, or be amongst the crowd of clean Israel; but there He was, and that is a proof that He is leprous! and, strange to say, He drove the defilers out, because it was a holy place.

But the true answer is simple. He came not to build up the holiness of Hebrons or Bethels: He went into the land of Zebulun and the land of Naphtali, Galilee of the Gentiles, because it had been prophesied of Him, that the poor of the flock, who sat in darkness, might see that great light, and light spring up on those in the shadow of death. He was there because He was light, not because He was leprous. He left Judea because the Pharisees had heard that He made and baptized more disciples than John: was that as a leper, or did His disciples baptize, not Himself, because they were not leprous and He was? It is asserted, without the remotest foundation, that He did not sleep in Jerusalem. He visited Jerusalem only during the day, retiring from it at night to Bethany, as one cast out! That was only the last week, when He had judged Jerusalem (but that was the time He rode into the holy city as its king: was this as a substitute and leper?) and when He cleansed the temple, because it was defiled.

If the reader ask what scripture is alleged for His being a substitute, or avoiding holy places on this ground-which there was no ground for doing-the only scripture is the one emanating from Dr. Bonar's private assertion. In God's word there is not a single trace of it. Dr. Bonar does not attempt to allege a symptom of scripture-for the simplest reason: there is none to allege. It is simply an unholy fancy of Dr. Bonar's. But he does quote some scriptures as to Christ's state during His life: I will examine them.

"He was made sin for us:" this is referred to His life. But it is He who knew no sin whom God made sin for us. Hence, through the eternal Spirit, He offered Himself without spot to God. He was not made sin when "that holy thing" was born of the Virgin Mary. When it could be said of Him, as a man "who knew no sin," then He was made sin, "a curse for us." "As such, His true place was outside the city of God;" but He went into it, and into the temple, and did not stay outside; that is, according to Dr. Bonar, He went out of His true place. But He was made a curse for us. But scripture says, Christ has redeemed us from the curse of the law, being made a curse for us, as it is written, Cursed in every one that hangs upon a tree. That is, He was a curse as crucified, not in His life.

"The most holy place was, we may say, the type of that very bosom of the Father out of which the only-begotten Son came forth." It was nothing of the kind. Dr. Bonar confounds God in His throne in government and the Father's bosom; but let that pass. Dr. Bonar's doctrine hangs on this-that He came forth out of the Father's bosom, and could not go into it. Now, the only passage which speaks of the Father's bosom, is a careful statement that He did not come out of it. "The only-begotten Son who is in the bosom of the Father, he hath declared him." He was competent to reveal God, because He had not come out of it at all. His going into the empty earthly place of God's throne is fit only for Dr. Bonar and his school. Not only so, but scripture is careful to connect this presence in heaven with His manhood, and show that as such, though bodily on earth, He was personally in heaven. "No man hath ascended up to heaven but he who came down from heaven, the Son of man who is in heaven." So that He was in heaven at the time Dr. Bonar says He was taking the sinner's place of exile outside the blessed heaven where He had dwelt from everlasting.

One scripture more Dr. Bonar quotes, if quoting it can be called. "Such," he says, "is the efficacy of our Substitute's life and death, that we have boldness to enter into the holiest." This is not quoting scripture, not ignorance, but falsifying scripture.

Hebrews to is solely occupied with the sacrifice of Christ. The point on which chapter 9 had insisted was that there was no forgiveness without blood-shedding, and that Christ must have suffered often if He had offered Himself-"often" excluding all idea of forgiveness but by death. Chapter 10 then sets aside Jewish offerings, and substitutes a Christ come to do God's will, but speaks only and exclusively of His offering; by the which will we are sanctified by the offering of the body of Jesus Christ once for all: thereupon declaring that we have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh. That is, Dr. Bonar leaves out the one point on which the word of God insists; and introduces what it does not introduce but excludes. I can only say the word of God is pure. "Add thou not unto his words lest he reprove thee, and thou be found a liar." All this I must call wickedness.

And now the main point-Christ-is the "banished One bearing our banishment." Banished by whom? Banished whence? Is that, Christian, your thought of Christ, that He was banished from heaven? Is that the way-is it in that spirit scripture speaks? or, that He came in His own love, and was the blessed and holy One given in love, sent of the Father? Is it not the infinite preciousness of that gift that exalts the love of the giver? Was He given as a precious one, or banished? Forsaken He might be when He was made sin, as to the anguish of His soul; but banished, never! Did He cry, Why hast thou forsaken me? at that moment, having been forsaken all His life? yet hardly to be said forsaken at any time, for He was never near God-had to keep at a distance from what was holy-experience distance and the penalty of exclusion from the home and house of God-"outside the blessed heaven where He had dwelt from everlasting!" Was that the Son of man who is in heaven? He could tell of heaven, which no one else could (He declares to Nicodemus), inasmuch as He was still in it though come down. This, Dr. Bonar interprets, by His being banished and excluded from it.

And, mark the result: He could look on in the crowd at the offerings, coming as the publican might do, on the common footing of a sinner; He might listen to the confession of sin over the head of the scape-goat, waiting amid the crowd to receive the well-known blessing. This, because He was excluded, because He was loaded with our leprosy! But, if He was their sin-bearer, why in the crowd looking at another sacrifice, and waiting for the well-known blessing? Blessed for whom? For the crowd, of which He was one in virtue of the sin-offering. Is this Dr. Bonar's view of Christ, standing as the Substitute for the crowd, for He died for that nation-and yet one of the crowd looking on, in respect of His own state, on another sacrifice, founded on which blessing was to come on Him as one of the crowd? If He carried the sin there, if it was already laid on His head, why was He with the crowd looking to another sacrifice and seeing the sins confessed on it? and why Himself waiting to receive the blessing? I suppose, because He needed it; or, at least, that it was real. Did He need the blessing flowing from atonement? How could it be real for Him, when He knew the very sin it professed to put away had not been there at all? It was resting, in all its weight, on His own head. Think of the Son of God waiting in the crowd, as a Substitute, to receive the blessing flowing from the atonement, Himself really bearing the sins all the time, which were not put away; and, to complete the confusion, excluded as a leper, because they were on Him, from the holy place in which He nevertheless was!

But the confusion is too horribly mischievous to do anything else than to point it out in its naked character. This article may do good. It will show the true bearing of that which clothes itself in pious forms, though here, if one has any sense at all, it can hardly be said to do so. I do not attempt an elaborate article: these one or two hints are enough to show its character. I do not see the smallest trace of divine teaching, but a man left to himself in a special way to expose the folly and evil of his own inventions.

Letters 3, Natural Relationships

As regards your estimate of my thoughts on our reckoning ourselves dead—it requires a practical consciousness that we have no force to arrive at it; and there it is so many fail, often mistaking the joy of forgiveness for true deliverance. In Germany there has been much of this, and indeed a good deal everywhere. Practically there must be a single eye upward, or we do not discover our want of force.

As to disowning such relationships it requires the word. It may come to a question between Christ and these ties, and then everything must give way. We belong to the other world as risen with Christ, not to this; but as belonging to it, the acknowledgment of what God has established is part of our christian life. Is a wife to disown her husband, or children their parents? There is at bottom a great deal of self-license in all this. It is monstrous. Where that is disowned which God has established, self, not Christ, has the first place in people's hearts. If the unbeliever disowns it it is another thing. If he breaks the tie, there is liberty; or if he requires what is contrary to Christ, for he receives his authority from Him, and cannot use it against the direct authority of Christ. We cannot feel too strongly that we belong to another world, not to this; but that is not the question, but the path of those who do belong to it according to the word.

I have written because the idea of not owning the relationships is monstrous. You will find it a difficult task, because I greatly dread any diminution of the feeling that we are dead and risen with Christ, or of having our conversation in heaven. But so false a use of this, which I feel more strongly every day, is just what would tend to alarm upright souls as to the truth.

Yours truly in the Lord.

Was Christ wrong when, after refusing all connection with His mother when engaged in His service, which was of course and in every sense outside such relations—when His hour was come, in a positive and demonstrative way, He gave testimony to the relationship and acted so touchingly in it? It is remarkable it should be introduced.

There is a loosing from the power of our surroundings (as the Americans say), and sometimes from the surroundings themselves, as called away by the Lord, or as driven out by themselves. The absence of natural affections is an evil sign of the last days; but we have to live in natural ties as those who are not in them, to act from Christ in them. What God established of natural relationships He always owns, carefully so; but-a power has come in, which, as sin has ruined all, overrules or makes independent of them.

Letters 2, Patriotism and the Christian; the Christian Being a Soldier

* * * It is clear to me that a Christian, free to do as he will, could never be a soldier, unless he were at the very bottom of the scale, and ignorant of the christian position. It is another thing when one is forced to it. In such a case the question is this: is the conscience so strongly implicated on the negative side of the question, that one could not be a soldier without violating that which is the rule for conscience—the word of God? In that case we bear the consequences; we must be faithful.

What pains me is the manner in which the idea of one's country has taken possession of the hearts of some brethren. I quite understand that the sentiment of patriotism may be strong in the heart of a man. I do not think that the heart is capable of affection towards the whole world. At bottom, human affection must have a center, which is I can say, `My country,' and it is not that of a stranger. I say, 'My children,' `My friend,' and it is not a purely selfish 'I.' One would sacrifice one's life—everything (not oneself, or one's honor) for one's country, one's friend. I cannot say, 'My world'; there is no appropriation. We appropriate something to ourselves that it may not be ourselves. But God delivers us from the 'I'; He makes of God, and of God in Christ, the center of all; and the Christian, if consistent, declares plainly that he seeks a country—a better, that is to say, a heavenly country. His affections, his ties, his citizenship, are above. He withdraws into the shade in this world, as outside the vortex which surges there, to engulph and carry everything away. The Lord is a sanctuary.

That a Christian should hesitate whether he ought to obey or not, I understand: I respect his conscience; but that he should allow himself to be carried away by what is called patriotism—that is what is not of heaven. "My kingdom," said Jesus, "is not of this world; if my kingdom were of this world, then would my servants fight." It is the spirit of the world under an honorable and attractive form, but wars come from "lusts that war in your members."

As a man I would have fought obstinately for my country, and would never have given way, God knows; but as a Christian I believe and feel myself to be outside all; these things move me no more. The hand of God is in them; I recognize it; He has ordered all beforehand. I bow my head before that will. If England were to be invaded to-morrow, I should trust in Him. It would be a chastisement upon this people who have never seen war, but I would bend before His will.

Many Christians are laboring in the scene of the war; large sums of money have been sent to them. All this does not attract me. God be praised that so many poor creatures have been relieved; but I would rather see the brethren penetrating the lanes of the city, and seeking the poor where they are found every day. There is far more self-abnegation, more hidden service, in such work. We are not of this world, but we are the representatives of Christ in the midst of the world. May God graciously keep His own.

1870.

Collected Writings of J.N. Darby: Evangelic 2, Jesus the Willing Captive

John 18:1-10

Two points attract and fill our hearts in this passage. First, the perfect willingness with which Christ gives Himself up, the unhesitating way in which He presents Himself to the armed band come out to seek Him, fully knowing what was to befall Him. " Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, I have told you that I am he. If, therefore, ye seek me, let these go their way," proving that, while He offers Himself, there is a full and perfect deliverance for us. " Of them which thou gavest me, I have lost none." The Lord presents Himself, that none of us might even be touched with the power of the enemy. It was the same self-devotion on the cross; though here it was the power of Satan, but He had gone through it. When led into the wilderness to be tempted of the devil, He bound the strong man, and introduced present blessing into the world; but we as men were unable to profit by this, because of a moral inward incapacity to receive the blessing that came. Outwardly it was received in healing diseases, etc., but men had no heart to receive Him. If He turned out the legion of devils from him that was possessed, men turned Him out. The hearts of men in such a condition were glad to get rid of Him; and this shows another and a deeper evil to be remedied -that man morally has departed from God, and that he is himself irremediable-that nothing will do but a new creation: " If any man be in Christ, he is a new creation." Thus here the Lord has not only to conquer Satan, but to underlay man in his moral departure from God. " This is your hour "" My soul is exceeding sorrowful even unto death."

Satan brings all this darkness and death to bear on the soul of the Lord, his object being to get between His soul and God. So, the more pressed by Satan, the nearer to God He is. Therefore it is said, " being in an agony, he prayed more earnestly "; and• in consequence He receives nothing at the hand of Satan, but of His Father. " The cup which my Father hath given me, shall I not drink it? " Before He left Gethsemane, the whole power of Satan was morally destroyed. He had gone through the hour with His Father, and now takes the cup at the hand of His Father, as an act of obedience.

He is now as calm as when doing any other miracle (healing the servant's ear), as if nothing had happened. It was their hour, and the power of darkness was upon them, not on Him. "Whom seek ye?"—"I am he." "As soon then as he had said unto them, I am he, they went backward, and fell to the ground "; but He presents Himself again (as He says in John 14:31: " But that the world may know I love the Father.... Arise, let us go hence ") saying, " Whom seek ye?... If therefore ye seek me, let these go their way," and they were not touched, as a token of the complete deliverance of us all.

At the cross He cries out, "My God, my God, why hast thou forsaken me? " He went through the hour in Gethsemane, and here drinks the terrible cup. His soul had drunk the cup of wrath, and only one thing remained. He said, "I thirst ": this He said that the scripture might be fulfilled; and crying, " Father, into thy hands I commit my spirit, he gave up the ghost." Here we learn the perfect deliverance that has been obtained for us, and that all is perfect light and joy for us. If I look at Satan, I see his power annihilated and destroyed. If I look at wrath, He has drunk it to the dregs. He entered into all the darkness and the wrath of God; but before He went out of the world He had passed through it all, and went out in perfect quiet. The work is so perfectly done, that death is nothing. " His hour being come that he should depart out of this world unto the Father," He passes out of Satan's reach, and beyond all wrath, to the Father.

No believer is any longer under the power of Satan. Thus Israel of old, though once under Pharaoh in Egypt; but when delivered he was never under the power of the Canaanite, except when he failed, as we know in the case of Ai; so we may fail too, but we are in that new creation that has passed all the power of Satan and the wrath of God. Do your souls realize the truth that Christ has "abolished death, and brought life and immortality to light," so that our souls are brought into the light as He is in the light? It was not true when He was down here; but now we are brought into the light where there is no darkness at all. May our souls know and enjoy the true and perfect deliverance that is our portion in Him!

Bible Treasury: Volume 1, Notes on Scripture: 10. John 17:14

There are two great and evident consequences resulting from the place in which Christ has set us: one as looking towards the Father, the other as looking towards the world.

The first grand truth on which all is based, is, that He places us in the same condition, and where He Himself is. When the Lord Jesus was down here, He presented a double aspect, one towards the Father, and one towards the world: and just so is it with the saints now. What is true of Jesus is true also of those who believe in Him—His joy being fulfilled in them. He was a perfect witness for the Father, and the testimony of the saint in the world is for Him also (ver. 18.). The first part of this chapter shows the position of the saint before the Father, the end of it the saint's position towards the world. A blessed and wonderful thing it is, that the saints are brought by grace into the same place and position as Himself. He by right and title had it, we, by virtue of His imputed righteousness. It is testimony to the value of the redemption of Christ, and we cannot value it too highly. This exalts us not in a fleshly manner, but in the efficacy of what Christ wrought in resurrection. His disciples addressed John 20; 17— “My Father and your Father.” If I think of the state of my conscience before God, I remember God as a judge. I love the Lord Jesus Christ when I believe something about the value of the blood; but if I love the things of Christ, I soon find much in me that is not like Christ; and if there is uprightness of heart, it is a great deal easier to get at ease as to that which is past, than it is for what is at present going on. What I find in myself Now, is that which troubles me, and the conscience must get peace about this, because the affections are renewed. Even as regards the details of my conscience, as a saint, I have a holy conscience judging itself before God; so, the more unhappy a quickened conscience will be, till it is set at rest; for God is holy, the soul is sinful, and the Father sees sin. What does God do when coming in judgment? He put the blood on the door of the Israelite, and that being under this eye, the destroying angel cannot come in; he only sees the blood and passes over; he beholds the witness of the sin put away by the death of the Lamb. There is rest for the conscience by the blood. So sentence on evil has been brought in on God's part already. What meets His eye is the blood; a substitute has come in; God is satisfied in the execution of judgment. When there is uprightness of heart, there will never be peace till the conscience is clean before God: it can never rest till it has cleansing according to what God has wrought, for God wrought it, God gave it, and God makes us know His satisfaction in His own holiness. The holy desires which God has wrought in us, are not satisfied till all the demands of God are met.

Well, suppose the conscience to be at rest, what is God going to do with this people that He has redeemed? and what is the efficacy of this power? God has done it; He has not only put away the sin, but has brought us nigh unto Himself. The Son of man, the second Adam, has brought us into the same position with Himself. Thus, when risen, He says, “Go tell my brethren, I ascend to my Father, and your Father,” &c. The first Adam did this also, bringing us down to the same condition with himself.

But we are predestined to be conformed to the image of God's Son (Rom. 8). What does this depend on? It is from the value of what His redemption wrought, and the power of His quickening life in resurrection. And the way in which it is to be known, is by looking at the Lord Jesus Himself. Where has this redemption brought Him? It has placed Him, the risen man, back in the presence of the glory where He was before as God. He humbled Himself; (Phil. 2; Heb. 2;) wherefore, a name is given Him above every name. He is set at God's right hand. And here I can trace the result of that redemption which the Lord Jesus wrought, and which brought Him from the bosom of the Father, in placing Him there again.

Another point of value is the life-giving power. What is this life-giving power? “Because I live ye shall live also.” And (Col. 3:3, 4,) we that have to combat with the evil in us, and to keep down the flesh, have the life of Christ in us; yet the soul daily needs the comfort of the blood. Where has God placed us? If we have not our part in the first Adam, we must have it in the second Adam—in Christ. There is no place with God for any one out of Christ. God cannot have persons out of Christ with Him, nor in a half state of glory. There is no half glory with Him. We are sanctified in Christ Jesus, accepted in the beloved. “If any man be in Christ, he is a new creature,” &c. &c. If redemption had not given believers a title to be with Him, He could not say, (John 17:24,) “Father, I will,” &c. It is the discovery of the ruin of man that throws us on the redemption that is in Christ. We cannot go higher or lower than that. The utter inability of man shows the efficacy of the blood. In the world Christians are poor, needy, and feeble; but Christ speaks these things in the world that they might have His joy fulfilled in them. Faith and love are superior to all circumstances, which are no hindrance, unless indeed we are in circumstances, contrary to God, which is another thing. Faith has an object. There is living power in Christ. We are kept and enabled by Him to pass though all circumstances unhurt. How does Christ set us in this place of power? (v. 15.) Not taken out of the world, but kept from the evil of it. He sets us in the same position as Himself (v. 16). “They are not of the world” stands good, even as regards our path and position: Christians in the world, in the same place as Christ Himself! How was Christ not of the world? Because He derived not His life from it, but from the Father. The object of that life was the Father. All His walk testifies that the world bad nothing to do with the Father. But in passing through this world as the Faithful Witness, all His ways declared that He was not of it. When He who created the world was in it, it knew Him not. (1 John 3) “Behold what manner of love,” &c. The world knows us not because it knew not Him. Our hearts would find consolation here if in conscious fellowship with Jesus. The saint has to go through this world without the support of it, in secret with the Father, and sustained by Him. The world cannot know from whence we derive our life, and the saint has to pass through the world without having the power to show from whence it springs. It is a thing not seen.

If the world could have acknowledged “we know this is the Son of God,” it would have been a sort of sustaining power to Jesus; so with the saints, they are not only not understood, but not acknowledged—separated because their nature comes from God. If we are willing to take this place, we must have it altogether above and below, for the Father cannot own the world; so is it a place of trial for the saint, (5:17) not merely one act for all, but sanctified by the truth. The life of the saint down here is continued separation. We can put nothing between Christ and the soul, between the Head and the members. There is nothing between the unity of the Father and the Son, nor between the unity of the Christ and the Church; but there is such a thing as growing up into the Head, “Sanctified through the truth.” There is not only negative

opposition to the world on the part of the Christian, but positive opposition. We have to pass through many trials. It is blessed to fall into temptation, &c. (not sinful temptation, of course, as in James); but there may be circumstances very humbling, without sin. Self is to be subdued. In these we see and learn God, when the soul has grown able to judge itself. He is able to uproot and cut off these things as under-suckers of the old stock. The Christian is not only not of the world, as knowing the character of it, but delivered from it (v. 19.) We see the position into which the saint gets. The Lord sets Himself apart, that the Spirit may take of the things of Christ and show them unto us, that we may be more like Christ in the world. The Holy Ghost takes of these things, and comes down in living power to speak of these things to our souls—Father, Son, and Spirit, all work together. There is the Father's love, and the Son's and Spirit's power given unto us. The Church and the individual saint stand before the world to show the efficacy of the Father's love, as the epistle of Christ. I am not speaking of what we have attained unto, but what we are designed to be—where we are set, as our place; and though we have not yet attained to it, wherever we go, there is the living testimony of what the Father's grace has made us. Israel ought to have been what the law required, but mark the difference, failure brought in condemnation to them. We want not righteousness before God; that has been done once. So Heb. 10:14, “By one offering,” &c.; and Rom. 8:4, “That the righteousness of the law might be fulfilled in us,” &c.; also Dan. 9:24, “To bring in everlasting righteousness.” “But for manifestation down here, Paul appeals to the Corinthians for the recommendation of his apostleship. Every believer is a letter of recommendation of the grace of God, showing what God is. Christ was the living epistle of God on earth. If He took a child in His arms, or whatever He did, He manifested God. He says to us, “Be perfect as your Father,” &c., “Love your enemies,” &c.—i.e., let men see in you the Spirit of your Father. We have Christ's place before God, and in the world also—it may be in being hated or persecuted unto death. It is perfectly plain, if Christ sets us out for witnesses, that all question of our acceptance was settled. We must have union and communion with Him. If Christ had not been entirely one with His Father, He could not have represented Him. The Church is put in the place of Christ, and sent into the world to tell how great things God has done for her; being on God's behalf the epistle of Christ written by the Holy Ghost. We are now set in blessed grace, and persons judge of what the profession of Christ is by what Christians are (I do not say always uprightly). If living in communion with God we are not thinking of ourselves. Moses did not know his face shone when every one else did. He had been looking up out of himself and turned towards the earth, bearing upon Him the light of heaven.

I know so little of Christ, one may say, and this may be true; but every grace that is in Christ is in every saint, though not developed. Supposing you a babe in Christ, we may see many things in babes to admire and follow after. Where there is true lowliness of heart, I display God, as a babe manifesting Him; but if, as a babe, I am attempting to manifest Christ as a man, there will be failure. My wisdom will be, not to set myself up above that which I really am. If walking in true lowliness and manifesting that measure of Christ which is in us, there will be certain progress in us. It is in the presence of God that sin ought to be found out. I dishonor Christ if I trip in my path. If I see the secret sin in my heart, I shall be humble before God—I shall be humble before the world. If I detect pride, &c., in my heart, I shall go to God and confess it. I may not have power to prevent an unholy thought, but if I resist it, then the Spirit is not grieved thereby; but He brings the soul into communion and fellowship with Christ. This is a process of joy though humbling. If living with Him, He shows the good in Christ for me; so in our path in this present world, we are partakers of His holiness, being “changed into the same image from glory to glory” (ver. 21).

