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THE TRUTH.

A WORD TO ALL CHRISTIANS.

“THE TRUTH AS IT IS IN JESUS.”

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THE TRUTH.

A WORD TO ALL CHRISTIANS.

THE TRUTH is the greatest theme which can occupy man's mind. Everything must eventually yield to the truth, The truth is eternal, and will be universal. We read, "The law was given by Moses, but grace and truth came by Jesus Christ." (John i.) It is therefore in connection with Him only that the truth can be learned. I venture to call the attention of my fellow-Christians to The Truth—as to its scope and detail. It is not enough that we should accept the sound warning in the pamphlet, entitled "The Downgrade," but we should be able to present the truth, and to insist on it, in all its parts; and thus, while exposing the departure from it, at the same time to supply full and distinct information as to its nature and measure. We are responsible for the truth; the church of God is the pillar and the ground of the truth. We must sorrowfully own how very imperfectly we have answered to our responsibility, but confession of a failure is no amends for the continuance of the failure.

Every Christian is called on to be "valiant for the truth," but he must know it first; and surely the first step in the Christian warfare is "Having your loins girt about with truth."

The lack everywhere is the scant knowledge of

the truth as a whole. Of course, if some of it were not known there would be no true religion, nor true faith ; but can any one assert that he knows the truth as a whole ; or can he direct his fellow-Christians to any book but the Bible in which he would find the truth formally stated ?

This indictment, if true, is a solemn one, and should arrest the conscience of every Christian.

With the view, then, of stimulating inquiry as to the whole truth in its great parts, do I address my fellow-Christians in these pages, more in a suggestive form than as an exposition, and with the hope before the Lord, that the simple view of the truth may arouse many to inquire largely and fully into it ; I am sure that there cannot be any Christian practice beyond the measure of the truth known in power.

The first section of the truth, then, is,

THE FIRST ADVENT OF CHRIST, HIS DEATH AND RESURRECTION.

The greatest day on the earth was when God was manifest in the flesh. "The dayspring from on high has visited us." (Luke i. 78.) The light has shone in the darkness. Everything contrary to God was exposed. Grace and truth came by Jesus Christ. The only begotten Son who is in the bosom of the Father hath declared Him. (John i.) The just One died for the unjust. "He was delivered for our offences, and was raised again for our justification." (Rom. iv. 25.) He died for our sins ; and we died with Him ; so that not only is the believer justified from all things, but we are

to reckon ourselves dead indeed unto sin, but alive unto God in Christ Jesus. As we have faith in this first section, we are not only clear from our sins, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. vi. 22.) I venture to say that many earnest believers do not apprehend this first section. They, in measure, thank God, believe that Christ bore our sins in His own body on the tree; but there are very few who understand how we are FREE from sin. We are forgiven all our sins, but sin is in us; and we only find freedom from it in the life of Christ. "The law of the Spirit of life in Christ Jesus hath made me FREE"—not forgiven here, but—"free from the law of sin and death;" for "God sending his own Son in the likeness of sinful flesh, and *for sin*, condemned sin in the flesh." (Rom. viii. 2, 3.) He that is dead is justified—or freed—from sin (chap. vi. 7), and we are dead *with* Christ, and thus we are free in His life, for with Him we died.

No. 2.

CHRIST GLORIFIED,

This is a great section. Christ glorified God in death while under the judgment due to us; our blessed Lord, when bearing the penalty of man's rebellion, and contempt of God, unswervingly maintained everything due to God. As He says, "Now 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 xiii. 31.) He was raised from the dead by the glory of the Father. The light of the knowledge of the glory of God is now in the face of Jesus Christ. (2 Cor. iv. 6.) He is in glory at God's right hand ; and now the believer, beholding the Lord's glory, is transformed into the same image (2 Cor. iii. 18)—into moral correspondence with the glory in which Christ is : so that when the love of God is in a full, complete way to us, we have no fear, for "As he [Christ] is, so are we in this world." (1 John iv. 17.) Thus every believer acquires an immense blessing from a glorified Saviour.

No. 3.

THE DESCENT OF THE HOLY GHOST.

It is with regard to the nature and object of the fact of the Holy Ghost's descent to the earth, that the greatest ignorance prevails. This section of the truth is most imperfectly apprehended.

Every Christian admits that there is a Holy Spirit, and that He works in souls ; but very few believe that He is in residence here on the earth—that in a twofold way He dwells here. He dwells in the believer, and in the church—the "habitation of God through the Spirit." (Eph. ii. 22.) He abides with you, and shall be in you (John xiv. 17), and as we find in Acts ii., He "filled all the house where they were sitting," "and they were all filled with the Holy Ghost." There is the individual temple (see 1 Corinthians vi. 19), and there is the collective temple—the church (see 2 Corinthians vi. 16). If this section

of the truth were known and held in faith, there would be very wonderful results.

