**“Christ’s Second Coming” The Present Truth 14, 1, p. 4.**

PREPARE ye the way of the Lord.” “To make ready a people prepared for the Lord.” {PTUK January 6, 1898, p. 4.1}

“Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand.” {PTUK January 6, 1898, p. 4.2}

“But who may abide the day of His coming; and who shall stand when He appeareth?” {PTUK January 6, 1898, p. 4.3}

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” {PTUK January 6, 1898, p. 4.4}

“And now, little children, abide in Him; that, when He shall appear, we may have evidence, and not he ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.” {PTUK January 6, 1898, p. 4.5}

“Fear God and give glory to Him; for the hour of His judgment is come.” {PTUK January 6, 1898, p. 4.6}

**WHAT IS YOUR COVERING**

“WOE to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin.” {PTUK January 6, 1898, p. 4.7}

The Spirit of God is the only safe covering for any soul. But here is described a people who are seeking to cover themselves with a covering that is not of God’s Spirit. {PTUK January 6, 1898, p. 4.8}

Of people just as they are in this world the Lord says they “are wretched, and miserable, and poor, and blind, and naked.” And it will never do to appear thus before the Lord. The hearts of men know this, and therefore they seek a covering. This is right; they must have a covering. But the great difficulty is, they do not seek in the right way for their covering: they “cover with a covering, but not of My Spirit,” saith the Lord. {PTUK January 6, 1898, p. 4.9}

**NO COVERING**

IN another place (Isaiah 59:5) He says they “weave the spider’s web,” of which to make for themselves garments for covering. What a strange notion a person must have, indeed, to think that such stuff as spider’s web will be sufficient for a covering in *that* day! No, no! The Lord continues, “Their webs shall not become garments.” {PTUK January 6, 1898, p. 4.10}

But what is the material out of which they weave this spider-web stuff, to make garments to cover themselves? Here is the answer: “Neither shall they cover themselves *with their works:* their works are of iniquity, and the act of violence is in their hands.” {PTUK January 6, 1898, p. 4.11}

Of their own works they would make garments to cover themselves in the day when God shall search Jerusalem with candles. But such righteousness is as filthy rags, and can never cover anyone so that the shame of his nakedness will not appear. Such material is but spider’s web for protection and covering in the great day when the towers fall. {PTUK January 6, 1898, p. 4.12}

Their works are works of iniquity, and in doing more works they only “add sin to sin.” But sin is what has made us naked. And surely that which made us naked can never clothe us. Therefore no works of our own can ever clothe us; by these we can never have any secure covering. {PTUK January 6, 1898, p. 4.13}

**THE ROBE OF RIGHTEOUSNESS**

YET this need not discourage us. Hear what the Lord, the righteous Judge, says: “Buy of *Me* ... *white raiment*, that thou mayest be clothed, and that the shame of thy nakedness do not appear.” This will clothe us perfectly, and acceptably to the great King. {PTUK January 6, 1898, p. 4.14}

But He says, “Buy,” and how shall I buy, how can I buy, when I am only “wretched, and miserable, and poor”?—Oh, “Come! buy ... without money and without price.” “Ye have sold yourselves for naught; and ye shall be redeemed without money.” Therefore “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.” {PTUK January 6, 1898, p. 4.15}

This robe is no spider’s-web stuff. Every thread of it—warp and woof—was manufactured of the character of the eternal God; and it was also woven by Himself in the precious loom of the life of His only begotten Son on earth. This robe of the righteousness of God, which is by faith of Jesus Christ, will perfectly cover every soul who will receive it, and will make him fully welcome to the courts of the great King in that great day. {PTUK January 6, 1898, p. 4.16}

**THE HOLY SPIRIT’S SEAL**

TO have this robe prepares us, too, for the covering of God’s Spirit. For that Spirit is the seal of God’s righteousness upon all who have that righteousness. And when He has covered us with the robe of His righteousness, He seals that righteousness upon us by the baptism of His Holy Spirit. And thus is the covering of His Spirit sought. Thus is it rightly sought. Thus is it sought so that it surely shall be secured. {PTUK January 6, 1898, p. 4.17}

This covering of God’s Spirit is to shelter God’s people in the terrible times of “the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth,” and when the plagues of the just judgments and wrath of God are poured out upon a world confirmed in wickedness. {PTUK January 6, 1898, p. 4.18}

Do not try to clothe yourself with your works; it is but weaving the spider’s web; they are but works of iniquity, and the Holy Spirit cannot put upon them His seal of approval. Clothe yourself only with the robe of God’s righteousness; for this the Holy Spirit will willingly and gladly seal upon you as perfect righteousness for evermore. {PTUK January 6, 1898, p. 4.19}

