*the doctrines we hold*. They are the masters of our  
spirit and conduct, as truly as the compass is the  
director of the ship’s course.  
 The guiltless ones were ignorant of the awful wickedness of the others. “They knew not the depths of  
Satan.” How wrongly then do Christians argue, that  
if *there be evil in a church, and false doctrine* allowed  
there, *all must be regarded as aware of it*, and be dealt  
with as if they not only knew, *but approved of it!*  
 The Saviour’s words introduce us into the defence set  
up by the deceiver and the deceived ones. If remonstrated with because of the awful wickedness of their  
acts, they replied—“That merely superficial Christians  
might think so; but that enlightened men were not to  
be deterred from a right course by hard names. They  
had been led to *see their freedom from the law*, and  
would maintain it. Common Christians who halted at  
the surface might reprove, but it was only because it  
was a ‘*depth*’ beyond them.”  
 Jesus seems to employ the word in the sense of  
“precept.” He would add no new command to those  
previously given. They were on right ground, and had  
only to maintain it still. How long? Till death?  
No! “Till I arrive.” The Saviour may come before  
we die; He will so come to some. Death is not the  
Lord’s coming to us, but our going to Him—“to *depart*,  
and to be with Christ.”  
 The return of the Lord is the *object of the believer's  
hope*, not merely amidst the persecution of the world;  
but *amidst the troubles of the Church*. The churches  
are not to be restored to perfection, but to pass away:  
a better dispensation is to come in, with Christ’s return.  
  
 26. “And he that overcometh, and he that keepeth my works  
unto the end—I will give to him authority over the nations, and  
he shall tend them with a rod of iron, as the vessels of earthenware  
are shivered; as **I** also have received from my Father.”