**Seasons of Comfort Vol 2**

**by Brother Robert Roberts**

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**p. 15, God Is**

When we realise the fact that God is - that all things are in the hands of an Almighty Being, whose unerring wisdom is slowly guiding things to a pre-determined issue of good, we are enabled to put up with much that is grievous in the experience of men and women whose thoughts are not of God.

**p. 20, Scaffolding**

Those only will be approved by Christ who are given up to him entirely – in whom he is the power and motive of their lives, and the highest object of their desires. The other class are useful as scaffolding, which is useful to a building. Their presence contributes somewhat to that warmth which is favorable to the implanting of the seed in the minds of the good and honest-hearted. They are not altogether useless; only their usefulness, like that of a scaffolding, is limited to the preliminary stage. When the building is finished, they will be dispensed with.

**p. 23, The Bible**

We live in a world in which God is silent, except in so far as He speaks with the quiet voice of His manifest wisdom in creation. The Bible is the only institution at present in which we come into touch with Him. It may be regarded as a temple in the wilderness, in which we hear His voice and feel His hand.

**p.39, Armor is for Use**

It is not sufficient that we be armed. The armor is for use. Soldiership in Christ is not a passive attitude; defence is only one of its functions. Its principal part is the part of aggression, to fight, to make war. It is necessary that we have an enlightened eye on this as on all other points. Our case will be a failure if having equipped ourselves thoroughly in the heavenly armor, we stand supinely in the presence of the enemy, watching or parleying with him; still worse, making friends with him.

**p. 48, Free Will and Sin**

The greatness of God and the dreadfulness of sin are ideas that go together. Practically, we see what sin means in the case of Adam. One sin - not a great sin as men would reckon - brought death, and the countless evils that have since afflicted the human race. Sin is the non-conformity to Gods will as expressed in His commands. Why it should be esteemed so dreadful a thing we realise when we think what it is in relation to ourselves. It is the misuse of the highest prerogative God can confer upon a created being. He has given us the possession of an independent will, a free volition. It is a sharp instrument, a high privilege, but a dreadful responsibility. God hedges it by this proviso that it must not be exercised against Him. So stringent is this proviso that it is enforced by death. The will used against Him will be withdrawn.

**p. 62, God is Sovereign**

Do we see God in His true position of sovereignty? Do we understand and recognize our place in the universe as but permitted forms of His power, whom sin has deprived of all title to continuance? If so, it is well. God has revealed that to such He will look; with such He will dwell - those who are humble and broken in heart, and who tremble at His Word. If we do not, God is patient with us; He is long-suffering, but His view of our position will at last prevail. We shall certainly die out of sight and memory. His point of view is the governing one.

**p. 63, God’s Supremacy**

God is good - God is love: but there is a method in the goodness which is its chiefest glory: This method insists on the indispensable conditions for the effectuality of goodness in wisdom and holiness. Goodness without wisdom and holiness, and the firmness that in ‘consuming fire’ insists on those conditions would not be goodness. The first of those conditions is God’s supremacy: “I will be exalted.” “I will be sanctified in them that approach unto me.” The second is absolute obedience. On these two points there has and cannot be the shadow of compromise in God’s dealings with the earth.

**p. 64, God’s Righteousness in Christ**

The cup did not pass [from Christ]. Therefore it could not. As we behold him drink it in the agony of painful, faithful resolution, let us learn the high and ineffable majesty of God who, though full of loving kindness and tender mercy, cannot forgive and receive sinners unto life eternal except on the basis of His authority vindicated - His righteousness declared - His law upheld in the person of one entirely acceptable to Him, to whom He can confide the dispensation of His love for all who implicitly and unreservedly, and with the humility of little children, accept and identify themselves with all that has been accomplished in him. It is a truly magnificent arrangement of wisdom that has given us such an one in Christ, who as Paul with lucid fullness remarks, “of God, is made unto us wisdom, and righteousness, and sanctification, and redemption.”

**p. 76, God’s Supremacy**

“It pleased Yahweh to bruise him,” but not without a reason… It is a reason evoking reverential admiration in every enlightened mind. It is a reason that strikes no chord of sympathetic response in the natural mind, but which lies deep in the eternal constitution of things, and commands the homage of the highest intellect. It is that God’s supremacy is the first law of the universe, and absolute submission to Him the first condition of wellbeing to the creatures He has made.

**p. 76, God’s will required**

[God] tells us Himself that He is tenacious of His prerogatives, and will not give His glory to another. This is all according to reason. Is He not great who fills, controls, and has made the universe? Is He not to be honored who has constituted all things in such perfect wisdom? Is He not to be feared who holds all things in the hollow of His hand, and who could hurl them to destruction in a moment? Is He not naturally and reasonably the Head who knows the workings of all things? Is it not fit and beautiful that His will should be insisted on as the only permissible rule of action where created beings are endowed with the power of rational choice?

**p. 79, Charity**

It is charitable to declare the truth surely. It is highly uncharitable to withhold it. This question of charity is much misapplied. It is beautiful - indispensable - that we be charitable; but charity must run on legitimate lines. Let us be charitable to the utmost with our own things: we have no right to be charitable with the things of God, His ways, or His words. “He that hath My Word,” saith God, “let him speak it faithfully.” What would be thought of a revenue officer dispensing alms out of the government funds, or relaxing the claim of dues out of kindly feeling? He must apply to his own purse to meet the claims of charity. People have no right to be charitable with the Truth of God - that is to hide it, or cloak it, or modify it for the sake of the feelings of men. Yet this is where the cry of charity is always raised; and, as a rule, it is raised by those who are not distinguished by charity in the regulation of their own affairs.

**p 82, Death**

Death is not a pure evil when taken with its surroundings. …It has been spoken of as a punishment. It is more than this: it is also a remedy - a remedy for an evil which would be much sorer without it. It is God’s prevention against the development of permanent evil in the universe. When we look round on the evil that now prevails, we can say, how much worse it would be were there no death. How awful would be the lot of a man if his life of frailty, fatigue, and weariness - exertion, struggle and competition; ignorance, baseness and malice; ingratitude, hatred and blasphemy; stupidity, pride, and arrogance - were everlasting- How maddening if there were none of the alleviation that comes by death to this madhouse of sinners. How dreadful that the earth should thus be filled for ever with devilry as waters cover the sea. Death is not only a punishment: it is the cure of sin - a negative cure truly, but still a cure - an arrangement by which sin is prevented from getting the upper hand in the long run, by which we might say the situation is kept clear for the purpose that God has of causing good to gloriously triumph at the last.

**p. 92, Sin and Death**

The glorious God thus filling heaven and earth, observes certain rules of action in His relations with His creatures He has made, by which sin against Him makes our continuance in the universe with Him impossible. Where He is disobeyed alienation takes place, and death must ensue. We are taught (and our own experience tells us) that this is the position of the whole human race; that sin has entered and has prevailed, establishing the reign of death; that, being sinners, we cannot return to God except by the mediation of an acceptable mediator; that this acceptable mediator is Jesus Christ, and Jesus Christ alone, beside whom, there is none other.

**p. 96, Worship Reasonable**

Reason thoroughly applied, bores its way down to the Eternal Rock, or ascends the long line of causation to the First Cause; and here it finds the root of all life, and excellence, and power; and with communion and recognition here alone can it be satisfied. And what form of communion? Not the intercourse of equals. Nay, worship; reverence, adoration, praise. “Not unto us, . Lord, not unto us, but unto Thy name give glory.” Man prostrate in adoration; man on his knees in supplication; man lost in an ecstasy of admiration and praise - this is the attitude of reason: for “of Him and to Him and through Him are all things."

**p. 113, The Man of God**

The man of God has achieved the objects of existence, and … the other has lost them. Christ, returned to consummate the purpose that God had in the formation of this planet, can have no pleasure in or use for the merely elegant gossip in human affairs. Such a creature can have no natural place in the final and lasting form of life upon the earth, an immortal life of holiness, glory to God, and fellowship with the spiritual intelligences of the universe.

**p. 114, Governing Principle of the Universe**

The common run of men may be insensible to the idea of the glory of God. But it is the governing principle of the universe for all that. Man is mortal and Israel is scattered because the principle has been overthrown upon earth for a time; and man hereafter, at the great settlement of futurity’s affairs will be justified or condemned by the operation of that principle. “That God may be all in all” is the object of God’s whole work upon the earth. It will be reached when the population is limited to those (selected from all generations) who reflect His glory in the fervor of true enlightenment and the vigor of an immortal nature. When this goal is reached, the wicked will have perished for ever.

**p. 117, Our Judgment**

We are full of imperfections, but our judge is also our intercessor, and much will be forgiven where the heart is strongly set upon him, and the life conformed to his commandments. We might fear before a human judgment seat, where frailty, bias, ignorance, fallibility and unmercy presides, but before Christ, we stand in the presence of righteousness, penetration, justice, kindness, mercy. We cannot be misrepresented to him or misunderstood by him. His judgment is according to truth.

