

He giveth goodly words  
*Genesis 49:21*

Hear ... the words of my mouth  
*Deuteronomy 32:1*

The Lord ... let none of his words fall to the ground  
*1 Samuel 3:19*

Stand thou still a while, that I may show thee the word of God  
*1 Samuel 9:27*

The words of the Lord are pure words; as silver tried in a furnace of earth,  
purified seven times – *Psalms 12:6*

The entrance of Thy words giveth light – *Psalms 119:130*

## WORDS OF PEACE & TRUTH

### No. 82: April – June 2011

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Thou hast the words of eternal life  
*John 6:68*

Hear these words  
*Acts 2:22*

Who shall tell thee words, whereby thou and all thy house shall be saved –  
*Acts 11:14*

The washing of water by the word – *Ephesians 5:26*

**WORDS OF PEACE & TRUTH**  
*(Esther 9:30 –see also Zechariah 8:19)*  
**NO. 82: APRIL – JUNE 2011**

**Editorial**

Since the last issue there have been dramatic changes around the world. First, there was the Japanese tsunami in March, reminding us again of God’s power and the frailty of human civilisation. Then there have been sudden uprisings in North Africa and the Middle East. It is unwise to leap to conclusions as to the fulfilment of prophecy; indeed, many of us believe that the course of prophesied events relating to Israel and the adjacent nations which was suspended when Messiah was cut off (Daniel 9:26) will not resume until the church has been caught up to be with her Bridegroom (1 Thessalonians 4:15-18).

Nevertheless, we can perhaps sometimes perceive that the stage is, as it were, being set for play to resume and we know from Daniel 11 that there is unfinished business between the kings of the north and the south. From that same chapter – as well as from other Scriptures – we judge that the territory of the king of the north includes Syria and adjacent areas, while that of the king of the south is Egypt and (part of?) Libya.

As Thomas Kelly’s hymn says, there is “No sign to be looked for; the Star’s in the sky.” We expect the upward call of the Lord Jesus at any moment, without looking for some prior event. Nevertheless, current events must surely encourage us to think (not only of our coming deliverance from this present, evil world, or of the imminent execution of God’s judgment upon it, but) of the closeness of Jesus Christ’s day (Philippians 1:6 and 10), when He will be vindicated on the earth where once He was put to shame and crucified and, through God’s great grace, His own will share in His glory.

In the meantime, let us remember in our prayers our brothers and sisters in Christ who are affected by the present upheavals. G.S.B.

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## **NEW BOOK: BIBLE MINISTRY OF B.G. HARDINGHAM**

The book of ministry by Mr. B.G. Hardingham of which advance notice was given in WPT No. 80 (page 91) has now been received from the printer and is available from the editor.

Mr. Ben Hardingham (1894-1973) is perhaps best known by many for two of his hymns which have appeared in successive editions of “Hymns and Spiritual Songs for the Little Flock” since 1932, namely “Father, to Thee a joyful song we raise With all Thine own” and “Lord Jesus, how our souls adore That perfect love of Thine!”

The articles (three of which have appeared in previous issues of this magazine) vary in length from three to nine pages each and are arranged in 8 chapters, occupying 144 pages; there are also 8 introductory pages containing a summary of contents, etc. The book is A5 in size (5¾ by 8¼ inches, or 14.5 by 21cms.) and is perfect-bound in a flexible glossy cover. It is offered at £5 per copy (just under cost price) plus postage. The book itself weighs 250 grams but packing adds another 20g, putting it in the 250 – 500g bracket for UK postage when posted individually, the current rate being £1.23. Single copies can be sent by airmail to European countries for £2.56 and to the rest of the world for £4.16. Please make cheques out to Geoffrey S. Bacon.

### **Posture at Prayer**

In a state of spiritual barrenness and declension the people of God, it may often be noticed, assume positions of bodily ease during praise or prayer; but the moment there is the display of the Spirit’s power all this is changed, and those who are most under His influence will immediately adopt the posture (either kneeling or standing) which most exhibits what is suited to the presence of God. *From an Exposition of Nehemiah by Edward Dennett (1831 – 1914), chapter 8.*

## **THE NAME OF THE LORD JESUS CHRIST**

### *1 Corinthians 1:1-17*

One never fails to marvel at the Scriptures. What we have read is of far more value than anything I am going to say, but in taking up these verses I want to underline in your heart the Name of the Lord Jesus Christ.

