
THE BELOVED LOOKING FOR MERCY.

JUDE 20, 21.—But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

“**B**UILDING up yourselves on your most holy faith :”
Between the commencement and termination of our earthly Christian race, there is more or less space to be run over ; in which we are to apply ourselves, and, “stretching every nerve, press with vigor on.” Between our infancy and maturity of Christian state, our education, training, development, must occupy our time and energy. Between the foundation of our Christian character, and its completion, there is the building up to be achieved, taxing our powers and involving responsibility. This last is the figure used by Jude, and, like the two others, and every other used in the holy writings, it teaches progress, growing, increase, in experience and character.

Our faith is "most holy," because it rests only on the word of God, concerning his Son Jesus the Christ. It listens to, hears no other report concerning Jesus, but the testimony of the Holy Ghost, given through the holy men, the inspired writers of the Scriptures. What the Spirit thus witnesseth, testifies, faith accepts; no other: for however great may be the witnessing of men; the witnessing of God is greater. "Thus saith the Lord," is sufficient for faith, should science, interest, policy, the world, as with the voice of a whirlwind storm out a contrary report: but, a "Thus saith the Lord" is essential, a *sine qua non*. Therefore, it is a most holy faith, because it will hear nothing of Jesus but what the word of God reports; and will rest solely upon him as therein represented.

Jesus; the Christ; the Lamb of God slain from the foundation of the world, and taking away the sin of the world; the Victim whose most precious blood atones for the sin, which the blood of the typical victims could not atone for, their function being not to atone, but to prefigure the atonement. Jesus; the Truth concerning God and sinners, embodying all the expression of the divine love toward us miserable sinners, who neither merit nor desire the least of his mercies; manifesting his amazing wisdom, in the devising a plan, by which we will desire and obtain, not the least, but his most abundant mercy, enduring forever; a plan by which God can be just, and the justifier of him that believeth in his Son.

Jesus; the Power of God; the mediatorial King; *our* Mediator; *our* King; ruling in righteousness, but in mercy; able to defend us from all our adversaries and keep us secure in the shadow of his throne.

'Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.

Faith is holy, then, because it separates its trust from all other offered supports, and trusts only in Jesus, as presented by the word of God, as dying for our offenses, rising for our justification, and reigning as our Lord to bring us to his eternal glory. And on this most holy faith in Jesus, our Christ, we are to build up ourselves. Building is progressive, the increments of material added, hour by hour, day by day, year by year; steady, continuous, constant work. No cessation; no holidays; no striking for higher wages; no anything else than unremitting work. No neglect for a season, and our work stopping while we attend to something else, and then a sudden setting to our work, with an exultant shout that we are now wholly devoted to it. No, it must be build, build, build, without any stopping and starting again: such a case is lamentable: and if there has been a coming short, a turning aside, and then a return to entire attention to our work; it is a very plain case: we have done wrong, and have returned to our duty. A regenerate one is a child of God: and a child of God is a child of God. As such he is a worker. "My Father worketh hitherto, and I work," *John v. 17*; and every Christian being like Christ, and like the Father, he too is a worker; and his work tasks his full capacity at any time.

So he builds, not by fits and starts; or, at least he ought not to do so; but should build layer on layer, round upon round, stone upon stone, toward completion. Building by the Model, the Christ, whom he is to resemble in his character; and that Model is seen only in the word of God; not in his or any one else's imagination. Thus, the Spirit will bear constant witness if the building, the character, the experience is going on properly.

If some men are sharp and watchful after others, busily building, or assuming to build others: they are

not obeying Jude's instruction that each should build himself; a work large enough for the capacity of any one. A fact worthy of our attention. And as builders need their daily food, to enable them for their daily work, we are to "pray in the Holy Ghost." We shall get on poorly without prayer; and true prayer is always in the Holy Ghost, in his influences, in his aid, in dependence upon him. "Prayer is the Christian's vital breath:" he knows not what to pray for as he ought; but "the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to (the will of) God." *Rom. viii. 26, 27.* The presence and power of the Spirit are essential to the Christian's existence, activity, success. The natural man cannot live without the air (*pneuma*); to live he must be in the air; and it must be pure and plentiful. And the spiritual man, the Christian, cannot live without the holy air (*pneuma*); to live he must be in the Holy Ghost; and it must be pure and plentiful, as this blessed air ever is, entirely vitalizing.

But how are we to pray in the Holy Ghost? Just as a man speaks, or walks, or works in the air: which means simply that the air is present with him, nothing excluding it from him, for the air is ever present with us unless we prevent it. And so the divine Spirit, unless we shut him off by some foolish, wicked, ingenious contrivance, is ever with us, so pure, so plentiful, that we will find breath enough to pray with: and the Spirit will instruct us how to present and perfume our prayers. His witness, testimony, is "And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials (*phialas*, bowls, goblets, broad and shallow, like the Latin *patera*, a broad

shallow cup or bowl used for drinking out of and making libations) full of odors, which *hai*, i. e. *phialas*, the bowls, and not the odors, *thumiamatoon*, for the latter word is neuter, and the feminine (*hai*, must relate to the feminine *phialas*), are the prayers of the saints." *Rev.* v. 8. *Parkhurst*. So, our poor, unworthy, lame, ill-shaped prayers, are estimated by the Holy Ghost, as GOLDEN BOWLS! This the Spirit himself witnesseth, to our great surprise and comfort; and we may read it over and over and over again to our great joy.