**p. 123, The Future Jewish Nation**

A nation exalted as the Jewish nation will be, as the first people of the kingdom of God under Christ would be liable to that pride which has been shown by the imperial peoples of all history, and which is seen more or less in every metropolis of the present day - a sentiment utterly inadmissible in the Kingdom of God. The way to it has been barred by the Jewish rejection of Christ. They will have nothing to boast of, but everything to be abased about. Their very existence at all will be a monument of mercy.

**p. 130, The Redeemed**

Think of it, that every man admitted to that assembly is “without fault before the throne of God” - iniquity forgiven, nature perfected, blemishes removed. Think of it, that not a flaw will disfigure - not a weakness mar a single member of that glorified assembly - all of them “jewels” - so described by God Himself – “made up” - in splendid cluster and setting for His royal use in that glorious day. Then only will the truly “finished work of Christ” be manifest, and its greatness be seen.

**p. 133, The Greatness of Christ**

It is what [Christ] is in himself, and what he is in relation to our highest wellbeing, that excites our interest and engages our admiration and love. For himself, we know him as the “altogether lovely and chief among ten thousand.” All possible excellence unites in him - the greatness of God and the loveliness of man; the power of omnipotence and the gentleness of friendship; the justice of the highest and the kindness of the most merciful; the spotlessness of perfection and the compassionateness of the most erring; all depths of manly wisdom and knowledge with all grace and tenderness of womanly true affection. Mercy and truth embrace; righteousness and peace salute; strength and beauty unite; unutterable grace is poured into his lips; ineffable majesty girds him; honor and glory rejoice in his presence. To know him truly is to “know the love of Christ which passeth knowledge” “He is thy Lord, worship thou him.”

**p. 135, Youth and Death**

As we get older and friends of youth disappear one after another. The edge goes off our own enjoyments. Things slowly cease to be what we thought them. Strength begins to get less. Elasticity leaves us. Vexations multiply. Earthly hopes twinkle out one after another. The sky clouds over. As short way ahead the horizon is blocked. Friends and acquaintances die off all around us. The cemetery fills and there is no returning…We walk in the graveyards of 500 years ago, and realise how completely the people who sleep under the worn slabs and long grass have vanished from the scene. Occasionally, the fact stares in upon us, that we too are on the same road and will disappear in the dark with all our friends and concerns. Under this shadow most men’s contemplations fall some time or other. What other light is there then but Christ the Resurrection and the Life? None, all else is darkness.

**p. 142, Our Worthiness**

But we may feel we are not worthy of so great a salvation. In a sense, we are not and cannot be; in a sense we must be. We must yield to God what He requires of us ‹ faith in what He has promised, and obedience to what He has commanded ‹ this is worthiness. But as for a perfect righteousness that shall entitle us to salvation, this has long been settled as an impossibility. “The whole world is become guilty before God” (Rom. 3:19-20). “The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:22). What is wanted is a joyful faith, a loving conformity to the commandments of the Lord, and a humble and contrite frame of mind in all our ways - on the basis of enlightenment in the Truth.

**p. 145, World’s View of Us**

We are insulated from the two great parties of which the world is composed - have the favor of neither and the kicks of both. The theological part look upon us as “worse than infidels,” and the unbelieving part regard us as pitiful fanatics. Cut off from both, we are without the usual field of human ambition. It is a position of hardship, and often pinches extremely.

**p. 146, God’s Greatness; Man’s Inferiority**

We have to be enlightened as to God’s existence, God’s rights, God’s purpose; man’s nature, man’s state, man’s natural destiny; and the means by which God purposes to reconcile man to Himself, and bring him into final wellbeing. The knowledge of the Truth does this. But knowledge is not all. Knowledge by itself “puffeth up.” We have to be brought into a perfectly pliable adjustment to the Truth which we know. We have to be made to feel how inferior and dependent we are of ourselves; how transient and unreal is the life we now live in the flesh, and how truly and only great and eternal is the Invisible Fountain and Upholder of Life. Can we acquire this ennobling sense in circumstances of pleasure? Let universal experience answer. Let God’s way of teaching wisdom declare: “Through much tribulation we must enter the Kingdom of God.” Is this an accident? Far from it. It is divine contrivance. So it is revealed; that “whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth.”

**p. 146, Are We In Trouble?**

Are we in trouble? - deep, scathing, hopeless trouble? Let us recognize the meaning. It is love and not anger that afflicts the sons and daughters of the Lord God Almighty. It is the blow of the hammer; the bite of the chisel preparing the stone for its place in the everlasting temple. We would have it a little less severe, perhaps; a little easier to bear. God may grant this if the case admit of it, of which He alone is judge. If not, what then? We can at the least say with Christ, “The cup which my Father hath given me to drink, shall I not drink it?” The stone must be squared. The protuberances must be struck off; the roughness must be smoothed. The work cannot be done softly. We would choose trouble that was no trouble, or that was at least only a little trouble. Trouble is trouble, and we must have it, if we are to have the everlasting place that is being prepared; and we shall all yet in glad acclaim praise and justify the wisdom of God that has prepared us for a place in the age of perfection and joy when we find ourselves sweetly and gladly there.

**p. 148, Our Food**

The saints in probation…. have been delivered from an Egypt; they are going through a great and terrible wilderness; they have received a law for their guidance; and they have their food appointed. It is manna - manna from heaven - Christ eaten by faith - eaten daily and richly; and there is an interdict on the rich foods of Egypt: “the cares, the riches, the pleasures of this world.” It is rigorous regimen. It is a course of self-denial to which no man would submit without a reason. But there is a reason, though the command is, itself, sufficient of a reason. We are being prepared for divine use afterwards. We are being “made fit” for the Kingdom of God.

**p. 150, God Has Rights**

There is a reason, which this breaking of bread enables us to discern and appreciate. ..It is a reason arising out of a fact which we see most conspicuously of all when we look at Christ, especially when we look at him on the cross. ..God exists as well as man. If God exists, God must have rights as well as man. What are those rights? Here is where the natural man stumbles. The universal idea is that the universe exists for man, and that if there is a God, it is only as man’s servant that He has any function. If this is the truth, the state of man as he now is upon the earth is a problem that defies solution. But it is not the truth. It seems as if the shallowest intellect ought to see that it cannot be the truth, but that only can be the truth which the Bible teaches, that all things exist for God, that His aims, His rights, His principles, and action must prevail. This indeed is forced upon reflection as the unquestionable truth, and as the only explanation of the evil state of things that now distresses us, for when we enquire, we find there is a history to this matter that is open to no other understanding.

**p. 150, God Made Man For His Own Purpose**

God made man for His own purpose, and that purpose required first of all implicit subordination of man’s will to God where God’s will was expressed. This, in the final event was refused, and that crime was so insufferable on every ground that God banished man from his open society, and gave him over for a time to evil and death.

**p.152, Man Needs God’s Government**

Man is not capable of self-government. See what a miserable pass it has brought him to after 6,000 years fair experiment. He requires the government of God. He requires God to tell him what to do, and to compel him to do it by power governmentally applied. What God taught Israel was the art of worshipping God and serving man. This was the essence of the Law of Moses.

**p. 153, Man is Afflicted**

Life upon the earth at present is afflicted because God is not allowed His place in human life. He will yet acquire that place without setting aside the free agency of man. He is slowly creating for Himself a family in whose affections He lives and whose life He controls by His Law, and whom at the appointed time He will glorify with incorruptibility of nature. If the process is a painful one, it is because the result is an everlasting one. God’s claim on human love and obedience is so reasonable, and so beneficent in its operations; and its repudiation is so destructive of every good and noble feature in life that no enforcement of it can be too stringent. But there is a plan of beneficence in all the confusion. Out of the chaos will come shining order and joy. The Gospel of the Kingdom is the announcement of this. But triumph will not come except with the triumph of the principle, overthrown at the beginning - the principle of God’s supremacy. To this principle we have yielded ourselves willing captives. To this principle, let us continue in devoted and unwearying subjection; and ours will at last be the unspeakable joy of beholding its unchallenged and irresistible ascendancy in the great and long-promised day of its earth-filling glory.

**p. 167, The Saints Rule**

The saints shall take the Kingdom and possess the Kingdom. Consider then that these immortal sons of God shall be the captains of mankind, who shall govern without error, without partiality, and without fear; whom no rebel can successfully oppose; no stratagem surprise; no accident kill, and no disease lay low. For mankind how unspeakable a good is this: for the rulers themselves, how great a salvation.

**p. 170, This mortal life**

All must die in the ordinary course; and when a man is dead, how unimportant the affairs of his closed mortal life appear!

**p. 172, Covenant Keeping**

Psa. 15, “Who shall ascend into the hill of the Lord... He that sweareth to his own hurt and changeth not.” Covenant keeping is one of the things God requires in us. He is a covenant- keeping God, and He expects all His children to be the same. They are not His children if they depart from their pledged word to escape an inconvenience.