Remark, also, that unity is spoken of three times in this chapter, the first being absolute unity as having the very same nature as Christ, the communion of the same divine nature, and one Holy Ghost, and the practical unity that flows from this. “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” Now the Spirit dwells in us, and makes us one—not one amongst ourselves, but altogether in the Father and the Son. All question of what the individual is, is lost sight of, and the Holy Ghost, Father and Son have communion—we, by the fellowship of the Holy Ghost, are brought into the consciousness of this, all question of acceptance settled. 2nd, not only union, but communion. “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in them, that they also may be one in us; that the world may believe that thou has sent me.” 3rd, not merely quickened but He adds, (ver. 22), glory given to us that was given to Jesus. This is not essential union as the first, nor communion as the second, but thirdly, the display—Christ displayed in the Church and Christ displaying the Father. It is I in them and thou in me—beginning up there and coming down here—the full display of redemption when the world will see the oneness and the holy angels also, and we having glory and power from Christ, shall see the Father. The miracles at the beginning were a sample, the power of healing going forth from the Church. Christ will be admired in His saints—that holy city (Rev. 21:23, 24), in the light of which the saved nations will walk. The display is, “that the world may know,” &c. Now the world does not know us, but then the world shall know that we have been loved as Christ. But are we to wait to know till the world does? No, by faith, through the revelation of the Holy Ghost, we know now what the world will know by and by—we believe before we see. Supposing I have the consciousness that I am loved as the Father loved Jesus, what happiness will be then! My soul filled with this grace will show it out to others. What a spring of grace is there! The world knows it not, but if I am clothed with grace, I am armed with grace, I am living on the truth and enjoying it now. The Father's love gave Christ for you and to you. Would the world find the same grace in you and the same love (in kind, not measure) that Christ exhibited? Are ye faithful in bearing about this character of God before the world? God came down here in Christ—in man, that he might display the perfectness of divine dealing and divine tenderness in the form of man. If I am expecting something from you before I show love, I shall be disappointed, and I shall not manifest God. I must not wait for that, I am to act in grace. It did not matter in one sense what Christ met with from others; He was always satisfied with God. He had all His joy in God. If we were perfectly satisfied with God this would be perfection. Suppose we had no kind brother to cheer us up under trial, &c., so far as we are filled up with what God is, we shall be satisfied. Suppose you are left alone for two hours, if not in communion with the Lord, you crave after a book, &c., proving that God is not enough for you. In the early Church we find they were in favor with all the people. The man Christ Jesus grew in favor with God and man. He was always the servant of every one. The first thing that struck me some years ago in reading the gospel was, Here is a man that never did anything for Himself. What a miracle to see a man not living to Himself, for He had got God for Himself! Have we realized what we are in Christ, so as to have our hearts filled with Him? God has given us Christ's place in life, then adoption and glory. Therefore the life should show itself more clearly. Are we seeking His place now? Is there the active energy of the Spirit in you desiring to be all this? Well, that place you have: if merely a babe, or an old man, or a young man, is it not worth having? to be bearers of the character of Christ, to be trusted with the testimony of Jesus?

Again, there is one thing more in the last verses. He sums up the result of what He had said. Not only has He put us down here, one with Himself, but He must have us up there to see all His glory, to be with Him and to be like Him He counts on our love delighting in His glory.

“Righteous Father” (v. 25). This solemn word is the everlasting separation between the world and Christ. It will never see Him again. He says, as it were, The world will not have Me: they have rejected Me. If I am to be approved, those that rejected Me, because I manifested the Father, cannot have a common portion with Me; so now, Thou Father, must decide the point. Then we have God's answer (John 12:31): “now is the judgment of this world.” When the Holy Ghost comes (John 16), it is because of the rejection of Christ. He says I am here because Christ is

there (ver. 26). “I have declared thy name,” &c. We get the Lord Jesus sustaining us in this—this is what He is doing now: communicating the knowledge of the Father to us, not only in grace, but in the fellowship of the glory. He declares it from the Father's house and throne, according to the knowledge He has of it as with the Father. The Father, by the Spirit, shows us Jesus at the right hand of God. “I in them” (ver. 26). The blessed Jesus manifest Himself (when done with the word, in a manner it knows not) to His saints. There is a difference between good and spiritual desires, and the power of the Holy Ghost taking of the things of Christ and showing them to us. There is not merely the new nature but the power of the Spirit wanted, if true to Christ. If I take up with other things (I do not mean sins), there is failure. An idle look even will grieve the Spirit, and I have lost the power of communion. Ours ought not to be a religion of regrets, but a rejoicing of heart continually, love being shed abroad in our hearts by the Holy Ghost. God has set us here as the epistle of Christ. Let us not seek to be satisfied with looking at ourselves or others, but up unto Him continually, growing in His likeness more and more.

Notes and Comments 7, Gospel of John. Chapter 17, The: John 17:17-19

In John 17:17-19 there is connection with what precedes, and some thoughts are needed to complete what has been said. Christ had given them the Father's word, and the world hated them. They were not of it, as He was not. He was of God, of the Father, thus negatively not of it. It was really because they partook of a nature and character, of what Christ had been, as Word of the Father come from heaven. He asks, therefore, for the accomplishment of the position: "Sanctify them through thy truth: thy word is truth." They were not of the world, as partaking of the nature of this. The Lord desires they may have the realization and development of the other, the heavenly. Next, they are sent into the world, as He had been sent into the world. It is not now merely for themselves, but as sent to bear witness of what Christ was. The Father had sent Christ, to manifest Him; Christ the disciples, to show what He was. But then He sets Himself apart in glory for that, that they may bring the true witness of the heavenly Man, as He of the Father. This also was part of the truth.

Notes and Comments 7, Gospel of John. Chapter 17, The: John 17:23

In John 17:23 the world beholds the saints' glory as given to Christ, He having given it to them, that it may be known they were loved as He, as a Man, as sent. In verse 24 they behold His as loved before the foundation of the world (this the world does not); therefore they are where He is, “that they may" (which note, for this is a special portion in the glory besides, though connected with communion).

Notes and Comments 7, Gospel of John. Chapter 17, The: Two Characters and Means of Sanctification

I remark, in John 17:17-19, two distinct characters and means or sources of sanctification, whose difference is full of interest and instruction. Christ is the Word and the Truth (that is, He expresses God, and tells the truth of everything), as coming from God, and revealing Him. The disciples were not of the world, as He was not. As disciples they had the communication of what Christ revealed of God, all the Father said to Him, and their moral nature too. He prays, as to the form of this, that they may be sanctified through the truth. The Father's word was truth. This makes the sanctifying power the revelation from the Father in the Person of Christ. But in verse 19 it is not what Christ is as revelation of the Father, but what He is as model, set before the Father in glory in heaven, and that as Man. Then the truth revealed this too, and thus sanctified them; so that the first part was the revelation of God through Christ, the Word and Truth; the second the true communication of what He is as Man before God, according to His thoughts and counsels in glory. This gives a very remarkable fullness and reality of character to our sanctification. Through grace, we are really set apart to God, in conformity to, formed after, in our nature and walk, these two revelations or aspects of Christ. This is very full and blessed.

Letters 3, Experience in View of the End; Future of the Christian

Beloved brother,

I am much better through the goodness of God. There is a change in me at the end of this nearness of death, not in doctrine, not in my views. In all that nothing is changed, all is confirmed: it is a sweet thought that all that I have taught has been of God. But I have much more deeply the consciousness of belonging to another world. I had it indeed already by faith, but I have the feeling of being of it. I do not know when He will take me, and up to this moment I am doing, as always, what my strength allows. To watch and pray is necessary as in the past, but what the beloved Savior has said is beyond it, " They are not of the world, even as I am not of the world"; and from whence was He? In this respect there is a sensible change—and I wait.

1881.

Bible Treasury: Volume 7, Presence of the Spirit, The

(John 16:7.)

I mean to speak a little of the general truth of the presence of the Holy Ghost, and in truth there cannot be a more general statement than that which the Lord Himself furnishes in these words. But the two great parts of the testimony and work of the Holy Ghost are also brought before us here: and, first, the presence of the Comforter. Never was there a time till Christ went to heaven when this was true; and this is why

there is such amazing importance attached to Christ's going away, because even His very absence was essential to the bringing out of the full and proper character of Christianity. The going away of Jesus was, therefore, a circumstance of the deepest moment. We know that the presence of Jesus on the earth is the essential feature of the day of the Lord, and so we have these two broad facts in direct contrast: Jesus in heaven away from this scene, and Jesus coming again. The one is for the heavens; the other for the earth, when that bright day comes, when Christ, the bringer-in of glory, is making glory good and maintaining it. Now we have only the hope of glory.

Glory, as far as the earth is concerned, is not come. But this gives occasion for the display of the deepest thoughts and ways of God. There are two things brought out. First, rest in Christ through the knowledge of the work of Christ, whereby sin is put away and we are brought nigh to God. But in order to the soul being blessed yet more, they needed not only to have perfect rest for the soul, but that He should carry them out of the present scene, by His fixing their affections on a person who is out of the scene altogether. These two things combined in the Christian are found nowhere out of the Church of God. There was no rest before the death of Christ, no ease for the soul. Israel, though heirs, were under tutelage, shut up in prison, filled with the fear of death and alarm of soul, as the Psalms show us. There was no such thing as established rest and peace in an object. It could not be before the death of Christ. It would have been a making light of sin, and the soul could not consent to anything inconsistent with the holiness of God. The Holy Ghost wrought on souls, it is true, but He never dwelt there as the Comforter. Yet there never was before a divine work in which Father, Son, and Holy Ghost were not employed. From the first the Son of God did act, and a soul never looked out for Christ but by the immediate agency of the Holy Ghost. But He was never before sent down to take His place here. And when, beloved friends, does He take His place? When the Son came down, a body was prepared for Him with no propensity to sin, as free from it as when He went up again Into glory. It is a remarkable thing that the same word is used in Hebrews in speaking of His coming again in glory, as was used when speaking of His coming to redeem. “In all points tempted like as we are, yet without sin:” (Heb. 4:15.) “Unto them that look for him shall be appear the second time without sin unto salvation.” (Chap. ix. 28.)

And if the Son had a body prepared for Him, shall not the Holy Ghost have a body prepared for Him, some suited dwelling-place? Yes; He has one in the saved child of God, the believer, and in a larger sense the Church. But what is the believer, and what is the Church? Is there no sin remaining? We know too well that there is. But yet it is all gone to faith though not to sight. To sight there is only a poor weak believer, to faith a temple of God. The Holy Ghost has come down. Has God then lowered His character? How can He come down and dwell on this sin-stained earth and in those who themselves are the first to acknowledge how weak and failing they are? Is it that the Holy Ghost feels it not (none can say that He sees it not) Nay, but He is true to the redemption of Christ, and He comes and dwells where the blood has cleansed. The Holy Ghost thus fulfills the type seen in the priests—the oil was put where the blood had been sprinkled. Because of the blood-shedding of Jesus, the Holy Ghost can dwell in us. If I have seen Him and believed in Him, and can trust Him, I am entitled to know what the Holy Ghost witnesses. “Their sins and their iniquities will I remember no more.” (Heb. 10:17.) The Holy Ghost stands to and rests upon the blessed completeness of the truth of God's own grace that sin has been judged and put away. There is a scene prepared for Him, a suited body for the Holy Ghost to dwell in.

After having shown on what terms the Holy Ghost was sent, I desire to speak a little of the different relations He bears. The actings of the Holy Ghost went on in the Old and still go on in the New Testament times. There is nothing in Christianity to forbid what the Holy Ghost wrought before, but another thing which is absolutely true now could not have been known before—the Holy Ghost coming down to dwell. When do we first hear of His coming down? On Christ Himself. “Him hath God the Father sealed.” And He goes not away till He has made His people fit for the Holy Ghost to come down and abide with them. And this was a necessary attraction, so to speak. He could not but come to dwell in those who had been washed in the blood of Christ. He does come, and we have here in the passage I have read His different actings. First, “He shall reprove the world of sin.” How that? The world is not a suited place for Him to dwell in, and He does not dwell in the world. This does not mean that He convinces persons of sin; it is another thing from His reproving the soul that God is dealing with.

There is the twofold relation of the Spirit of God on earth. First, His relation to the world. “He shall convince the world of sin.” For breaking the law? No; but because the world would not have Jesus. There is no mention of the law, and no one can afford to maintain the law but those washed in the blood of Jesus. Therefore the apostle says that through faith we establish the law, and nothing does it but faith. Faith shows me that, so far from the law being weakened by the cross, the law had there its most solemn sanction. Then why not take up the law? The Holy Ghost is entirely occupied with Christ. If they did believe in Christ, He would come and dwell in them; but now He testifies against them, and this is very solemn. It shows not what God the Father thinks of the world; He testified that when He raised up Christ from the dead, Him whom man bad cast out; but here the Holy Ghost adds His testimony to the world's guilt, “Of sin, because they believe not in me.” All their other sins are not forgotten; but the Holy Ghost does not speak but of this sin—their refusing not only the Son in humiliation, but the Son at the right hand of God the Father.

“Of righteousness, because I go to the Father, and ye see me no more.” The proof of sin is not the breaking of the law, as in Israel. There is a new standing altogether, and the Holy Ghost stands to this and to no other. So in righteousness, it is not here but up in heaven. Jesus is rejected, and righteousness is not here. It is the fruit of His work, and the work of the Holy Ghost is in answer to His; but righteousness is seen only in heaven. God the Father raised up a rejected Christ, and set Him at His own right hand. So the world lost Jesus, and God was righteous when He received Him to His own right hand in heaven. “Of judgment, because the prince of this world is judged.” It is not merely the terrible thing which is coming on the world at a future period—it is done. Judgment is true to faith now. The world is judged: only the sentence is not yet executed. This is the key to the Christian's remarkable attitude towards the world. How could he tamper with and allow that which he sees to be judged? When he does so, he has got away from his moorings, and is seeing things with his own eyes instead of believing what God says about them. “Of judgment, because the prince of this world is judged.” He (the prince of this world) led it on and he is judged. By the believer Christ is seen, heard, and felt, and the Holy Ghost convicts all outside of Him of these three things.

But what is He to the believer? The believer stands on the confines of all that has been or will be. He is able to look back, and, as to the mind of God, to look onward. It is no presumption, nor imagination. Christ is come. We have seen Him; and He is the truth; and the Holy Ghost helps us to understand things better than ever they could have been understood before. Christ says so. The veil is removed. I am brought to God. It is not that God is brought to me. It is not only that Christ is come to me in my misery, but now I am brought to God. I see Christ as God beholds Him, and all the believer does here is learning more (and oh what joy it is!) of what we have forever in Christ. He is the standard for everything.

To the Church the Holy Ghost's main office is the unfolding of Him. “He shall not speak of himself.” This does not mean He shall not speak about Himself, but He shall not speak on His own authority. As Christ when here on earth was always a dependent One, always spoke as He

had heard of the Father, so the Holy Ghost takes His place.

We never hear of the rule or reign of the Holy Ghost. Though the expression is much in use among Christians, and even well-taught ones, it is not in scripture, and it tends to falsify the relation of the Holy Ghost to Christ. I allow He is the power and energy, but Christ is the Lord. When speaking officially the apostle says, as there is one God, so there is one Lord—Christ. The truth is, we lose the blessed present force when we put things in one general expression, and power in dealing with souls is lost too.

The Holy Ghost takes the place of subordination to Christ, “He shall glorify me.” This is the official relation He is pleased to take upon Himself as a divine Person come down to act towards the world and in the saints. “He shall show you things to come.” It is not only understanding truth, but sheaving future things. Can we wonder at this? The wonder would be if a divine person had come down to earth and did not show things to come. To Daniel the command was, “Seal up the vision.” To the believer, “Blessed is he that readeth and they that understand.” “Seal not the sayings of the prophecy of this book.” How comes this? Christ being come, and the Holy Ghost being come, it was natural that it should be so (I mean natural in a true holy sense). Now that God has met sin, and dealt with evil and blotted it out, so that it is gone as an abstract truth; if I believe, it is mine that is gone.

Now it is for communion that the Holy Ghost is given. When the Holy Ghost acts by and by, when the Church is gone, it will not be as a Spirit of communion, but of prophecy. This will throw the saints back into the position which they had before the Lord's death. But this is not our position.

As the Bride we are conscious of the Lord's love. There is a hymn which speaks of the “earnest of His love.” It is not the Spirit of God who uses this language. God does not love us in part, but perfectly. The Holy Ghost is the earnest of the inheritance, giving us a foretaste of glory, as it said, “the Spirit of glory and of God resteth on you,” associating our souls with it because we are associated with Christ in glory. But when the Lord tells us that the Father loves us as He loves the Son, did He love Him with a bit of His love, with the earnest of His love? No. And it is true of every Christian person now that the Father loves him as He loves His Son. In glory the love will not be more or better than it is now, but then things will be brought into accordance with the perfectness of the love that rests on us now.

I desire to look at a few other scriptures in the Acts of the Apostles which bear on the subject, before I close, which show us that, as the descent of the Holy Ghost was the Lord's promise, so it was accomplished fully.

In chapter i. we see that the Lord saw His disciples before He was taken up, and led them out to the wonted scene where He bad so often spoken to them words of love. He commanded them to tarry in Jerusalem till they should be baptized of the Holy Ghost, saying, “John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.”

Thus we see that there was no such thing as the accomplishment of the promise yet. It is true the Lord breathed on His disciples and said, “Receive ye the Holy Ghost;” but we must carefully distinguish between this and the promise of the Father. There is no question of the difference. I consider that it is a weakness, if not a sin, to talk doubtfully, where God speaks plainly, just as it ill becomes us to speak strongly when God speaks darkly. There is a feeling in some minds as if it were gracious to talk undecidedly, even where God speaks clearly. I therefore feel bound to press this point and to maintain it: first, that when on His resurrection He gave the Holy Ghost to His disciples, this was not the promise of the Father; but, secondly, that when on Pentecost the Holy Ghost came down, this was the promise of the Father. The first proves that the promise was not given yet, the second proves that the promise was given then. “Being by the right hand of God exalted [mark, it is not risen, but exalted], and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and bear.” (Acts 2:33.)

It is wrong to confound the gifts and energy of the Spirit with the gift of the Holy Ghost. The gift of the Holy Ghost and the gifts are two things entirely distinct, and it is a deep dishonor done to the Holy Ghost and a loss to the soul to confound them. The difference is this as to its practical application—many gifts have departed, and the unbelief of the heart is manifested by the thought that the Holy Ghost given on that day is no more here; but the Lord declares that the Holy Ghost, unlike Himself, should abide forever. It is a matter of simple faith as to the truth of Christ. While the gifts for signs have disappeared (and it is not so difficult to justify the wisdom of their disappearance), the Holy Ghost abides in the Church and in the believer, and cannot but abide; as His presence is not the mere recognition of our faith but of Christ's redemption, which abides eternally. The Holy Ghost cannot but abide, and this is a truth about which there can be no compromise. Compromise must be dangerous and it is unbecoming those who have been brought out of a state of unbelief to get back into it. Beware of disallowing the truth of God, or of in any way weakening it. This is a truth which we are called to maintain, that the Holy Ghost is on the earth and in the believer till the return of that blessed One who is coming again and coming shortly.

I should like just now to refer to two or three scriptures which sometimes perplex souls. One difficulty felt is this, that in some cases the Holy Ghost was given with the laying on of hands (and we know how this fact has been worked up into a system of superstition); but Christians should beware that the abuse of any truth does not make them let that truth slip altogether. We know that on the mightiest occasion on which the Holy Ghost was given, which was at Pentecost, there was no laying on of hands. So that it is a mistake to think that it is a necessary thing. “Repent,” says Peter, “and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” This was the order: first, the mighty work of God in the conscience—repentance; second, baptism; and third, the gift of the Holy Ghost—not the gifts of the Holy Ghost nor miraculous power (they might have that too), but the presence of a divine person in them. They had to be baptized; they were obliged and commanded to be baptized. There was no laying on of hands in this case.

In chapter x. there is another striking occurrence. Cornelius heard first the words of the gospel as sent to the Gentiles. The first time when God sent to declare salvation to the Gentiles as freely as to the Jews, the Jews might be startled that it was given as freely to the Gentiles as to themselves. So here there is no word of baptism first and then the gift of the Holy Ghost. Are there then different modes in the actings of God? In anything is there caprice in the divine dealings? Let no such thought enter our minds as to Him. There is none in the ways of God. But there is divine wisdom. Let us inquire wherein the wisdom shines, wherein the blessed wisdom and consistency in the ways of God that the Jew should be baptized and then receive the Holy Ghost, and that the Gentile should receive the Holy Ghost and then be baptized. The reason was this. To a Jew it was a most painful thing. In becoming a Christian he had crossed a fearful gap, which separated the man from Judaism. It was a stepping out of all that which he had been in before and putting himself under the banner of the crucified One. Therefore he must be baptized. The apostle insists on it. They must bow to Him whom they had crucified—bow to Him who was the nation's shame. So they bowed and the Holy Ghost came upon them. This was the order as to the Jew. But why not as to the Gentiles? Peter had been sent to them by a

particular revelation, but contrary to his own inclination. Christ had told them to make disciples of all nations; but he had as good as forgotten it. It was as if he had never heard it. Nay, in the vision we read, he even disputed with the Lord. His Jewish feelings were strong. But the Lord compelled him by His grace, Cornelius sending to him too; and, though at first disposed to shrink back at their approach, he was led out of Judaism. In proclaiming salvation, Peter maintains the place of the cross to the Jews in baptism, but with the Gentiles all was done to encourage them. The desire of God was not only to give them confidence, but to remove the prejudices of the Jew. It was as if the Lord had said to the Jews, You despise these men, but I am doing to them what I did not to you, giving them the Holy Ghost before baptism: they are only too glad to get Jesus. So the Holy Ghost fell as soon as the words came from the lips of the apostle. God was thus humbling the proud Jew, confirming the despised Gentile, and silencing every heart by the wonders of His grace. Is there then any change in the Holy Ghost? Is there any change in Christ? Away with such thoughts!

But there are cases where we find hands laid on for the Holy Ghost to be given. Is there no wisdom in this? Surely there is, beloved friends. In chapter viii. we find that on the persecution which arose at Jerusalem the disciples were scattered, and “Philip went down to the city of Samaria and preached Christ unto them.” Now this might have been thought to be an irregular thing. Samaria was the last place where a Jew would go to preach, so great was the jealousy with regard to it (and there is no jealousy so bitter as that of religion). But Philip goes and works many wonders, so that we may say, if Jerusalem rejected, Samaria accepted the message of salvation, and there was great joy in that city as became those who heard of the name of Jesus. But the Holy Ghost had not yet been given, for God had determined to set His seal on the work in the most significant manner. Those at Jerusalem might have said, We cannot accredit the work. Who sent Philip there? for the apostles had not been scattered. But Peter and John go down to Samaria in distinct recognition of the work. It was owned to be of God by those put in the place of church pillars, in order to meet the charge poor man might have made of irregularity. Peter, and John laid their hands on the disciples, and they received the Holy Ghost. It was not merely God overruling what had been done; no, it was God Sanctioning it by an unusual step. But so far from its being a regular mode, it was exceptional, done for the purpose of meeting peculiar circumstances and stopping the mouths of gainsayers. There could not have been a method more gracious and wise. As God had given, the Holy Ghost to the Gentiles without the laying on of hands, now in blessed grace and perfect wisdom He bestows Him by this means.