But, how about the odors? Our golden bowls held out to Him whose city is paved with gold, would not be held in high estimation. So, they must be "full of odors:" then we must again seek instruction from the "witness of the Spirit." "And another angel (the angel of the covenant, Jesus, our great High Priest) came and stood at the altar, having a golden censer (our golden bowl, prayer); and there was given unto him much incense (*thumiamata*, the odors of ch. v. 8, his own precious name), that he should offer it with the prayers of all saints upon the golden altar which is before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." *Rev.* viii. 3, 4. The smoke of the incense ascended, because of the air in which it was burned; for without air there can be neither burning of the incense, nor ascending of the smoke.

Prayer, the golden bowl, must have in it the name of Jesus, "—that whatsoever ye shall ask of the Father in my name, he may give it you." *John* xv. 16; and the fragrance of that name ascends on and through the Holy Ghost (air) up before God. Praying in the Holy Ghost.

"Keep yourselves in the love of God," by thus conducting yourselves. For with our faith holy, holy

because trusting in Christ alone, as set forth in the word of God, building up our character after that perfect model, praying in the Holy Ghost, we shall be encompassed by the love of God, caring for us, providing for us, smiling upon us, and filling us with his peace. The building will arise in the smile of his approbation; and, like Enoch, we shall have the testimony that we please God. The pleasure of God is the rule of our work, our building; whatever we do should be to his glory.

And yet as to the end, the result, we "look for the mercy of our Lord Jesus Christ unto eternal life:" the mercy obtained for us by him in his gracious mediation, by his bitter suffering of death in our behalf, and his victory over the grave for our justification, or righteousness. He was a great leader in Israel, who declared upon his death-bed,

I the chief of sinners am,
But Jesus died FOR me!—*J. Wesley.*

And he was a distinguished scholar and divine, who, commenting on this passage, wrote, "For, although they were to build *themselves* up, and to *pray* in the Holy Ghost, and keep *themselves* in the love of God; yet this *building, praying* and *keeping*, cannot *merit* heaven; for, after all their diligence, earnestness, self-denial, watching, obedience, etc., they must look for the *MERCY of the Lord Jesus Christ to bring them to ETERNAL LIFE;*" *Dr. A. Clarke.* And yet this excellent and great man in his comment on *I John* iii. 3, affirms: "*As he is pure.*] Till he is as completely saved from his sins, as Christ was free from sin." In which case in what his need of mercy would consist is to us incomprehensible. For as to his sins in connection with Adam, and his own frailty, they being atoned for, and he now being as pure as Christ, as free from sin as Christ,

mercy is out of the question. To him, the reward is not reckoned of grace but of debt. It is not gospel, that one as pure as Christ from sin, needs mercy. The man who dares to challenge the marking of his iniquities, will be unable to endure the investigation. Enter not into judgment with thy servant.

THE MODEL CHURCH.

REV. xxi.

(☞ First read carefully, Isai. lx.)

VERSE 1. "And I saw a new heaven and a new earth." Here we have the New Creation brought into view; the Old, in which Adam stood at the head of the race, having passed away.

2. John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. This is the Church as it ought to be, and as it yet will be. As the pattern of the Mosaic Church was shown to Moses; so here was the pattern of the Christian Church shown to John. It was a distant view; John was far off. But he could see that it came from God, out of heaven, was very beautiful, and intended for earth.

3. And he heard a great voice out of heaven saying, Behold, the tabernacle of God is with MEN (not with the Jews only, but with men, without regard to their descent: while the first tabernacle was with the descendants of Abraham), and he will dwell with them, *eskeenoosen*, he will tent, tabernacle with them, always be found of

them in this tabernacle, this holy city, this new Jerusalem. And they shall be his people, to know him, to worship him, to serve him, only him, to be holy to him, separated to him. And God himself shall be with them, with men; and not send them a Moses; nor allow a pope or any other pretended vicegerent, to assume to be his representative, agent, plenipotentiary; for he himself, the Holy Ghost, the ever present, the almighty, will be with them; "their God." Their God to protect, guide, sustain, and every way bless them. So that his people, as his plants do, will grow up, develop, in his ever-smiling light, and ever-present air, and ever-refreshing dews and rains. Who kindles up God's sun, and sheds its bright, warm beams upon the herbage? Who breathes God's air around for every green thing to partake of? Who compounds God's dews and showers, to cherish the roots and foliage? And can he not dispense with popes and such things, and himself meet with and bless his people? And that is precisely this model plan, as exhibited to John: popes are not of his providing, nor are they, in any of their forms, to be found in this divine pattern. Men are men, and they are God's care. God is with men, and men are with God.