**p.178, Confidence In God**

That prophecy [Daniel Ch. 2] has been so completely fulfilled in the history of the world (as has also that other prophecy in the Apocalypse sent to John in Patmos, and embracing the Christian era from that time till now), that we have the strongest ground for confidence concerning the finish. What stronger pledge could we have than a 3,000 years run of fulfilled prophecy?

**p. 182, Life Without God**

Follow the life of any man who seeks good without God? Go clean to the other end, when his days are done. What have you? A decrepit old man, thoroughly tired out ‹ without satisfaction ‹ without hope; his conscience senseless, the future dark - life a puzzle, destiny a dimness, the universe a frightful maze. And now the light flickers in the lamp, and now it goes out, and now is all dark and finished. Order the coffin; send word to the registrar, arrange for a grave. Fix the funeral. Take him away, lower him to his place, shovel the earth. Leave him to the worms and forgetfulness. Is not this the end of all human attainments?

**p. 183, God Controls All**

And what made…[David] a man after God’s own heart? Because he recognised God as the Holder and Controller of the universe from everlasting to everlasting; and had Him constantly in view as the controlling fact of his life.

**p. 187, God’s Purpose**

[God] has declared His purpose to fill the earth with glory and blessing at last, through Abraham and his seed. And so practical is the definition of the glory of the blessing that we know the shape it will take and the effect it will have. He will set up by the hands of Christ a Kingdom, which will gather all mankind into its fold, and bless them with plenty and enlightenment. He will redeem from death. He will abolish every curse, and remove every evil. There shall be no more pain or sorrow, nor affliction. The inhabitants of the earth will at last be immortal in nature and perfect in mind. Everlasting joy is the prospect ahead.

**p. 198, The Passover Lamb**

The meaning of the Lamb we know: slain at the Passover, and every morning and evening, it was pre-eminently the symbol of the reconciliation to be effected in the sacrifice of Christ, in whom God was to be exalted, and man abased, sin condemned and righteousness declared - as the foundation of the system of love and purity and life to be established finally in all the earth.

**p. 208, Christ**

“The Word was made flesh and dwelt among us.” The Word, which is God, and by which all things have been made, becoming flesh, has given us a man “full of grace and truth” - a man in whom blend the sublimity of the infinite, the beauty of the perfect, the interest of the advantageous, and the felicity of the strong and lovely - yea also, the solution of history, the secret of futurity, and the remedy of the world.

**p. 210, Christ Easy to Love**

We look at Christ. There is everything to love, his own excellence; his unflagging devotion to the Father; his tireless compassion for the multitude; his love for his friends, even unto death; his holiness as the sin-hater and sin- remover; his power, both to heal and destroy; his towering greatness as the Son of God and the heir of all things; his immeasurable importance as the coming possessor of all things on earth and the dispenser of the permanent goodness of the ages - everything combines to engage the highest love, a love passing knowledge, when the eyes are fully open to his unsearchable wealth in all things. With this love aglow, his commandments become easy, and shortcomings a burden.

**p. 210, Love**

[Christ is easy to love] But among ourselves, there are many faults and blemishes - a good deal that is not lovable; and if Christ had not made love one to another a matter of command, we might easily have given in to our aversions, and found ourselves hating where we ought to love. We are not to wait for the lovable before we love. We are to be beforehand with it, and even shut our eyes to the unlovely. Love covereth a multitude of sins. We are to carry this love so far as to “love even our enemies, and do good to them that hate us and despitefully use and persecute us.” Some say this is impossible. It is impossible for those who start wrongly. No man who does not first love Christ will love his enemies - If a man love Christ, he can love his enemies because Christ has commanded it. His love of Christ will constrain him. If he look only to his evil neighbors and his own feelings, he will fail, he will hate his enemy and do him evil, in word and deed. But if he have Christ in consideration and view, he will find it possible to do good to them that hate him. The will of Christ whom he loves will help him.

**p. 220, God and Man Not Friends**

The revelation is that God and man are not friends, that human life is consequently in an abnormal state upon the earth at present which nothing but vanity and vexation of spirit can attend. Man disobeyed God at the start and has disobeyed Him ever since. God having left man to shift for himself, man the noblest creature upon earth, for the time being, is the greatest failure. The vanity is inevitable. Man was made for God, and by his constitution, cannot be satisfied without Him… The revelation goes further: it tells us not only that man is estranged from God, but that God has a plan in progress by which man will at last be reconciled - not every man of the race as it now is, but every man at last found upon earth.

**p. 227, Death and Christ’s Return**

The time draws on apace. Some people say “perhaps we won’t live to see it.” What then? They will die to see it. Those who die will see it quicker than those who live, because the death interval is but a flash. In life, we have to wait the slow roll of years. In death, the interval is abolished, and we are hurried as in a moment to the very coming of the Lord.

**p. 228, Psa. 110** - **The Day of the Lord**

It is a day in which the oracle contained in Psa. 110 will be fulfilled: “The Lord shall send the rod of thy (Messiah’s) strength out of Zion: rule thou in the midst of thine enemies... The Lord at thy right hand shall strike through kings in the day of wrath.” It is a day in which the vision shown to John of things “to come to pass hereafter” will be fulfilled when “the kings of the earth and their armies will gather together to make war against the Lamb,” and when “the Lamb shall overcome them.” It is a day when a specific league of Gentile powers, found in the land under Gog, at the coming of Christ, will be broken up and expelled like chaff before the wind. “The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee afar off - (Isa. 17:13). It is a day when the power of man in all the earth shall be in the process of receiving that irretrievable overthrow symbolized by the breaking of Nebuchadnezzar’s image to pieces by the little stone destined to grow to a great mountain, filling the whole earth.

**p. 234, God’s Judgments a Necessity**

The judgment to be inflicted upon the world is not in wantonness or superfluity. It is a necessity…Favor does not teach mankind righteousness - judgment will, …“For a long time I have holden my peace; I have been still and refrained myself. Now will I cry like a travailing woman. I will destroy and devour at once” (Isa. 42:14)….. “For my determination is to gather the nations... to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of My jealousy” (Zeph. 3:8).

**p. 240, God, Man and The Universe**

God, and not man, that has invented the universe - to use human language; and that, however incapable we may be …[of understanding] His plan of management, it must be that His plan is a wise one, and must, in the upshot of things, be a successful one. We are always liable to look at the affair from the human standpoint - as if man had made the world and could work it. Man forgets that he is himself a part of the system of things, and cannot, of himself, judge the working of it. We must ascend to the standpoint of the mind that contrived the universe, and the power that upholds it before we can see the drift and understand the enigma.

**p. 243, Only Saints on The Earth**

The day will come when none but the saints will be tolerated upon the earth. A clean sweep will be made at the last of every human creature that ignores God. Earth’s inhabitants at last will consist of those only who are in the mental attitude symbolized by the ceaseless ejaculations of the four living creatures of the Apocalypse “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”

**p. 245, Adam Exiled**

Adam - the first man …set aside the divine will and set up his own as the rule of action - the consequence of which was alienation and sentence of death, with much attendant evil on the road to the grave. Adam, the exiled, propagated himself, and filled the earth at last with a race in his own unhappy position. The race continues to this day, amid all the evils that result from man having to take care of himself instead of living under the open guidance and friendship of his Creator. But God purposes redemption; and His plan is laid in Abraham and his seed, Christ.

**p. 248, Models and Precepts**

God had given us models to copy from, as well as precepts to obey. We have them in Christ, in David, and others. There will be a family likeness running through all the accepted. Differing in measure and degree, they will all be men of faith and obedience, and love and fervor - delighting in God more than in the works of God - in the Creator more than in the creature.

**p. 249, Our Preparation**

It has seemed good to the wisdom of God to get only a few ready at a time, and to have the children of folly in the preponderant majority all the time - and that while His few children are in affliction, the numerous wicked should prosper. The depressing nature of such a situation is part of the trouble by which the children of God are developed and tried.

**p.264, God – All in All**

What can compare with the admiration excited by God when we get a full view? - holding in Himself all power and wisdom - absolute, underived, eternal; and being in Himself an inexhaustible fountain of goodness, light, beauty, strength, and joy; and embracing by Himself all worlds, all phenomena, all space; without whose cognizance nothing can occur in heaven or earth, “of Whom and through Whom and to Whom are all things.”

**p. 267, Man and the Coffin**

Some people make a shudder as if you did an unpardonable violence to good taste when you speak of the coffin...People like to think of themselves as noble, pure, undecaying, angelic. They deck up and cosmetic poor mortality. They don’t like to be brought down to the humiliating level of the actual truth, that they are decaying organisms, evanescent forms of life, living in a state in which the curse of God prevails. They are shocked at the familiar introduction of the coffin.

**p. 271, The Kingdom of God**

We need God to take the world in charge. We need the bungling incapacities of man to be put on one side, and all power and authority vested in one government of His direct appointment - a government that cannot err, and that cannot be resisted, and that cannot be removed- Give us such a government, and you give us the sun, at whose bright presence, darkness will soon fly away. The reign of such a government will change the life of the world in a single generation- Such a government is coming. “God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead.”