Thus and then will you be covered with the covering of His Spirit, and will be sheltered, protected, saved, and delivered in the great day of His wrath. For the great day of His wrath is shortly to come, and who shall be able to stand? {PTUK January 6, 1898, p. 4.20}

What is your covering? “Receive ye the Holy Ghost.” {PTUK January 6, 1898, p. 4.21}

A. T. JONES.

**“‘Not Far’ Means ‘Near’” The Present Truth 14, 3, p. 41.**

HAVE you ever thought that God was away off from you, and you did not know how to get hear to him? {PTUK January 20, 1898, p. 41.1}

His answer to all that is that “he is not far from every one of us.” {PTUK January 20, 1898, p. 41.2}

To be “not far” is to be *near*. Then as he is *not far from* every one of us, he is certainly *near to* every one of us. {PTUK January 20, 1898, p. 41.3}

Had it occurred to you that this word—“he is not far from every one of us”—was first spoken to a great crowd of heathen, Greek heathen, too, sunken to the very depths of idolatry and all other Greek heathen abominations; and that there was not a single even professed Christian there, except the man who spoke it? {PTUK January 20, 1898, p. 41.4}

That is the truth: it was spoken by Paul at Athens; and he was there “alone,” and he spoke it to a crowd of none but heathen. To them all he said, by inspiration of God, “He is not far from every one of us.” {PTUK January 20, 1898, p. 41.5}

That being true of heathen, and *such* heathen, too, how is it, then, with you who *do* believe in Him and love Him? Is He far from you?—No, no; He is *not* far from you; He is near to you. {PTUK January 20, 1898, p. 41.6}

Yes, He is more than *near* to you: He says, “Lo, I am *with* you.” More than that: He says: “I am with you *always*.” Yea, even more than that: He says, “I will never leave thee, nor forsake thee.” {PTUK January 20, 1898, p. 41.7}

Then please, please, never think again that God is far from you. Nobody but the devil can ever suggest such a thing. Please believe the Lord rather than the devil. {PTUK January 20, 1898, p. 41.8}

A. T. JONES.

**“The Broken Heart” The Present Truth 14, 4, pp. 83, 84.**

JESUS died of a broken heart. Psalm 69:20. This is intensely significant. {PTUK January 27, 1898, p. 83.1}

It was the ingratitude and the reproach of those for whom he endured the cruel suffering of the cross, that broke His heart. {PTUK January 27, 1898, p. 83.2}

And when, in that great and awful day that is to come, all those who hold to ingratitude or reproach see what they have really done, and what they have lost, reproach will also break their hearts—though with them it will be *self*-reproach. Who can bear it! O then please do not any longer be ungrateful or reproachful in the presence of the cross of Christ. {PTUK January 27, 1898, p. 83.3}

A deeper truth than this is that it would be the same with those persons if they were in heaven itself instead of in hell. To them heaven would be the same as hell; for it will not be what is outside of them, but what is inside, that will hurt. {PTUK January 27, 1898, p. 83.4}

And a yet deeper truth is that even though their ingratitude and reproach did not return upon them, and they were placed in heaven, yet they would die of a broken heart. For to take these persons, wholly unacquainted with true and lasting joy, and place them in the transcendent and eternal bliss of heaven, with the assurance that it was all and eternally theirs—the overwhelming consciousness of this fact would break the heart. {PTUK January 27, 1898, p. 83.5}

Do you not know that the heart can be broken by joy as truly as by sorrow! Do you not know that such a thing has occurred in this world—though of course in this world of trouble and sorrow, a heart broken by joy is far less usual than hearts broken by sorrow! {PTUK January 27, 1898, p. 83.6}

The one great consideration in all this is that it is not all of heaven to be in heaven, nor is it all of hell to be in hell. The *all* of either place is in being fit for it. {PTUK January 27, 1898, p. 83.7}

To be fit for heaven is what will find heaven to be all of heaven. And—awful truth!—to be fit for hell is what will find hell to be all of hell. No one can possibly find either place without the fitness for it; and there is no other place. {PTUK January 27, 1898, p. 83.8}

O then, dear friend, do not, against the cross of Christ, heap up ingratitude and reproach that fits for hell, and that will surely break the heart. Receive Him, yield yourself to Him, that *now* you may become acquainted with and *enjoy* the true and everlasting joy of heaven, that fits for heaven, so that when heaven itself, with all its glory, with all its transcendent bliss, with its fulness of eternal joy, is placed upon the hearts of the redeemed, your heart will not be broken by it. {PTUK January 27, 1898, p. 84.1}

Everything that occurred in the life of Christ on earth is laden with meaning. And this one—the most awful of all—is freighted with a most awful meaning. That broken heart! Think of it carefully, study it reverently. {PTUK January 27, 1898, p. 84.2}

A. T. JONES.