4. And God shall wipe away all tears from their eyes, said the great voice; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Because the voice said all this to John, some suppose that it refers to the heavenly state; and not to any condition of the Church on the earth. But, these are the blessed effects of faith, as it ought to be in the Church, i. e. in those believers who constitute the Church. For what is the propriety of tears with those, who really believe the gospel cordially? If everything is to work our good and salvation, is it reasonable to weep and

grieve over anything? If we really believe that we shall not see death, why should we sorrow and mourn and dread a mere imagination. Our dear one has gone with the smiling angels to the feet of the Saviour, in the bright and beautiful land of the blessed; and we are broken-hearted: is it proper? The angels are trooping down from heaven, with a crown for us, and a hearty welcome to the eternal re-union and bliss; and we shrink back and exclaim Death! O we of little faith!

But, in the model Church, there exists the model faith, that accepts God's word, and rejoices in the hope of the glory of God, in the hottest tribulations, so that they are changed into blessings. Real, true, insistent faith would soon cause old things to pass away and all things to become new.

5. "And he that sat upon the throne said, Behold I make all things new." The old Church and its appointments were typical, symbolical; typifying, symbolizing the greater things to come. The new Church is entirely without types; these being all fulfilled in the appearing of the Christ, and his people; whose coming Moses, and his people, signified. The types are all gone: we are in the midst of the realities; and our faith ought to rise with our happy surroundings.

"And he said unto me, Write: for these words are true and faithful." This is the true model; and before the close of time, it shall be the condition of the Church.

6. "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end." I am straitened in no respect. I have time and power. It is done, because I have determined it. "I will give unto him that is athirst, of the fountain of the water of life freely." It is no qualification to be a Jew, but a thirsty Jew: no qualification to be a Gentile, but a thirsty Gentile. He that is "athirst," Jew or Gentile, let him come; the fountain is inexhaustible; he need bring no price; I will give to him freely.

7. "He that overcometh (his unwillingness, the opposition of the flesh offering its cup, of the world offering its cup, and of Satan offering his cup; and forces his way, thirsty and panting, to me) shall inherit all things." Not only to him will I give free access to the fountain of life, that he may live; but he shall have everything from me to sustain his life, into his full development.

8. "But the fearful" (*deilois*, timid, cowards), those who will not face, fight and overcome their foes; but give way, allow themselves to be overcome; conquered instead of being conquerors: "and unbelieving," those who reject the gospel, informing them of their condition, offering them all-sufficient aid; they preferring to remain as they are: "and the abominable," the disgustingly corrupt and corrupting: "and murderers, and whoremongers, and sorcerers, and idolaters, and all liars" (*pasin tois pseudesin*, as if those mentioned in the foregoing list were liars, their principles a lie, their lives a lie, every one deceived and deceiving; and the phrase 'and all liars' signifies 'and all others of that sort;') all who adopt and adhere to such false, base, destructive maxims and practices), shall have their part (*meros*, share, portion, fellowship) in the lake which burneth with fire and brimstone: which is the second death." The first death, which came into the world by one man's sin, has been conquered by the death, resurrection, righteousness of one man, Jesus the Christ, the Lord from heaven; *Rom. v. 12-21*: but the second death is the contrivance of those who refuse salvation through the Christ, and in despite of his love, his suffering for them, and his entreating gospel, prefer to die the second death.

The exclusion of the wicked is here clearly taught. Their separation from the righteous is absolutely certain. They separate themselves. They destroy themselves. The bliss of the righteous, is no bliss to them.

It is not that God, by some unreasonable, arbitrary d ecree assigns them to eternal misery, as a punishment for the peccadilloes of a moment. God's decree is, that they, in this time moment, where they are supplied abundantly with opportunity and means, should turn from their evil ways to him, and be fitted for the possession and enjoyment of complete, unending happiness. But their will, their decree, is to remain in a condition, in which the brilliance of heaven would be intolerable to their diseased eyes; and they would be compelled to flee from it into darkness.

Nothing is more unreasonable and unscriptural than universalism. It is false; utterly false and unreliable. For, the lake burning with fire and brimstone, here, in this passage, according to our conception of it, being on this side the grave, makes nothing whatever in favor of a happy eternity for liars. If the liars *must* have *their part* separately from those who overcome the lie and reach the truth, in the new earth; is it reasonable to suppose that the truth and the lie can have fellowship in eternity? And if "the second death" occurs in time, what will break its dreadful fetters in eternity? If sin is death in this world, upon what principle will it become life in the world to come? The body is not the man: it is the tent in which he dwells. When a man's house is destroyed, does that change the man? And if his neighbors build him a new house does that change him? All liars, all the wicked, all who reject salvation from sin, make to themselves a lake burning with fire and brimstone, in this world: and many are so miserable in it, that they lose all common sense, and take the short road of hanging, poisoning, shooting, to the more dreadful lake in eternity, over which hangs the thick gloom of unending despair.