The last passage to which I shall refer is in Acts 19 “Paul having passed through the upper coasts came to Ephesus; and finding certain disciples he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost, &c. They Were baptized in the name of the Lord Jesus: and when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied.” The persons mentioned in these verses were believers, but they were not Christians. A Christian is a saint that has the Holy Ghost. True, every Christian is a saint, but he is something more; and that something is a very great deal more, for it is the Holy Ghost. This we learn clearly from the passage. Paul asks, Have ye received the Holy Ghost since ye believed? It was no question of believing. Paul did not doubt the existence of faith in their hearts. They were disciples of John; and all John's disciples believed that Christ would baptize with the Holy Ghost; but they were not aware that the promise had been accomplished, which is all that is meant by their saying, We have not so much as heard whether there be any Holy Ghost. Paul commands them to be baptized, and when he had laid his hands on them, the Holy Ghost came on them, and they spake with tongues. You see these two things are quite distinct. Is it not contrary to the word of God to confound the gifts of the Holy Ghost with the Holy Ghost Himself? These were only the outward vouchers to other people that the Holy Ghost had come upon the disciples. But why was it necessary that Paul's hands should be laid on them? I undoubtedly think that it was because the question might be raised whether Paul was an apostle. And here the same result follows as with Peter and John in Samaria. This seems to be the great point here, as in Samaria it was the connection of the work there by the great heads of the circumcision with the work in Jerusalem. Here the apostle of the Gentiles has the same voucher conferred on him as on Peter and John: only that what they did together he did alone, as he says, “In nothing am I behind the very chiefest apostles.” “Are they ministers of Christ? I more.”

Let none then be afraid of the, question, “Have ye received the Holy Ghost?” It is a subject full of comfort, so that we need not be alarmed. Have I received the Holy Ghost? To know this I must ask first, Have I submitted to the righteousness of God? Am I resting on Christ and His work? Whoever rests thus has the Holy Ghost. It is not a question of the person's knowing it. He may or he may not understand it. Intelligence does not give the Spirit; nor does a bad system nullify the gift of God. Arminianism or Calvinism may hinder the enjoyment, but not the blessing itself.

But let us at all times carefully distinguish between the Holy Ghost and His gifts. When the Father sent the Son into the world, His presence here was accompanied by miracles, and so the presence of the Holy Ghost was also accompanied by miracles, and it was yet more needful as the world could not see Him. Not that the Church deserved them, but there was more danger of the work being gainsaid and denied.

Attention to the fact that some believers had not received the Holy Ghost gives us the key to the condition of souls in a certain state. When being convinced of sin, there is no ability to rest on Christ; when they are still putting forth fresh efforts after Christ, and have not yet submitted themselves to God's righteousness in Christ, I should hesitate to say that the Holy Ghost was there. That He is working there is true; that He dwells there as the seal of adoption and the earnest of the inheritance I could not say. It would be bold to say so while the soul is in an Old Testament condition, under the legal groaning and darkness which accompanies that condition. But when the soul submits to Christ, all is over. There may be conflict afterward; but where there is real peace, the Holy Ghost is; where there is only joy, I could not say He is. But when God begins a work, He completes it and never rests when He works in grace by His Spirit till He dwells there. But operation in quickening or awakening, when evil is being learned, is not the same as the indwelling of the Holy Ghost in peace and power.

Collected Writings of J.N. Darby: Evangelic 2, Christ on High, and the Holy Ghost Here Below

John 16

THE Gospel of John brings out specially that which refers to the Person of Christ in contrast to all that is Jewish. At the beginning of it we see Him presenting Himself in divine right and power to " his own," while " his own received him not "; and towards the close we see Him leaving those who had thus rejected Him, and the Comforter coming to take His place- to take of the things of Christ, and testify of Him to the world, and to be the guide and support of those whom He was leaving behind. In this chapter we see the twofold character of the work of the Holy

Ghost: His way with the world, and His way towards the saints.

Verse 2. The first thing the Lord shows the disciples here is, that they are to have the same position as their Master: opposition and rejection. The opposition of the world often comes from entire blindness. " Whosoever killeth you will think that he doeth God service." Such is the blinding power of unbelief! It was so with Saul. He thought he " ought to do many things contrary to the name of Jesus of Nazareth," Acts 26:9. Man walks in darkness, because he is darkness, his conscience is darkness, and in consequence of false instruction his mind is blinded too. What a man does conscientiously, he always does with earnestness, though he may be acting wrongly with a blinded conscience. A person may be very conscientious in resisting the truth. What is called conscientious acting is often nothing in the sight of God but the conduct of one who is thoroughly blinded by Satan.

Verse 3. " These things will they do unto you, because they have not known the Father, nor me." God had given them every evidence of who Christ was, but, in spite of all that God could give, they rejected Him. " This is the condemnation, that light is come into the world, and men loved darkness...."

All ignorance is the fruit of sin; but here it is willful blindness. They " loved darkness rather than light." Notice here the sin of rejecting light. No general acceptance of truth will do, if it does not enter the soul as of God. The way in which God was proving men now, was whether they would own His Son. He presents Jesus as an object, in order to put men's hearts to the test, and if Christ is not received, all general acknowledgment of other truth goes for nothing. There is such a thing as a man screening himself from the charge of rejecting truth by just taking a little, as much as will satisfy his conscience; but the great test to the heart is whether he receives that special testimony which is not accredited in the world. If Christ, the Son of God, is rejected, this is everything for condemnation in the sight of God.

By rejecting Christ, men proved they did not know the Father. If Christ had come, saying that God was not Jehovah, they would have been right in not receiving Him; but He always identifies Himself with the Father, and so men were proved the very enemies of both.

" And these things will they do unto you," etc. Very often when we have received truth from God, we must be content without being able to satisfy others that it is truth. And if others cannot understand, so neither can we explain. We must go on patiently, though we have to act in a way unintelligible to many. We must expect to be despised. The Lord set His face steadfastly to go to Jerusalem; and it was the very thing that brought out man's opposition. The path of faith can never be understood, though communications of truth may be.

Verse 5. " None of you asketh me, Whither goest thou? "

We are constantly acting in unbelief in this way. The Lord often tries our hearts. The disciples were thus tried in the prospect of the Lord being taken from them. What comfort they had had in His blessed presence! And now sorrow filled their hearts (v. 6). The sorrow was legitimate, but they were filled with themselves-their own grief, instead of seeing how God was working, and what were His purposes. The real truth was, that the Son was going back to the Father. We may lose God's purpose of blessing to our own souls, by not seeing His mind in that which grieves us. The disciples were shut up in their own sorrows and thoughts, instead of inquiring where the Lord was going. But He would comfort them, in spite of this weakness of faith, and gives them the promise of the Comforter (v. 7).

What a wonderful blessing the presence of the Holy Ghost must be, when it needed that the Lord Jesus Christ should go away in order that He might come! It is well for us to ask ourselves whether we do really believe in the personal presence of the Holy Ghost down here. A soul might say, " Ah, if I had the Lord here to direct me, how well should I do and bear! " But if we know redemption-deliverance through the death and resurrection of Christ, we have Him still with us, and in the best and nearest way. For the Holy Ghost dwells in us to unfold Him to our souls, to teach us the glory of Him who has loved us and shed His blood for us, who has all power, Head over the Jews, Head of the Gentiles, Lord over everything. Nor is it only the glory of His Person, but our union we learn. " At that day ye shall know that I am in my Father, and ye in me, and I in you." We have the Holy Ghost too as the guide; and the Lord would have us guided not ignorantly but in intelligence. The presence of the Holy Ghost presupposes judgment having passed upon the flesh, which naturally resists guidance, and the flesh must not be allowed place in the Christian, if he would be guided of the Spirit.

In chapter 14 Christ says, " The Holy Ghost, whom the Father will send in my name," etc.; but in chapter 16 the Lord speaks of sending Him by virtue of His own personal title. Going up to glory as Son of man and as Son of God, He sends the Comforter, in virtue of His own official glory.

Then we see the work of the Holy Ghost (v. 8, etc.). The world He will convince of sin, and righteousness, and judgment. His office again is to guide the saints into all truth (v. 13-15).

"He will convince the world of sin,... because they believe not on me." It is not here as Messiah to the Jews that the Lord speaks of Himself, but as the Son of God to the world, as such. It was "sin" not to know the Father nor Him. The charge here is not that of having killed the prophets or broken the law; but "they believe not on me." God had sent His Son into the world, and He had been cast out. (He says this in view of its accomplishment.) The very presence of the Holy Ghost stamps the world with this sin. He could not be sent here, unless Jesus had been rejected-unless God's own Son had been cast out. He had wrought always: this is His personal mission and presence on earth.

God said, " I have yet one Son; it may be they will reverence him." It was His last trial of a world lying in the wicked one, full of all kinds of corruption. He was reconciling the world unto Himself, and saying, as it were, Receive My Son, and I will not impute your sin; but they cast Him out and slew Him, and thus proved that willful sin was in man. There was the perfect light of God in love and grace, in the Person of His Son, coming down to earth, and men loved darkness better. This was their condemnation. It is not God coming in the terrors of the law to frighten men, but in grace to attract; and they will not have Him. There is no reason why the Son of God was rejected, but the utter wickedness of man's heart.

It is a moral thing, this unbelief. It is a demonstration of what the heart is by nature. The Lord cannot now with wicked hands be crucified and slain; but the moral guilt is just the same; for the natural man will not receive Christ, he does not want Him. To those who do receive Him, God says, " Their sins and iniquities I will remember no more." But of the world it is said, " The world seeth me [Christ] no more."

This rejection of Christ is the one great sin that the Holy Ghost deals with the world about. Why do people prefer vanity-everything-anything-to God's Son? Because they are perfectly opposite to God, and that is sin. It is the plant and pith and sap of that which is in my heart by nature. And if the world is convinced of sin, there is an end of righteousness. The only righteous One who ever came

into it was rejected and allowed to suffer before God. On the cross God leaves the righteous One to be utterly rejected. But righteousness came in by this way; and it was proved when He, who had been obedient unto death, went back to the Father. What an answer to all that He had done was there in this acceptance! He had accomplished all that gave Him a title to be at the right hand of God; He had proved Himself fit for God's throne.

When the Holy Ghost thus convinces the world of righteousness, it is not a testimony of man's fall from God, or of man's corruption, or of man's failure under law, but man's rejection of the One who is accepted at the right hand of God. It is His righteousness and God's righteousness thus vindicated. " Ye see me no more." All was ended as regards the world. When God's Son was rejected, there was to be no more connection with the world, as the world, till the vindication of His title in judgment. " Now is the judgment of this world." Then I come to see that I, in heart, have thus rejected Christ. I saw no beauty in Him; not one affection was set upon Him. Education may have led me to own Him after a certain way, and there is mercy in that; for knowledge of scriptural truth may be used by God: just as when a fire is laid, you have only to put the light to kindle it. But we have all been either despising Him, or in active will rejecting Him. The world is given up to judgment, while God is still dealing with it in blessed patient grace. We see no sign of judgment yet, though the saints may be rejected now as Christ was. But it is our place to walk as strangers and pilgrims here below. All that is of the world, and the prince of this world, is judged by the presence of the Holy Ghost.

Let me fix your attention on the perfect, divine righteousness accomplished by Christ. What the Holy Ghost tells our souls is this, that it is such a righteousness as is fit for God's own throne. There is where I rest as my title to glory. Fruits will follow, of course; but my title to heaven is in the divine righteousness of Him who is there for me.

" He will guide you into all truth." This has nothing to do with the world, as the world. But as when the Lord said, " What I have heard of my Father, I have made known unto you." " All truth " is the whole truth of the glory and Person of the Lord Jesus Christ-all ours. We know but little of it, it is true; but the Holy Ghost is down here to unfold it to us. He brings down to us the things from heaven, the glories of the Father and the Son, the fellowship with the Father and the Son, not what is going to happen to Nineveh. All the counsels of God in Christ are ours, in the power of the Holy Ghost. What a wondrous field of spiritual thought in this new world to which we are introduced! It is filled by Christ for our own use. Our portion is to see the glory of God in the face of Jesus Christ. It is not speaking to us of miracles, but taking the heart of the saint into all that God has to say about His Son Jesus. What a blessed place the saints are in! the Holy Ghost to reveal to them all that God delights in as regards the Lord Jesus, His Person, His work-all that the Father has given Him-all His coming glory.

We may not say, " These things are too high for me." The question is, not that we have not been far from Him, but if He is near to us. Suppose my father is the great judge of the country, I ought to be outside the arm of the law, but I am interested because it is my father's work. How that little word "my"—"our"—comes home to the heart! And all things are ours.

While the Holy Ghost shows us all the fullness of the Father's house in the glory of Jesus, our hearts are attracted by Christ Himself. When He gives the capacity to understand the glory, He says, I have given it all to you; you shall share it with Me.

And, beloved friends, we shall see Him again in all His glory. The secret of our joy now is, that He gets Himself His right place in our hearts. It is the perfection of His grace that He should draw them to Himself. There must be this work in the heart, as well as the arrow in the conscience to show us what we are; or else it will be as the morning cloud and the early dew. Remember too, we are not of this world. He has separated us to Himself, and we are to walk with Him as His people.

Notes and Comments 7, Gospel of John. Chapter 15, The: John 15:1-8

Note, in John 15 to verse 8, it looks upward in dependence; from verse 9 downwards in love. In verse 16, as Christ had chosen them to go and bring forth fruit; and of course His choice was owned, and the Father would do all for Him (and indeed was Himself glorified by it, v. 8), they, in pursuit of their mission, had only to ask the Father in His name, and He would do whatever they asked. This, in our little measure, so far as we are sent, is a very great comfort. Note also the difference between verses 2, 6, and 4, 7. In the last two the question is of fruit-bearing and help, not of cutting off. Verses 2, 6, it is taking away, casting off. But query further: is not the passage, in its first words, much more Jewish than we have at all yet supposed? I mean in this, Israel (as often observed) was, though a vine, not the true vine. Messiah, called as Jehovah's Son out of Egypt, was the True Vine. But, as first so looked at, are not all professing Jews then in the land at first sight branches in Him; His Father, whom they called their God, the husbandman? Those now therefore who did not bear fruit (not merely such as Judas), all who did not bring fruit (which they could not do unless deriving living grace from Christ) were cut off. The Jews have been so. But there were some (the eleven, and others) who did. These Jehovah, His Father, purged.

Now, this, as to them, had already taken place by His own word to them. They were not therefore to be thus cut off. But then another exhortation comes to abide in Him, so as to bear fruit. Leaving at any time deprived a man of any possible fruit-bearing. In verse 5 a new paragraph begins, where the disciples alone are taken up as branches; and thence professing disciples then (and afterward) on the earth come on the scene. Verse 5 gives the way, and exclusive way, of blessing; verse 7 the extent of it. From verse 4 on we easily see abiding is the question. Verses 1 and 2 is what was. Verse 3 makes the distinction of the disciples. Verses 1, 2, we have Israel. Verses 3, 4, now they are clean the need of abiding not to be in the case of verse 2.

If any exclude open adversaries as already distinct from branches, and reckon only those who in a public way (the world had gone after Him, followed Him), I have nothing to say. It does not, to my mind, alter the case: but I add that the epistle seems to me to go greatly on this ground; only, of course, further on in the history; only abiding was the grand question; but even then not of neglecting the great salvation preached by the Lord; though, on the other hand, the heavenly character of the calling is pressed, and they were then pressed to go outside the camp, bearing Christ's reproach. Still, as to the past position (now breaking up) they are told that Jesus suffered without the gate, that He might sanctify the people with His own blood. Adversaries, of course, have for themselves taken an outside position; but the non-abiders seem then to get into it. On the whole, the path is dependence and obedience; the comfort, full supply, and perfect love. The position of the Lord in the seven churches is not the exercise of judgment; but He stands in a judicial position, and takes judicial cognizance of them.

It is remarkable, the severity with which He speaks, compared with His patient and forgiving grace to individual saints; because it is the professing Church, and a public witness to be given to the glory of God. Losing first love is enough to warn of excision, in spite of labor and toil and patience. But there is a great principle in this. It was departure, the great principle of ruin in the creature. Indeed, in Laodicea this is the ground of judgment. “Kept my word” is a great thing at the close; for “he that keepeth my commandments, he it is that loveth me." The Judge, too, is remarkably characterized. Not Jehovah and the Son of Man, but the divine Person of the Son of Man. So He judges, and from the beginning I rather think somewhat is right, chap. 2: 4; compare verses 14-20; for there "oti" seems better translated "because."

Notes and Comments 7, Gospel of John. Chapter 15, The: John 15:22

Note, in John 15:22, fol., it is not sins, but sin. Sins, no doubt, they had; but they were not held definitively in the state of sin, had they not rejected Jesus. If man was recoverable, administrative forgiveness would have sufficed (not that the thing was, or really could be, but supposed). But their state before God was a condition of absolute sin, uncloaked hatred, alas! when there was adequate manifestation of Him, of the Son and of the Father. It is a terrible position.

Notes and Comments 7, Gospel of John. Chapter 15, The: John 15:4

John 15:4. No fruit without Christ, not abiding in Him. Verse 5, Abiding in Him, much fruit. Verse 7, Asking what we will, if His words also abide in us. Verse 8, closes this part. Verse 9, Divine love. By this joy full. Verse 12, Brotherly love, perfect through grace. Verse 16, The Father, if true to Christ's actings, must minister all needed power to us, to make things good. Verse 17, Commanded for mutual love; then the world.

Collected Writings of J.N. Darby: Miscellaneous 3, Responsibility, Our

John 15

IT is to be remarked that in this part of the gospel of John you get, not the sovereignty of grace towards us which saves, but our individual responsibility and blessing consequent upon our known relationship with the Father as we walk in this place. Christ is looking for their walk as disciples consequent upon their position as clean through His word. " He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." This is the order here.

It is not " We loved him because he first loved us "; but " He that loveth me shall be loved." He first puts us in a place of favor, and then there is the consequent responsibility. There is not, of course, any question of uncertainty as to salvation; but He has put us into a certain position as saved, in which, through grace, we are to glorify Him. The path in which He enjoyed His Father's love was a path of unclouded joy, and it was a path of undivided obedience. He here shows His disciples if they are to walk in the light and favor of His countenance, they must walk in the same path as He did Himself. We should so walk, that we should have Christ's joy fulfilled in us.

There are one or two details connected with this, to which I wish to refer. When I speak of an unclouded joy belonging to my place in heaven, it is another thing. We are simply perfect if looked at in Christ in heavenly places. Here He is looking at Himself as on earth, and we are also seen on earth, and it is as here below that He would have His joy remain in us and our joy full.

Christ here takes the place of the true vine in which Israel had totally failed. His disciples were the branches, and He looks at them to bear fruit down here. You find all through this chapter He puts our responsibility first. He says, " He that abideth in me, and I in him, the same bringeth forth much fruit." He calls upon them to abide in Him in order that He may be able to abide in them. If we look at chapter 17 the order is reversed. There it is " I in them " first. It is not here a question of safety or of God's keeping them on to the end, but entirely one of fruit-bearing. We are called in the active reverence of our hearts to stay continually with Christ; to abide in Him; to draw strength continually from Him in active diligence of heart. The words " I in you," in this passage, are the consequence of our first abiding in Him. " Abide in me and I in you. As the. branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." " He that abideth in me, and I in him, the same bringeth forth much fruit." That we may bear fruit is what He is thinking of here, and so be truly His disciples. " Herein is my Father glorified that ye bear much fruit."

" If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." By abiding in Christ I get guidance of heart; for then the words of Christ direct all my thoughts. Here I also get the power of abiding. Complete dependence on Christ, and His words abiding in me, I can ask what I will, for it will be what He wills-and it shall be done. There is in this such dependence on, and living with Christ, that my mind, and will, and thoughts, are all formed by Christ's words; and I have full power to ask what I will. He was constantly looking to, and living by, His Father; with Jesus, it was always perfect fruit-bearing; and we are His disciples if we follow Him in that path.

" As the Father hath loved me so have I loved you." It is not here simply the eternal love of the Father to the Son, but divine love to one walking in this world, whose word was, " I do always those things that please him." This was a love which took up the disciples as walking down here. He could put them in the same relation to Himself that He was in to His Father. " As the Father hath loved me (the Son) so have I loved you; continue ye in my love." They were walking here on earth in that blessed relationship which He Himself had known. He wants us not only to abide in Him and get strength, so as to bear fruit to His and the Father's glory, but that we may abide in the continual, uninterrupted sense and enjoyment of His love. He gives Himself as our example: " As I have kept my Father's commandments and abide in his love." I need not say how He abode in it! " If ye keep my commandments ye shall abide in my love ": still our responsibility- obedience to Christ's words. It is not here a question of the Father loving the Son, as from eternity the beloved One. It was as He is seen walking in this world in a path of perfect obedience, and abiding in Him. If there is in us a spirit of simple obedience to Him, we abide in His love. If we do a thing because He said it, we abide in His love.

" These things have I spoken unto you, that my joy might remain in you " (that is, " abide in you "; it is the same word all through). He had no joy from the world. He had perfect joy in the Father. His joy was in bringing forth fruit to the Father's glory. He is thus showing to us how in fruit-bearing we can have joy and blessedness down here. " That your joy might be full." That is what He wants us to have-fullness of joy: and it is not from the world, but the kind of joy He had. It is His desire that we should have His own joy. " That my joy should remain in you, and that your joy should be full." So it is to the heart that is walking with and abiding in Him. If we have joy, it is His joy. If it is reproach, it is His reproach. It is His, whatever it is, to the heart that walks in the blessed consciousness of being in the same path that He trod here; and nothing else will do for the devoted heart. We ought not to be content without it, without the sense that we are abiding in His love, keeping His commandments, and walking like Him, in the fullest enjoyment of the Father's love, taking His words as our guide, keeping His commandments, and abiding thus in Him, He puts this confidence in us, but all connected with responsibility.

" This is my commandment that ye love one another, as I have loved you." If I look at the love of Christ for them, what I see in it is, that it was above all the wretchedness of the poor disciples-above all their failure. When I am not above a thing it acts upon myself, but when I am entirely above it I can think for it all, as well as with it. The Lord being above all the failure and wretchedness could, if a right feeling, feel with His disciples; if an infirmity, He could feel for them. He can enter into it all in a divine way, because of a divine mind; and with divine goodness, because He is above it all! His word to us is, " Love one another, as I have loved you." By clinging close to Christ, and learning from Him, we can love in the same kind of way in which He loved; and in this way we can recognize anything good, and of Him in our brethren, and learn to esteem others better than ourselves; that is what He expects-looks for in us. It is impossible unless we keep with Christ. What a path was His here! There never was such an isolated man as Christ, and yet there never was one who felt for others as He did.

" Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends if ye do whatsoever I command you." He does not say He is the friend of sinners here; He speaks of their being His friends if they did what He commanded. Still our responsibility. He is treating them with perfect confidence. The true disciple He treats with the confidence of being His friend, otherwise He was betraying the confidence of His Father in telling His secrets. If I go to a person on a matter of business, I merely tell him my business, and have done with him; but if I go to a friend, I can tell him all that is on my own mind, even about what does not concern him at all, having full confidence in his love and his interest in what concerns me. " Henceforth I call you not servants but friends, for all things that I have heard of my Father I have made known unto you." Whatever I have had in my heart I have told you. What a place He sets us in! How we ought to hate ourselves for the constant way in which self hinders us from this blessed place of enjoyment. But what a comfort to the restored soul it is to find, that when we have learned totally to distrust ourselves, Christ strengthens us and trusts us. He did so to Peter by those three questions-" Lovest thou me? " When Peter replies, You know, Lord, that I love you, He puts confidence in him, and says, " Feed my sheep; feed my lambs." But until all that is in us is perfectly humbled, He cannot put trust or confidence in us. How could He do it, when we cannot trust ourselves?

" If the world hate you, you know that it hated me before it hated you." " If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Here we get the source of the world's hatred. Not only is it our walk that the world does not like us for, but for the place Christ has chosen us for, " out of the world "—a peculiar place, that we may be a peculiar people. It is because they are Christ's that the world cannot like them. We should let our light shine forth, and our confession of Christ be so distinct, that the world might know who they are to reckon the good works to—that we belong to Christ. We must take that place as thus confessing Christ here. He takes us to be His people, and we walk upon that ground. Of course there must be consistency on it. He looks for it; so does the world! Whatever would not suit Christ would not suit the Christian. We should not take that name to dishonor it. He has called us out to go with Him. How far are our hearts prepared to take our place before all the world and say, I am Christ's; I belong alone to Him? If, in reply, they ask you what right you have to take that place, and say, " We, too, belong to Christ," you can ask them to come and take their place with Him, else how could you own them as His?

What we look for is to abide in Christ, and to bear fruit to His and the Father's glory. It is a lowly place-a blessed place; one of entire dependence upon Him, for without Him we can do nothing. May we know its exceeding blessedness for His name's sake. Amen.

Collected Writings of J.N. Darby: Critical 1, John 15:7, 16

In speaking of abiding, it will be remarked that when final exclusion is spoken of, it is never " ye " but " a man; " when " ye," it is responsibility and privilege and not exclusion. The union is viewed as ostensible and fruit-bearing on earth. It is not the Church viewed as in heaven in its union with Christ. In that union as such we are perfect. There there is no pruning nor planting a vine to bring forth fruit nor casting fruit. The branches here spoken of may be so united; some are, no doubt; but it is not in this point of view they are looked at. The Lord speaks of Himself and of the branches of the vine already, when He and they were on earth. In Church-union the head is in heaven perfected there. We have to look then for responsibility, fruit-bearing, and privileges suited to that. Verse 5 speaks of one's abiding in Christ and Christ in him, but first of abiding in Him because it is responsibility. Christ then abides in him practically and he is fruitful. So Eph. 3:16, 17. Verse 5 addresses itself to the great fundamental principle and way of blessing; verse 7 to the connected means by which it is practically available. " If ye abide in me " remains always the ground-dependence, confidence, and intimacy, dependent connection with Christ in thought and will, the being attached to Christ and dwelling in Him as one from whom we draw all; but in practical realization of this there are two means-the words of Christ and prayer. This verse tells us the measure and way of blessing through these, assuming the fundamental ground of abiding in Him. If Christ's words abide in us-if the mind, and thoughts, and will be always directed by, and have their motive and spring in, the words of Christ, then we are met in everything we ask. All that is needed to make good that will, we ask as we see it to be so needed. We dispose of divine action in that case for asking. We are vessels of His will in dependence. His words forming our will and mind, whatever we ask is done. It is not merely that He meets us by His power Himself, but He would have us have intimate confidence in exercise; and, if we are dependent on Him, know that every request is met. I can, being set in the way of His will by His holy and perfect words, dispose of circumstances in that path, get the strength needed, difficulties removed-in a word, what I will. This last is very striking; for while it is indeed as formed by His words, yet as so formed, having His mind, I am in that liberty of action which thinks of all that suits the case and gets it. We are called by this phrase to a place of wonderful free power in service, though the will in that freedom be formed by Christ's words: but we are active agents under God as to all agencies and circumstances. Hence this is for the purpose of bearing much fruit. So are we His disciples, for He bore much fruit.

From verse 11 (indeed 9, 10, form a preface to this), the disciples are looked at in another point of view-not as abiding in Christ as branches in the vine, but as individual persons whom He has loved and was laying down His life for as His friends, whom He had chosen and sent forth. They were to be left, and, when He was gone, to love one another as He had loved them (that is, when amongst them and in dying for them). He has now chosen them and appointed them that they should go forth and bring forth fruit, and their fruit abide, as indeed it does to this day. In this position of fruit-bearing and service as His chosen ones, they would ask of the Father-being thus placed now where Christ had been in relationship with the Father whose name He had revealed and with whom He was now placing them in direct relationship-and He would give it. This relationship with the Father, when He left them, is the groundwork of this part of the chapter. Hence He says not " my words," but whatsoever I have heard of my Father-so what they ask of the Father. Hence also it has the character of gift to the children; not a work being done and circumstances disposed of. Verses 17-20 fully show that, in the mind of the Spirit, there is the taking of Christ's place in service by the disciples here below; hence a putting them in direct relationship with the Father as He was, and so they would have His joy.

But the first thing was before even they were thus left, their connection with Christ Himself as the branches in the vine, His mind guiding them, and then all done that they asked for. Hence the person asked is not spoken of in verses 1-7. As abiding in Christ, and His words abiding in them, they disposed of all active agencies. It is this great fact which is before us. They might have asked Christ on earth; they might ask Him now, as having all power in heaven and earth, to act in the exercise of His lordship, and as Son over His own house for the good of that house. But in verse 16 they have to do with the Father, and look to a Father to give. The " that whatsoever " depends on " I have chosen you and established you that," etc. But the " that ye should go... that your fruit should remain " is an integral and essential part of the ground on which the privilege is founded. I have chosen you for this and that and this, that whatever ye ask. Having this place by My desire, such will be your relationship and privilege with the Father. The Father being now introduced, and they placed in relationship with Him, Christ being gone, their requests were necessarily in Christ's name or they were nothing. During His life, they had never done this. " Hitherto ye have asked nothing in my name "-"Ask and ye shall receive that your joy may be full." So here verse 11. (Compare John 11:22.) The name of Christ was their whole title, and an effectual one.

Notes and Jottings, Detached Memoranda From a Reading Meeting: The World Seeth Me No More

Ques. How is it, He says, " the world seeth me no more," when every eye shall see Him?

That is, looked at in His then character, as come in grace.

Christ met all that was needed, when He came into this world; sin was there, and He was "made sin"; death was there, and He died; judgment and condemnation were outstanding against man, and Christ drank that dreadful cup, so that God has anticipated the day of judgment in the cross.

Death, the curse, sin, judgment, the power of Satan—all are over; and, as man heard from the horns of the unicorns, Christ has entered in and sat down in the glory of God. There you get the one blessed foundation for all that is new.

Notes and Comments 7, Gospel of John. Chapter 14, The: The Effect of the Coming of the Comforter on Christ's Intercession

Note, in John 14, the effect of the coming of the Comforter on Jesus' intercession. The Holy Ghost abides with us, and is in us. Christ thus comes to us as the One we have known and believed in (we live because He lives). We know that He is in the Father. We know that we are in Him, and that He is in us. All that is stated as our absolute condition. But then there is, through grace, a loving of Him, an attention to His mind, will, words; so that we have His commandments, and keep them. He who so walks in love to Jesus will be loved of His Father. Jesus will love him, and will manifest Himself to him. Thus, by the abode of the Comforter, walking in Jesus' commandments, He manifests Himself to us.

But further: if a man love Him, and keep His words (which is more intelligently intimate than His commandments, though the same principle; only one is more penetrated with His mind and spirit in keeping His words), the Father takes delight in such, and He and the Lord Jesus come, and make their abode with him. It is not the blessed fact simply that Jesus, though absent, manifests Himself to the soul, gives it the consciousness of His blessed presence and the love that brings Him there (that is, in him), but walking in His mind, in the spirit of heart, attention to every expression of His wish and mind. The abode of Father and Son gives a more full and peaceful consciousness of where we are; we are at home there; not yet in the Father's house with Jesus where He personally is, but in a divine way they manifest their love, and stay with us, and make themselves, thus revealed, our home.

Notes and Comments 7, Gospel of John. Chapter 14, The: Comforter

John 14 gives the Comforter as personal blessing and comfort, and being in Christ, and Christ in us. Hence, also, the coming of the Lord is to take us to Himself; so it is the Father sends Him in Christ's name, so as to place us as children to Himself. In chapter 15, it is Christ sends it, as glorified; hence it is witness and power. With this is connected Acts 2, and the character of testimony. Hence, Christ is sitting at God's right hand till His enemies are made His footstool (chap. 16, as often observed, in His personal presence on earth, not His sending). All this connection is very interesting. Note how very carefully the sure, abiding place in, and living connection of the believer with, Christ is brought out (John 14:18-21) before the Lord speaks of the manifestation of Himself to the obedient; which then has a most important place as to communion, though consequently being an abiding, and felt so when manifested. Yet obedience remains a groundwork in principle (see v. 15), for we are sanctified unto obedience; but we have life to obey, not life for obedience; and this life, and all its character (as the revelation of and being in Jesus, and Jesus in us) is absolutely and unqualifiedly put (vv. 18-21).

Notes and Comments 7, Gospel of John. Chapter 14, The: John 14:20

Note, in John 14:20 it is not merely that the divine side of union in Christ is noted because He was no longer on earth displaying the Father, but the whole depth of personal union in Him is brought out as now existing: He in the divine side, in the Father, one with Him; we on the lower side, so to speak; He being Man, we in Him who is Son and one with the Father; and then He in us, to be manifested here below; though it ceases not there. What a chain! And there is light, I suppose, through this, thrown on the glory seen and displayed.

Notes and Comments 7, Gospel of John. Chapter 14, The: John 14:3

Note, in John 14, verse 3 gives Christ as going away and coming again, the position of the disciples as to His personal presence. Then comes what they ought to have known by the presence of the Lord Jesus as an abiding truth, whether He were on earth or in heaven; the revelation of the Father by the Son; that He was in the Father, and the Father in Him;

the coming of the Comforter involved; and the truth, not that the Father was in Him that was manifested on earth, but that He was in the Father (being on high), and that they were in Him, and He in them. The union and reciprocal indwelling was first of the Father and the Son; then (the divine union of the Son with the Father being repeated, He being in the Father, which was divine, and the natural point as their Head) the union, and reciprocal union, of the disciples and the Son was next stated, the knowledge of which depended on the presence of the Comforter, on His going away, which note.

Notes and Comments 7, Gospel of John. Chapter 14, The: John 14:19-20

There are three things in verses 19, 20 of John 14; that is when we have received the Spirit, Christ is an object; we see Him when the world does not. He is our life; because He lives we shall live. We know (still having the Spirit) that He is in the Father (not here the Father in Him; it is divine union, not even exaltation, and in proper divinity), and we in Him, and He in us. The knowledge of our oneness with Him, as in Him, and He in us, and He in the Father. Then comes another thing: manifestation of Himself to us. Then the Holy Ghost teaches all things, all truth, and brings to remembrance what Jesus said when here; divine truth, and the expression of life in Christ down here, what He was in the world.

Letters 3, Holy Spirit Dwelling in the House and in the Individual; Independent Action of the Holy Spirit, The

I have not the least doubt that the interpretation1 of John 14:17, though very common, is a mere blunder. "Dwelleth" is the same word as "abide" in verse 16. Christ the Comforter would not "abide" with them as He then was, nor was He "with" them. The other Comforter would abide "with" them, and "be in" them. "Will abide" in Greek would be the same word as "abide," save an accent, and there were none originally: abides; will abide.

Next, Acts 13:2 was not the assembly. The prophets were fasting and praying together and the Holy Ghost spoke with authority by one of them, "Separate me." The state2 of the individuals sent had nothing to do with it. God in His government may employ a fitting vessel, but no state of fitness can separate by divine authority a person for a specific apostolic work. And this is the point: the free action, and divine authority of the Holy Ghost; that is, of God. I have no doubt, as a general rule for edification, usefulness in service depends on the state of the servant, but to use this as a plea for denying the direct action of the Spirit is ruinous. It is not a chandelier of light, though each should be filled with the Spirit, but the personal free action of the Spirit. Scripture recognizes the diligent use of the word, "Meditate upon these things; give thyself wholly to them," etc.: but to use this to deny the sovereign freedom of the Spirit is also ruinous and destroys our dependence on and guidance by Him. In Acts 8 we have first "the angel of the Lord spake unto Philip." Now, I do not doubt that the Lord chose a fit person in Philip, but the angel's speaking to him was not the state of Philip's soul. Then we find the Spirit telling him to go to the chariot. Then the Spirit "caught away,"—a word in Greek or English leaving no pretext for the interpretation3 given to it—" and the eunuch saw him no more." In Paul's journey the Spirit of Jesus did not allow him to go into Mysia, and they were forbidden to preach in Asia or Bithynia.

It is alleged that this independent action of the Spirit belongs only to the Old Testament, as Saul, Balaam,4 etc. This is a mistake: Caiaphas prophesied. It will be said that this was in Judaism. But Paul teaches it doctrinally (1 Cor. 13), "Though I speak with the tongues of men and of angels, and have not love, I am... nothing." The very fact of tongues is an independent action of the Spirit, for they did not understand what they said, and if there was not an interpreter were to remain silent. Tell me that this is lost—I understand you, but then do not deny that the Holy Ghost so acted. But there is a difference to be made between 1 Cor. 12 and Eph. 4 In the former the Holy Ghost down here acts with divine authority and power, but it is simply giving power (in gifts) to whom He will; but "the spirits of the prophets are subject to the prophets," not more than "two or at the most three" were to speak. The word of God, the authority of Christ in the church, ordered the exercise of the power. If a man spoke with tongues, and—it was so completely the Holy Ghost—he did not understand what he said (a case supposed), he was to be silent, unless he or another could interpret. The apostle preferred to speak with his understanding, and edify the assembly, to which end all was to be directed. In the latter case (Eph. 4), it is Christ ascended on high, who, having received the Holy Ghost from the Father, gives for the spiritual need of the church (and here there are no gifts which are miraculous, in the ordinary sense, but) "apostles and prophets, evangelists, pastors and teachers," and the promise that these will continue to the end, and then (ver. 16) what every joint supplies in the measure of every part.

But the Holy Ghost has been given, and come down, and all goodness and wisdom in exercise is from Him. He formed the body, He also makes us members. Even Christ "by the Spirit of God cast out devils." We are to be "led by the Spirit," and surely in the most solemn part of our lives here, our spiritual activity in the church of God, this is not to be given up, and we do without it. This is not giving up, or acting without, our understanding. The apostle preferred action with understanding, but that did not exclude the direct action of the Spirit. Men

speak of impulse,5 so that the notion of the Spirit's action is lost, and it is of man. But if it is not of the Spirit, it is merely of man. The apostle would have the Spirit and the understanding. (1 Cor. 14:15.) The saying we could not then judge is a strange blunder of human reasoning, for it was when there was direct revelation they were called on so to judge. Faith, direct looking to God and His power, is identical with the action of the Spirit in its source and results; and what is called faith in Heb. 11 is constantly referred to the Spirit in the Old Testament. All direct action of God as to the creature, and finally in divine things, from creation on, is by the Spirit in scripture: no good thought in us but from the Spirit, no wisdom. It is the Spirit that lusts against the flesh. Waiting humbly on the Lord, that He may lead us to act, or not to act, and lead us in acting, and that habitually and in all things, is not acting from impulse, but the contrary, and the leading will not fail. If we are to judge, what are we to judge—whether what is said or done is of the Spirit, or not? If it is not of the Spirit, it is of the flesh: only the paramount authority and order of the word, which is certainly by the Spirit is maintained.

Further,6 the Holy Ghost being individually in our bodies, "` as temples, is not all. He forms the body, or rather formed it on the day of Pentecost—not by spiritual progress, but by coming personally down, and baptizing into one body. Nor is that all. The Holy Ghost is not in an assembly as God's house or dwelling, but in the assembly. In 1 Cor. 3 they are collectively God's temple, Christendom (see 1 Cor. 1:2), only realized especially at Corinth. (Some will say it [ver. 12] is doctrine: it is so, but realized in men; as "the seed is the word of God," Luke 8:11; "the good seed are the children of the kingdom," Matt. 13:38.) So, in Eph. 2, "Ye are builded together for a habitation of God through the Spirit." That is not individual; and if the Holy Ghost dwells in the habitation, is He to do nothing there, or direct everything? The assembly is as much the house, or temple of God, as it is the body; only all the members of this last are personally dwelt in by the Spirit and members of Christ. As to two Spirits, it has no ground at all. It would be much more applicable to dwelling in individuals, but this is carefully guarded against (1 Cor. 12), in contrast with demoniacal inspiration. Whatever is not of the Spirit is of the flesh.

Collected Writings of J.N. Darby: Miscellaneous 3, Father's House, The

John 14

IN this part of the gospel of John the Lord is leading His disciples away from earth to associate their minds with Himself up in heaven. That begins from chapter 13. In chapters 8 and 9 we have His rejection. Then, chapter 10, He states He will have His sheep in spite of everything. Chapter 11, that which He was on earth as Son of God borne witness to. Chapter 12, the Son of David riding on an ass, and Son of man when the Greeks come to Him; but He says, " I must die." He cannot have to say to the disciples on the earth, though loving them to the end. Then He washes their feet, and says, " If I wash thee not, thou hast no part with me." The possibility of His having a part with man down here was over- the world had rejected Him; and now instead of blessing the disciples here, He was taking their hearts up there. The thread that runs through the rest of the gospel, up to the last chapter, is-not here, but there, and you must take up your cross here.

In chapter 14 the Lord gives us our portion on the ground of taking us up there. They would not have Him with them; but He says, " Let not your heart be troubled " at My going away. You do not get the comfort of God by seeing Him in bodily presence, and so with Me. " Ye believe in God, believe also in me." He is going to prepare a place, that is the whole thing. ' I am going to My Father. I have brought you redeemed ones into the same relationship as I am in; He is your Father as much as Mine, and your God as much as Mine. I am not to be alone there. In My Father's house are many mansions. I go to prepare a place for you.' The place He was going to prepare (and that He was putting before their hearts) had this specific character, that the children were at home there. He had brought them into this place of children before God and the Father; and therefore, when the time was come, they should go to the Father's house. The thought and purpose of God was to have us with Christ and like Him, His own blessed Son, in His house. " I will come again, and receive you unto myself "-in the Father's house-" that where I am, there you may be also." Where the Son is, in the joy and blessedness and rest and glory of the Father's house, there we are to be with Himself. That is His purpose-what He is bringing us to. Then He adds this blessed truth, that He is coming back Himself to fetch them. He is interested in them, and it is a fixed abiding interest. He would not be satisfied to send, but would come Himself. What wonderful blessing! It would be an honor to be sent for as redeemed ones who are everything to Him. I may send to meet a person I make something of; but if I make a great deal of him, I go myself.

He goes on to tell us how we know it all now, so that our souls live in it while He is away. The blessed Lord's death—redemption—giving us a title to be in no less a place than the Father's house, like and with Himself. But while His death accomplished that for us, it was a total breach with the world. " The world seeth me no more." He is going to the Father's house, and the world and the Father are in direct opposition. " The friendship of the world is enmity with God." They saw no beauty in Him that they should desire Him. And when He was rejected by the world, He went up to sit at the Father's right hand. The accepted One of the Father was the rejected One of the world. Man may have hopes that he is going to do a great deal with man. God has done all as to responsibility. And at last He says, ' I have one Son, they will reverence him.' But they said, "Come, let us kill him." The Lord says, " Now is the judgment of this world." The obedient, accepted One of the Father sits on His right hand, on His total rejection by the world, and He takes His redeemed ones with Him there. We get the place of sons; we are to have the glory; to be conformed to the image of His Son, the First-born among many brethren. While His work on the cross put away our sins, it gives us a place with Him and like Him in the glory.

After the statement of this in the first three verses we get how to realize it now in our souls. There are two parts-First, the object that is before us; and second, the power that is in us. First He tells us the place He is going to take us to-it is the Father's house. And what makes the Father's house of importance to the child-if he has right affections? It is, that the Father is there. The blessedness of being there is that the Father is there. Christ is there too. However feebly we may enjoy it now, when we talk of going to heaven,' it is going to the Father. The Lord says, " No man cometh to the Father, but by me." He was going to the Father, and bringing us in spirit there now, hereafter actually in glory. Therefore they say, " Show us the Father." No one has seen God at any time; but there is that blessed relationship of the Father to the Son, and to us as putting us in His place. He brings us to the Father. So He says, " Where I go ye know, and the way ye know." Thomas thought of a place. " We know not whither thou goest, and how can we know the way? " The Lord says, " I am the way, the truth, and the life." And then we get the point-" No man cometh to the Father, but by me." If I know the Father, I know where He has gone and where I am going. When Philip says, " Show us the Father," He answers, 'You have the Father this long time with you revealed in the Son. He that hath seen Me hath seen the Father.' There we have this blessed truth, that when the Lord tells us He is going to bring us to the Father's house, we know what the blessedness of that house is, we know the center of it. We know the Father because He is perfectly revealed in the Son. In coming to Christ I

have found the way. I may see " through a glass darkly "; but as to the object, I have got the Father Himself revealed in Christ, so that in believing on the Person of the Lord Jesus Christ I know the blessedness I am called to-the place of Christ as Son, He who is the source and center of eternal blessedness, loving-kindness, and favor. It is not the mere abstract theory of God and of a holy place that it is; but I stand in a perfect relationship, and the Spirit of adoption crying Abba in my heart, there is a consciousness of the love that has put me in this place of favor. If I say, How can I know I have seen the Father, a poor worm such as I? Have you seen Christ (not with the outward eye, but seen Him by faith)? " He that hath seen me hath seen the Father."

The spring of all our blessedness is in Christ, actually when He comes, and the soul lives in it now as far as he is in heavenly-mindedness, and in spirit enjoys it all, looking forward in the brightness and blessedness of hope to being there. I must for this understand the work as well as the Person of the Lord Jesus Christ. He is my title. I know in His death my sins are perfectly put away, and what He has done is so perfect in glorifying God, that He has taken His place at the right hand of God as man, and that gives me a place. He can say, " Glorify thy Son." There we get the relationship, and then, " I have finished the work that thou gavest me to do. And now, O Father, glorify thou me," etc. That is the title by the work, and He has done the work for me. He has gone to the Father, and in Him is the way to go. He makes us feel that blessing is for us as a present thing. I quite admit we see through a glass darkly; but the things I shall get in heaven are not things I have not had revealed on earth. I have not seen the glory, but if I speak of the Father's love as my portion there, it is that which has given me Christ now. If of my title, it is no new thing, but the work and blood-shedding of Christ; if of eternal life, I have it now in His Son (shall have it fully then). Whether the thing enjoyed or the title to enjoy, we have it now, though we do not apprehend it fully. What a thought to be able to say, according to Christ's own thoughts of the blessedness of heaven, I have it now. He was revealing the Father's name. " I have declared thy name unto them, and will declare it." What He tells them is: ' Now you have seen the Father, the very one my delight is in, and my joy (eternally infinite, of course), the One that I walk on earth with, that I am one with. I have brought you into this relationship with Him, and revealed Him to you.' How far can we say, I have got on earth what I am to have in heaven-the revelation of the Father in the Son? What settled quietness of spirit it gives, to have found yourself with the Father, through the knowledge of the Son, in confidence of heart! Have your hearts got that? Are they really occupied with the Father? (worshipping, of course; but the clearer the knowledge of the relationship is, the more worship there will be). He is the way. Can you say, I have been that way, and He has brought me to the Father? That is, in this world; it will be no new thing up there. " He that hath seen me hath seen the Father." Can our hearts say, I have found the Father in Christ? That is what the Lord was insisting on; and there was far more ignorance then than now, for the Holy Ghost had not come.

