

So much of the nature of God as is abundantly necessary to secure the everlasting happiness of all God's creatures, has been declared by Him, "who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." (Phil. ii. 6, 7.) This glorious being "in whom dwelleth all the fulness of the Godhead bodily" (Col. ii. 9.), has laid condemnation at the door of every unbeliever, by the very fulness of His revelation. (John iii. 18, 19.) Men may not believe it, but the revelation is none the less clear and complete.

The works of God shown forth by Jesus Christ, declare Him to be good, ineffably, infinitely. This goodness in God is the same eternally. It is seen in all His ways which "are judgment: a God of truth and without iniquity, just and right is He." (Deut. xxxii. 4.) "The word of the Lord is right: and all His works are done in truth: *He loveth righteousness and judgment.*" (Ps. xxxiii. 4, 5.) *This love of God for righteousness and judgment is the goodness of God.*

By this goodness all His works are done in truth." When He conceived the plan of the universe it was "done in truth." When He made angels it was "done in truth." But we read some of these angels "kept not their first estate but left their own habitation," (Jude 6.) they left the truth in which they had been made. Of him, who is the prince of these angels, Jesus has said "He abode not in *the truth*" * * * "he is a liar and the father of it." (John viii. 44.)

When these angels fell then they were no longer carrying on the works of His goodness. They wrought evil and lies. Their work was a strange work in the universe of an infinitely good God. In its strangeness it was hideously abominable—utterly the last thing that should have been conceived and executed by creatures made by the goodness of God. Against their work, God's goodness is essentially and eternally opposed. Soon as it has appeared, the doers of it "He hath reserved in everlasting chains, under darkness, unto the judgment of the great day." (Jude 6.)

When man "abides not in the truth," it is reasonable to expect that God's goodness is against him. That is, if a man continues to work evil, as does the devil, wheresoever in all the universe of God, such an unholy man sees something showing forth God's goodness, there he will meet an enemy constitutionally and forever. Now none of God's creatures can escape Him. You must be miserable