**p. 272, God’s Kingdom Needed**

Man needs God to manage him; A centralized system of invincible power and unerring wisdom which will promulgate and enforce the laws that are needed for the glory of God and the wellbeing of man without asking for the consent of parliaments or the suffrages of peoples.

**pp. 274, The Mosaic and The Kingdom**

Christ enthroned at Jerusalem, and ruling by the hands of his own immortal friends in all the earth, will soon establish the Father’s name as the controlling power of human life - a fertilizing and ennobling ideal that will generate joy and beauty everywhere. The anti-typical tabernacle of God will thus be with men as the typical was with Israel; and they shall be His people, as Israel was; and, what Israel did not experience, God shall wipe away all tears from their eyes, and at last, there shall be no more death, neither sorrow nor crying.

We look at the perfect order extending to the smallest minutiae of the Mosaic encampment, and we may conclude with certainty that the same principle of fitness and method will be carried out in the arrangement of the heavenly encampment in the Age to come. The saints will be a multitude that no man can number, but everyone will have his place and his work. There will be no loose or unallotted parts in the system - no surplusage - no misfits - no waste power - no confusion. Everything will fit perfectly.

**p.277, Justification by Works**

[Christ] will not say –well done, good and faithful servant” if the doing has not been well and the servant has not been good and faithful. Orthodox theology has obscured this as well as many other things. It has confounded the justification of a sinner by faith with the acceptance of a saint by works. A justified sinner has to work out his own salvation” by a patient continuance in well doing “–enduring to the end.”

**p. 281, The Rejected**

“Depart from me ye cursed.” There is no resource of comfort or easement left then. The unhappy part of the rejected is to be driven out among the Lord’s enemies who are themselves afflicted as in a lake of fire, to suffer they know what for and with what end. If you are among them you arrive as a vagabond, without house, without friend, without calling, without hope… You now know the truth of the words, “It is a fearful thing to fall into the hands of the living God.” “Be not deceived, God is not mocked.” Your horizon has no light, your black sky is without a break. You know the only end is in the second death, in destroying fire, which will wipe your dishonored memory from under the heavens.

**p. 286, Man’s Self-management**

Man, as a self-manager, is a failure, and if God come not to his rescue, he must remain unblessed for ever. But God will come to his rescue. …. It is government we want, the application of compulsion to enforce that which is right and wise, and to restrain that which is foolish and wrong. The divine voice that leaves every man at liberty to obey it or not as he likes, is only sufficient to make a selection - a sparse selection - of fit men for divine use afterwards. It is not enough to keep or bring the world into harmony with divine wisdom. The world pays no heed to wisdom and follows the bent of unregulated desire. It therefore requires coercion…. Until the world is “coerced” by the strong hand of Omnipotence, we shall never see that universal deference to righteousness which is promised in the good tidings to Zion.

**pp. 307, God’s Glory**

God has made all things for Himself, and especially man. The earth is not for man, except man fulfil the end for which God placed him on it, which was that he might glorify God and taste the true sweetness of his own nature in rendering to Him the submission of a loving obedience and the homage of a sincere worship… God is the essence of all things: He is the fountain of life, the beginning of being, the means of universal subsistence. Any life we now have is His and by His permission. Any life we hope to have in the resurrection state is His and by His permission. Without Him, there can be no life and no anything. God only has life and wisdom and power in Himself. All substance, all organisation, all beauty, all excellence of adaption, whether in the constitution of small objects like plants and animals, or in the arrangement of the gigantic bodies and movements of the universe, are due to Him, and of Him, and in Him.

**p. 310, Prayer and Frivolity**

Prayer and frivolity are mutually exclusive conditions. Trouble is good in helping us to take refuge in the one and abandon the other.

**p. 321, Fulfilled Prophecy**

We have seen (historically speaking) the rise and fall of Babylon, Persia, Greece and Rome. We have seen the desolation of Philistia, Moab, Ammon, Egypt, and other neighbors of Israel whose overthrow was foreshown. We have seen the birth, life, death, resurrection, and ascension of Christ in harmony with other features of the prophetic writings. We have seen the establishment of a false church in the imperial European arena, in fulfilment of that apocalyptic “Testimony of Jesus which is the spirit of prophecy.” We have seen the fortunes of the Truth during the long interval of Christ’s absence run in the very channel marked out for them in the Revelation from God sent by Jesus Christ, “that his servants might know the things that should shortly come to pass;” and all this in addition to scores of foretold personal particulars scattered through Bible history from the beginning.

**p. 338, Our Judgment**

“I judge no man, the word that I have spoken, the same shall judge him at the last day.” That is, his judgment will not be an affair of personal partiality as among human judges: the facts in each man’s case will determine the results.

**p. 345, The Blind and Deaf**

Either they have no discernment of man’s true need, or they have no appreciation of the Bible scheme of things as a remedy, or they have no faith in that scheme from having no knowledge, or they have no love for knowledge through the love of other things entering in, or they have such a love of themselves and such a love of “pleasure” as distinct from wisdom and duty that their mental atmosphere is as a dense yellow fog through which the light of truth cannot shine. In all such cases, the ardent language of divine invitation will not only seem over-wrought, but without value or meaning.

**pp. 347, Brother Thomas**

If God had not raised up in this century such a man as Dr. Thomas, our generation would have been stumbling on in the inherited fogs which have entirely hidden the teaching of the Bible from view, while glorifying the Bible itself in a certain sentimental way. It does not appear that the understanding of the Bible has been attained in any other channel. There is a deal of writing about the Bible, and a deal of smattering in connection with separate and scattered points involved in Bible things; but where, outside of his work in our day, is to be found that complete mastery of the whole Scriptures, from Genesis to Revelation, which renders the work of God through Israel from the beginning a consistent, connected, and progressive thing, which not only does not require the help of human philosophy, but which cannot endure the admixture of it without being spoiled? We know not its like in any current system or movement, or in any library treasures, ancient or modern, or in the hands of any teacher or institution of modern life anywhere. If others know of it, we should be delighted to be introduced ‹ with the liberty, however, of thorough independent inspection. We know enough of shams and echoes and abortions to make us very chary.

We have to be thankful, then, that God has not only given us an unchained Bible, with liberty to read and follow it, but that in the providentially-regulated work of Dr. Thomas, he has removed the mountains of tradition and fable which had gathered over it, and made it possible for us to attain an understanding of it. We have to be thankful also that we have been brought into contact with that work.

**p. 351, God’s Point of View**

[Mankind] - They come without a right to come; they go without a claim to stay, it is an evil state while they are in it. Manifestly the only question is, what is the meaning of the phenomenon from the Creator’s point of view? This is the question which human wisdom is not asking, will not ask. They look at the matter from the creature point of view; this is the wrong end to lay hold of! Endless stumble must be the result of this method of treating the problem. It cannot be understood from this end.

**p. 365, Difficulties of Life**

What is the object aimed at in this case? It is the solution of the very delicate problem of how to bring man into the etiquette of heaven without interfering with the perfect liberty which is the glory of rational existence.

**p. 365, The Purpose of Trouble**

Consider God, out of whom are all things - “in Whose hands our breath is, and Whose are all our ways.” How great and terrible the Being in whose hands concentre the lines of universal power and wisdom and presence. How greatly to be reverenced; how worthy to be served and adored. Now He exacts this service and love and adoration, and He purposes to permanently people the earth with those only who accord to Him this reasonable exaction. That we may learn to render it is the object of tribulation. The lesson cannot be learnt in prosperity though it may be retained there after it has been previously learnt. We are brought into trouble that we may thoroughly realise what it is not enough to know as a theory, and that is, that in ourselves, we are nothing, and that the only true wisdom of a created being is to lay his free will and all his powers on the altar of divine service as a voluntary and reasonable sacrifice. The angels thus fear and serve, and mortals who are to become their equals in nature, must become their equals in reverence. This is where trouble - regulated trouble - helps. It extinguishes the mere sense of natural sufficiency and self-dependence, and forces on us the recognition of the evident fact that man neither made nor sustains himself and has no part in the control of this splendid universe, which exists by almighty power. With lessons like these, we learn patience, and patience waits the slow evolution of mortal experience in the certain confidence that they will have their issue at last in the day of everlasting sufficiency and life and glory.

**p. 369, Sacrifice Required**

Only by sacrifice can sinners come back to God. It is the appointment of God, and no man can disannul it. …The wisdom of this world spurns the invitation. They prefer to rest on human performance of some kind which they variously glorify by high-sounding terms of human invention – “morality,” “conscience,” “virtue,” etc.

**p. 370, Thanksgiving and Vows**

“Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me.” It is the mental attitude and its faithful carrying out in life that is well-pleasing to God. Sacrifice under the Law - baptism and the breaking of bread under Christ - are the appointed and appropriate expressions of our submission to God; but their employment, apart from the mental state which they are designed to express, is an odious mockery.