This picture of the model Church, in the new dispensation, where there is no more sea; the sea, in ancient

times, being the great, formidable separator of men; exhibits a separation between the saved and the wicked. The saved have their part in Christ's new Jerusalem; the liars of all sorts, their part in their lake burning with fire and brimstone. No distinction between men, as men; but a marked, inexorable distinction of character.

All this John heard, when from afar he saw the wondrous descent of the holy city, coming from God, out of heaven. The great voice made these statements to him, as he stood there gazing upon the splendid vision.

9. "And there came unto me one of the seven angels * * * and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." You have from afar seen the luminous city, I will now cause it to be seen by you closely, so that you will be able to examine it particularly, in detail.

10. "And he carried me away in the spirit to (*epi*, upon) a great and high mountain, and shewed me that great, city, the holy Jerusalem, descending out of heaven from God,

11. "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; —"

The "holy Jerusalem," separated not to the Jews, but to those who "overcome;" and "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" *I John* v. 5: such as think on their ways and turn their feet to the testimonies of God; making haste, and delaying not to keep his commandments. *Psalms* cxix. 59, 60. The holy Jerusalem is the separated Jerusalem: holiness is the state of being separated, set apart. Separated to good, or separated to evil: and the context shows that this new Jerusalem was set apart to God and the good: the lake burning with fire and brimstone, being set apart, as the *meros*, the share, the portion of the bad; and holy to them.

The glory of the city, John saw to be "God." The Sinaitic codex has "the glory from God." This phrase "the glory of God," here, signifies that God is the glory of the city (*teen doxan tou Theou*, glory, God); the words being in apposition, meaning the same thing; *tou Theou* being the genitive of apposition; not at all unusual in the New Testament. God was this Church's glory; and not hierarchy, ritual, vestments, etc. The presence of God; his smile of approbation; his communion with his people: these were its glory: and, therefore, her light, her glory was "clear as crystal;" pure; transparent. But, the glory from popery, in all its phases, and ritual, in all its phases, is obscured by selfishness, ambition, corruption, pride, etc., and is very far from being "clear as crystal," pure.

12. "And had a wall great and high:" demonstrating that it was not accessible to all sorts of people. For this wall was to protect the city from intrusion. It was not a prison wall; not a convent wall; to keep people IN; but a city wall, to keep improper people OUT.

There were "twelve gates" in this wall, each inscribed by the name of one of the twelve tribes of Israel: significant of the fact, that the organization of the Abrahamic nation, was but an adjunct to God's one, grand purpose of providing salvation for men, all men; the Mosaic dispensation, the law, being but a servant to lead the child to Christ. *Gal. iii. 24.* The twelve tribes, comprising the entire nation, being but twelve gates into the great Christian Church. At each gate was an angel, God's messenger, a minister of the everlasting gospel, declaring to all applicants the terms of admission: and not like the angel at the gate of Eden, with his flaming sword guarding from access to the tree of life. These angels, on the contrary, each at his gate was persuading those without to comply with the terms and enter in through his gate into the glorious city.

13. There were "on the east three gates (opening toward the old eastern world); on the north three gates (for those who had gone as far as the eternal frosts would allow); on the south three gates (for those who, according to the science of the day, had gone as far as the perpetual fire would permit); and on the west three gates (for the dwellers in the new section of the world)." Here is equal, impartial access to the holy city: accessible thus equally to those on this side or that. Three gates opening toward each of the four points, N., S., E. or W. Jesus Christ, by the grace of God, having tasted death for every man: having been the propitiation for the sins of the whole world: every man, in the whole world, is to have the gospel preached to him, and if he will accept the gracious provision, complying with the terms, the angel, not Peter, not a pope, or any other than the angel at the gate, invites him to enter the city.

14. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Where, now, in this model of the perfect Christian Church, is the rock Peter, on which the Church is thought, by some, to be built? Peter, undeniably, makes a grand show, here; but yet utterly undistinguished from the other apostles of the Lamb: he is confessedly honored with his name on one of the twelve foundations; but John does not consider it of even the least importance, to inform us which bore that honored name. They, the twelve, are highly honored; their great part in the new dispensation, witnesses that Jesus arose from the dead, and therefore was the Christ, is noted by the statement that their names were inscribed upon the twelve foundations of the wall of the holy city; but the honor is shared equally.

15-19. The city was measured, and found to be most complete: the length, and the breadth, and the

height of it are equal: a perfect cube. The wall was jasper: the city, pure gold.

“And the foundations of the wall of the city were garnished with all manner of precious stones: jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethyst;” twelve; each peculiar; each garnishing, adorning, a foundation: yet, not in the least signifying any superiority, of any foundation, in any respect. Each of the twelve apostles had his peculiar characteristics; but all stood upon the same level, as apostles: one being no more authorized to testify to the resurrection of Jesus, than the rest of them.

