

then, is this Morning Star ; and if the day has dawned, and the day-star has arisen in our hearts, we know our association with Christ Himself, as within that place from which the judgment proceeds.

At the end of the Revelation we have the place of the star again (xxii. 16). The Lord brings us back from the prophetic testimony to Himself—"I Jesus have sent Mine angel"—"I am the Root and the Offspring of David" (this is in connection with His being Source of promise, and Heir of it, as King in Zion, 'Rule Thou in the midst of Thine enemies'), "and the bright and Morning Star." But the moment He presents Himself as the bright and Morning Star "the Spirit and the Bride say, 'Come;' the Holy Ghost in the Church says, 'Come.'" This response is what is connected with Himself ; the mention of Himself attracts and awakens the answer of the Spirit. This is the character in which the church herself has to say to His coming. God, in the love of His own heart, has associated the church with Jesus, and the very mention of His name awakens the cry, "Come!" for it touches a chord which gives an immediate response ; and therefore He does not say here, "Behold I come quickly !" The question here is not *when* He will come, but that it is *Himself* that is coming. He does not speak of His *coming*—blessed though that thought is—but He reveals *Himself*; and this it is that awakens the response of the heart by the