It is said in relation to the letters to the churches in Revelation that the presentation of Christ is the answer to every problem. I believe that in the presentation of the Lord Jesus Christ in these introductory verses of this epistle is the answer to every problem that ever was at Corinth and – because it is not written only to those at Corinth; it is written to all those that in every place call upon the name of the Lord Jesus Christ – that if we appreciate the way that Christ is presented there would be no difficulties, no problems, in the church of God anywhere. Amazing statement, isn't it, when you look at the breakdown and the confusion which exist.

First of all, Paul says, “Paul, called to be an apostle.” Do you know, before ever the breakdown and confusion came in and before there was a problem at Corinth, God had a remedy for it. He sent an apostle, “an apostle of Jesus Christ;” He raised up an apostle to give an answer to every problem that could come in at Corinth – and I say at every other meeting as well. Paul speaks of himself later in this epistle as the “wise master builder.” Why are there so many breakdowns? Why is there so much failure? Why are there so many different ideas in the church of God today, let alone Corinth in that day? Why are there so many difficulties? Because we have not listened to the wise master builder. That is where the wisdom is; that is where ‘the plan’ is; that was the design; and if God has given us something to answer to every problem in the church today, surely the remedy is to listen to it.

So Paul writes as an apostle; he has apostolic authority. But if the Lord Jesus Christ has sent an apostle to Corinth – let alone anywhere else – he has to be recognised. When we come to chapter 4 he says, “so account of us, as of the ministers of Christ.” It’s no good having the Lord send an apostle, it’s no good us holding the Scriptures in our hand and reading the Scriptures, which are His word, if we don’t recognise that it *is* His word, and that Paul was raised up of Jesus Christ in order to give us the remedy to every problem that has ever come into the gatherings of the Lord’s people.

It is not just enough to recognise and account him as a minister of Christ; it demands obedience too. So in chapter 14 he says “the things that I write unto you are the commandments of the Lord.” So if He has sent an apostle, we must recognise him as such and own his authority. We don’t have apostles of course today; thank God, we have their writings. We must recognise the writings for what they are. If the church of God paid more heed to Paul’s ministry today we would not have the problems the professing church has. But, you know, there is something else: we often say that this is the epistle of Paul – in fact, my Bible says “the First Epistle of Paul the Apostle to the Corinthians” – but strictly this is *not* the epistle of Paul to the Corinthians; it is the epistle of Paul and Sosthenes. There are two involved in this letter. We tend to overlook Sosthenes – “our brother.” Here is a man who is writing with all the apostolic authority given him by the Lord; he is writing also with the affections of a brother. We may not have the authority of an apostle among us today but let us see to it that we know something of the love of a brother. Paul was reluctant to use his apostleship with the Corinthians but he beseeches them in love. If the saints of God are to be won and restored to the fellowship to which they belong, surely it is only as we speak to them in the love of a brother. The stick will do very little but, oh, the affection of a brother! I hadn’t thought of it

before but we referred this afternoon to Thomas; if only we could go out among the brethren and say, “We have seen the Lord” – “the Lord has been with us”; how many would be restored if it came from hearts which have been livingly touched by the sense of His presence. Paul, then, “called to be an apostle of Jesus Christ.”

The next reference to Jesus Christ, or Christ Jesus, is in verse 2: “the church of God which is at Corinth, to them that are sanctified in Christ Jesus.” Sanctified means to be set apart. People have a very peculiar idea of holiness nowadays: they talk about it as if I can by my living and devotedness improve my holiness. Not at all; sanctification, holiness if you like, is being set apart for God. God has set us apart. It comes in Exodus 11; before ever Moses takes the children of Israel out of Egypt the Lord says to him, ‘I have put a difference between you and the Egyptians.’ Three times I think it says, ‘I have put a difference’ (see *Exod. 8:22, 9:4 and 11:7*). Do you know, dear brethren and saints of God, we are different from this world. We have within us the Holy Spirit of God; the world around us does not. We *should* be different from this world; we shouldn’t ape the fashions of this world.

It’s a very serious thing, (and I don’t want to talk about separation in a negative way) but there is this aspect, that we should be separate and different from this world in which we are found. Separation has been taught as separating from one another: that is not of God. We don’t separate so much from persons as from principles. Here they were set apart from this world. Sadly at Corinth they didn’t appreciate it and he has to say to them, ‘You walk as men’ (1 Cor. 3:3). There was little difference between those in the church at Corinth and those in the world. They were pursuing the same interests; they were living, we might say, the same lifestyle. They were going to the courts of the unjust to secure their rights. We are separate from this world.

We don't draw our resources from it and we don't establish our rights in this world. We belong to the Lord.