**p. 374, Purpose of Crucifixion**

“The crucifixion of Jesus was divinely pre-ordained, **with what object?”** “By him, to reconcile all things to himself... in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight if ye continue in the faith grounded and settled and be not moved away from the hope of the gospel” (Col. 1:20, 23).

But what had the crucifixion of his body to death to do with this result? There are several apostolic definitions that explain this. Putting these three together, we get the answer

1. “Condemned sin in the flesh” (Rom. 8:3)
2. “to declare His righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:25);
3. “that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:6).

**p. 375, Sinful Nature Condemned**

God required that our sinful and condemned nature should be federally put to death in one who had done no sin, through whom, after resurrection, we could come, in baptismal identification with his death, for forgiveness and friendship with God, “if we continue in the faith grounded and settled.” It was our very nature that was put to death in him. It was righteously so done because of his physical participation in the results of Edenic transgression. His resurrection was in righteousness also; for “he did no sin, neither was guile found in his mouth.” Forgiveness on this basis is by grace (favor) and not of debt; for the death of Christ is not the payment of our debt but the declaration of God’s righteousness, on our recognition and submission to which, He is pleased to pass by our sins, of His own kindness and forbearance.

**p. 375, The Highest Reason**

It is evident, then, that behind Christ crucified, is God and His claims on us. He claims our love; He claims our obedience. Both are the claims of the highest reason, for when reason opens to the origin of all things in God, we feel the utmost rousing of admiration at the perfect wisdom and goodness which they show to exist innately in Him. And when we realise that “It is He that made us, and not we ourselves,” and that we are merely so much of His stuff in a certain form by His permission, the idea of disobedience seems madness. To “delight in the law of God after the inward man” becomes the elementary act of reason. Any other state is aberration, due to ignorance. Its visitation by death is both reasonable and beautiful, for how could we imagine rebellion tolerated in a permanent state of things? And how could we imagine the misery of sin to be allowed to be endless?

**p. 375, Rejecting our Natural Impulses**

“Our old man (our old nature) was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” So that there was a dramatic lesson in it. Every time we look at Christ crucified, we see a reason why we should not be guided by the mere instincts of the body we now possess, for that body was put to death on the cross that we might be told that rational life is not to be found by obeying the impulses that are native to that body.

**p. 379, God is Spirit**

“Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man’s device.” All substance of that kind is secondary. It depends upon the will of the first substance out of which all things have come, namely, Spirit, which is God.

[If we consider the Spirit of God to be energy, we now know that this energy can produce a secondary substance, mass, i.e. the various elements making up the physical universe, including man (E=mc2)].

**p. 384, Our Day of Trouble**

The day of our trouble, then, will be a day of trouble. We cannot change it into anything else while it lasts; and it will last as long as its mission requires it to last. But there is a possibility of getting through it lightly and getting through it heavily. The way to get through it lightly is just to expect it and to recognise the work it is intended to work in us, and the opportunity it is intended to afford us. This will enable us to bear Paul company when he said: “Wherefore we glory in tribulation also, knowing that tribulation worketh patience.”

**p. 385, Adam and Christ**

“We have an high priest.” We must never forget this. In this both Adam and Jesus were differently placed. They had no intercessor. They were face to face with the strict demands of law, failure in which in the least would be fatal.

**p. 389 How to Deal With Past Mistakes**

We may all have circumstances in the past that afford no satisfaction as we look back upon them. The use we should make of them is the use Paul made of his mistakes; he felt them as a constant spur to make up for lost time. We have been sinners, as Paul says here, but “Christ Jesus came into the world to save sinners.” And Jesus recognizes the amount of sin forgiven as a reasonable measure of subsequent service in the case of the woman who “loved much” and was “forgiven much” (Luke 7:41) - This is the best way to use a bad past; not to allow it to depress and hinder and obstruct, but making it a reason for specially redeeming the time that remains, by diligent and devoted service, “and so much the more as ye see the day approaching.”

**p. 393, Wisdom and Trouble**

Wisdom is an affair of mental discernment in the highest directions. Men who are enjoying themselves don’t care to ask what God made them for. They do not care to take into account what may please God. The idea of man living not for himself is distasteful to them. Duty, obedience, sympathy, worship, affection and reverential subordination to God as a continual attitude, are all outside their purview and foreign to their inclinations. How is a rational frame of mind on these points to be induced? Obviously, by trouble. The trouble has to be severe sometimes before we are able to realise our true place in creation as the mere products of divine power. Some could not be made to realise this by any amount of trouble, and so they are let alone, but neither could the best endowed know it otherwise.

**pp. 400, The Walls of Our Mind**

Our endeavor ought to be directed to furnish the mind with all knowledge of what God has done, what He purposes to do, what He aims at therein, and what He requires of us. If we line the inner walls of this earthly house thus, with pictures derived from His own Word, so to speak, we shall become temples in which He will delight to dwell at last. Some people hang up their own pictures in their houses, a curious taste, which is a little unintelligible to enlightened reason. Does it gratify you much when you see this? Now, suppose God, who knows what is in a man’s heart, see the man’s own picture hung on the inner walls, is that a furnishing in which He can delight? But suppose He sees His own portrait, as we might say, hung up on the inner walls of the mind, will He not be pleased to take up His abode? Now, there is nothing that will place God’s picture on the walls of the temple of the inner man but the reading of the Bible. In the Bible He is revealed in His character, in His work with Israel, in His purpose with man, and a thousand other things. The daily and affectionate reading of the Bible will transfer the Bible revelation of God to the walls of the mind: and we are then in a position, even in hours of infirmity, to just submit ourselves to God as the work of His own hands, asking Him to delight in His own image and to forgive our blemishes and shortcomings. But if, instead of thus furnishing the inner man with the knowledge of God, we stuff it with the frivolous and shallow thoughts of man, as embodied in the ephemeral literature of the stalls, or the daily babble of the foolish millions, our minds will be no fit place for God to look into. Our business then will be like the business of Josiah: Cleanse the temple, pull down the idols, burn the groves, cast out the rubbish and the defilements, and then offer to God the sacrifice of a broken heart; with such a sacrifice, God is well pleased, and in due time, He will enter the temple in His glory, to dwell for evermore, and heal the sorrows of His people with His own everlasting joy.

**pp. 400, Worldly Association Kills**

It is useful to be on our guard and to take precautions and make a liberal use of disinfectants. Abstain from debilitating beverages. Tone up your spiritual nerves with the tonics and antidotes that the Bible furnishes, and which history, the Truth and wisdom in general will more or less contribute. Do not herd with the fools of our generation. The reading of frivolous literature is baneful, indulgence in various polluting pleasures, provided for the polluted public, is killing to the spiritual man. Friendly association with those who know not God, and obey not the Gospel of our Lord Jesus Christ, is the sure way to fail in the endeavor to walk as the sons of God in the midst of a crooked and perverse generation. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of Yahweh and in His law doth he meditate day and night.” “He that walketh with wise men shall be wise, but the companion of fools shall be destroyed.” It is best to “come out from among them and be separate.” It is best either to let the Gospel of Christ alone altogether, or to throw our utmost zeal and heartiness into its service. The high calling is too stupendous a thing to be handled in any middle way. The hope of the gospel is the best thing under the sun within the range of mortal attainment, and it ought to have the best and heartiest service it is in the power of mortal man to render. This will be all very apparent when the spell of present illusions is broken, and the world stands nakedly in the presence of the judgment of God at the appearing of His Son.

**p. 406, Our Attitude of Mind**

“On that day,” therefore, we may recognise a special significance in David having delivered this Psalm... to thank Yahweh; give thanks unto Yahweh; call on His name; make known His deeds among the people. Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. Glory ye in His holy name. Let the heart of them rejoice that seek Yahweh... Blessed be Yahweh God of Israel for ever and ever” [ Psa 105].

This attitude of the mind to God is the essence of the whole system of the Truth. The severe lesson of Eden enforced it; the Law of Moses enunciated and illustrated it; the Law of Christ recommends and inculcates it in every sentence of the apostolic epistles and in every word that came from the mouth of Jesus. The mission of the Truth in all its applications is to bring us to it. The Truth is a lifeless skeleton apart from it. How unwise to jeopardise it by conforming to the ways of folly around us which are to perish. How prudent and expedient to depart from iniquity and to cultivate “holiness, without which no man shall see the Lord,” as commanded - following righteousness, faith, charity and peace with them that call on the Lord out of a pure heart.”

**pp. 409, Absolute Submission Required**

God, who made the earth, has made no mistake in the working out of its affairs. He purposes a regulation and administration of human life upon the earth that will realise the highest possibilities of existence. It will be an administration through a king. The foundation is laid in Christ as a head centre, through whom the Creator’s own headship will be enforced. A preparation has been made in the most interesting way imaginable. First, in Christ, the root mischief that has put things wrong upon earth is rectified. Matters have gone wrong between God and man. The first principle of submission - absolute submission - on the part of man to what God commands has been violated. Death has reigned by sin, and mortal man has vainly turmoiled for generations in the awful confusion resulting. In the coming King, as nucleus of a new development, this has been put right. Possessing the very nature we inherit from Eden, sin has been condemned, and the supremacy of God enforced in the crucifixion and resurrection of Christ, and in the proclamation of his name to mankind as the only acceptable way of approach to God.