The second part of this chapter-the power that is in us- begins at verse 15. The Lord says, I cannot stay, but I will send you One who will abide with you. The Holy Ghost is only known by being in us. Christ was before them, they could see Him Everything that came out from Christ to the world was the manifestation of God, His words and His works, and the world was called on to believe that He was there, the blessed testimony of the goodness of God in the midst of their needs and their wretchedness, and they would not have Him. That is not the way with the Comforter-they cannot see Him. Fruits ought to be shown; but no person is manifested. When the Holy Ghost came down, there was power that struck them, and fruits of grace where the Spirit works, which are a deeper testimony-for a wicked man can do a miracle, or a dumb ass speak, if God choose. Therefore He is only known where He dwells. The effect of the Spirit is, " I will not leave you comfortless: I will come to you." The Holy Ghost brings Christ to our hearts, and He dwells in our hearts. " The world seeth me no more; but ye see me "; and mark what it is connected with, " Because I live, ye shall live also." The power of divine life was triumphant over death, and where a person believed on Him, Christ is brought, through the presence and power of the Spirit, to that man's heart much closer and nearer than if He were on earth. Not that the eye sees Him; but He says, ' I am going to be with you and in you, in a far better way, that the world cannot see or know.' The Holy Ghost testified to the world of all this; but He is not here to be received by the world, but is given to those who believe, and the moment He is given He brings Christ down to the heart. Our immediate intercourse with Christ is established. He comes to us by the power and presence of the Holy Ghost. The One who " loved me, and gave himself for me," that He might redeem me by blood, and who has washed me in His blood, and done everything for me-I have got Him. A poor vessel I am for Him to dwell in, but when we are cleansed by the blood, fit for God, He comes and dwells in me. How far do all our souls know that? He has not left me comfortless, He has come; I know what it is to have Christ, to hear His voice. In the world I have tribulation, but I know what it is to have peace in Him. " Ye see me: because I live, ye shall live also." He is in us, the power of eternal life, and He must die before I die. The life I have got is, " Not I, but Christ lives in me." What a thing to be able to say! He has overcome death, broken all its bands. He lives as man; and if He lives as triumphant over it all, I shall live also. How blessed to have it from His own lips, anxious to have us happy! He says, ' Do not be uneasy, I am going to prepare a place for you, and meantime I will come to you and reveal Myself to you. I will not leave you comfortless.'

" At that day ye shall know," etc. (v. 20). The believer knows the Lord Jesus Christ. The lowly Man down here has gone up there, and he sees himself in Christ, and Christ in himself. We get the consciousness of His standing before God and before the world. I have a place-what a place!-in Christ, where the Father's delight is; delight in His obedience, His perfection, His glorifying God; a place in Christ Himself, with the affections that flow from it: " My Father and your Father, my God and your God." We get at the same time, beloved friends, what we are before the world. If I am in Christ, He is in me, and what I have to do is to manifest the life of Christ, that others may see Christ in my walk and ways and spirit. What a blessing to be able to say, I know I am in Christ and He is in me, as to present relationship! It is God's delight to make us sons with Christ; and His work is so perfect in cleansing us, that the Holy Ghost can come and give us the consciousness of it: it makes us heavenly in our ways. We have seen that we know the place we are going to, we know the way, we know the Father and the Son; and now we get that, in order to have the present consciousness of it, we have the Holy Ghost.

Now He takes up the practical realization of it: obedience is the path. Not only He dwells in me and comforts me, but there is manifestation in the path of obedience. The characteristic of those that love Him will be obedience (v. 21). When we get to this close relationship, the sign of love is knowing the wishes of the person you love. Where Christ is precious, there is attentiveness. It is not, " Can I do this? " but, " Is it pleasing to Him? " Many Christians have not His commandments. Why? Because they have something else. If we had

an open ear-wakened morning by morning-we should have

His commandments, we should know His mind, and what He wishes. I can find out the wishes of my father if I am thoughtful and attentive. He that has them, and keeps them not, is worse, of course. He that loves Him gets the " secret of the Lord." There are Christians who do not get the manifestation of the delight and favor of Christ; but there it is for them. We are very feeble; but the Lord's heart is true if our hearts are not; and if we loved Him, we should want to have things according to His wish and mind, and that only; if I could please Him I should be satisfied, and should have the present enjoyment of Christ because my heart was walking in obedience. There is the anticipation of what is

heavenly when walking in this path. The Father and the Son come and make their abode with us (v. 23). How little we have this manifestation! The Lord's heart is on them, they cannot be happy here; but they are to look for the blessedness of being with the Father, and ' we will come and abide in you, till you can come and abide with us '; but it must be in this path.

Mark what He says in verse 27. He has not only made peace, but " my peace I give unto you," as He always does; He has brought us into the same place with Himself. What was the peace of Christ? He was here in uninterrupted intercourse with the Father, carrying His joy with Him. He had " meat to eat ye know not of," joy where all were rejecting Him-the peace of perfect communion. Christ puts us into His place, and we have fellowship with the Father; and when we walk in that, we have this peace of Christ, like Matt. 11:29. Where the will is broken, we have the peace of the man who has no will but the will of Christ, keeping His commandments, nothing disturbing communion. The saint passing through this world in obedience and communion, where there is no self-will, walks in peacefulness, the peace that Christ had! His love will give us all He had; the same place as sons by grace, the same place in heaven, in the glory. His heart is bent on blessing us. He may chasten us if necessary; but He gives the consciousness of being in Him and He in us. The world gives liberally; but it gives away. Christ never does; He brings us into the enjoyment of what He enjoys. Because His love is perfect, He brings us where He is Himself, and His delight is that we are enjoying it.

One more thought, which perhaps is the most wonderful of all: the way Christ shows how completely His heart has associated itself with us, and us with it. We worship Him as the One who is worthy of all worship, but inasmuch as He has exercised love to us, He associates us with Himself, and expects us to rejoice in His happiness (v. 28). What a place to give us! To be able to say, ' I am happy because He is glorified '; our hearts satisfied that Christ, who has loved us and made us happy, is contented! We see Him in the glory due to Him, and we are satisfied. He says, 'If you think of yourselves, you are sorry; but if you were thinking of Me, you would be delighted.' He expects us to be glad in His happiness! Are our hearts there—so resting in the fullness of His work, having His. peace and joy in this world, that we can be interested in His glory? Do you accept that place as to the state of your hearts? He has purchased a " peculiar people, to be zealous of good works."

He has brought you to Himself, to have your whole heart wrapped up in His interests, your thoughts, actions, everything for Him. I am sure we shall find our weakness; but are we living enough out of the world (not merely out of its pleasures, but its cares), and enough with Christ, for Him to have a large place in the daily thoughts of our hearts? The more my eye is open on His unspeakable blessedness, the weaker I am; but have we the consciousness from the time we get up in the morning till we go to bed at night, that our hearts are with Christ, as redeemed ones in the place we are going to-a consciousness that He is in us, and we identified with Him? The Holy Ghost is given that we may know what a place it is. The Lord give us diligence of heart to feed on Him, and get our hearts associated with Him, that we may find not only contrast with this evil world, but also know the place into which He has brought us before His Father.

Collected Writings of J.N. Darby: Expository 6, 1 Thessalonians; Acts 1:11: I Will Come Again

NOTHING is more prominently brought forward in the New Testament than the second coming of the Lord Jesus Christ. This was the first comfort of the angels to the sorrowing disciples: " This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts 1:11

And if you turn to 1 Thessalonians you will find it presented in the end of every chapter as a common doctrine. It was not at all a strange thing-immediately after conversion to the living God-" to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come."

Again, in Heb. 9 we read that " He appeared once in the end of the world, to put away sin by the sacrifice of himself... and unto them that look for him shall he appear the second time without sin unto salvation."

In 1 Thessalonians it is presented in the way of warning as well as the object of the blessed hope of the saints: " For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

From this we see the amazing difference between the coming of Christ for this world, and for those who trust in Him. To the world He comes as a judge of both quick and dead (see Malachi); but in this John 14 we find a wonderful difference in the whole principle and spirit of a believer's expectation of Christ.

Behold, he cometh with clouds and every eye shall see him, and they who also pierced him; and all kindreds of the earth shall wail because of him," Rev. 1 " But who may abide the day of his coming? and who shall stand when he appeareth? " Mal. 3.

Dear reader, let me ask you, Can you stand before Him at that day? Do you think that you would have confidence before Him at His coming? Could you say, " Lo, this is our God, we have waited for him? " This is He whom I have loved and longed for? Men always judge according to what is suited to themselves. In 1 Thess. 4 it is said, " So shall we be ever with the Lord." Now, are you suited to be ever with the Lord? Have you this confidence? If it is founded on anything good in yourself, it is a vain ground of confidence. Peter, as soon as he found himself in the presence of the Lord, felt that he was not suited for the Lord. I am too corrupt, he said. This was a true judgment of Peter; and love for the dignity of the Lord and for holiness. If you are content that holiness should be lowered that you may get off, you do not care for holiness, though you do for getting off. The moment I have seen the holiness of the Lord, and that happiness is in holiness, there is the immediate feeling of my unfitness for that holiness; though there may be the longing for it, which the Lord will doubtless in mercy answer.

Two things are needed thus to meet the Lord. First, the conscience must be right: I may have the kindest father, yet if my conscience is not right, I cannot be glad to meet him; and, secondly, affections must be there-the Lord must be my portion. If my heart is on literature, or on anything else here, I shall not like to be where Jesus is. I shall rather be here for a time. If you like the world, you are fit for the world. Heaven is just the contrary, and you know it; and therefore you do not want to go there, because it would take you from being here in the world. There is the comfort of the gospel. It did bring down to men's consciences all that would attract God. But alas! men no more desired the Lord's company here, than they do there. The coming and rejection of Christ here is the plain proof that the world is not fit for Him, and He is not fit for them.

But now to turn to John 14. We find persons here the opposite of all that is in the world. " Let not your heart be troubled." About what? His leaving them. Their happiness, comfort, and joy was in having Christ with them. But now, he says, I am going, but I am not going to be happy without you. There is plenty of room for you. The thing with which He at once comforts their hearts is this, " I will come again." I cannot stay down here in this vile place, I am going to prepare a place for you, but I will come again and receive you unto Myself, that where I am there ye may be also. The Lord reckons on this satisfying their hearts; and their consciences did not hinder. " The Father's house! " Oh! they could go there. " I will receive you unto myself." He knew the chord that rung in their hearts: to be with Himself, the source of all blessing. Thus we get the character of these disciples: they were persons whom the absence of Jesus distressed, and whom the presence of Jesus would comfort, not here, but with Himself.

There we find what begot this character. It was all founded on His own word. We do not care for what does not concern us. But as soon as we see a thing that concerns us, it becomes important; and then we want certainty. Now it is very blessed to have God's own word for the basis of our certainty.

For instance, I am a sinner-how then can I get into the Father's house? Because God has said " Their sins and iniquities I will remember no more." Well, God is true, and He will not remember them. Do you say I am presumptuous to say so? I do not say so; God says so; and again in John 5:24, " He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation "; and John 3:33, " He that hath received his testimony hath set to his seal that God is true." Thus when the power of the Spirit brings home the word, I have certainty. Faith is in the word, but it is about something. Christ is presented, and man is brought to the test. People always judge by their inclination, and not by their reasoning. Now the effect of the testimony of the Spirit of God when Christ is revealed is that men are not fit for Him, and their hearts do not like to be with Him.

These disciples had loved the Lord. Christ had attraction for their hearts. There at once we see the object of their hearts' affections. Christ had fixed their hearts. Take Mary Magdalene, for instance. She was all wrong in her intelligence, yet Christ had attraction for her heart. So with the rest of the disciples. They all ran away for fear; but it was love to Christ that brought them into the place of fear. Thus we see that Christ Himself was the object of their hearts. They were the companions of Christ-all fear being gone- according to His love and grace. " Ye are they," He said, " who have continued with me in my temptations." Why? He had continued with them; but He speaks as if indebted to them for this fellowship. And being in companionship with Christ in heart, He brings them into all joy into which He is going-nothing less than the Father's house. What attracts me is found in Christ, and then I get from Him the certain assurance that He is coming-and coming for me. Now when the heart is on Christ, what a thing it is to know that He is coming! Am I afraid? No, I am looking for Him.

And it is to His Father's house He is to bring me. All that makes heaven a home to Christ will make it a home to me. O come, Lord Jesus. If I have learned to love Christ, I have learned to love holiness, to love God. God, in Christ, has brought down to my soul all that God is. What shall I get in heaven? Another Christ? Another God? No. It is the one we have seen and known. " Whither I go ye know." I am going to the Father, and you have seen the Father in me.

Ah! but He has not given up His holiness, perhaps you reply. No, indeed, He has not. But Jesus knew all that is needed for me to be with Him. And if He will make the heart to love, He will put the conscience perfectly at rest, that I may love Him. Will He do that by dulling it? No. He will do something that will enable me to stand in the presence of God in whose presence I am to find my joy. He reveals fully God in His holiness, and takes away the sin that would hinder my being in the presence of that holiness. And not only does He put sin away, but He purges the conscience here, so that I am enabled to enjoy God, in full and free affection.

Nothing is more attractive than the death of Christ; but, besides that, it puts away the sin of which I was guilty: an act in which I had no part, an act the proof of perfect love, while it meets perfect righteousness. I had done the sins, and I could not undo them. Jesus said to Peter, " If I wash thee not, thou hast no part with me." This touched Peter's heart. If you are not cleansed according to My cleansing, according to what suits God's presence, you have no part with Me. O what a comfort! Instead of saying, Depart from me, Jesus said, " Now you are clean." And in Peter we see the proof of a good conscience. He said to the Jews, Ye denied the Holy One and the Just, the very thing he himself had done fifty days before. Now a man will talk of every sin but what he is guilty of; he will shirk that. But here Peter was in perfect peace about the very sin he was guilty of; his conscience was perfectly purged.

The happiness of the heart that is touched is to be with Christ; and conscience is purged for being in His presence. Between the Lord's saying this, and coming for them He had put away sin from God's sight, and from their conscience. " I will come again, and take you unto myself, etc., and whither I go ye know." There is no uncertainty. We know where we are going to. The soul has found fully the object that has set it at rest, and that will satisfy it up there without fear.

Could the Lord thus address you? Could you say, O that is what I am wanting? Or, are you saying I've got here what I would like to enjoy? Is that being a Christian? A Christian may vary in strength of affection, never in object. I am sure I do not love the Lord enough, but I am sure it is the Lord I love. I have no confidence in my own heart, but all confidence in Him. He has died for me; that is what I count on: He has put away my sins; that is what I need: He is coming again; that is what I am longing for.

Dear reader, let me ask you, was it ever a trouble to you that you had not Christ? Do you know where you are going? It may be you have hope; but have you present certainty? Now we, Christians, have; for Christ is known, and when He is known, there is perfect rest in His word. " I will come again, and receive you unto myself, that where I am, there ye may be also." " Amen, Even so, come, Lord Jesus."

Collected Writings of J.N. Darby: Practical 1, Peace - My Peace

John 14:27

Two things are brought before us here. The first is the fact of peace, though there may not be earthly blessing and prosperity, like the Jews, but trouble outwardly; the second is that which characterizes the peace. “My peace” is what He has Himself, and the extent of it. Being thus characterized, it implies that they had it not while He was with them. They lacked nothing: they had purse and scrip, etc. He could speak peace in the forgiveness of sins; but this peace, His peace, was not before given to the disciples.

Peace shuts out trouble, as to the realization of it. It is not peace of conscience with God here, but that which could not be disturbed by the knowledge of God. It is not peace without God, and it is independent of all circumstances. So much trouble as there is in circumstances, the peace could not be secure, if it could be altered by them.

This peace is the possession of such quiet as to be undisturbed about other things. It is peace with God in the sight of His righteousness and His holiness; and it is an absorbing thing. Suppose I am at peace with someone I do not care much about, I may be troubled enough about other things. The peace does not absorb my affections. When we have the peace itself, we may acquaint ourselves with God. The soul, so satisfied with its own peace, desires nothing else. It knows God, and finds nothing to disturb it in God or out of God. This peace will keep God between the trouble and us, instead of the trouble coming between us and God. Such is our danger, and such the remedy.

Mark the extent of the peace—“My peace”; and how thoroughly well He knew what He had, that He could give it them! He had been tried, rejected, had suffered; “he hath not where to lay his head,” “hunted like a partridge on the mountains,” “a man of sorrows, and acquainted with grief”; and yet He knew so well the blessedness He had that He could speak of it to leave it to them. There was an unclouded rest in God, and God an unclouded source of blessing to Him, in all His path of sorrow and trouble, so unlike that which any one else ever had. But “Thou wilt keep him in perfect peace whose mind is stayed on thee” (Isa. 26:3) was known experimentally by Him; and was there ever uncertainty as to whether His Father heard Him? No; there was an unclouded certainty. Nothing could bring it into question. He need not put it to the test by throwing Himself down from the temple; this were tempting God.

The two expressions in the verse explain each other; “peace,” “My peace.” “Let not your heart be troubled.” I am giving you my own “peace.” What we have, we know to be His; not the knowledge of what we are with God, but what He is to God. We cannot have peace if we have the thought, When I come to know God, what will He think of me? I must know God in order to have peace.

If the Lord came this moment, would you have peace and be able to say, “This is our God, we have waited for him”? If you have the consciousness of liking anything that God does not like, you cannot be at peace. Even if you have found peace of conscience about your sins, through the blood of the cross, it will destroy your communion and peace of heart, if you like anything that God does not like. If there is anything not given up in the will, there cannot be peace: if you have peace, then if God came in, your peace would stay.

Peace is never imperfect: there can be no flaw in it. If anything comes in and produces an uncertainty, it cannot be peace. Water in a dirty pool may look clear at the surface, but, if it is stirred up, the dirt comes to the surface; and so with the heart. Christ gives us His peace; and can wrath disturb it? Did He not know the wrath due to our sin? He bore the wrath. Did He not know the sin? “He was made sin.” Did He not know God? He came forth from Him.

How can we have peace? Because He has made it “by the blood of his cross.” He has expiated sin. The question that agitates your heart, He settled between Himself and God, not on His own account, but for us. He was the Son of God. In the presence of wrath He settled it; in the presence of holiness, too, He made His soul an offering for sin. God spent His Son for us; and can He fail to claim us as the objects of His love? He has bought us at an unspeakable price.

He has seen the sin, judged the sin, put the sin away in Christ. Peace is made, peace is given, peace is known by the “blood of the cross.” Is it a thought of mine about my getting this peace? No. He says, “Peace I leave with you; my peace I give unto you.” He knows what God's wrath is; what God's righteousness is; what God's holiness is; what all His requirements are; and we have the assurance of His peace from His own mouth. Have I earned it? No; He has earned it. Can He deceive me? What is my warrant for expecting the favor of God? If you have believed what wrath is, you will value the favor of Christ. Christ would rather give up His life than God's favor for us.

If Christ is your peace, He is as sinless for you as He was in Himself. He is “made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30).

Christian Truth: Volume 28, Father's House, The

John 14

The Lord is leading His disciples away from earth to associate their minds with Himself up in heaven; all that He was is borne witness to, in spite of His rejection as Son of God, Son of David, Son of man. The Greeks come up to worship Him; then He states, If I am to take this place, I must die. He takes the ground of having given up having to say to His disciples as on earth; and He tells them, "If I wash thee not, thou hast no part with Me." His having part with men, as men on earth, is all over; all have turned against and rejected Him. He is doing entirely another thing; instead of bringing blessing down to them, He is taking them up there. The key to it all is, "part with Me." He gives us our portion on the ground that He is thus going away. "Let not your heart be troubled." How were they to get the comfort of God? Not now by seeing Christ in bodily shape, but by believing in Him for what He is. Therefore, He says, "Ye believe in God, believe also in Me." You must believe in Me. I am going to prepare a place for you; I have brought you by redemption into the same place as I am Myself. He is your God as He is Mine—your Father as He is Mine. I am not going to be alone in the Father's house.

He had not deceived them; He knew where He was taking them—that place above where He would prepare an abode for them. And what He is putting before their hearts had this specific character, that it was where the children were at home. He had brought them into the place of children, and when the time came He would take them to their Father's house. It is the thing He sets before us in a distinct and definite way—what God was about, namely, to have us like Christ and with Christ in the Father's house. That, He says, is where I am—where I, as Son, find My joy, rest, blessedness, and glory—and that is where you shall find it too. Your portion is with Myself in My Father's house. First we get what His purpose is, and our relationship with Him and with the Father. This is full of richest blessing to us. Whatever blessedness He has gone to, He will in deepest personal interest come to fetch us there. After His Father, His redeemed ones are everything to Him. He will come and meet them and bring them up to Himself in His Father's house. This is the basis of all His teaching here. He tells us all we have, and we are to be realizing this while He is away. How far do we really know it as a definite object before our souls? Are we living in these things now before we are really there?

With the world, as it is, He has made a total breach. He is going to the Father's house, and that is in direct opposition to the world. When the world entirely rejected Him, He went up to sit at God's right hand. The Accepted of the Father is the Rejected of the world; the world sees Him no more; it is all over with the world. We get this blessed, obedient One, one with the Father always, but upon the accomplished work accepted of the Father, taking His redeemed ones up with Him. We are to be in the glory, conformed to the image of the Son, that He may be the firstborn among many brethren.

Then we see how we are to realize this now. First, it is the object before us; second, what I know of the place, and how I know the place. The Father is there; that is the thing that makes it valuable to the child, if he has the affection of a child. If I have found the Father in Christ, I feel the blessedness of being with the Father and the Son. In Christ we get the revelation of the Father, and what brings us to the Father—"I am the way." If I know the Father, I know where Christ has gone, and that is where I am going. If, in coming to Him, I have found the way to the Father, I have found the way as well as the place, and know the blessedness of the Father's house, because I know that is the center of it all. I am in the consciousness of the love and divine favor that put me in this place, and I am able to cry, "Abba, Father." How can I see this—know it? In Christ. When the heart gets hold of this, it has the spring of all the blessedness which we shall have when Christ comes to take us up there; and the spirit enjoys it now because it is all for us as a present thing. We shall not get a thing there that is not revealed to us now as our portion while we are on earth. We have not seen the glory yet. We get the work of Christ as our title, and the Father's love to enjoy. We do not apprehend it all, but it is a blessed thing to be able to say, I have got Christ's own thought of the blessedness of heaven, what His joy was in thinking of the Father's house. We have got that now. He says, There is the One that My delight is in; there is the One that I have walked with while on earth—the One I can say that I am one with, the One I have brought you to be with now. Thus I know what I am to get in the Father's house; I know where I am going; and I know the way. What a settled quietness of spirit it gives! "In Me ye might have peace." What confidingness of heart in Him! I have got into that place by what I have seen in Christ. He is the way; I have been that way; it has brought me to the Father; I have found the Father in Christ.