21. “And the twelve gates were twelve pearls; every several gate was of one pearl:” The gates of pearl were all alike. The terms and the privileges of entrance the same to all. When standing at the gates of this city, the terms are alike to king or beggar: none need approach in the hope of an easier, more honorable, admittance than another. They all accept the same terms; and go in upon an entire equality. God is no respecter of persons. The high and low, in this respect, are alike. “In the most solemn manner, I say unto you, Except he be born again NO ONE (*tis*) can see the kingdom of God.” *John* iii. 3. “Except ye repent, ye shall all likewise perish.” *Luke* xiii. 3. There is no difference made at these gates.

22. “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” In the old Jerusalem, the temple was the chief point of interest. There the divine worship was performed. “Two men went up into the temple to pray.” *Luke* xviii. 10. The temple was one of the types; it signified the dwelling of the Shekinah, the divine glory; i. e. Jesus the Christ; in whom dwelt all the fulness of the Godhead bodily. *Coloss.* ii. 9. “Jesus answered and said unto them,

Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." *John* ii. 19-21. This last phrase "the temple of his body," *tou naou tou soomatos autou*, signifies "the temple, his body;" it being "a very common grammatical usage to annex the apposition in the genitive to the noun on which it depends (Bengel on *John* ii. 21)," etc. *Winer*, 531. (It would be well to mention here, that *Winer* in illustrating this way of expressing apposition, quotes *Eph.* iv. 9, "Now that he has ascended, what is it but that he also descended into the lower parts of the earth (*katebee eis ta katootera (meree) tees gees*, to the lower parts, i. e. the earth, or which constitute the earth (similar is *Isa.* xxxviii. 14, *eis to hupsos tou ouranou*, which the Eng. Version expresses by "upward;" and by which the LXX. mean "unto the height of heaven," or, according to *Winer*, "unto the height, heaven," cf. he says, *Acts* ii. 19, "*en tooi ouranooi anoo * * * epi tees gees katoo*, in the heaven above * * * upon the earth beneath). The apostle infers from *anabee*, he ascended, a *katebee*, he descended: now Christ strictly and properly came down on earth (and from it ascended again); this, contrasted with heaven, which is here called *hupsos* (verse 8), is spoken of as a deep or lower region. Christ's descent into Hades (to which the expression is referred in *Evang. Apocr.* p. 445) as an isolated fact cannot here be taken into consideration; it would be too restricted to refer the expression *aichmaloteuein*, to lead captive, *aichmalosian*, captivity, to that." Our readers will not censure us for this digression.)

The absence of the temple from the Church, and the presence of the Lord God Almighty and the Lamb in substitution, is explained by our Lord, in his instruction to the woman of Samaria; "Woman believe me, the

hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him, must worship (him) in spirit and in truth." *John* iv. 21-24. The Christian dispensation is characterized by spirituality. It is the dispensation of the Spirit. Locality was important to Judaism. The land was holy, chosen, separated, and precisely at the point or section, the best suited from which to irradiate Asia, Africa and Europe with the truth, the holy oracles of God. And in this holy land, was the holier locality Jerusalem, to which the tribes came up three times a year; to appear before God in the holiest locality, the temple; the figure of Christ. But with Judaism type, ritualism passed away; having answered their end; and, therefore, in this model city, this Christian Church, John saw no temple, no type, no ritual: that had gone; there was no need of type or ritual: that was to typify Christ, the temple of the Deity, and he had come. So in the holy Jerusalem, there is no type, no ritual the accessory of type; for here is Christ in whom is the Shekinah, and these are the typified temple.

And yet, with this model of a templeless Church before us, one might judge that we, pay very little respect to it: for large bodies of Christians proceed, as if they considered the hand-made temple the principal feature of Christianity; especially, is it so with those bodies who claim to be "THE Church." But spiritual, truthful worship, while it may be offered in a gorgeous edifice, by no means requires such a building; and is really embarrassed by ritual. Hannah was so unobservant of ritual, when her soul was worshipping God, pleading for a son, that the good priest, Eli,

supposed she was intoxicated. Her worship lacked the usual formality: it was spiritual and true. The character of our worship is immensely more important than its locality; and though we may not "forsake the assembling of ourselves together," and so must have assembling places, meeting-houses; yet is it ardently to be desired, that we will forsake the bad habit of imitating temples, exceeding our means, defrauding the builders, and having our houses of worship covered with mortgages, disgracefully sold, and those who contributed their money that they might have a house for them and their children to worship in, turned away, and their money wasted. Spirituality in worship is the great desideratum.

23. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb (is) the light thereof." Here we have a still more direct protest against type and ritualism, as NEEDLESS; "the city had NO NEED of the sun, neither of the moon, to shine in it:" its only light came from God, through the mediation of the Lamb. In the old creation, *Gen. i.*, we read, "And God made two great lights (*hammoroth*, light instruments, for this was the fourth day; light was created on the first day; and the *mem* signifies the instrument of the light's action; the greater light (instrument) to rule the day, and the lesser light (instrument) to rule the night: * * *. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that (it) was good." But in this new heaven the two great light instruments were not placed: there being no necessity for them: they were good, useful, and very beautiful, in the old heaven; those splendid lamps, shedding the light upon the needy earth, which rejoiced in the invigorating, cheering brilliance: yet no sun, no moon,

shines upon this city, for it has no need of them. Sun, moon, stars lightened the old Jerusalem of PAL-ESTINE, the holy, set apart land: it had great need of them: its light was by their instrumentality, and, so, its ritual was abundant, varied, embracing every idea of the Messianic age to come. Everything was a type, signifying something concerning Christ. It was a glorious ministration! But, "How shall not the ministration of the Spirit be rather (more) glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excellet. For if that which is done away was glorious, much more that which remaineth is glorious." *II Cor. iii. 8-11.*

Here, in this holy city of the new EARTH, the divine glory, shining through, by means of the Lamb, renders sun, moon, types, lamps of all kinds, **needless**. They are done away. Passed. They served the divine purpose, and vanished. Their presence would be as the presence of the stars at the noon of a sunny day.

As the light of the first day, precedes the light instruments of the fourth day, which instruments made the light available to earth; so, here, the divine glory, "the glory of God," precedes, and exists independently of any instrumentality: and then comes the light instrument (*ho luchnos*), the Lamb.

"LUCHNOS] a lamp, an instrument of giving light: hence English, A LINK." *Parkhurst*. "LUCHNOS] a light, i. e., portable, as a candle, lamp, lantern." *Robinson*. "Neither do men light a candle (*luchnou*), and put it under a bushel," etc. *Matth. v. 15*. "Is a candle (*luchnos*) brought to be put under," etc. *Mark iv. 21*. "No man, when he hath lighted a candle (*luchnon*), covereth it with a vessel," etc. *I. uke viii. 16*.

“Let your loins be girded about, and your lights (*luchnoi*, lamps) burning.” *Ibid.* xii. 35. “As unto a light (*luchnooi*) that shineth in a dark place,” etc. *II Peter* i. 19.

God's truth is light, his glory; and the Lamb, that was slain for us, is the *Luchnos*, the instrumentality that makes the light, the truth, apparent, and useful to us. Christ in us, the hope of glory, our light, our life, our salvation, is worth far more than all those lifeless, meaningless, cast-off types and rites of an effete system, which some good men wish to establish in this spiritual dispensation. “What is the chaff to the wheat?” Much, certainly much, while the wheat is forming and maturing; else the wise Creator would not have provided it. But, when its important function has been performed; it dies, dries, and is winnowed away: the substance, the life, the end of the plant, the system, is the wheat; the chaff, useless, a hindrance, an embarrassment now, is blown off; and when we look into the garner, the wheat is alone.

24. “And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.” Here we have real politics, the true method of civil prosperity and happiness. To walk in the light that flows from the truth divine upon this holy city, is “to do justly (not require justice of others, but of ourselves; dealing very rigorously with ourselves; insisting upon it that in our minds, our hearts, our thoughts, our emotions, with all our powers, and at all times; we are strictly just to others, all others), and love mercy (putting the best possible construction upon the words, deeds, intentions, of others; very lenient with them; never suffering the sun to go down upon our wrath; ever ready to forgive, and anxious for reconciliation), and walk humbly with our God (never supposing that, with all our

care and effort, our justice, and our mercy, have been perfect, meritorious, and that we may now expect some special favor from him, in view of our excellent conduct: but quite assured that the smile of his approbation will be only from the prompting of his own deep, warm, abiding love). Such are the divine principles of politics, exhibited to us, here; and the restless, unhappy, nations, will never find repose from the strife and ruin of the selfishness now prevailing; until they walk in the light that illuminates the holy city: the truth of God that shines through the Lamb.

25. "And the gates of it shall not be shut at all by day: for there shall be no night there." The access is ample; twelve gates; three on each side; the gates never shut; at each an angel to make known the terms of admission, which is without money or price: and always is it light enough to see the gates, and quiet enough to hear the angels; for there being no sun to set, and the glorious light of the city flowing from the Lamb being inexhaustible, the day is perpetual.

26. "And they shall bring the honor and glory of the nations into it." All the honor and glory of nations will be ascribed to Christianity. "God was in Christ reconciling the world unto himself." *II Cor. v. 19.* The hope of the nations is enveloped there. That one brief sentence contains incomparably more, than all the volumes of political economy. The nations must be reconciled to God. They are now never quiet, save when the dangerous elements beneath them are still: else, irruption, with its fiery lava, stifling cinera, and ruin. God's truth is the only moral truth; and morality, piety, is the *sine qua non* of a nation, as well as of an individual. Nations are made up of individuals; and the condition of the nation is never other than that of its constituents.