**p. 410, Man’s Government a Failure**

Then sinful mankind have been left to manage their own affairs, with the double result of subduing the earth and getting it into order for the new race, and, at the same time, of convincing themselves of their utter inability to rule themselves. At the ripe moment, the new king stands forth, in a second appearing, "in power and great glory,” to “break in pieces” the governments of sinful mankind, and to take unto himself his own great God-given power, setting up a Kingdom in which his friends will shine, the glory of God prevail, and that will rule over all the world for the blessedness of all the families of the earth, as promised in the beginning. Here is a perfect provision for **the political needs of the world**, and a perfect solution of the problems that present themselves to the thoughtful student of the human state. In what other direction is there hope? None, absolutely none. Those who think otherwise - those who entertain roseate views of human prospects in the natural order are not the thinkers and statesmen of the world, but men of limited horizon and conventional view - men of contented personal circumstances, who have not embraced all the elements of the problem, and who find gratification for their personal ambitions in the little spheres of public life. All men of mental breadth and full information recognise the darkness of the prospect for which the gospel alone provides the needed light and relief.

**p. 422, Acceptable Godliness**

This is the inside of the Truth, the knowledge, and love, and worship of God, without which all knowledge and attainments are vain. Those who are not yet in harmony with “the first and the great commandment” – “Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind” - have not made a beginning in the course of real and acceptable godliness.

**p. 426, Christ Makes Peace**

This is where Christ stands in the apostolic scheme of things - not merely as a teacher of excellent duties, but as an effectuator of peace between God and man (Eph. 2:14).

**p. 437, Mankind Degraded and Ungodly**

The great mass of mankind are lacking the most elementary conditions of wellbeing. Even the supply of the common necessities of life is pared down to the most demoralizing minimum. What marvel that they lack those higher conditions of mental culture and goodness which are only attainable with needful leisure and guidance. The population is not happy. It is not good. It is not intelligent. It is degraded and unkind to an extent little dreamed of by merely natural philanthropists. It is an ungodly, wicked, brutal, evil world, which can be seen only in its true character when compared with the angels to whom the human world originally belongs, and to whom Christ says the world to come will be assimilated.

[In the 1900s an estimated 50 million people were killed in World Wars 1 and 2 and another 250 million by various genocides (Stalin, Mussolini, Mao, Pol Pot, etc.) – Brother Roberts died in the 1800s.]

**p. 466, Choose God**

Let us burn our boats. The sacrifice is not nearly so difficult when we frankly accept it in all its issues. It is only when we try to serve God and mammon that we find the task too hard. Christ says it cannot be done, and you may be sure his word will work out truly in your experience. Choose mammon, or choose God, but do not mix the services.

**p. 469, Facts, Faith and Love**

An operative love of Christ presupposes faith, and acquaintance. If the worm of doubt be gnawing at the foundation, the growth of love is a moral impossibility, or if there is no doubt, but only distance, through “the lust of other things entering in” there will be the same failure in the vigor of love. These are the two points we have to watch: “Beware lest there be in any of you an evil heart of unbelief.” How are we to beware of unbelief? By being on our guard against that which leads to it. Unbelief is the result of ignorance or partial knowledge in any matter. The first condition of faith is knowledge. Let us give attention to the facts - study the facts: keep company with the facts. Let us take Paul’s advice to Timothy: “give thyself wholly to them.”

**p. 477, Why Evil?**

Man is in an evil state because he is not using his life and his power for the purpose for which God bestowed them.

**p. 485, The Great Historic Conflict**

It was in his [Jesus Christ’s] power to evade the terrible death before him if he had chosen to prefer his own feelings to the divine command. Here was where the conflict lay. It was the great historic conflict - the will of God versus the wish of man - brought to a focus. The conflict ended in victory, we know, otherwise we should not be here to celebrate the resurrection. But what was the nature of the victory? It was the deliberate preference of the Father’s will to his own: “not what I will, but what Thou wilt.” He was enabled to exercise this preference by reason of what he was, as the Son of God. Still, it was by what we may call the operation of reason in the discernment of truth. Paul informs us that “for the joy set before him he endured the cross.” This shows us the power of mental view in sustaining him, and leading him to “overcome,” which is the term he himself employed in afterwards describing the achievement.

**p. 486, Holiness**

The old man delights in all manner of uncleanliness - libidinous thoughts, lustful exercises, impure habits, as exemplified in the whole round of worldly custom in the larger cities - smoking, drinking, theatre-going, light talk, jesting, frivolous reading, gay company - folly, everywhere….God says, “Ye are called to holiness;” “Be ye holy in all manner of conversation - holy both in body and spirit.” “Without holiness no man shall see the Lord.” “Fornication and all uncleanness or covetousness let it not be once named amongst you as becometh saints, neither filthiness nor foolish talking nor jesting which are not convenient but rather giving of thanks.” “Flee youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” – “hating even the garment spotted by the flesh” – “having no fellowship with the unfruitful works of darkness, but rather reproving them.”

**p. 493, Signs in The Late 1800s**

Instead of the lapse of time having weakened the words of Christ, it has greatly strengthened them. Do we not see “the things” which he said would characterize the end? Look at the roaring sea of nations, agitated democratically by a ground swell which has never before passed over the face of political waters. See the universal distress of nations with perplexity. Note the doleful forebodings generated in every reflective mind by the endless and unappeasable demands of the people, the intrigues of anarchism, and the hellish activity of dynamiters and Nihilists. Mark the shaking of the powers of the political heaven in all countries. See the “signs in the sun, moon and stars” of the political system - the dying Turk, the dried Euphrates, the restless Franco-frogs, the portentous arming of nations everywhere, the ascendancy of England in Egypt, the beginning of revival in the Holy Land, the formation of Jewish colonies; the stirring of the Jewish question in all lands.

[Since Brother Roberts penned these words we have had, The first World War, The Balfour Declaration, Further drying of the Turkish power, The Pope reemerging for his latter day role, The Second World War, The Fig Tree established, Jerusalem taken, Russia established in the Mid-East and The U.N’s. anti-Semitic criminalizing Israel for building settlements. Now in January 1, of 2017 it is **100 years** since 1917, **70 years** since 1947, and **50 years** since 1967. 2017 will be a significant year – perhaps **the** year?]

**p. 504, Holiness**

“Come out from among the unclean, and I will receive you.” But between these two points - the point at which man is invited, and the point at which his compliance is accepted lies this awful ceremony of holiness, - the condemnation of sin in the public crucifixion of one who bore the sin nature, but who was himself obedient in all things. A condemnation with which we are required to identify ourselves in the ceremony appointed for the purpose - baptism into his death. We do not “show forth the Lord’s death” to any effectual purpose if we do not see the terrible majesty of God which was vindicated in it.

**p. 506, Our Reconciliation**

We require to be assured of God’s friendship, and of our reconciliation to Him through forgiveness. Here is emphatically where we find rest in Christ. “Through this man is preached the forgiveness of sins.” A forgiven man is at rest. “God, for Christ’s sake, hath forgiven us,” if we submit to Christ. There is no reconciliation in any other way. The reconciliation in this way is complete. This is what Paul calls “the ministry of reconciliation, to wit, that God was in Christ reconciling the world to Himself, not imputing their trespasses unto them.” The conditions are simple, and we have complied with them. “By him all that believe are justified”... that is, forgiven. “He that believeth and is baptized shall be saved.”

**p. 510, God’s Purpose – with or without us**

“God hath appointed a day,” in which there will be a great change. God hath decreed: “Unto Me every knee shall bend and every tongue confess.” His appointments and His decrees stand fast. They cannot be set aside. His words shall not return unaccomplished. Whatever men think or do, the purposes of God will be fulfilled in their due season. “I, the Lord, will hasten it in His time.” It is well to plant this fact deeply in our hearts - that the effectuation of the purposes of God in no way depends on us. It is with the spiritual sun as with the natural. The sun will rise without our co-operation. We go to sleep and are wrapped in the unconsciousness of helpless slumber, but the machinery of this mighty universe rests not a moment. At the due moment (to a second by the watch) - the morning’s sun will show on the horizon whether we are awake or asleep. If we die, it will make no difference. We cannot help and we cannot hinder the ways of God. God exists without us. Christ lives whether we think he does or not. He will come again, whether we are believing, or unbelieving. The times of the Gentiles will end, whatever schemes they may have in hand for their continuance, or whatever steps they may take to carry them out. “The God of heaven shall set up a Kingdom,” however extensively republicans may organize or anarchists plot. They shall all of them - republicans and monarchies - be “broken to pieces like a potter’s vessel,” however skilfully they may strengthen themselves with formidable rifled artillery, iron-plated battleships, destructive torpedoes, or bullet-proof coats. “Many are the counsels of a man’s heart; but the purpose of the Lord, that shall stand.”