Now when He has set an object before our hearts, He insists upon the second part, "I will pray the Father, and He shall give you another Comforter." He had to go away to prepare the place, and to return for us; but He desires for us that we should have the power and the truth of a present Holy Spirit as that by which we apprehend these things. "Ye know Him; for He dwelleth with you, and shall be in you." The Holy Spirit is only known by being in us. Christ ought to have been known by all; He came out as the blessed manifestation of God in love. The world was called upon to see this blessed testimony of what God was in love in the Father sending the Son. He was there to be received, but of the Holy Ghost the Lord says, "It [the world] seeth Him not, neither knoweth Him." The world ought to see the fruits of the Spirit in works and power, but there was no personal manifestation when the Holy Spirit came, no object of faith. Christ came visibly, God manifest in flesh, but the Holy Spirit is known only where He dwells. The Lord says He will abide with you, He will not go away like Me. He will be in you and not leave you comfortless. "That Christ may dwell in your hearts by faith." "Rooted and grounded in love." The Holy Spirit brings in that sense Christ into our hearts. You shall not be comfortless, you shall see Me. He will make you conscious that you live by Me. The power of divine life which triumphed over death. When a person believes in Christ, Christ is brought into that man's heart, much more really than if Christ were on earth. So that He might not leave us comfortless, He says, I am going to be in you in a far better way. The Holy Ghost brings Christ down to our hearts, and there He dwells. "Know ye not that your body is the temple of the Holy Ghost?" I am brought into immediate intercourse with Christ, the One who is everything to me. "Strengthened with might by His Spirit in the inner man." I have got everything that is in heaven; I, a poor vessel, cleansed by blood, and inasmuch cleansed, fit for God. God comes down and dwells in the vessel. I have got Christ back, not palpably now, but I know that I am not left comfortless; I know it is to hear His voice, to hear the testimony of the Spirit who is present with me. I have rest in Him—His peace.

And mark what flows from this presence of the Comforter. "But ye see Me," and, "Because I live, ye shall live also." It is the life that has overcome death; He has been down under death for us, and if He lives as triumphant over all, I live too. Blessed to have it from, with, and in the Lord Jesus Christ. How anxious He is to make us happy! Do you know how to walk in it, to live in it? It is not by the sight of the eyes, but what is unseen and eternal, in the knowledge of the Father and the Son. The consciousness of belonging to these things makes us heavenly in walk and ways. We have the consciousness of being a present object with the Father and the Son. In verse 21 He takes up the practical present reality of it. If you love Me, the way to show it is by keeping My commandments, not by regretting Me when I am gone; he that loveth Me is the one that has My commandments and keepeth them. And here we get the positive manifestation of Himself to us in the path of obedience. Obedience is what characterizes you. You keep His commandments when you know them. When I get this close relationship with the Father and the Son, the proof of being in them is to act according to them.

Can a child be in the house and not know his father's wishes? If he can, he must be a very inattentive child. If you are living in the relationship of a child, you must be in the power of what the Father likes. You could not be otherwise. The soul must be attentive to Christ's wishes. Christ said, "He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." If we were walking like Christ, with our ear opened as attentive children, we should understand what His wishes are; we should learn then and answer to them. He delights to make us know His will. Here it is not that sovereign grace and love which gave His Son for me when I was a sinner, but it is the Father dealing with the children according to the children's walk. It is the manifestation of Christ's life and ways; it is all very feeble in us, but the Lord's heart is always true, if our hearts are not; the attentive child listens for His commandments, and seeks them, wants His will, wants it because he loves it. If we love the Lord Jesus Christ, we should want only that, no matter what the rest is; if I can only please Him, I live in the present enjoyment of Christ, because my heart is abiding with Him. What an anticipation of heaven it is—walking with the Father and the Son! And they come and make their abode with us. The Lord seeks to strengthen and encourage us in the path of obedience; and until the time comes for us to abide with Him, He will come and abide with us, if we keep in it; and what He gives us here is His peace, while putting us in His own place in that uninterrupted intercourse with His Father.

The Lord give His people thorough self-judgment in the thorough consciousness of what we are, as set aside before God in the cross, and the consciousness of the place God has set us in Christ. May we walk in peace and confidence of heart as His children, and in the quiet lowliness which Christ did in passing through the world.

Bible Treasury: Volume 17, Communion or Part With Christ

Three things, it is plain, especially come out in this chapter: first, the full and perfect finishing of the work which the Father had given the Lord Jesus to do; and secondly, while that gives the full consciousness of the place we are in with God, there is the jealous care, and the holiness and watchfulness in the path in which we are called to walk down here; and thirdly, the blessed and gracious love of the Lord— “having loved His own which were in the world He loved them onto the end,” and the way He made Himself a servant in order to minister to us.

It is important for us as Christians to see our place with God in Christ; to know distinctly what that place is. Many sincere souls do not know it—do not know their relationship with God, and what the blessed Son of God has done for them in dying for them and bringing them to God; and, at the same time, how this bears upon holiness of walk.

The Lord shows here that no defilement can be allowed, and then adds the measure of holiness. Suitability of walk and conduct flows from the place you are in. You cannot expect any one who is not a child or a servant to behave as a child or a servant. Evidently, then, it is of all importance to know the place 1 am in, as all my duties flow from it. The moment the relationship is there, the duties are there; but you cannot get the relationship by doing the duties. It is of all importance to see the connection between the grace of God that brings salvation, and our practical walk; we must see what the relationship is, before we can have the consciousness of its duties. The Lord would bring us, perhaps through painful exercises, to the consciousness of the place we are in, and the gracious loving provision there is for us in that place never to allow unholiness. You see, beloved friends, if it were only the being saved, this would be a blessed thing; but He brings us into positive relationship with Himself, in infinite love and perfect righteousness. He came into a world of sinners for this. We have the treasure in earthen vessels; but the relationship is settled: “Ye are all the children of God by faith in Christ Jesus.” Therefore His first word to the Magdalene after His resurrection is, “Go tell My brethren, I ascend to My Father and your Father, to My God and your God.” My Father is your Father too. He wishes them in His place; He has brought them into it; and He tells them where He has brought them.

But this is not all. The moment I estimate the cross according to the word of God, I get to this, as the apostle says, “If one died for all, then were all dead.” I see One who came in unspeakable love to save me. God said, I have yet one Son; one thing I can do—to see if I can waken up right thoughts and feelings in these husbandmen. But when they saw the Son, they cast Him out and slew Him. In calling ourselves Christians, we profess the Son of God in a world which has cast Him out; we are in a world of sinners, condemned sinners.

God was dealing with man; He tried and tested man, who had got out of his place where God had put him in Paradise, to show whether his heart could be reclaimed. But all this ended in bringing out the condition in which man was; it showed that he preferred anything to God—money, pleasure, duties (I do not speak now of sin), but no object too small to govern the heart and to shut out Christ. Take dress: is this too small? Take money: it is the same case with all our hearts. You never found a natural man thinking of Christ as the object of his heart. If alone in a room for two or three hours, he thinks of his sorrows, of his joys, but not of Christ.

You never find a man ashamed of a false religion. A Mahometan, if you are making a bargain with him, will stop to say his prayers if the hour comes; and you may wait till he has done. Of gods that even man might be ashamed of, they are not ashamed. But you find true Christians ashamed of confessing Christ. The true God people are ashamed of; but of a false religion, never!

Any object and every object in the natural heart has displaced Christ. I own Jesus the Son of God has come and died for me; and do I prefer a bit of dress to Him? All this tells us what scripture says—that the carnal mind is enmity against God; that every object is dominant over it; and even when we do love God, we are often ashamed of Him!

It is not now a question of trying to arrange ourselves a little and set things straight; but the Son of man came to seek and to save that which was lost. My natural condition is, I am lost.

Where men get their enjoyment, if you only bring Christ in, it is all spoiled. The natural man never enjoys Christ, and as Christians we have to watch ourselves, lest we slip into that state of things.

First comes the honest conviction that I am lost; and then I find what God has done. And this is another thing altogether.

The law came to require from me; but Christ came to bring salvation to me, because I am lost. If I own myself as a sinner, I cannot go into heaven as a sinner, of course; so the question is, What has He done for me that I may be cleansed? Supposing I have been brought thoroughly to confess that I am lost, I turn to Christ, and what do I find there? That, when I did not think of God, God was thinking of me. This is what I learn; and I have then, with no seeking of mine, what the spring of God's thoughts and heart were toward me, that. He spared not His own Son. If I acknowledge myself as a sinner, I find what the blessed Son of God has done; I find the spring of His heart. He cannot allow sin. He is perfect in holiness and righteousness; and I find Him doing, what love always does when it is real: He considers the whole state of its object. I was dead, and Christ comes into death; judgment was against me, and He takes the judgment. The Word was made flesh and dwelt among us. And I see One coming in love and goodness and grace; which astonishes me, as it did the poor woman by the well. He must bring us into truth and light. He says, You are so vile, you are not fit to show your face to a decent person. But there is the revelation of God in Christ; it comes not as a claim upon me, but as grace to me; it tells me I am a sinner, or why should it come? It brings all this out to me. If the highest measure of grace is the cross of Christ, it is the very thing that shows me where I was. Why should He go down into the dreadful ditch, if there was not someone there to pull out?

I get this perfect work done completely. “I have finished the work which Thou gavest Me to do;” so that He is set down at the right hand of God, accepted by God. He gave Him in love and accepted Him in righteousness. God is satisfied, more than satisfied—glorified about the sin. The cross is the place where good and evil met completely, absolutely. There all the evil of man is shown out against Christ. He was going about doing good, healing all their diseases; and even Pilate could say, What do you kill Him for? It was enmity against God.

But if I get all the wickedness of man's heart, what do I find on the other side? Absolute obedience and perfect love to His Father. “That the world may know that I love the Father, and as the Father gave Me commandment, even so I do.” Where do I learn love? “Hereby know we love, because He laid down His life for us.”

There is no such perfect display of perfect righteousness anywhere, as in Christ drinking that dreadful cup. I get most solemn righteousness and the perfect love of God to the sinner too. If we look at the moral glory of the cross, the whole question of sin was perfectly settled, and God has glorified Christ up there. What did He die for? For my sins, according to the scripture. If I come as a poor vile sinner to the cross, I see Him bearing my sins in His own body on the tree, and now in glory. Has He got them there? No! I see Him standing here for me in

righteousness, drinking that dreadful cup, the very thought of which made Him sweat great drops of blood. And then, having purged our sins, He sat down on the right hand of the Majesty on high: not like the Jewish priests who were often offering the same sacrifices; but He forever sat down, because the work is finished. If the work is not perfect, it never will be. I am not speaking now of your appreciation of it, but of the work itself; if we live near to God, we shall appreciate it more every day. But the work is done.

I get then, beloved friends, this blessed truth, that, coming to God by Him, that work is done which is a proof of the love of God to me when I was a sinner, and I find it accepted by God when I was a sinner. Of course my heart is changed too, or I should not care about it in that way.

He is waiting till His enemies are made His footstool, having brought me to God by that work. And God is anxious in His love to put it before us in every shape in which it can meet our need.

Do you say you are guilty? but God has justified you. Defiled by sin? yes, but God says, I have cleansed you with the precious blood of My Son; but you say, Oh! I have offended God dreadfully. So you have; but God has forgiven you. Then the Holy Ghost came down at Pentecost, and is given to every one who believes. “In Whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.” “Your bodies are the temples of the Holy Ghost.” “If any man confess that Jesus is the Son of God, God dwelleth in him and he in God.” Oh! that those words rested in our hearts and consciences, beloved friends.

There is the place we are brought into; but we shall not get fully into the glory till the Lord Jesus Christ comes, “I will come again and receive you unto Myself.” “When He shall appear, we shall be like Him.” “The glory Thou hast given Me, I have given them.” The purpose of God is (I am speaking to you as believers) to bring us into the same glory as His Son.

I earnestly desire for your hearts, that you should get clear hold of this—how all is cleared of the first Adam, that we might have all the blessing the Second Man gets. He became a man that He might be the Firstborn among many brethren. The dignity of His Person is always maintained; but He will never be satisfied until He sees you there in the same glory, with Himself and as Himself forever.

If I pay a man's debts, and leave him without a farthing, he is a ruined man still; but Christ has paid our debts, and has, so to speak, given us an immense fortune besides; for “as is the Heavenly, such are they also that are heavenly.” The scripture teems with passages which show the way in which we are associated with Himself. As soon as Christ was gone up into heaven, the witness of divine righteousness, the Holy Ghost came down, that we might know it. “Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father.” How can I say Father, if I do not know that I am a child? It would be hypocrisy. If the conscience is purged by the blood of Christ, relationship is known by His Person, and then I most walk as a child; but I must know that I am a child first. You cannot expect people to walk as Christians if they are not Christians. Something else has to come first: they have to confess their sins, and be saved by faith.

Now if you believe in the Lord Jesus, beloved friends, can you say, I know I am in Christ? “At that day ye shall know that I am in My Father, and ye in Me, and I in you.” I have to manifest the life of Jesus in my mortal body, but I must have it first: how can I manifest it, if I have not got it?

Supposing I have listened to that word, “My Father and your Father,” He has brought me into the same place as Himself, and I am waiting for God's Son to take me there in person. Death has lost its sting; and if I die, it is to be with the Lord. “Absent from the body, present with the Lord.” The full result will not be till He comes again, and the marriage of the Lamb takes place; we are not in the glory yet, we know.

We might think that Christ having gone up into glory, all His service was over; But it is not so: love never gives up itself, and never gives up the happiness of those it loves. If a child goes wrong, the Father's heart yearns over him; He may have to punish, but the heart goes after him. Christ's love is perfect, and it never gives up its service if it can make the loved one happy; and this we get here. The supper over—He came from God and was going back to God in all the blessed perfectness in which He came; and what does He do? He says, I am among you as one that serveth. Is there an end of His service now? No; He rises from supper, testifies He cannot stay with them here, but tells them He must have them with Him there. He could not stay as Messiah. I am going away as your Forerunner, “I go to prepare a place for you.”

We get this in two ways. First, He is as priest serving, “He ever liveth [think of that!] to make intercession for us.” This is not exactly for sin, but that we may not sin. I a poor sinner upon the earth, and He is always at God's right hand occupied with me. But in this chapter is another thing. Supposing I do sin, how are my feet to be washed? (This alludes no doubt to the custom of the priest's consecration. His body was all washed when he was consecrated: but whenever he went to do anything at the altar, he washed his hands and feet. It was as much as to say, there must be holiness). “He that is washed needeth not save to wash his feet;” he cannot be regenerate over again. The word used for washing the body and washing the feet is not the same in the original of this chapter or anywhere else.

We are cleansed by water and by blood. But then there is always this danger: here I am, walking through this world always ready to defile me. There is the danger of picking up dirt upon my feet. And when the Lord goes into heaven He takes what heaven is as a measure of our walk. He does not pray that we should be taken out of the world, but kept from evil. Looking up to the Lord in glory, we are changed into the same image from glory to glory. “Every man that hath this hope in Him purifieth himself, even as He is pure.” I see Christ in glory; I know I am going to be like Him; and I therefore want to walk as like Him now as ever I can. This is what Paul meant, “that I may win Him.” He sees Christ in glory, knows he is going to be like Him, and now tries in every possible way to walk as He walked here.

But supposing we fail—there is no excuse for doing so, it is our own carelessness and neglect—then He says, I am going up on high and I shall wash your feet. I have washed you here; “ye are clean through the word that I have spoken to you.” Peter was ashamed of seeing the Lord there like a servant to wash his feet; but, when he hears he must be washed, he says, “Not my feet only, but also my hands and my head.” No; He says, Not quite right. “If any man sin, we have an Advocate with the Father and He is the propitiation for our sins.” The propitiation is unchanged, but another service comes in. If I have sinned, I do not deny that I am under the blood of sprinkling. But can the Father have fellowship with an unholy thing? No! It says, “if any man sin,” not “if any man repent.” The advocacy brings us to repentance, to be sure.

If I have let only an evil thought come in, do you think God has communion with that? It were blasphemy to say so. I have found my pleasure, if only for a moment, in what made Christ's agony on the cross. Horrible to say so! But if it made His agony, it cannot be imputed to me. I am convicted, humbled, led like poor Peter to repentance. It was not because he repented that Christ prayed for him; but Peter repented because Christ prayed.

What I get in the present work of the Lord Jesus is this: if by anything I defile my feet, He takes away the taint, because I belong to His place. He does not raise the question whether I do belong to it, He acts because I do belong to it. “Whom the Lord loveth He chasteneth.” Holiness is maintained, because I am in this relationship. God says, I cannot have defiled people in My house. He chastens that we may be partakers of His holiness. He brings the word of God, which reveals what I am, to bear upon my conscience. He restores my soul and leads me in paths of righteousness for His name's sake.

The Christian is standing between the first coming of Christ which accomplished redemption, and His second coming which takes him to glory; and meanwhile the Holy Ghost is given to every one that believes. He makes the cry, Abba, Father, the witness that I am a child, and He is the earnest of the inheritance. He gives me the certainty of the efficacy of Christ's work when He first came, and leads my heart on to the glory.

But I must have holiness, and I get grace still working and giving me the measure of what I am. It tells me I am going to be like Christ; and he who has this hope purifies himself. And here is the measure of my walk— “even as He is pure.” Not that I have attained; I never shall, until I am with Christ; but I ought to be going on, never to soil my feet, never to do anything inconsistent. There are three things: we are to walk worthily of God, Who has called us to His kingdom and glory; worthily of the Lord unto all pleasing; worthily of the vocation wherewith we are called. Our calling is put before us in these three shapes.

We get the perfect settled consciousness of the relationship into which we are brought; and then the conduct which suits those who are in this place.

Do your souls know, beloved friends, supposing yen profess it, that your consciences have got hold of the efficacy of His work? “Peace I leave with you;” can you say yen have got it? Do you fear the judgment-seat? There is no place in which a Christian may be so bold, because, raised in glory as He is, so are we. Do you believe that your sins will be no more remembered? Many a one sees it in scripture and says it is true; but can you stand in thought before the judgment-seat, in the consciousness that it is so?—that you are become divine righteousness before God?

One more question. If you can thus stand, are you seeking to be in everything the epistle of Christ? whatever you do, to do all in the Name of the Lord Jesus? (We shall need carefulness, searching of the word, &c.—exercises which make good soldiers.) The motive is the great thing. If I love my father, and he wishes any book to be laid this way instead of that, I put it so, because I love my father.

The Lord give us to have His will as the one object of our lives, the motive of all we do—to remember that we are not our own but bought with a price. May He give us to have our eyes upon Him, that we may know His love and seek His will!

Collected Writings of J.N. Darby: Doctrinal 7, Cleansing by Water, and What It Is to Walk in the Light

I have carefully compared with scripture, I trust before God, the system now pressed upon many as the desirable Christian condition of liberty and holiness. I have done it in His fear, not willing to lose any profit or advantage which faith in divine power could give me. However happy, I am too poor and weak not to be glad to have everything I can of Christ and of His Spirit. I admit that mere knowledge is far from being all, even when correct in the things of God. Power by the operation of the Spirit is needed, and the evangelical world is very unbelieving as to this. Still we are sanctified through the truth, and hence the question is-Is this system the truth, the truth of God? It seems to me to fail entirely, if examined by scripture as to the true standing of. God's children-their real place in peace before Him; it has not learned this place, nor the character, extent, and means of holiness. It comes wholly short of the state of conscience produced by the Holy Ghost consequent on redemption, and as a necessary consequence lowers the character of holiness, and eclipses the place Christ should hold in the heart. There is more than one thing, I think, true in it, and important to Christians in these days; and it is because these are obscured by false teaching, and souls are thus misled, that I take notice of it. I desire to speak soberly, not slighting what is true, but guarding the soul of my reader, if God graciously permit and deign so to use it, against what obscures the truth. I shall first state what I do not oppose, that I may give no handle to those who might reject the presence and operation of the Spirit of God, and give all due credit to those who look for it.

In Mr. R. P. Smith's last work, " Walking in the Light," there are counsels which are useful, such as, when temptation is there, to look at once to Christ, One who has overcome. I have no doubt that, when we do, the enemy will flee, so to speak, as a frightened bird. It is not simply as if we were better, but the thing is gone. We may have sometimes to wait where there has been any giving way, but if we resist the devil, he flees from us. And this is important for assailed saints; there is positive strength in Christ and grace sufficient for us. I repeat, it is not merely an improvement or change; the assailing evil is gone.

Doubtless there may be other just and useful remarks; but my object is not this book but the system, and I have met many who hold it. I go on with what I admit and fully receive. I fully receive that sealing by the gift of the Spirit, founded on the precious blood of Christ, which sets at liberty, by which the love of God is shed abroad in our hearts and we cry, "Abba, Father " in the consciousness of being sons, know we are in Christ and Christ in us, loved as Jesus was loved-a wonderful place in which rest of heart is found. This I not only admit, but have pressed it some fifty years. Indeed it has distinguished characteristically the labors of those with whom I am associated. Not only so, but a multitude of souls in receiving it have found the power and presence of God more sensibly than at their conversion. I recognize fully that " there is no necessity and no excuse for sinning." Christ's grace is sufficient for us, and " God is faithful not to suffer us to be tempted above that we are able." Mr. Varley's tract showed evidently that it was this deliverance and conviction that he had never had before and now received; and that was all. It is because this state of bondage is so common that the deliverance taught in this system is attractive. The normal state of the Christian is to live in the unclouded and conscious favor of God, and, if he lives in the Spirit, to walk in the Spirit. In fact, in many things we all offend.

That God often heals the sick in answer to prayer is clearly taught both in James and John: in the former according to ecclesiastical order, though by the prayer of faith; in the latter as an individual matter, and I have seen and assisted at the clearest examples of this both in England and on the continent. In two cases, at the request of the parties, prayer was accompanied by anointing.

There is danger of the mind being turned to, and stopping at, what after all is only a testimony, though a blessed one. The professing church has lost the sense of that which characterizes Christianity-the present living power of the Holy Ghost sent down from heaven. It is not the end; for He leads us to the Father and the Son, and is the present power of our condition.

But it is of all importance not to separate the Spirit from the word of God, as it is not to separate the word from the present power of the Holy Ghost. The word is the sword of the Spirit, and what it reveals is spiritually discerned. The pretension to use it by the power of the human mind, or judge it by conscience, is really rationalism, or, to speak plainly, infidelity. And taking the power of the Spirit apart from the word lays men open to take every wild imagination of man and even an evil spirit for the Holy Ghost, as the word plainly shows us. Those who know the early history of Friends know the excesses to which some ran. It will be said, you cannot attribute this to the body or to those who were esteemed leaders among them. I admit it; but I do attribute it to the principle adopted by them: that the Spirit in them was superior to the word, a name which indeed they would not give to the scriptures, and this has been openly avowed to myself now by those who looked to the present special operation of the Spirit and its power.

It will be again said, this is not countenanced by those active in the movement. I do not deny this, but the way they leave aside the word and look to present power and experience as adequate testimony has led to it. I do say that this is the tree that fruit has grown on, and avowedly so; and this is very serious.