Again I say, if we look at Christendom today, sadly we have to say we look at so many Christians who are the Lord's and yet live like the world and you can't tell the difference. I often think of the *Pilgrim's Progress* and that little incident when Christian and Faithful came to Vanity Fair: what caused the stir about them was that they wore clothes that were never seen in Vanity Fair. Their clothes were different, and not only that, but their speech was different too. May I just say, we are different; neither what we wear, nor in the things we say should we imitate the character of this world. He has set a difference. The difference is, "sanctified in Christ Jesus."

I want to say nothing more about that, because I don't want to be too negative, but he does say to the Corinthians later on, you remember, "ye are washed, ... ye are sanctified" (1 Cor. 6:11). 'You were like that.' And perhaps some of us in our unconverted days knew what it was like to live like that, but we have been washed, we have been sanctified, and we shouldn't be like that anymore. And there is an important instruction here, to remember our sanctification. We have been set apart from this world, set apart for glory – thank God for that!

Then he goes on to say, "sanctified in Christ Jesus, called [to be] saints, with all that in every place call on the name of Jesus Christ our Lord." It's amazing how often Paul mentions Jesus Christ, Christ Jesus, Jesus Christ our Lord, (later on) our Lord Jesus Christ – the slight changes; but here he gives the full title – "called saints, with all that in every place call upon the name of Jesus Christ our Lord." Perhaps this is another hobby-horse of mine and I have to be careful about it, but can I say, we call upon the name of our Lord Jesus Christ. There are many dear saints today who do not address the Lord in prayer; they only address

the Father. Well, I know what it says in John 16 and other Scriptures; but the Scriptures are not to be read in isolation as one against another. Christians are marked by calling upon the name of the Lord Jesus Christ. I believe He should also be addressed in prayer. I ask the question, if somebody had been rescued from a river when they were drowning, would it be wrong to thank the person who rescued them? Or must we go to the father and thank the father for the fact that their son had rescued us? No, we thank *them*, and we should give thanks to our Lord Jesus Christ also. I do believe that in some places the teaching on this is quite derogatory to our Lord Jesus Christ. Christians are those who call upon the name of our Lord Jesus Christ.

There is another aspect of this I want to touch on. This is why I read those verses later. These Christians at Corinth didn't call themselves by the name of the Lord Jesus Christ; they called themselves by other names. "I am of Paul; and I of Apollos; and I of Cephas." I suppose those who claimed to be the most spiritual would call themselves of Christ. We in our day don't use the name of Paul, Apollos or Cephas; we call ourselves by other names – of places or persons, or, sadly, sometimes by a particular doctrine. How many times have you been in Christian company and have been asked, 'where do you go?' 'What sort of Christian are you?' We used to go on holiday to a Christian guest house and it was a Saturday evening ritual as everybody arrived to ask, 'where do you go?' We are called by the name of Christ; there is no other name but His. Much havoc has been brought in because Christians have called themselves by other names. Do we glory in what we call ourselves? Or do we glory in our Lord Jesus Christ? Separation from others comes so often, sadly, by what we call ourselves, rather than what we are in Christ. There is one, and one only, name by which we should be called.

Perhaps I could just say one thing more on this subject. In chapter 3 Paul says 'ye walk as men; ye are carnal;' and he is

speaking there of the divisions among them – what they call themselves. They are building; Paul was a mighty servant of God and was used in the building of the assembly. Peter was a pastor; Apollos was a teacher. They all had their service; yet, sadly, at Corinth it was the very service that was tearing them apart. And how sad it is, as we contemplate the church of God, that very often it is in the service of the Lord that the saints have been divided, rather than keeping united with the eye upon Christ, giving place to Him.

Then he says, “Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.” You, dear brother, dear sister, are the recipient of grace. Sometimes when we write a letter we say, ‘Dear Sir;’ we don’t really mean it as a term of affection; it’s just the way we write letters. When the Spirit of God writes a letter; He means every word of it. When He says, “Grace be unto you, and peace, from God our Father ...” this isn’t just a normal greeting (although it *is* Paul’s normal greeting); this is inspired by God the Holy Spirit. And He would impress upon us, I believe, tonight that we are the recipients of grace. Oh, the wonder of it! – the free, unmerited favour of God rests upon you, rests upon me. It has come from God Himself; it has been demonstrated in the cross of Christ. That is where grace overabounded, and it has reached to you and to me.