**p. 512, Half and Half**

No good comes from a half-and-half profession of the Faith.

**p. 514, The Power of Choice**

Since God has given us a power of choice, and since this power is capable of being used with great mischief, is it not good and even necessary that God should tell us how to use it? and is it not necessary that His command in this case could be of an imperative obligation? Ought not His will to be the supreme law of life? and ought not insubordination to be insufferable? Is it not defensible on every ground that the wages of sin should be death?

**pp. 515, The Condemnation of Sin in the Flesh**

The crucifixion of Christ as a “declaration of the righteousness of God” and “a condemnation of sin in the flesh,” must exhibit to us the righteous treatment of sin. It was as though it was proclaimed to all the world, when the body was nailed to the cross. “This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction.” The shedding of the blood was the ritual symbol of the Truth; for the shedding of the blood was the taking away of life. Such a declaration of the righteousness of God could only be made in the very nature concerned.

**p. 516, Law and Mercy Reconciled**

God “forgives for Christ’s sake” (Eph. 4:32). This is the literal issue of the whole matter. God’s supremacy having been vindicated, a foundation has been laid on which He can offer forgiveness without the compromise of wisdom and righteousness. He does not offer it or allow it apart from submission to the declaration of His righteousness in Christ crucified. There must be the most humble identification with that declaration. Baptism in our age is provided as the means of that identification. The believer is “baptised into his death” (Rom. 6:3), and “buried with him in baptism” (Col. 2:12) and receives the forgiveness of all his sins “through the forbearance (the kindness, the graciousness) of God,” who is pleased with our conformity to the form of humiliation He has provided. The whole sacrificial institution and our endorsement of it in baptism is comparable to a form of apology presented to the Majesty of heaven as the condition of our receiving His mercy unto life eternal. The object secured is the triumphant assertion and recognition of God’s supremacy and man’s abasement as a dependent beneficiary. Thus law and mercy are reconciled.

**p. 517, The Resurrection**

Not only had sin to be condemned, but resurrection had to come in harmony with the Law that made death the wages of sin; and this resurrection was not merely to be a restoration of life, but the provision of an administrator of the glorious results achieved, the raising up of one who should be a mediator between God and man, the dispenser of the forgiveness and the salvation of God through him, and the Judge also of who should be fit to receive these great gifts- All these aims required that the sacrificial victim should be a perfectly righteous man, as well as a possessor of the nature to be sacrificially condemned.

**p. 517, Christ, God and Man**

Sin had hold of him [Jesus] in his nature, which inherited the sentence of death from Adam, but it had no hold of him in his character: for he always did those things that were pleasing to his Father.

**p. 517, God’s Forbearance**

We must also understand that we can establish no claim; this passing by of our sins is the act of His forbearance; that no debt of ours has been paid or can be paid; that what the death of Christ has done has been to declare His righteousness that we may, by taking part in it, receive God’s free forgiveness through him. Thus God in all things is glorified. The orthodox theology of the day generates an offensive spirit of presumption.

So also do wrong views on this subject interfere with a proper development of character. The idea that Christ has borne our punishment and paid our debts; and that his righteousness is placed to our credit, and that all we have to do is believe it, is demoralizing. It nullifies that other most important element of the Truth, that the unrighteous shall not inherit the Kingdom of God, and that he only is righteous who doeth righteousness.

## p. 524, Pure Reason

## There is not lacking a single reason for our thus building ourselves up in our most holy faith. Pure reason warrants, justifies, yea, compels it… It is sufficient to realise that the narrative of the sayings and doings of Christ, and of the apostles who came after him and powerfully planted his name in the earth, has been in the hands of believers from that day to this: in which alone we have a guarantee that Matthew, Mark, Luke and John wrote these accounts, for none other than the genuine productions of these men could have obtained currency among their friends, and in the generation contemporary with them. Being their accounts, it is the testimony of men who were eye-witnesses of the events which they narrate; and of men who are proved true by the nature of their enterprise (to turn men from their sins) and by the effects they themselves suffered in its prosecution (viz., the loss of all things, and in many cases of life itself). The nature of the writing, when we study it, comes in as a powerful supplement to the demonstration that it is true and noble, and finally, there is the evidence of that underlying inspiration which of itself gives us all the pledge we need in trusting our lives to that self-denying submission which the gospel demands.

## p. 525, Jehoshaphat’s Lack of Firmness

## What is the explanation of this extraordinary sequel to a reign so excellent as Jehoshaphat’s? Why did the son of a good king turn out such a monster? Is it not true that if you “train up a child in the way in which he should go, when he is old he will not depart from it?” Yes, it is true. Wherein was Jehoshaphat lacking then? Here is the point, and here is where we shall find our “learning.” Jehoshaphat did not take a firm attitude with those who were in a wrong position. He was friendly with the ten tribes who, though Israelites, had departed from the right way. He granted co-operation with Ahab, which he ought to have declined. He allowed his son, Jehoram, to marry a daughter of Ahab, which he ought to have forbidden. A prophet of God reproved him on the subject: “Shouldest thou help the ungodly and love them that hate the Lord?” (2Chr. 19:2). Jehoshaphat was a good man, but lacking in firmness towards evil-doers. He could not refuse their friendly advances. He consented to matrimonial alliance with the family of Ahab. His son “had the daughter of Ahab to wife.” The consequence was “Jehoram walked in the way of the (wicked) kings of Israel, to whom his wife belonged, and he wrought that which was evil in the eyes of the Lord.” Here is a bit of “learning” which we get from this as from many other parts of Scripture; it is our duty to decline religious co-operation with those who are not in full submission to the way of the Lord. Above all, we ought not in marriage to be “unequally yoked together with the unbeliever.” Any other line of conduct is not only displeasing to the Lord, but most hurtful to those who pursue it. From the days of the flood down to the corruptions of the captivity in the times of Ezra, the scriptural narrative affords many illustrations of the evil that comes from “the sons of God” marrying “the daughters of men.” It is our duty to marry “only in the Lord,” that in the fusion of two lives, equally dedicated to wisdom, there may be mutual help in the way of holiness, and family life based on the fear of the Lord and submission to His Word.

## p. 526, Dare to be a Daniel

## They contrived a state law that would make him a rebel if he remained faithful to his usual modes and habits of worship. They knew he was a praying man. They extorted from the king a law that no prayer should be permissible for a month except to the king, and that any one breaking the law should be thrown to the wild beasts. How did Daniel meet the law? He knew how he would have met it had he been like many modern trimmers and sophists. He would have said: “I do not see that I am called upon to run into danger. I am not called upon to tempt God by giving myself into the hands of these men. I can pray to God under the blankets as well as on my knees. God knows the heart and will accept the pure offering of the lips whatever the posture of the body may be. If I pray openly I will become food to the lions and will pray no more, whereas if I exercise prudence and veil off my devotions from these wicked men, I will live to pray to God many times. God will be glorified; I will be saved, and these plotting sinners will be foiled.” Not thus did Daniel deceive himself and try to deceive God. “When Daniel knew that the writing was signed, he went into his house and his windows being open in his chambers toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime.”

## p. 533, The Alexandrian Library

## “To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.” We may well say concerning your professed new revelation what the Mahommedan captain said about the Alexandrian library when he gave orders to burn it: “If it agree with the Koran, we don’t need it; and if it contradict the Koran, it is false.”

## p. 543, Marriage with Christ

## When a man takes to himself a woman in marriage, she is legally considered to be merged in him; she takes his name, and she assumes all his relations to circumstances, property, surroundings, etc.; but there is nothing in the case that answers to what takes place in the union of Christ with his multitudinous bride: he changes their nature from the weak, earthly, corruptible thing it now is, into the nature which he now possesses, which is incorruptible, glorious, and immortal This change, in fact, must be considered the act of marriage, after which there is fullness of joy and inheritance for ever. As husband and wife they enter upon possession of the whole earth; with the specially interesting work in hand of enlightening its populations, and governing them in peace and righteousness, and bringing them into reconciliation with God and love with one another, and finally, as a race, into eternal life itself. This is a very glorious work lying before the newly-married pair; the immortal population developed at the end of the thousand years as the result of their labors may be considered as the family they beget in their joyous intercourse.

## p. 549, Christ Our Only Hope

## “All things are yours, whether the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ’s and Christ is God’s.” Without him, nothing is ours. We are portionless orphans, flitting across a transitory scene, to die and disappear, and be no more known for ever. The highest title will not avert it. The most substantial possession will not stave it off. The most resplendent honors will not avail for a moment to give us place in the permanent house of God. Only in Christ can men have this hope. He is gone to prepare a place for them. He will come again and receive them to himself.