No. 4.

THE HOUSE OF GOD IS ON THE EARTH.

When John the baptist was beheaded (see Matt. xiv. 10), the Lord accepts it as an intimation of His own rejection, and consequently prepares His disciples for it; and eventually, in chapter xvi. 18, He announces that He will have a new structure here, built by His own hand. Living stones are "built up a spiritual house, a holy priesthood." (1 Peter ii. 5.) Christ is Son over God's house (Heb. iii. 6); He is in the midst of the believers gathered to His name: (Matt. xviii. 20.) Thus the sanctuary is there, and the consecrated priesthood are in company with Him, having boldness to enter into the Holiest. More than this, Jew and Gentile are builded together for an habitation of God by the Spirit. This is the house of God—"the church of the living God, the pillar and ground of the truth." (1 Tim. iii. 15.) Surely if there be misapprehension as to this section of the truth, the responsibility devolving on the church, as the pillar and base of the truth, must be unheeded and unknown. Alas! how much it is so, and thus an opportunity is afforded for the pretension of Rome. There is always an opening and a free course for the counterfeit, when the real is not distinctly, and according to God, maintained.

No. 5.

CHRIST THE HEAD OF HIS BODY
THE CHURCH.

Christ Jesus in heaven is the Head of the body the church. "For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him, who is the head of all principality and power." (Col. ii. 9, 10.) There is the one Head of all the saints on the earth. This is the mystery of God; and therefore, because of the vastness of the Head, a mystery in which are hid all the treasures of wisdom and knowledge. (Col. ii. 2, 3.) If any one does not hold this Head, he is sure to be beguiled by "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. ii. 8.) If I am "Holding the head" (Col. ii. 19), I learn that from Him "All the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

Now if I do not by faith apprehend this section of the truth, I cannot understand the *present* mind of the Lord, nor serve Him, at the moment, according to His pleasure.

No. 6.

"THE CHRIST."—THE HEAD AND
THE BODY.

We see in the Epistle to the Ephesians, that we are all raised up together, and all made sit together in the heavenly places in Christ (Eph. ii. 6): and that our "vocation" or calling is detailed in chapter ii., that we are Christ's body on the earth,

and He is the Head of it in heaven, and that the calling is therefore of a heavenly order ; that is, the church is called to be here, in heavenly power and beauty, Christ's body, in the very scene where He was cast out and slain. The church is here, heavenly in character and power. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv. 15, 16.) This is a section of the truth that I may safely aver is almost unknown, and where known, very feebly apprehended.

No. 7.

THE DAY OF THE LORD.

The concluding section of the truth is fulfilled in the day of the Lord. The order of events will be as follows, as well as I can see.

First. The Rapture, when all the saints, whether dead or alive, shall meet the Lord in the air (1 Thess. iv. 15-18) ; they shall have glorified bodies (Phil. iii. 21) ; and they shall see the Lord. (1 John iii. 2.) This is the rapture ; the answer to the "day star" (2 Pet. i. 19), because it is previous to the manifestation of the DAY.

Second. Babylon, the apostate church, shall be destroyed. "In one hour is thy judgment come." (Rev. xviii. 10.) Consequent on this is the marriage of the Lamb ; the bride has made

herself ready (Rev. xix. 7), she has passed the judgment seat: we are all to appear before the judgment seat of Christ. (2 Cor. v. 10.) The white linen is the *righteousnesses* of the saints. (Rev. xix. 8.)

Third. The Lord shall come in flaming fire (2 Thess. i. 8); the stone cut out without hands smiting the image of Daniel. (Daniel ii. 45.)

Fourth. The Holy City—the Church, “coming down from God out of heaven, prepared as a bride adorned for her husband” (Rev. xxi. 2), will be the administrator of His grace on the earth.

Fifth. The rod of His strength shall go out of Zion. (Ps. cx. 2.) He reigns over Israel.

Sixth. The millennium ensues. (Rev. xx. 4, 6.) Christ will “put down all rule, and all authority, and power.” “For he must reign until he hath put all enemies under his feet.” (1 Cor. xv. 24, 25.)

Seventh. The eternal state. New heavens and a new earth wherein dwelleth righteousness. (2 Pet. iii. 13.) “The tabernacle of God is with men” Rev. xxi. 1, 3); and God shall be “all in all.” (1 Cor. xv. 28.)

Thank God, “we can do nothing against the truth but for the truth.” (2 Cor. xiii. 8.) Amen.

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I append my name and address, in case any Christian might desire to suggest an amendment or addition to the above.