God has not dealt with us according to what we deserved. He has dealt with us according to His *own* thoughts and according to His *own* heart, liberally and graciously, and given us every blessing that is in heavenly places. God could search heaven and God Himself could not find one blessing in the whole of heaven, which He has not blessed me with. Have you thought about it? God cannot withhold a blessing from you, such is the wonderful grace of God that has been bestowed on you, that He has bestowed upon you *every* spiritual blessing in heavenly places. We may not have every *earthly* blessing, I grant you that; but we

have got every heavenly blessing, and every spiritual blessing. God has been pleased to act in that way towards you, and towards me. Do I deserve it? No, I don't, but if God has not dealt with me as I deserve, do I have to go to my brother and say, "Pay me that thou owest" (Matt. 18:28)? If I have been forgiven a debt, should I demand from my brother when he owes me a debt?

You see, these Corinthians were taking one another to court and displaying their differences before the courts of this world. What a terrible thing that is. No, God has not dealt with *me* according to my deserts; I must not treat my brethren in any way according to what I think *they* deserve. Grace is to be marking us. Again I just want to show that in this simple presentation of Christ here grace is seen and if the Corinthians had listened to it, so many of their problems in the meeting would have evaporated overnight. Thank God, the Corinthians *did* listen to it. The Second Epistle to the Corinthians is the only second epistle where things are better than in the first. If you look at all the other second epistles, things have got worse than before, but at Corinth they got better, because the Corinthians listened. What about those in every place that call upon the name of the Lord? Have we listened? Have we acted in this way? Have we seen the presentation of Christ? If God so loved us and gave His Son, how can we treat our brethren in the way that sometimes they have been treated. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

Then again he speaks of grace in verse 4: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ" – the grace of God now given by Jesus Christ – "that in everything ye are enriched by Him, in all utterance, and in all knowledge." The grace of God has not only been given to us in order to save us from our sins and to bless us in heavenly places; but the Lord Jesus Christ in His wonderful, rich grace has given us every resource that we need for the testimony in this world at this

present time. He says to these Corinthians, “ye come behind in no gift.” ‘You’ve got everything that you need for the testimony of Christ in this world.’ Well, if they had every gift, why were there problems in the meeting at Corinth? The possession of a gift is not a mark of spirituality. You may have a spiritual gift, but that does not make you a spiritual brother.

These Corinthians had every gift, but they were using their gifts to exalt themselves, and they were afflicting the dear saints of God. If God has given you a gift it is for the edification of the saints and it is to be exercised according to the lordship of Christ – chapter 12. At Corinth they were weighing one gift against another. Which is superior; which is better? And they were falling out with one another in the meeting and causing chaos; there was no feeding and no blessing. As we survey again church history, how much havoc has been wrought by gifted men who have not been spiritual men. “Ye are carnal.” The very gifts that God had given brought division because they were used for the building up of their pride, rather than for the building up of the saints. 1 Corinthians 13: love doesn’t exalt itself; gift might; but love “is not puffed up, doth not behave itself unseemly.” Oh, that we might see something more of the love of God amongst the saints, and I believe we might see more saints in the enjoyment of the love of God.

“In everything ye are enriched by Him, in all utterance, and in all knowledge.” There was not a thing you could teach them; they knew everything. It’s not doctrine that unites the saints of God; it’s love. Do you want to keep the unity of the Spirit? It is not doctrine; it is lowliness, meekness and love. That is where the saints are united; the uniting bond is peace, not doctrine. I am not setting aside the doctrine; doctrine is important – don’t misunderstand me – but it is not doctrine that will bind; it is love that binds the saints of God. And here they had all knowledge and yet there was havoc in the meeting, because they were boasting in

their knowledge and they were not showing love. “Love edifies” (1 Cor. 8:1).

There is a picture in Zechariah chapter 1 which I like. Zechariah says, “I ... saw, and, behold, four horns.” He is foretelling the future of Israel and he sees these four horns. I think if we understand it prophetically the four horns might be Babylon, Persia, Greece and Rome. These powers came against Judah, Israel and Jerusalem and tore the saints of God apart. That is the destructive element – four horns. But God shows him four carpenters. The horns are destructive; the carpenters are *constructive*. I believe, dear brethren, that the Lord would show us the carpenters this evening. Oh, that we might be occupied with the constructive element. There are so many that are doing their utmost, we might say, to tear the saints of God apart; but, oh, let us be occupied with those who are seeking by the grace of God, to bind together, to heal and to build up. Let’s not be occupied with the horns; let us be occupied with the carpenters.