I admit further the difference between conversion, the power of the Holy Ghost in life consequent on the resurrection, and the coming down of the Holy Ghost from heaven, now known in the sealing and anointing of believers. The last two cannot be separated now that the Holy Ghost is come. Of this Rom. 8 is a plain proof. They may be considered apart, but in fact they are one. The same Spirit that is life bears witness with our spirit that we are sons. The Holy Ghost when given distributes to every man severally as He will. He may be looked at as power, as in 1 Corinthians 12, power which is regulated in its use by the word there and in chapter 14, and here there is no promise of continuance; or these gifts may be looked at as given by Christ who is Lord in the administration of them in 1 Cor. 12, and in this case only what is needed for the work of grace is spoken of (Eph. 4, compare 2: 20), and there is promise of continuance. It is Christ's care of His body in gathering and nourishing it. In this aspect the apostles could confer the Holy Ghost, but there was also the general promise of Acts 2:38. I do not go farther into this, interesting as the subject is. I do not resist faith in present operation and power of the Holy Ghost, provided scripture has its place, and the present condition of the church in the last days be borne in mind.

Further, I recognize that Jesus the Lord and Savior can and does manifest Himself to us, as He has promised, when we walk obediently, so that what shall be our everlasting joy in heaven fills our souls here. It may be according to the weakness of the vessel, but still truly. This John 14 clearly tells us. Scripture sanctions such experience, though the passage may go farther than this. The love of God withal is shed abroad in our hearts. The Father and the Son make their abode with us. It is a blessed and unspeakable privilege. This, as the chapter cited clearly shows, is connected with our obedient walk-keeping Christ's words. The whole of this part of John is not sovereign grace to sinners, but the Father's dealing with His children as responsible as such.

My objection to the whole system is, that it subverts the true liberty and perfectness of conscience of the child of God; and, perpetually recurring to this point as if the perfectness was lost and incomplete, it applies to clearing the conscience in view of this what in the word is a question of communion and holiness, lowering and falsifying this last also.

It will have many supporters in this, because unbelief as to it is the prevailing state; but it is sorrowful when the pretension to a higher life is the support of unbelief.

The ground they go upon is the common ground of unbelief in the offering of Christ-the doctrine of continually cleansing and recleansing in Christ's blood. This is wholly unscriptural, and subversive of true Christian standing according to the word-that the worshippers once purged should have no more conscience of sins. Nothing can be clearer or more positive than the teaching of Heb. 9 and pp on this subject, where it is elaborately argued, in contrast with the repetition of Jewish sacrifices, and as giving us boldness to enter into the holiest. The question raised is of a perfect conscience; and a perpetually unchangeably perfect conscience is elaborately taught, with a declaration that otherwise Christ must often have suffered, but that His work has done this once for all. He was once offered to bear the sins of many, and appears a second time without sin to salvation; a repeated cleansing of the conscience by blood is herein formally negatived. Christianity is contrasted with Judaism on this particular point. It is the offering, the blood-shedding, which clears the conscience, and that could be only once, and so that the worshippers once purged should have no more conscience of sins; and hence, while the Jewish priests were always standing, because their work was never done, Christ, having offered one sacrifice for sins, is sitting constantly at the right hand of God, having no more to do as to the worshippers' conscience, because by one offering He has perfected forever them that are sanctified- by one offering, note, and thus we have no more conscience of sins. And this word " forever " is here eis to dienekes, not eis ton aiona, that which is continuous and uninterrupted, as Christ now sits at the right hand of God, constantly, till His enemies be made His footstool. And remark that it is not merely the putting away of sins efficaciously, true as of course that is (see Heb. 1:3), but the perfecting of the conscience; Heb. 9:9; chap. 10:1, 2, 12, 14; and see 12, 19. The Epistle to the Hebrews teaches clearly, unequivocally, insisting on it as characteristic of Christianity, a conscience constantly perfect, as sure as Christ is ever sitting on the right hand of God; perfect, not by repeated application of His blood, which is being imperfect, and cleansed again and again, but no more conscience of sins, perfected forever, and that by one single thing in contrast with repeated cleansings. This blessed truth and state is ignored and denied by the system I am commenting on. The whole place is lost for the soul-the very truth God is pressing on His saints for their deliverance.

This error is founded on an entirely false application of John 1 to which I will turn just now. But another point must first engage our attention-sin in us. This Mr. Smith is now obliged to take notice of. Scripture is plain as to it. I admit that the existence of sin in the flesh does not rest on the conscience. It is the allowance of its acting for which our hearts condemn us. But here all is confusion through the ignorance of " no more conscience of sins." We are told " that which brings a sense of condemnation or impurity." Condemnation and impurity are very distinct things. Is it here condemnation on the part of God? This can never be the case with the believer. If it be self-condemnation, although free communion be not restored, yet a holy judgment is; I condemn what I had allowed. The whole operation of God in restoring the soul is lost by confounding the state of the soul, and a perfect conscience. This system brings back into imputable evil, needing blood-shedding or cleansing by blood, what is a question of holiness, of state, of water-cleansing; and the perfectness of standing, and holy dealing with the state, are both lost.

But I turn to what scripture states as to sin in the flesh. That of which I have already spoken refers to the fruits of the old nature, and the perfecting the conscience as to them by Christ's one offering of Himself. He has borne our sins in His own body on the tree, all of them. If all are not forever put away, they never can be; He cannot die over again. Were this the case, as it is said in Hebrews, He must suffer often, bear the sins, drink the cup; but this is done once for all, and through faith in His work the conscience is perfected; if He did not bear all my sins,

nothing is done; if He did, I am clear forever.

But this is not all. The first part of Romans, to the end of chapter 5:11, treats this question. But there is more. Not only are the sins of the old man all put away for the Christian, but he is in Christ. There is a positive acceptance in Him. He is in a new place according to the value of all Christ has done for God's glory. There is no condemnation for them who are in Christ Jesus. Now this is directly connected with the power of a new life, the possession of which, founded as it is on the death and resurrection of the Lord Jesus, sets us free from the law of sin and death. There is no captivity under the law of sin, no necessity of ever sinning. But this, again, is based on the condemnation of the old man in the death of Christ. What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. It is not forgiven as sins are. The only remedy against it is its death; it has been condemned when Christ died, so that there is none for me. But in His death I died, being crucified with Him; that is, as there is no condemnation, so I have died for faith in Christ's death. In that He died, He died (not here for sins) unto sin once; in that He liveth, He liveth unto God: so reckon yourselves to be dead indeed unto sin, and alive unto God, in Jesus Christ our Lord. God accounts the believer dead (Col. 3); faith counts us dead, crucified with Christ (Rom. 6; Gal. 2); and (2 Cor. 4) it is practically carried out by always bearing about in the body the dying of the Lord Jesus.

But this is the Christian standing and position. " Ye are dead," " ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you; and if any man have not the Spirit of Christ, he is none of his."

Mr. Smith's notion of getting back into Rom. 7 is all false. That would be ceasing to be a Christian. There it is said, "when we were in the flesh "; in chapter 8, "ye are not in the flesh." It is the state and standing redemption has put us in. "Ye are not in the flesh." This is God's estimate of the believer; he is in Christ, and Christ in him; and such is faith's estimate. "Reckon yourselves dead." If Christ be in you, "the body is dead because of sin." It is a new state of existence, though yet in an earthen vessel. Realizing it in practice is of all-importance, but I must be in it to realize it. But this Mr. Smith has absolutely nothing of. His perpetual cleansing of the conscience with blood denies it. He is with thousands, alas! on Jewish ground. Our being dead to sin is for faith reckoning ourselves so because Christ has died to sin once, and the sin in my flesh has been condemned then once for all already, and if I yield myself to God, it is not that I may have this or that, as they would teach us, but as one that is " alive from the dead." It is the Christian state, the basis of yielding myself to God. The sins are borne, and before God I have no more conscience of sins, and have perfect divine favor, as in Christ before God; sin in the flesh is condemned, but for faith dead, because Christ died, when and wherein it was condemned. "I am crucified with Christ." This is known by the Holy Ghost dwelling in us. "If any man have not the Spirit of Christ, he is none of his." He may be on the way, but he is not in the Christian state.

I turn to 1 John 1. The whole use of it is false. The case of actual sinning is in chapter 2. The first chapter is entirely abstract. Fellowship with the Father and with His Son Jesus Christ is the joy and privilege of the Christian; but this must be according to the nature of God, who is light. Mr. S. speaks of bringing everything to God without evasion. Now this is most right and important. I would press it, not weaken it in anywise; but there is not a word of it in this chapter. " Walking in darkness," and " walking in light," are contrasted, as in Paul's mission to the Gentiles, " To open their eyes, and turn them from darkness to light, and the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified, by faith that is in me." So in chapter 2, the darkness is passing away, and the true light now shineth. God is light, and walking in the light is walking in the true knowledge of God; the new man is "renewed in knowledge after the image of him that created him." Light came into the world in Christ. He who follows Him has the light of life. And note here, what is spoken of is "walking in the light as God is in the light." It is not according to the light, but in it. There is no darkness at all in God. This is the revelation afforded, the message heard.

The question is not raised if we walk according to it or not. We are in the full revelation of God without a veil, or in darkness, having no knowledge of God. It is not the question how far we live up to it. But the Christian is really walking there. If it was my consistency, how could I say, walk in the light as He is in it, and then speak of cleansing from sin? There would be no need of it. It is upon the face of the passage the true Christian position, in contrast with ignorance of God. It is as much as to say, if you are a Christian-have been turned from darkness to light. But it is no partial light, but as God Himself is in it-the unveiled light of God's nature, as revealed through redemption in Christ. If this be so, two other things accompany it; it is not mine and thine, but communion in full blessedness in God revealed.

Further, to be there we need to be as "white as snow," and have "a perfect conscience "; for if the conscience is evil, the heart is never free. And this Christ's blood gives. It is its intrinsic value; as if I should say, That medicine cures the ague; it is not, goes on by repeated applications relieving details, but cures it.

Failure, I repeat, comes in in chapter 2:1. Chapter 1:5-10 takes up the details of any possible self-deception in the matter, as to sin and sins, and where we are as to them; but verse 7 is the abstract, absolute, statement as to Christian standing: in the light as God is, fellowship with one another, and under the efficacy of that blood which cleanses from sin. If it be our consistency, walking in the light as God is, then speaking of cleansing is absurd. Of bringing our state to God there is not a word. It is absolute and abstract.

But it is alleged that "cleanseth" is going on cleansing. It is not "has cleansed," nor "will." If people will take a continuous present, for which there is no ground, it must be continuous, not repeated, as "I am writing." But this has no sense. Particular failure, as I have said, is in chapter 2:1, where we have no application of blood, but the contrary. It is perpetual righteousness in Christ, and propitiation which was once for all. But a continuous cleansing is absurd and unchristian; it is self-contradictory.

Of repeated application of blood scripture knows nothing. I must be redeemed over and over again, justified over and over again! And let us see what it comes to in this system. Mr. Smith tells us that "trusting Christ for cleansing is only through the constant supply of blood from the heart, and guidance from the head. Lessen the current of blood, the corrupt matter from the flesh is imperfectly carried off, and disease ensues " (Preface, p. 7).

Now, I appeal to every Christian, to every one really taught of God, whether scripture ever so speaks of the efficacy of Christ's blood as cleansing the sinner. It would not be cleansing, but preserving in health. But the idea is wholly foreign to scripture.

"If we walk in the light," is walking in the true knowledge of God, fully revealed as He is in His holy nature without a veil, as contrasted with ignorance of God. Christianity is in contrast with a God who could give commandments but was hidden behind a veil. This brought fellowship in common joys, and we can stand in the light; for that which revealed it, the cross, the blow which rent the veil, put away every sin, every stain, and I am in the light, as white as snow. All is the present condition of the Christian as such. It is not that it will cleanse us if we fly to it,

or if we bring everything to God without evasion. It is "if we walk in the light," not even according to our capacity in realizing it (all these details are foreign to the verse, and come after), but if we walk in it as God is in it. The very expression "all sin," or every sin, shows us the same thing; it is not a question of details, but its universal and absolute value.

Then comes what the truth in us makes us know, and what we have to do if we fail, and the ways and government of God, and what Christ does if we fail. The righteousness and propitiation being ever there, our failure awakens the advocacy of Christ. But here there is no reference to the cleansing of Christ's blood. A repetition of blood-sprinkling, or blood-cleansing, is a thing unknown to scripture. The worshippers once purged have no more conscience of sins; Heb. 10.

But there is a cleansing which may be repeated, and which this system everywhere ignores, and of which we have a precise account in scripture-washing with water. "Ye are clean through the word which I have spoken unto you." "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word." "Sanctify them through thy truth; thy word is truth "; so indeed we are born of water, and begotten by the word of truth. The water came out of His side, as did the blood. When the Lord spoke of their having a part with Him now going on high, because He could no longer have a part with them, it is of this water-cleansing He speaks. Nor, as to the substance of it, can this be repeated. He that is washed (leloumenos), his body bathed, as the priests were in their consecration, needeth not save to wash his feet (nipsasthai, wash hands or feet, etc.), but is clean every whit, and ye are clean, but not all, for Judas was there. When sanctified and renewed by the word with the truth Christ's death and heavenly relation give to us, still we pick up dirt in our walk, and the Spirit (Christ being our Advocate) applies the word to the conscience. We are humbled, confess, are cleansed as to the state of our souls, morally, purified in thought and heart, and communion is restored.

We have the same in the ordinance of the red heifer in Num. 19, the book which gives us the journey through the wilderness, to which this kind of cleansing applied, and not in Leviticus, where the sacrifices in their proper value are described. Nor in the case of the red heifer is there any cleansing by blood: this was always by blood-shedding, no remission without it; and that has been done once for all. The ashes in the running water were the testimony that the sin had been all consumed in Christ when the offering was made; but communion was interrupted, and the sense of what sin was, according to the death of Christ, brought home to the soul.

Thus this all applies to the state of the soul, to holiness, and to our judgment of sin. All this instructive and heart-searching truth is not only left out, but denied, in the system which, in these cases, applies the blood, not the water. And this is not merely a mistake in the terms, but denies the efficacy of the blood as that which perfects the conscience once for all, and the repetition of which is unknown to scripture. And so entirely is the use of water set aside that, in speaking of the consecration of the priests, Mr. Smith says, " first the blood, then the oil," whereas the first thing was washing with water, and by this he was consecrated to God, though the blood and the oil were absolutely necessary to perfect him in his place. Mr. Smith adds, "God's order is the blood for pardon, the Spirit to enlighten; the blood for cleansing, the Spirit to fill the purified temple." Now the blood was never repeated with the priest, nor indeed the oil; but he washed his feet and hands on every service he rendered, to which I doubt not John 13 makes allusion: only now it is only the feet.

Let me add here, that so far from the present tense in verse 7, on which so much is insisted, being repeated cleansing, when he comes to details and forgiveness in the present ways and government of God, in verse 9 he leaves the present tense, and says nothing of blood-cleansing. My anxiety has been to show what the system deprives us of. Of the system itself I need not speak. Mr. Smith has avowedly brought it down to what I estimated it at the beginning; that it is simply deliverance from legal bondage, which is captivity to sin. He says (p. 107), " The better life we seek to portray differs from the former Christian life, as the sixth and eighth of the Romans differs from the seventh."

Now this deliverance is of great moment, and it is a distinct thing from forgiveness. On this I have so largely insisted elsewhere, and for so long a time, that I say nothing more of it here. I quite trust that Mr. Smith's and others' insisting on this will be useful.

To the end of Rom. 5:11 we hear of forgiveness; from thence to the end of chapter 8 of deliverance; in one, of the sins of the old man being put away; in the other, of our not being in the flesh, but in Christ and free.

Only one thing Mr. Smith has not noted, that one not in Rom. 8 is not recognized as in the Christian state. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Now " if any man have not the Spirit of Christ, he is none of his; and if Christ be in you, the body is dead because of sin, and the Spirit is life because of righteousness." The final result is quickening this mortal body. Before having the Spirit, they may be on the way but are not in the Christian state, any more than Israel were out of Egypt till they crossed the Red Sea, though the blood was on the doorposts. There God had the character of a judge; at the Red Sea, of a deliverer. Mr. Smith makes it a difference of degree, " erased blots on an early page, in a book scribbled on every page." Scripture makes it the difference of having the Holy Ghost or not, of being in the flesh or out of it, of being of Christ or not. I do not suppose Mr. Smith would deny this; but not knowing the true ground on which it rests in scripture, he obscures it all, lowering it down to experience. Yet he speaks of cleansing from all sin, that deep evil of our nature which is antecedent to sins.

Now what is cleansing from a nature, and that by blood? Cleansing from a nature by blood is unknown to the word. Sin in the flesh is condemned, and any cleansing there is is by our having for faith died to sin. Cleansing is from some actual defilement. From a nature we are delivered by death. All this cleansing from the evil of our nature is unscriptural, and arises from an attempt to reconcile an unscriptural system with what cannot now but be recognized as the truth of the word. Elsewhere Mr. Smith uses these very words for cleansing from actual defilement.

I must refer to another practical point in connection with the substitution of the blood of Christ for the washing of water, for repeated cleansing. They hold that, where we have failed, instantly recurring to the blood cleansing us, we are as happy as ever. All is right in a flash, rest of soul at once restored; and this I have found current among those professing to have attained this state in various instances, and in one very striking case published by an English clergyman.

Now in cleansing with blood this is so, because it is pardon and forgiveness of an act committed, or say even of a thought. It is gone, I am forgiven, and the joy of God's goodness in it is in my soul. I confess my fault, and, as to forgiveness, there is no question remaining between me and God, and the sense of His goodness is deepened in my soul, because it is a question between me and God, and is perfectly settled by the precious blood of Christ. Mr. Smith puts the case of impatience with a workman, and confession to him.

But when my state and God's glory are referred to, it is another case. Mr. S.'s conduct was most Christian and right, and the blessing which followed easy to be believed. But supposing Christ's name had been dishonored before the world by some act or word of mine, where no confession to an individual had anything to do with it, I have no idea of anything being imputed to me; actual present forgiveness my soul may find; but am I to take it quite coolly that I have dishonored the name of that blessed One before the world? Let every Christian's heart answer it.

Nor is this all. This wretched doctrine of repeated cleansing by blood hinders all self-knowledge and true growth by it. It is not a question of pardon: this is settled; nor doubting divine love: the Father loves us as He loved Jesus. But when the Lord looked on Peter, he went out and wept bitterly. Was he wrong? But more, when the Lord restores his soul, He never speaks a word of reproach as to his denying Him, nor refers to it. It was put away by the death of Jesus, but He does say, " Lovest thou Me more than these? " He goes to the root of it in the heart of Peter-self-confidence. " If all deny thee, I will not." That is, there is no hint of remaining guilt, but there is a probing to the root of the evil, \ of which the actual failure was only a fruit. Now this cool return to rest and ease of heart looses all this. There is no searching of the spring of evil, unsuspected perhaps in the soul, for growth in true spiritual life; and the soul is never thoroughly restored and blessed till this is done.

A man may be taken in a fault, but a fall is never the beginning of evil. Take Mr. Smith's case; he was impatient, and spoke so to the workman; he owned it; all well, but how came he to be so? Neglect of prayer, of keeping in the sense of God's presence, with the seriousness and self-restraint it gives, too much setting of heart on the arrangements which were spoiled, a spirit too much engrossed with them, a tendency to impatience not adequately subdued by the habitual sense of God's presence. Here it is not a question of forgiveness, but of holiness of heart, of its depths, of the state of my heart. All this is lost on the system of cleansing anew by blood. It is a superficial system; it takes a low standard of what should occupy a Christian's heart; it makes a question of mere pardon of what should be a question of holiness; it denies the perfectness of conscience belonging to a Christian; and by raising this question in an unscriptural way, contenting the spirit with ease and rest through pardon, blinds it to the further exercise of soul, which seeks holiness and judges everything that hinders it as well as actual failure. It is not a doctrine promotive of holiness. There is levity in it. Individuals may escape the effect; or in the first fervor and tide of deliverance the soul may be above the shoals and banks; but in the long-run it leaves the soul in a superficial state.

There is only one more point which I feel called upon to notice-temptation, so called, not being sin. I have heard those under the influence of this system talk of suggestions, and slur over what has passed in their hearts. Mr. Smith (p. 105) says, " Let us beware of one special snare of Satan-that of trying to persuade us that temptation, or mere infirmity, is sin. Christ was tempted in all points like as we are, yet without sin. His temptations were actual and real pressures to evil. He yielded not, and was without sin. Neither is the unwelcomed, unindulged, rejected temptation sin to us." This is very bad. Mr. Smith must forgive me for speaking plainly. He has fallen into the snare of Satan. Mr. S. is so exceedingly loose in his statements, that one has to make all sorts of necessary distinctions before there can be any answer.

Temptations and infirmities are not the same thing. Paul gloried in his infirmities, certainly not in sins, and if we do put them together, the sense of temptation is at once defined. Infirmities in this sense are the persecutions, and difficulties, and reproaches a Christian has to go through, if he will be faithful and devoted, and which would tend to hinder him in holding fast his faithful course. (See 2 Cor. 12:9, 10.)

Mr. Smith might see that the " yet " in the passage he quotes [from Heb. 9] is in the Authorized Version in italics; that is, it is not in the original. Hence we can say that any such application to Christ as is involved in Mr. Smith's statement, is carefully guarded against. He was tempted according to [the] likeness [He took], that is, as a man, as we are in this world, sin excepted. He is touched with the feeling of our infirmities; He was, and is still, for us, sensible to all that human nature can feel from outrage, reproach, desertion, unrighteousness, isolation, and the want of sympathy. The word of God discerns the thoughts and intents of our hearts, judging their true character in us according to His holy presence. In all our trials and difficulties we have Christ's full and tender sympathy. What does Mr. Smith mean by actual and real pressures to evil? From within or from without?

Were they (the Lord forgive the word!) lusts in that blessed One, suggestions of His own sin in the flesh! Was there anything in Him which was not to be indulged because it was evil? Let Mr. Smith explain himself. What did He not yield to? When Satan succeeds in " touching " us, he awakens the thought of evil, even if we do not yield to it. Did he succeed in doing this with Christ? " The thought of foolishness is sin," says the word. Was this in Christ? In His temptation He was hungry. This was no sin; it was a human need, and He felt it, and Satan sought to lead Him to do His own will as to it. But He lived by every word that proceeds out of the mouth of God. All the glory of the world from without was offered, but it awakened indignation, not any question. God's word was His motive for acting, as well as His rule. He was led of the Spirit to be tempted. We are tempted when we are led away of our own lusts.

All this flows from the damnable doctrine that lust is not sin. What is it? Is it holiness or righteousness? Where does it come from? It is the fruit of the sinful nature; " sin taking occasion by the commandment wrought in me all manner of lust." Those who rest on fruits in James-and I do not call it a strawy epistle-find no sin till it has conceived and brought forth. Those who go to the root with the word of God know that there is sin in the flesh. If Satan were to suggest to eat a handful of mud and dirt, would any one be inclined to do it? If he succeeds in touching us, it is because there is a desire in the sinful nature to which he adapts himself. If we are full of Christ, he will not succeed; but if the suggestion is awakened in our hearts, sin is awakened into the activity of desire, though we may rightly resist it; and if we look to Christ, we shall be victorious. Was any such suggestion awakened in the blessed One? All this loose insinuation as to Christ, to excuse and cover sin in ourselves, is very bad indeed. Was anything within in Christ which He had to resist? It must not be covered over with loose words, as " temptation or infirmity," which words have professedly in scripture a double meaning. (See James 1.)