27. And there shall in no wise (*ou mee*, the intensive negative, in reference to what *in no wise* will or should

take place) enter into it anything that defileth, neither (whatsoever) worketh abomination, or (maketh) a lie: but they which are "written in the Lamb's book of life." John exerts himself, to discountenance what is called Universalism; i. e. the doctrine that all men will be saved. Having given us an account of his distant view of the city, he closed it, ver. 8, with the statement, that unbelievers would have their part in the lake burning with fire, and brimstone. And now, having described the city, from the overlooking mountain top, where he had a near and full view of it; he sees, what he had heard, that the separation of the unbelieving from the believing, the wicked from the righteous, did take place. "There shall IN NO WISE (a very strong expression) enter into it anything (a very sweeping phrase) that defileth, etc. * * * but they which are written in the Lamb's book of life: (the register at the gate, any one of the twelve gates, where any one may have his name registered, who penitently approaches with a heart believing unto righteousness. John calls it the Lamb's book of life; because faith in the Lamb slain for us, secures to the trusting sinner, life.) Only the saved (*soozomenous*, the saved; and not "such as should be saved;" for the participle cannot signify "such as should be saved;" the persons alluded to were saved) are added to the Church. *Acts* ii. 47. The unsaved remain in their lake; they preferring fire and brimstone to salvation. God does not so decree: he pities them; entreats them to escape: holds forth his helping hand; says, Why will ye die? But in vain. They harden their hearts; stiffen their necks; stop their ears; pass on; perish.

THE SPIRIT AND THE BRIDE.

REV. xxii. 17.—The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

“THE Spirit,” the divine helper of the Church ; whose great office is to assist all who wish and try to get to heaven. The presence and office of the Holy Spirit are described, *John* xvi. 7–15.

“The bride,” the Church, those who having been called, come out ; and are separated from the world, from unbelievers : and are associated in the name of Jesus. “And there came unto me one of the seven angels * * * and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem.” *Rev.* xxi. 9, 10.

“The Spirit and the bride say, Come.” The office of the Spirit being to prepare the bride, as illustrated in the case of Hegai, the king’s chamberlain, and Esther, the niece of Mordecai (*Esther* ii. 1–17) : he has accomplished his task. He, the gracious one, is ever ready, ever willing, ever toiling in the great work assigned him. He softens the heart ; opens the ear ; and gives energy to the gospel ; so that we may believe and live. Without him we can do nothing. He never withholds his aid. He is our breath, the holy *pneuma* that we breathe, and we cannot live, spiritually, without him. When David prayed, Take not thy Holy Spirit from me, he prayed against spiritual death ; as Hezekiah prayed against natural death, when he turned his face toward the wall. The presence and functions of the

Spirit, are the life, hope, success, happiness of the Church; and we may well be exhorted to be filled with the Spirit (*Eph* v. 18); to walk with the Spirit (*Gal* v. 16); and warned to quench not the Spirit (*I Thess* v. 19). Here, the Spirit is represented as having accomplished the preparation, and the bride is ready, awaiting the coming of the Bridegroom, and the marriage.

And, now, the voice of the Bridegroom is heard, Behold I come quickly; verses 7, 12; and proclaiming himself (16) the root and the offspring of David, the bright and morning star. And the Spirit and the bride, as with one voice, respond, Come. For he has completed his part; she is ready; and both are waiting that announcement.

Some think that the "Come" is an invitation to sinners, to come to the privileges of the gospel. But this is not probable; for though our Come may be either singular or plural, the Come of the text, *erchou*, come thou, can only be singular; and had it been so rendered by our translators; while it would have been inelegant, perhaps no one would have mistaken it for an address to sinners. Besides, the Church would not be presented in her character of "a bride adorned for her husband," as a laborer in the work of spreading the gospel. What has a "bride" to do with calling sinners? Not to her wedding, for they are unprepared. The figure and the language require us to accept the *erchou*, come thou, or do thou come, as a response on the part of the ready and waiting Spirit and bride, to the "Behold I come" of the approaching Bridegroom.

"And let him that heareth say, Come." The instruction is, that any one who will hear the gospel, will be admitted into this happy state of brideship, and unite in this joyful response, Come, thou divine Lord. *Ver.* 20. The gospel is the means used by the Spirit in the

preparation of men, for the blessed and eternal union with Christ in heaven. "Faith comes by hearing;" "With the heart man believeth unto righteousness;" "Being justified by faith, we have peace with God through our Lord Jesus Christ." Such is the plan. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." *Mark* xvi. 15, 16.

"And let him that is athirst come." Here is a very decided change in the phraseology. It is no longer a saying, Come thou; or a saying anything. It is doing, motion; let the thirsty not say, Come, to any one; but let himself come: not *eipatoo*, let him say; but *erches-thoo*, let him come. He is not prepared to join in the joyful response to the Bridegroom; but let him come to the fountain of life, and make the preparation.