Well, the Corinthians were enriched in Him and it says, “even as the testimony of Christ was confirmed in you.” What a wonderful thing it is to think that the testimony of Christ can be confirmed in you. With all the problems at Corinth – and they were many – he has to say to them later, “Ye are our epistle, ... known and read of all men” (2 Cor. 3:2) – epistles of Christ. He recognises that the saints at Corinth, with all their problems, were epistles of Christ; Christ was written on them. I wonder, is the testimony of Christ confirmed in us? Are we “known and read of all men” as commending the testimony of Christ? Wherever we go, do people see Christ in us? What a challenge! Paul could see the reality of the work of God in these Corinthians; he says later on, “I have confidence in you” (2 Cor. 7:16). I believe that we should see the reality of the work of God in other believers, where the testimony of Christ is confirmed in them. If we did, we would

find help in making the testimony of Christ more widely known in this world.

Alas, the saints of God have been torn apart by one thing after another. When you look at the Book of the Judges and count up the number of people who died, of Israel, you find that – as far as the record goes – only Gideon’s brethren were killed by the enemies of God’s people but nearly 110,000 were killed by their own brethren. You can’t say Shibboleth? Well, that’s 42,000 dead straightway! The testimony of God needs brethren to bind together in love. We will never survive otherwise. You can see the weakness of today; it’s not because of Islam; it’s not because of evolution. We can get side-tracked into some of these things and think that these are the great enemies on the horizon. No, the great enemy that is destroying the church of God is within your heart and mine; it’s pride. “Only by pride cometh contention” (Proverbs 13:10). Oh, how much we need to be maintained in humility and in love one to another, seeking to build one another up.

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.” This is the next mention of the name of our Lord Jesus Christ. Are you waiting for the coming of our Lord Jesus Christ? Recently I was speaking to a brother and we had a few words about the problems of the world at the present time – the economic and political state, Libya and all the rest of it – and I said to him, ‘the coming of the Lord will solve quite a lot of problems, won’t it?’ And he said to me, ‘that’s not the spirit of the bride!’ You know, it will be a wonderful thing when the Lord comes and these things are put right; it will be a happy world. A brother was saying this morning, ‘when the millennium comes we won’t need a police force, we won’t need the law courts and we won’t need hospitals.’ But are we waiting to see *Him*? That’s the spirit of the bride. Are you waiting for the coming of our Lord Jesus Christ?

The word “coming” is given in the margin of the KJV Bible as “revelation.” It’s literally ‘the rolling aside of the veil.’ It’s the same word that we get in the Book of Revelation (*“Revelation of Jesus Christ” – ch.1, v.1*). I like to look at Revelation as a theatrical scene: you have the stage and there comes a moment when the curtain comes apart and the play begins. But, you know, before that, everything is in its place, everything is ready. I have only once worked on stage production and that was at school when I was in charge of the lighting. In those final few moments everything had to be in place. Then the teacher would say, “Right” – and the curtain would open. Well, in the Book of the Revelation it is as if the Spirit of God, when the curtain has not yet gone up, says to John, ‘You come behind the curtain; I will show you what’s there.’ John tells you what’s behind the curtain. Do you know what’s behind the curtain? The word is, “Come up hither.” John goes up and he sees the throne; and there are twenty-four elders and four living creatures around the throne; and then there are ten thousand times ten thousand and thousands of thousands of angels around the throne; later there are the 144,000. Then there is a great multitude that no man can number – every circle gathered round Him – and they are waiting for that wonderful moment. “The lion of the tribe of Judah ... hath prevailed” (Rev. 5:5). He is going to come in as a little lamb, as if He had just been slain. The whole vast company is going to be bursting out in praise and worship. “Thou art worthy.” They are going to fall down and worship Him. You and I are going to be there! What a wonderful day! I sometimes think that we will need some powerful ears in our glorified bodies! Just think of the volume of praise as every heart unburdens itself, as it sees the Lamb as He had just been slain.

But there are other things behind the curtain. There are angels with trumpets and angels with bowls; and they are waiting. They are waiting for the instruction, for that moment when God is going

to pour out judgment upon this world – the world that has rejected our Saviour. Do I need to be worried about Libya, about terrorism? Do I need to be worried about the economy? All the corruption and chaos which man has brought in because of sin is going to be dealt with then and you and I are going to dwell with God's Beloved through God's eternal day. Well, let's not be occupied with those things. It was 9/11, as we speak about it, when that verse came to me, "He careth for you" (1 Peter 5:7). Why should I worry about terrorism? Why should I worry about global warming? Why should I worry about these things that worry the world? He cares for me! The moment is coming when He is coming for me, to take me out of this place and I am going to be with Him and like Him for ever. Why should I worry about what is coming on this world? I fear for it, for those who will be left here; yes, "knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). Oh, let us be occupied more with the glorious, blessed day when we will be with Him where He is and we will be more detached from this world and all its problems.