The word judges thoughts and intents, the priesthood takes notice of difficulties and trials. Was the pressure of evil in Christ from within or without? From without He was spared nothing, but it only brought out a sweet savor. Within there was nothing but what gave the sweet savor in life and in death. I know of nothing more horrible than thus sacrificing the holiness of Christ to excuse and allow " suggestions," suggestions of sin in us. Instead of taking Him as the living standard of holiness, holiness is lowered in us, so as to allow of evil suggestions, and Christ is brought down to this level, that sin in us may be passed over. I do not rest on the word peccable, applied to Christ by some of those in these views; evil and unholy, I should say, unintelligent as the thought is, because it is not the real question.

Mr. Smith speaks of " that deep evil of our nature which is antecedent of sins or sinning." Was there anything of this in Christ? Mr. Smith would surely answer No. It was not an innocent thing which was born of the virgin Mary, but a " holy thing." Could Satan introduce anything of it in Him? He takes the love of money in Judas with subtle wile to betray the Lord. It was a suggestion, a temptation from without, but met that

which was within, awoke it, and then there was a suggestion, in which the thought of the heart had a part- even if judged and resisted. There may be suggestions of blasphemy or despair, which are fiery darts of the enemy, when there is no lust. But there were never even such as these in Christ; if forsaken, He could say, " My God," and " Thou continuest holy." Did the enemy succeed in arousing evil thoughts in Christ which He resisted. I ask of any honest Christian are not these suggestions, thoughts in his heart? If they are not evil, why does he resist them? It will not do to talk of pressures of evil. From without? Yes. Did these pressures awaken in Christ's heart suggestions which He resisted as evil? If so, He ceased to be absolutely " that holy thing "-really never had been. He was a holy man, not an innocent man, and ever maintained His holiness-met Satan by obedience and dependence on God by the word. The wicked one did not touch Him. There were no suggestions; there are, or may be, in us, because the flesh, sin in the flesh, is there. Others, under the influence of these doctrines, I have heard say, He was imperfect, alleging His growth in wisdom and stature. He was a true real man, and, as a child, He was perfect as a child; the vessel grew as ours does. But this shows the way this doctrine works. Was He ever anything but perfectly holy? That is the question. If there were evil suggestions in His heart which He had to resist, He was not.

I seek, then, a fuller, more assured, unchanging ground and state of acceptance, and divine favor, than this system gives me. Here it fails and goes back to the common evangelical ground, which God is leading us beyond. I look for a deeper character of holiness, of which the false doctrine on the other point deprives us; and I see it depriving Christ of His holy glory, and me of a Christ who can be the treasure and food and light of my soul, and fixing the attention on self instead of on Christ.

I admit fully the work of deliverance distinct from forgiveness; the Epistle to the Romans elaborately teaches the two. And I believe all this stir as to a higher life has done good, in awakening souls to the need of something better than current Christianity, and I bless God for it.

I trust there is nothing which has the form of attack in what I have written. I not only disclaim any such thought, if such there be, but regret and recall anything which may seem to have this character, save what concerns the holy nature and Person of Christ; on that there can be no compromise. This dragging of Christ down in doctrine to excuse the evil suggestions of our hearts, as if there were no sin in them, is intolerable to every godly heart. The perfection was found to be imperfect, and Christ lowered to make it pass as no sin. This is intolerable.

I only add, it is not looking back to past experience that is our strength, though it may occasionally have place, but living on Christ now in the path of God's will. I deny Paul's talking about himself and his experiences, save where he says he is a fool in doing it-they had compelled him. " I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little." (See 2 Cor. 11.) He does personify great Christian truths in his own person, as at the end of Gal. 2, as I have done a hundred times myself without suspicion of any particular reference to self. " I am crucified with Christ " is the only true state of every Christian; and he is pressing it as such in rebuking Peter.

Notes and Jottings, John 12, Reading Meeting at Edinburg.

MARY'S heart had been touched, and she was in spirit and in heart associated with Christ's death. That was a new place altogether.

I suppose her heart had gone beyond her knowledge—" Here is the One I love going to die." Mary entered into that and gave it a voice. The Lord knew what she meant. She was no prophet, but her heart had the intuitive sense of what was coming on. They say that this Mary never went to the grave, and it does not appear that she did.

Ques. In Mark 14:3, she anointed His head; here, it is His feet; while in Luke 7 the woman of the city only anointed His feet?

It was not as a sinner that Mary came, so she anointed His head as well as His feet.

It is striking how the disciples came out at the end; Judas led, and they all chimed in with him, that it was " waste." Mary's is the one single instance of any one entering into the mind of Christ. You never get that among the disciples; they never understood Him; and, on that account, I take it, it is to be told for a memorial of her.

In verse 10 you get the dreadful hardness of the chief priests. They consult to put Lazarus to death, because he had been raised up by the power of God.

In verse 20 it is true Greeks, not Hellenists.

He could not have had joint heirs, if He had not died to redeem them.

A living Messiah was a Jewish Messiah, but a crucified Messiah became the attractive point for the whole world.

" If any man serve me, let him follow me "; that recalls a line I read many years ago, " It is harder to live a Christian than to die a martyr."

Notes and Comments 7, Gospel of John. Chapter 12, The: John 12:31-32

Note the completeness of verses 31 and 32 of John 12. The world is judged by the death of Christ; Satan (shown to be its prince) is cast out. But then, “I, if I be lifted up from the earth, will draw all men unto me." How the universal and absolute condemnation of the world (the overthrow, withal, of Satan) and grace in the attractive object, and in itself efficacious work, towards all, is shown at the same time in the cross!

Letters 2, Good in the Midst of Evil

I was very glad to hear from you, and thankful that you and our old brother were mercifully preserved. The Lord is evidently carrying on the work in. May His name be praised! I trust He is gathering His people for the last days, indeed all seems hastening May the Lord keep our hearts fixed on Him, and may our thought of circumstances and of all circumstances center in Himself: He lasts through the scene, and beyond it.

I have read 's letter... he is a little on the independent path as to his work, but so are many, and rightly, so as they walk in fellowship of heart: I mean as serving the Lord directly. But we have to go through all these things with the Lord, and He is sufficient, only patience must have its perfect work. What I dread for brethren is the world; it is for me a serious question in England now. As numbers multiply, the tendency is always that way: but we are told to "be careful for nothing," and to "rejoice in the Lord alway"; and if we are near Him, we can. Nothing separates us from His love. I am, I need not say, most thankful that the Lord is working.... In many cases patience, especially with the imperfect working and wisdom and power in work, is the true remedy. God makes all things work together for good to those that love Him, and it is often wonderful how, when those who are forward in activity are jostling each other, God builds up and strengthens the simple-hearted by His own grace, that nothing hinders. The Lord be with you, dear brother, and keep you happy in Him, lowly, and looking to Him who is our joy and peace, and that forever....

November, 1878.

Letters 3, Bereavement

I did not doubt a moment, when I saw the black edge, that your darling—was gone. Be assured of my unfeigned sympathy. It is a world for death, but death is gain in Christ. The Lord has left you other objects to occupy your affections, but I have always seen and felt that the first taken, and her the first-born too, tells more on us than any. Up to now life, so to speak, had been working, and the fruit of life growing up in these dear objects of affection. But now death comes and says Yes, but I am here in the world; and it is more or less written on all that are left. But it is a mercy that God has left all your recollections of dear little—pleasant, and that you step from these into heaven to Christ with her. I do not think that there is more feeling in the sorrow than in sympathy with it—a different kind there is, of course: but the Lord's sense of death at the tomb of Lazarus was deeper far, I believe, than Martha and Mary's, tempered with divine sustainment of life, but feeling what death was more than they did—not exactly the loss of Lazarus, that was their sorrow, but all that death meant for the human heart, and as God saw it in love. So your little one is gone, but is gone to Christ, and He is the resurrection and the life. Wonderful that He, such in this world, Master of death, steps then into death Himself for us! But oh, how perfect in all things He was! I recommend you and Mrs.—to Him. He makes up every loss, and in Him we lose nothing. He had a better right, and a blessed right, to—than even you had, so He has taken her to Himself. We cannot say a word, save that that is what it is; and He has taken her before the fresh buds of divine goodness were soiled or sullied in her. May the gracious Lord turn it all to blessing to you. Since my affections were linked up with these little ones, but there is better than what passes away.

Affectionately yours in the Lord.

1881.

Letters 3, Sanctification; the Sent One

My impression,1 for it is not the result of theological examination, is that the Lord God speaks of Christ's mission as a whole from the time it was said (if time it can be called) "a body hast thou prepared me" till the service was accomplished. He sent that blessed Person with the whole scene before Him into the world; but the actual sending, down here when a man in the world, was from the Holy Ghost coming upon Him when He returned in the power of the Spirit into Galilee. With quite another object in view the two steps are in Phil. 2, "emptied himself," and, being a man, "humbled himself." So God prepared a body for Him (dug ears for Him); and then, though Son all the while as when twelve years of age, He was sent out as man set apart to bear the witness He was sent for. God had created the world by Him, He will judge the world by Him. But here He is looked at as sent into the world for service; and His whole Person, Son of God and man, is in view as one whole in service. He took the form of a servant. "Lo, I come to do thy will." The sanctifying was the appropriating—setting apart—this Person to the humble, in one sense, but glorious service which Christ performed, though service He never gives up. The Father set apart this Person for this service—did so in preparing a body—did so in incarnation, and did so in anointing and sealing when the opportune time was come. He was sent into the world, so actually set apart (in divine purpose in Psa. 40.) for the service, the Word made flesh and dwelling among us, and then as Man by the Holy Ghost coming and abiding on Him. He could not be sent before He was set apart for it, but while actually set apart in Matt. 3; 4, He could not have been actually then if not in God's mind and by incarnation before.

[1881.]

Collected Writings of J.N. Darby: Miscellaneous 1, Absolute, The

THERE can be no absolute knowledge in man by his own reason, but only relative. God only is absolute; all other existences can be only relative, because there is only God absolute.

There is that which is next to it-the " I," which is out of time and space, and by its nature as such precludes relation; but it does not make the " I " absolute. First, there is no consciousness of absoluteness in it, though it helps one to the idea from the negation of relationship, while a negation is not a notion of the thing contradictory of that denied. But, further, consciousness (or the "I") is corrected by perception; for I perceive other things-not the " I." Be they ideas or things, it is all one, they are not the "I "; and the " I " becomes relative, is not absolute,

existing in itself or infinite. The "I" is not "I am." "Am" is affirming something about " I ": and as man I get into relativeness at once. When one says " I," infiniteness is excluded as time; but when the " I " reflects on itself, there is (I do not doubt) the consciousness that it is not absolute but dependent, has a source or cause, cannot say " being," though it can say " am " -not " becoming " (that is false) but " am." If I say " being " in any other sense than " am," I make myself God, as " I am." But, not being, I have to inquire what I am becoming, because what is not absolute has possibility of change: and what has possibility of change in becoming has necessity of becoming to be, that is, though existing, is not absolute, but flows from and depends on an absolute Being.

If it be inquired, if my relationship even with perceived things denies my absoluteness, has God not relationship with what exists, with me? None but what is the fruit of His own will. I am necessarily in relationship with what has caused me to be, by reason of which I have become, or with things which exist without my will. I am in relationship according to my being; I exist in that condition: God does not. He may form such relationships; but they are the fruit of His will; and His being remains in its own absoluteness. I have no doubt that man has an intuitive consciousness of relationship, and of relationship to a superior Being, independent of himself, with whom he is in relationship, though his ideas of that Being may be utterly false and corrupted; but that which is false and corrupted is in his natural intuition. Mind cannot know God, because relative cannot know absolute. But if imagination works, it corrupts the intuition mythologically. If mind works, it shows by its efforts its incapacity to reach what it is; but both the mythology and the efforts show that there is the intuitive idea which sets the imagination and mind respectively in movement. But there is more than this. The immensely wider extent and preponderance of superstition, the rareness and shortlivedness of mental rejection of God theoretically, prove the power and strength of the intuition above mere mind. This may despise in its pretentiousness the intuition of a Being above us on which we are dependent; but the intuition is master of it always. Indeed, in detail the strongest minds are therefore grossly superstitious, because the want of the soul has not through the mind its natural pabulum.

Hence Renan and Scherer are perfectly right when they say, " all is relative "; and perhaps even when they say, " all [save the I '] is relation." Even what the " I " is, is entirely relative. But it is because they are wholly ignorant of God, who alone is absolute.

That science is become history is true, because thought has run itself out to the conviction of its incompetency, and can only relate what it has been thinking with a partial point of truth in it, but not the truth, of which the mind is incapable and owns itself such by making history of science. That this is all that can be, it is incompetent to say. It can only say and does admit that this is all it is competent for; because it cannot go beyond itself, and, being only itself cannot say of itself that there is nothing else which is competent, or that in some other way it cannot be arrived at or received. I admit and accept of its confession of incompetency.

Scherer reduces man to the lowest estimate of judgment of God and good. " Le vrai n'est plus vrai en soi " (the true is no more true in itself): a ridiculous sentence, because " le vrai " then cannot be. " Le vrai, le beau, le juste méme se font perpetuellement... ils ne sont autre chose que l'esprit humain." (The true, the beautiful, the just reproduce themselves perpetually: they are nothing but the mind of man).- (Revue des deux M., Feb. 15, 186r.) Now this is a statement that no nature can be, in apprehension or being, above man; or else " le vrai, le beau, le juste," may be " vrai, beau, juste en soi." Nor is this all. As to man they are relative, because he is so; yet, if there be a superior relation to One who is absolute, there is a fixed " vrai, beau, juste " morally in relation to Him, because He is the Absolute. It is simply a total denial of God or anything beyond the changing states or apprehensions of man; and makes man the end and beginning of himself; for if there be another thing or being to which he is in relation as end or beginning, there is as regards man a fixed measure of true, beautiful, just. So that this is merely the declaration that there is no relation beyond self; for if man is the measure and changes, it is simply self. This is philosophy.

Now I admit the partial truth (with a cloud of thoughts about it in philosophizing), of which modern philosophy can only give a history, being, even as to this partial truth, past the power of conceiving truth. But progress is questionable. One man reasons from perceptions and sensation to prove God, another from final causes, another from intuitions, another from an innate perception of the absolute. All are true as a subjective, intuitive, or intellectual necessity; but they never reach objective knowledge either way: and man vacillates between all of them and arrives at-concludes-nothing! But the want and the craving do prove the truth, not of what the object is, but that there is an object-an unknown one. It is the " unknown God." You cannot know, but you cannot dispersuade that there is something to know. Hunger is not food, or the knowledge of food as possessed; but it is an undeniable proof to the hungry (take it as reasoning or want) that there is food to be known. And this moral condition is because man, in whose nostrils was breathed the breath of life from God, is thus in nature formed for God, and has not God.

Thus, when men have made the Logos the human mind or the human reason-the impersonal reason-with a vast system of philosophy to give it a body, there is a germ of truth; for there is that spirit in man which comes from the inbreathing of God originally. Yea, in wretched Pantheism there is a germ of truth; for God is above all and through all. All too live and move and have their being in Him. By Him all things consist. But where God is not known objectively, this centers in self: " Its ne sont autre chose que l'esprit humain " (the most degraded of sentences); and centering in self is the perfection of degradation. But all these germs of truth, the truth (the word of God) gives us as certain truth in two words without the cobweb spinning of philosophy which proves its incompetency, the mind of man vacillating between systems formed from their germs without the true object of them; for that is philosophy.

But the truth does more; it gives us their true object as beginning, present fullness, and end, with the assurance of knowing as we are known, knowledge being now in part. And it takes us out of self by an object. And now see the divine wisdom with which this is done. I want the absolute but cannot have it, because I am in a relative condition; yet, if I have it not, I am reduced to what " n'est qu'humain "self occupied with self. In Christ I have the absolute become relative, giving me the absolute goodness in coming into relation, perfect love and perfect light. But I have it more fully. I have the truth as to everything from the supreme God to sin, the world, the devil its prince, death itself and the dust of death with triumph over it. If I can see, I have the perfect " vrai, beau, juste "; and if not, I have it relatively to me-to man. But now I have it maintained to my soul in God, in Christ's life as perfect man relatively to God, and to the whole character of God in the atonement on the cross. I get absolute moral attributes glorified in God at the cost of abnegation of self in man (that is, in man who was the Son of God), love, righteousness, majesty, and truth. God was glorified in Him.

Thus I have the absolute in qualities maintained for my mind-my moral mind-in the cross, and self absolutely gone in man; I have the absolute in good become relative, so that my heart can and does know and delight in it. Could God's ways be more perfect or more wise?

Wise philosophy objects to this display of God's absolute character at Christ's expense, not seeing that it is the additional beauty and moral excellence of His giving Himself-the moral perfection of man, as absolute as what is relative can be, and absolute in Christ because He could

give Himself. " Therefore doth my Father love me, because I lay down my life, that I might take it again," yet this, that it might be perfect in man, as obedience to His Father-" this commandment have I received of my Father." But how can philosophy understand this? " Its ne sont autre chose que l'esprit humain "; that is, self varied in its hopeless efforts to enlarge but never getting out of self. We cannot but in a subordinate sense give ourselves, because we are relative: we are not our own; for what is relative is bound to conformity to that relation. But, God having revealed Himself in Christ in grace to us, the discovery of this supreme relationship in absolute claim does free us from all others and lead us to give up self in all things in which it is sought, while sanctioning the relationships in which God had originally placed man, or to which he is rightly subjected as being of God Himself, such as magistracy, etc. Yet these may be given up (I mean natural relationships as connected with self) by a superior motive, the divine object taking possession of the soul in active love to others.

How admirable and divine the whole scheme is! The very wants suit, taking man out of self by the absolute become relative and perfection in the relative toward God and toward man, while the absolute is maintained to our souls in every sense by the sacrifice of Christ and man's perfect abnegation of self in the same to glorify God. The result is man dwelling in God (and God in him) and that in glory; this last known only in hope through positive revelation, yet felt to be necessary because of the preparation laid for it (see beginning of John 17), the rest enjoyed now, though this could only have been by divine actings (and we have it by divine communication as to truth and power, which is another subject), but when known, enjoyed as known truth in itself. He that believes not has made God a liar; he has not believed the record or testimony; but he that believes on the Son of God has the witness in himself.

But if all be relative and relation, according to logic by the doctrine of excluded middle there must be an absolute. Not that this makes us know anything but that there must be the thing. For the truth of excluded middle is, I suspect, always simply that the term is really a negative or involves one-that is, proves that there is an intuitive consciousness that there is the thing negatived, not that we know it, and I suspect is never true but in the case of the absolute. Thus, if I say, It is good or bad, it is only if I view the term absolutely that I can say so. It is a color, therefore not white or black, both which negative absolutely all color. It is when a term implies that it embraces in its nature all but its opposite. Both need not (indeed cannot) be absolute, but one must be; and the reasoning is always from the non-absolute to the absolute, which can exist without anything else existing. Nothing else can; for a thing, not being absolute, is in relation. It is simply therefore the proof of the intuition of the existence of the absolute.

It is a mistake to suppose that metaphysical skepticism denies the certainty of knowledge within the sphere of knowledge. It only affirms that the finite cannot know the infinite-that no conclusion is the truth, because it is not the knowledge of God. Truth is what is told, not what is concluded; and hence, as to what is beyond physical fact, it must be a revelation. Once God is admitted, certain abstract general conclusions can be drawn because they are involved in the meaning of the word; they are merely the expression of the relation. But they are not the truth, because this speaks of fact. Now it is not necessarily a fact that the relation subsists intact, and that man has not denied it: Christianity teaches that he has. At any rate, it is not proved he has not-yea, it may be proved he has. For fatalism and the moral immutability of man are absurdities. Our will is at work. Nor does the unchangeableness of general laws as to facts or results touch the question of will. If it proves motives, it proves a will to be moved: of this I have spoken elsewhere. Until a will be denied, it cannot be denied that a given state in relationship may be departed from. Hence even right conclusions as to the relationship are not necessarily the truth, though they be right. Indeed all the effort to insist on general laws is the revolt of man's heart against the relation with God being according to what we are, and the unwillingness to admit we have broken it.

I do not enter on the proofs of general laws from without, because physical general laws do not touch the question. That man acts by a will, without contradicting them, is evident; yet as to him all depends on what his will was. He builds or does not build a house: gravity and every other law remains the same. But he may have been selfish, or unjust, or generous in doing it, whether they be or not. I think my nature as ideally abstract as most philosophers'; but this does not affect the question whether there are divine facts which meet these ideas, and whether they are not the just idea for which God formed as so having them. Thus, supposing man God's image in his constitution, the ideas flowing from this would not be the source or end. But God (or the revelation of God as being the truth) the cravings of a dependent creature sought after, but heeded not. Yet it is equally true, whenever he pretended to have anything to meet the wants or to form a system by them without God, he was in open rebellion by independency. And this is what shows the fullness of simple Christianity (which totally rejected, as evil, heathenism and philosophy), and yet the measure of truth but real departure from God of the Clements and Origens, [that is, the so called " fathers,"] who accepted these cravings as part of the truth. They were not, though the truth met them when not simply lusts. Christ alone is the truth; His word is, because He is as He said, " altogether that which I also say to you," John 8:25.

I do not lose sight of the absolute in speaking of absolute qualities: if I have one, I have the other; and what is relative is, if simple, absolute as a quality. In common use it is found by negation of what is or of variety. Some words or qualities are only relative. Still, when truly known, they become absolute. Thus " heavy " is simply relative; but when I know it, it is attraction: if there were none, it is absolutely negative in respect of weight; and as weight is relative, I can conceive its absence, because its presence is not necessary; for it is a relative quality. Absolute Being is God alone. But, taking man as a center, we may speak practically of certain things as absolute when they are negative.

The great blunder of Schleiermacher, and the source of the worst infidelity now, is that he has taken the Holy Ghost's work in us-very likely in himself-for intuition, or specially collective Christian consciousness. He made divine teaching, in which case it is real, to be a title of human judgment on what the Holy Ghost gave. This is, I suspect, the key to the whole system, itself probably the fruit of Kantian philosophy and its offsets. The whole hangs on the church's not believing in the positive operation of the Holy Ghost. For all that Scherer and Bunsen, etc., pretend on their best side is simply Schleiermacher. Thus the Bible is Christian consciousness then: we judge it by Christian consciousness now. Hence it is, as Scherer says, the mere history of partial apprehension of truth; and of course, as every philosopher trusts himself, we judge scripture. That is, there is no revelation; for revelation must have authority or is false. Be it that the church was before the New Testament and the latter written for believers; yet the question is not thereby touched, whether it was not written by the power and direct inspiration of the Holy Ghost to give certainty and a divine record of those things in which they had been instructed. If the consciousness of believers was there, it was not to reproduce this but something else. It was to confirm and correct theirs by a divine statement of it, and give a sure record of that divinely-taught truth. Thus its being given to believers is, as far as it goes, a proof that it was not merely the expression of religious consciousness as then developed.

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