Penitence, because of our stupidity occasioned by sin, is a gloomy, painful, anxious condition. Yet, the angels rejoice over one sinner, every sinner that repenteth. So do the pious on earth. So would the penitent himself, were he aware of the great change for the better, that has occurred in his condition and prospects. He has thought on his ways; he has discovered that they are wrong; that death is in them; that they take hold on hell. What a blessed change is this! How different from the thoughtlessness, with which he was hurrying on to certain ruin! Yet, then, he was gay, and was unaware of any peril. But, now, that the good, loving Spirit has succeeded in arresting him, and there is hope that he will believe the gospel and be saved, he is miserable. He was in a burning house, fast asleep on his downy bed; yet awhile, and escape will be impossible: his dreams are pleasant; but one knowing his danger, rushes in, awakes him, he springs up, and, instead of moaning and grieving, rushes out of the building, with his heart aglow with gratitude for the timely warning.

Thirst is painful ; but it is a kind, gracious, necessary provision. Water is not only pleasant to our palate, but it is needed for our health and life. The blood which bears the nutriment needed all through the body, cannot perform its functions, unless, when it has lost much of its serous element, by insensible perspiration, etc., it shall be furnished with new supplies of water. Therefore, our Creator has placed this thirst as an alarm bell, to warn us of our need, that we may drink and live.

So with the thirst of the soul : it is for its benefit ; its life. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The hart, feeling the need of water, the bell of warning (thirst) having been rung, speeds away in panting haste toward the brook. "My soul thirsteth for God, for the living God : when shall I come and appear before God?" *Psalm* xlii. Now : even this very moment : there need be no delay ; the fountain is full and flowing. Let him that is athirst come : let every one that is athirst, all that are athirst, come.

"And whosoever will, let him take the water of life freely." There is no word corresponding to whosoever here : nor is there any reason why that word should be used exclusively in this sentence : for it is equally implied elsewhere in the passage. "And whosoever heareth, let him say, come. And whosoever is athirst, let him come. And whosoever will, let him take the water of life freely." The whosoever is as proper in one place as another ; and proper throughout.

Kai ho akouoon eipatoo.

And the one hearing let him say.

Kai ho dipsoon elthetoo (or erchesthoo).

And the one thirsting let him come.

Kai ho theloon labetoo.

And the one willing let him take.

The construction of the three sentences, is entirely similar ; there is no difference at all : nor can there be any reason for rendering *ho*, whosoever, in the third instance, that does not hold equally good in the first or second sentence. It is equally proper in them all. "The one hearing," is the same as "any one hearing," or "whosoever heareth." And so with the others. Whosoever is proper in each.

The fountain is ready, filled with the water of life, the living water ; not stagnant, unwholesome, deadly ; but living, fresh, fitted for health and life. Then let the thirsty come. Let them gather around. Access is free. No fee is demanded. The water is not sold. Water and air are free and waiting to be used.

The living water is the truth, contained in the word of God, that exhaustless well of salvation. We drink it when we believe it ; for in believing it we receive it ; we are revived, satisfied, by believing it ; and to believe it, receive it, be saved by it, we have only to be willing. The thirsty stand around ; there is the living water ; to which each is not only welcome, but invited, urged to drink and live. Water cannot quench the thirst, and cherish life for him who will not drink : a river of water is useless to him who will not partake of it. So with the water of life : it is plenteous, but it must be received : it is provided in exhaustless abundance ; so that the more we drink, the more plenteous it seems to be : but the gospel must be received, believed : we must drink, or die ; naturally or spiritually.

The penitent, the thirsty in spirit, is confused by looking within himself for some great occurrence there, that he may have for the basis of his hope of acceptance with God ; the witness of the Spirit that he is truly converted, regenerate, a child of God ; this he would receive, believe, drink. But this would be sense, not faith : and it is by faith that he is to live. The thirsty man

does not thus. He does not look within, awaiting the happy change from the restless, burning pain, to a quiet satiety: there is the water; he seeks that, and not an inward satiety that will occur without drinking the water. The bewildered penitent should do the same. He should not watch within for the work of the Holy Spirit; the Blessed One will never be slack with his presence and power: he it is who has produced this thirst; that has provided this gospel, this living water, the truth; that has led his wayward feet to the fountain; that has urged him to come, to see, to drink, to believe the truth as it is in Jesus, who bore our sins, received the stripes which were our due, making complete satisfaction for our sins, opening to us our Father's arms; leaving for us nothing but to believe the blessed tidings, say Thanks, unutterable, eternal thanks to our Father "for his unspeakable gift!" and rush into the waiting arms, shouting

My God is reconciled!
His pardoning voice I HEAR!
He owns me for his child!
I can no longer fear.
With confidence I now draw nigh;
And Father! Abba, Father! cry.

To believe what the gospel says of the loving, dying, living, reigning Jesus, the Christ; that is, to drink, to take the water of life freely. "To him that worketh not, but believeth on him who justifieth the ungodly, his FAITH is counted for RIGHTEOUSNESS." Amen! Let the sinner rejoice, and be glad; for here is a salvation that is suited to US! Amen!

FINIS.