Well, we give thanks for the fact that these saints of God, whatever their problems, were waiting for the coming of the Lord Jesus Christ, who will confirm them "unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Blameless? – Paul, these are the Corinthians; you are going to blame them for everything! "Blameless in the day of our Lord Jesus Christ." We might think he could say it of the Ephesians or the Philippians but he says the Corinthian believers would be "blameless in the day of our Lord Jesus Christ."

In chapter 3 of this epistle and in 2 Corinthians chapter 5 we have the judgment seat of Christ. *I* could never be blameless in the day of the Lord Jesus Christ if it wasn't for the fact that He has forgiven my sins. But there are some things that I have done that God remembers no more, but *I* remember them. Some things

perhaps I am ashamed of, and it would spoil my joy in that day if I were to recall these things. But everything that I have done, everything that you have done, which is contrary to the name of our Lord Jesus Christ is going to be burnt up. We might have thought that it was for Him when it wasn't for Him at all; it will be gone. Then perhaps we have done other things which we didn't realise were of value to Him; they are going to be remembered. But in that wonderful day, everything that you and I have done that has been contrary to His name and a grief to us is going to be burnt up; we are going to see it burnt up and, as liberated, we are going to be presented to Him. The idea to my mind in "the day of the Lord Jesus Christ" is the marriage supper of the Lamb; it is after the judgment seat of Christ. I say, well, I don't want to see certain things burnt up; I really thought I was doing right. But we won't have the flesh about us then; we will have *His* mind; we will have *His* judgment and we will be glad to see these things go in order that we might be ushered in to His presence. Despite all their faults, Paul speaks of presenting the Corinthians blameless in the day of the Lord Jesus Christ.

Then he says, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." God is faithful. You know, when we think of fellowship, have we been faithful? But God is faithful, "who has called us unto the fellowship of His Son Jesus Christ our Lord." Have you ever thought the wonder of this, that God should desire to share with you His Son? I find it amazing. Before ever the worlds were, there was God delighting and rejoicing in His Son, but He enjoyed Him alone. We think of the Lord in His pathway here and of the word from heaven, "This is My beloved Son, in whom I am well pleased" (Matt. 17:5); but there was nobody to share His thoughts with. It needed the death and resurrection of Christ in order that God might bring you and me into the joy and the wonderful blessing of sharing with God His thoughts concerning Christ.

“Called to share the Father’s pleasure  
In His well beloved Son,  
(Seated on His throne heaven  
For the work on earth well done)  
We adore Him ...”

What a wonderful moment! God has chosen you and called you; He has invited you and me. He says, ‘Come and share with Me My deep joy in Christ.’ He has called us, He has invited us into the fellowship of His Son. Fellowship is a matter of joy. So often we think of the exercises of fellowship and they fill us with sorrow; no, fellowship in Scripture is a joyful matter. God wants us to share with Him His joy. Do we know it? Do we share it? – His deep delight in Christ, such that He has to share it. We often think of the gospel in Romans starting with man in his heathen darkness and deep in sin and all the rest of it. No, it doesn’t; it starts with God – “the gospel of God, concerning His Son Jesus Christ our Lord.” I believe that God is so overjoyed in the work that Christ has done that He tells it out – “the gospel of God, concerning His Son Jesus Christ ... of the seed of David according to the flesh ...” God has His Son back where He is, having effected the work that has accomplished your salvation and mine; and He has brought us to share with Him His deep joy. What a privilege! We may be unfaithful; we have not deserved these things to start with and we are unfaithful in the expression of them; but God is faithful and he is going to secure it, that you and I share His joy in what He has done with His Son. The fellowship of His Son: the saints at Corinth had their own fellowships – this group, that group, the other group; no, there is only one fellowship; it’s the fellowship to which we are all called; it’s the fellowship of Jesus Christ our Lord.

Now, if that is so, we have another practical problem. This is where he beseeches by love: “that ye all speak the same thing.” Ah, this is the Corinthians, Paul. Aren’t you asking a bit much?

Everyone is full of knowledge and they are all very gifted, Paul; how are you going to get all these people to speak the same thing; they have all got their opinion and they all want to voice it. But Paul says, “I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing.” No divisions among you? Paul is quite open; he says, ‘I have heard there are divisions among you. I’ll tell you where I got it from, too.’ There’s nothing hidden here. But he says, ‘it shouldn’t be like that: all speak the same thing with no divisions among you; be perfectly joined.’ The word ‘perfectly joined’ is the mending of the nets; it is complete harmony, maturity; “perfectly joined together in the same mind, and in the same judgment.” Paul, aren’t you asking too much of Corinth?