## p. 553, Man’s Present Hapless State

## When we look abroad upon the hapless state of man upon the earth, his bad social arrangements, by which the bulk of the race are doomed to joyless poverty and grinding toil, and all the blights and evils that accompany such a state; when we look back upon the terrible history of darkness and bloodshed; when we contemplate the ferments of hatred and strife and evil that destroy his life in all countries and states; when we think of the failures of every form of government, all the injustices and oppressions that wring tears and blood from millions; when we consider the insane spectacle of earth’s industry being mainly lavished in the maintenance and training of fighting men in countless multitudes; and when we see as the net result of all these confusions how ignoble and abortive a thing is human life in all cities, towns and villages, what heights of elegant folly with some, and what depths of hideous misery with many… Good judgment tells us there is no hope in any human direction, and the knowledge of the gospel comes in as a healing balm in the midst of all the woe; while it explains to us the reason of man’s misery, it also gives us the joyful information that God Himself has a plan for the ending of human woe.

## p. 557, The Purpose of God

## We are not dealing with a theory of things, but with a purpose of God. A purpose of God is a terribly substantial thing, though treated so lightly by our generation. It really is the foundation on which the universe is built, if men only knew; for what was the antecedent to the stupendous framework of heaven and earth but an idea conceived in the Eternal Mind, and executed by the Eternal Energy? The purpose of God can never fail where it depends upon His own creative power. Let Him enunciate a purpose, and men have before them a stupendous and solid thing. This is the position of the Gospel of the Kingdom.

## p. 558, God’s Standard

## No member of that host [the multitudinous Christ] will be there without a history, and without a character, and without desert [just reward]. No man will enter into the Kingdom of God if he does not deserve it according to God’s standard.

## p. 559, Do Not Be Discouraged

## We shall have failures, but let us not be discouraged by those. We have a merciful and faithful high priest, who, having himself suffered, being tempted, is able to succour those who are tempted. He ever liveth to make intercession for those who are engaged in the battle with weak flesh ‹ a battle to which he has summoned us. The shining heights of victory are ahead, and many reassuring voices are encouraging us to be strong, and of a good courage in the conflict, the loudest and sweetest among which are the words of Christ, “In the world ye shall have tribulation, but be of good cheer: I have overcome the world.”

## p. 561, Man Exists For God

## Looking back, therefore, at this historic figure of the crucified Jesus, we learn that our passing life has a divine relation; that man exists not for himself, but for God, who calls upon him to give unto God the glory due unto His name, and who will not tolerate the treason that withholds that glory, and bestows it upon man.

## p. 562, Why Are We Here?

## Now, if Christ rose from the dead, he lives at the present hour, and his existence has a personal meaning to every life that opens to the faith of him. With this relationship, the life we are now living acquires a meaning and an interest which it cannot possess in any other line of things. Disconnected from this, we know not what we should do, or why we are here, or where we are going; we are in an aimless drift across life’s solemn main.

## pp. 567, True Righteous Government

## Think of going forth as Christ’s representatives, clothed with his authority, and supported by his power, to listen to all cases, and rectify all abuses, punish all crimes, and supply all needs. All democratic ferments and insubordinations will then be at an end. They are a mere upheaval of diabolism. They will be repressed as with a rod of iron. They are only a part of the night, these clamors of the voice of the people as the source of government. Republicanism is better than tyranny; but it is not in principle a reasonable form of government. The masses do not know what is right and good. Legislation should be from above - not from below. The wisdom of God should give law, the authority of God should enforce it. The world will never be happy till then. This is what is coming. The Kingdom that is coming will not be a kingdom of the people, but of God, whose Law shall go forth from Zion, through His friends who shall reign. Such a Kingdom will be a Kingdom of peace and holiness. This is one reason why the Truth is unpalatable to politicians of the present time. It would not be to their mind to see a righteous calm among men. They prefer the battle and the breeze. They like the turmoil and contention of parties. The Kingdom of God is not a desirable prospect to them. “Without are dogs.” Dogs are not governed by ideas, they are moved by impulse and like to make a noise; it gives them a certain satisfaction to bark, and this is why they bark. They can have no place in a righteous government. The real aim of government is to make people obedient to God, wise, well off and happy.

## pp. 571, Faith And Obedience

## To keep up a line of conduct in harmony with the divine requirements is trying to flesh and blood, and can only be maintained by the power of conviction concerning things revealed, alias faith, …which, when we come to practical applications, means reading and reflection, which bring prayer and obedience.

## p. 572, God’s Jewels

## “When the Lord turned back the captivity of Jacob, we were like them that dreamed. Then were our mouths filled with laughter, and our tongue with singing, saying, The Lord hath done great things for us, whereof we are glad.”

## Those who are permitted to take part in this tempest of melodious exultation are very choice men and women in God’s estimation. He styles them “My jewels.” We do not call anyone a jewel unless we love them very much, and God’s love has its conditions. Those who are neither cold nor hot, He has no relish for, but reveals by the mouth of Christ that He will spue them out of His mouth. “I love them that love Me” saith He, which on thorough reflection will appear to every reasonable mind the perfection of reason. How would anyone be in place among the angels who did not share their enthusiastic devotion to the eternal source of being?

## pp. 573, A Withered Branch

## Faith recognizes God’s existence though we see it not. We do this as the result of evidence, for there is no other road to faith than evidence; but the faith that rests on evidence is as great a reality in its way as the conviction that comes from sight. Many people have a wrong idea on the subject of faith; they think it is a shadowy, sentimental thing without roots in anything substantial. This is a mistake; faith is “the substance of things hoped for,” as Paul says; hoped for because promised. What God promises He will certainly perform; …Here is where the importance lies of our keeping in habitual contact with the evidence. This is where many people die. Separated from the evidence, their faith withers as inevitably as a plant cut from its root. A person who embraces the Truth, and then subjects his senses to things not related to the Truth, while at the same time keeping himself apart from the things that constitute the evidence of the Truth, is bound to lose his faith, and become what Christ calls “a withered branch.”

## p. 575, Love of God

## “Thou shalt love the Lord thy God with all thy heart.” True brethren and sisters are God lovers and God worshippers. Men who do not love and worship God are not His children. All other spiritual attainments go for nothing.

## p. 582, The Revealed Knowledge of God - The Bible

## “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse” (Rom. 1:20). No other account can be given of the existence of heaven and earth than that there is an antecedent, eternal, underlying Power, equal to their production, but this is a meagre and naked conclusion by itself; it does not impart to us the power that comes with the revealed knowledge of God [as given to from the Bible]. We could not know His character, nor His purpose, nor His will, nor whether He had any, nor whether He took any notice of us one way or other; and it is from the knowledge of these items that the power of godliness comes.

## p. 585, The Bible – God’s Goodness Within Our Reach

## It is the history contained in the Bible, and in the Bible alone. It is there contained in a form fully adequate to our spiritual needs. It is a form not to be mastered without patient industry; but still it is accessible to this. It has pleased God to place it in this position. This is His method in many things, placing His goodness within our reach, but in a position requiring us to put forth our hand and make an effort to get at it. It is so in all the precious metals which are hidden in the earth; it is so even in daily food, which requires the patient toil of the field cultivator.

## p. 587, Sin Nature Condemned in Christ

## In Christ …we have not only the glory of God manifest, but a fellow-partaker of the mortal nature that has been propagated throughout the earth as the result of sin; and in this nature God condemned sin by its crucifixion, and rescued the crucified one from death because of righteousness and love, and has given him to us as our only avenue to life eternal.

## p. 588, Prophetic View From the Late 1800s

## Thus the watchman tells us of the night in various ways. He tells us that the state of things now upon earth is night and darkness. He also tells us that the night is far spent, and that the tokens of the approach of morn may be recognized in the signs that have been revealed. These tokens we know are all visible on the horizon. The power of the papal Antichrist has disappeared; the frogpower has embroiled the nations, the kings of the earth are getting ready their armies for the Armageddon assembly. The Euphratean flood, long shrunk in its channel, is about to disappear in final evaporation; the revival of Jewish nationality, though but in embryo, has begun; the lions of Tarshish are in possession of the Holy Land’s neighborhood, and their ships are crowding every sea in readiness for the use of Zion’s king. We may therefore well take heart in the midst of the gloom, and do as Christ commanded when he said, “When ye see these things come to pass, lift up your heads, for redemption draweth nigh.”

## p. 589, Understanding

## Understanding must be directed to proper objects; understanding in the abstract may be applied to anything, but if applied to insignificant objects, it ceases to be of great value. The common habit is to apply it to insignificant things - to understanding the structure of an engine, or the anatomy of the human body, or the nature of the atmosphere, or the movements of the planets; they are considered supreme efforts and creditable achievements of the understanding, and in their place they are not insignificant, but in their final results they are, for a man may understand all these things without attaining to a true understanding. The direction in which we are exhorted in the Scriptures to apply understanding is one that includes all others really, for if through understanding we attain to the Kingdom of God we shall understand all things in due time, “Then shall we know as we are known.”