When we think of the situation in the church there: Jews, who for generations had maintained their separation from the nations, now had to sit down and break bread with Gentiles, those terrible people who had been full of all sorts of immorality. But they have been saved through the grace of God and now these two extremes, we might say, sit down together. God has broken down the middle wall of partition, and if God can break down that division He can break down any division. How will He do it? How is it that we can all speak the same thing? That’s why I read down to verse 17 – the cross of Christ; “lest the cross of Christ be made of none effect.” When we go to the cross of Jesus we find that God didn’t just put away our sins there but He also put away the man that committed the sins – that old nature in you and in me that wants variance, that wants contention. Evil, hating one another; this is what we are by nature, and yet God has put away that nature in the cross of Christ. Have we put it away practically? Then we can all speak the same. Oh, it is so simple, isn’t it? Here Paul is setting out the doctrine, but when we come to the practical reality of it, as we see the saints of God divided in so many places, how can it be accomplished? I say again, I believe we have to go

to the apostle; we have to listen to what he says and we have to go to the cross of Christ.

I was privileged to know our dear brother F.A.H. very well; and one of the things he often said was that the safest place for the sinner is at the cross of Christ and the safest place for the saint is the cross of Christ. There at the cross of Christ every spirit of hatred and division in you and in me is done away. Christ has suffered for it. If we appreciate what He did there for ourselves we would appreciate too that He has done it for every blood-bought saint of God. Oh, that we might appreciate others as brethren for whom Christ died; if we properly appreciate the death of Christ we will have the remedy for every situation or problem amongst the saints.

Well, I just wanted to bring before you the name of our Lord Jesus Christ. In the various presentations here there was an answer to every problem at Corinth. I believe in listening to what the apostle says in the scriptures of truth there is an answer to every problem that comes in amongst us today. Paul in his day was raised up by God before the problems came in to show us the way through. May we increasingly not only follow for ourselves but seek to encourage others also. May these things be livingly real to our own hearts and may we be able to share an increase of fellowship amongst the saints of God everywhere.

May the preciousness of Christ be increasingly real to us, that as we enjoy *His* company we might enjoy increasingly the company of the saints of God. May the Lord bless His word.

*Address given at Croydon on 9<sup>th</sup> April 2011 by a visiting brother.*

### **John 10:17**

He said, "Therefore doth my Father love me, because I lay down my life," a very remarkable word, for none could give a "therefore" to God for His love; Christ could." (*J.N. Darby*)

## **Position without Power**

If the church be a heavenly stranger on the earth alliance with the world defiles her, nay, ruins her as a witness for God; and to defile after this manner, to seduce from the place of testimony, is the enemy's purpose and has been so from the beginning. ...

There is no lesson I would more press on the attention of my own soul than this, and I think I can say I value it: Position without power, principles beyond practice, jealousy about orthodoxy, and truth and mysteries with little personal communion with the Lord – all these the soul stands in constant fear of and in equal judgment and refusal. ...

The call of God separates us, but we need the Spirit of God to occupy the place according to God, and the loving, devoted mind. "Salt is good," the divine principle is the good thing. But salt may lose its saltness. The right position or the divine principle may be understood and avowed, but there may be no power of life in it ...

We are not to be mixed up with that from which the call of God separates us; we are not to wear the garment of divers sorts (*see Deuteronomy 22:11*). But if we refuse it and put on only the pure clothing, take the place and be found in the connection to which the call of God leads, we are to be there with a girded\* as well as with an unmixed garment, and to watch, to, that it be unspotted. The world is that, not to the improvement of which Christ calls us, but to separation from which He calls us.# But if, beloved, in form we take the separated place, let us seek the grace and power which alone can adorn and furnish that place for the Lord!

\* *See, as examples, Luke 12:35 and Ephesians 6:14 – Editor.*

# *Perhaps this sentence could be re-phrased as 'It is not for the improvement of the world that Christ calls us but to separation from it' – Editor.*

And such is the character of the hour we are now passing through. The god and prince of this world is allowing the citizens to sweep and garnish the house (*see Luke 11:25*), and they are led to flatter themselves that it is by no means the same house that it once was. But this delusion is solemn; it is as much the home of the unclean spirit as ever it was, and only the more suitable for him because it is swept and garnished, and ere long he will use all these operations of the citizens for his final and most awful purposes. "He that gathereth not with me scattereth." Is our labour according to the purpose of Christ? Is it by the rule of His weights and measures? If it be not, though we may labour in His name we are but doing what the enemy will soon turn to his own account. In the parable the sweeping and the garnishing turn out at the last to have been all for the unclean spirit to whom the house as much belonged as ever it did, though it be true he had left it for a season. Whatever is done for the improvement of the house is done for the master of the house, and Satan is the god of the world as much as ever he was, and will be till the judgment of it by the Rider on the white horse takes place.

The lengthened peace of the nations which Europe so long and till lately enjoyed gave abundant occasion to the sweeping and garnishing of the house. In man's way the sword was turned into a ploughshare. The earth and its resources, man and his skill, have been produced and cultivated beyond all that ever was known, and the house looks different from what it was now that it is under these cleansing and ornamenting labours of its servants. Advancement in letters, morals, refinement, and religion is immense; peace societies, temperance societies, literature for the million, and music for the million, with the general confederacy of the nations, loudly tell all this, as do the boasts in the age which are heard every hour. But this diligence is according to the mind of the real master of the house, or the god of this world. This is serious truth: "He that gathereth not with me scattereth." This is a

serious word: “Be ye not unequally yoked together with unbelievers.” It is confusion. It is the illicit weaving of woollen and linen together. But, beloved, while one says this, the heart owns it and would be humbled by the confession of it, that many a dear, honest-hearted servant of Christ who is labouring with a mistaken purpose, and working (not by the weights and measures that are according to the standard of the sanctuary) with a true affection and zeal, may be before others of us who have clearly discerned their mistake.

I dread indifference more than mixture. I would shun Laodicea more than Sardis. May we learn the lesson in both its features – Sardis, with its religious bustle which gave it a name to live, will not do: Laodicea, with its selfish, cold ease and satisfaction, will not do. Let us be diligent but in pure service; occupying talents but occupying them for a rejected Master; looking for nothing from the world that has cast Him out, but counting on everything in His own presence by-and-by.

*Excerpts from “Woollen and Linen,” by J.G. Bellett (1795-1864).*

## POETIC PAGES

### **“Our God”**

*( Isaiah 40)*

He hath fixed the set proportions of the oceans and the land  
According to the details of His plan;  
He hath “measured out the waters in the hollow of His hand”  
And “meted out the heavens with His span.”

He controls th’ unconquered orbit of “the light that rules the day”  
And guides the myriad worlds that shine at night;  
And brings forth the host of heaven by their numbers to display  
The uncontested brilliance of His might.

But although His arm is power in the infinite expanse,  
That same unerring arm is in control  
To determine and to govern my *every circumstance* –  
To claim *supreme submission* in my soul!

Yes! and though He counts the nations as “the dust upon the scale”

And soars above their triumphs and alarms,  
He remembers all about us – that our frame of dust is frail,  
And holds us in His “everlasting arms.”

*Composed by Robert G. Fear on L.S.T. 301, en route for France  
for the Invasion of Europe, 5<sup>th</sup> June, 1944 (“D Day -1”).*

### UNGIRED

Not here may pilgrims robes unloose  
Thoughts, minds, affections guarded;  
The traitor heart within him bound,  
His loins must e’er be girded.  
He scarce dare pause to look around,  
Where all with sin is mixèd;  
He only foils the tempter’s wiles,  
With eyes on Jesus fixèd.

But one day shall his footsteps tread  
God’s “rest” that still “remaineth;”  
No need for wilderness control  
Once that bright goal he gaineth.  
No will to cause a struggle there;  
No tinsel world to blind him;  
No lust within to be repressed,  
Earth’s shadows lie behind him.

He findeth all “made new” up there,  
Within, around Him, golden,  
Divine perfections. Nevermore / *P.T.O.*

Need impulse be withholden.  
Each thought, each wish befits the scene,  
Nor need there be restraining;  
God's "new creation" perfected,  
No sin, no foe remaining.

In atmosphere of holiness,  
Soul, spirit, body, glorious;  
And more than all the light thereof,  
His trusted Christ victorious.  
He drops the girdle – needless *there*,  
Where pure love flowing meeteth  
Responsive love, where every heart  
With one pulsation beateth.

Oh! rest of sunshine, cloudless joy  
They cannot cease their singing;  
"He, He is worthy," filleth all,  
Eternal anthem ringing.  
For God's Beloved is fully known,  
They gaze on Him for ever;  
Whose love was proved and tested here,  
And need the girdle never.

*Written by "O.R.," undated.*

#### **NOTE**

The Editor trusts that the selection and composition of material for this magazine has been undertaken with the Lord's guidance and that the contents are of moral and spiritual value and appropriate to present needs. The only infallible statement of truth, however, is found in the Holy Bible and the reader is, therefore, urged to follow the practice of the Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so" (Acts 17:11). The Editor is always happy to receive comments and inquiries, and to consider suggested articles for inclusion in future issues.

