

# Words of Peace & Truth

## No. 88: January – April 2013 CONTENTS

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**EDITORIAL**  
**WORDS OF PEACE & TRUTH**  
*(Esther 9:30; see also Zechariah 8:19)*  
**NO. 88: JANUARY – APRIL 2013**

**Editorial**

It was mentioned in the editorial to WPT No. 84 that it was in mind to set up a website so that the magazine might reach a wider readership, also to promote associated publications and perhaps offer messages in audio form. I am glad to say that such a website has now been launched; its address is:

[www.wordsofpeaceandtruth.co.uk](http://www.wordsofpeaceandtruth.co.uk)

Readers will find recent issues of the magazine here, together with information about available publications and recordings of Bible readings, addresses and gospel preachings. It is intended that additions and substitutions to the initial selection of recordings will be made from time to time. Subject to the will of the Lord, it is also in mind to produce one or two more books of ministry during the next year or two, if He has not come for us.

For the first time in the 27-year history of the magazine, I am now asking readers to confirm their requirements regarding future issues. I have hesitated to do this, lest any reader who still profits from the magazine should through inadvertence cease to receive it. But I am sure all readers will appreciate that it would not be a prudent use of resources to continue sending the magazine where it is no longer wanted. Moreover, some readers may like to obtain the magazine from the website which has now been set up. Please therefore read the opposite page and kindly let me have your response.

May the articles in this number help and encourage the readers in the variety of needs and circumstances which exist. G.S.B.

**Editor:** *G.S. Bacon, 58 Byron Avenue, Coulsdon, Surrey, England.*  
*CR5 2JR Tel:020-8660.2915 E-Mail:* [bacon707@btinternet.com](mailto:bacon707@btinternet.com)

# WORDS OF PEACE & TRUTH

## CONFIRMATION OF REQUIREMENT FOR MAGAZINE

The magazine is now available on the Words of Peace & Truth website [www.wordsofpeaceandtruth.co.uk] and some readers may wish to read it there. The Editor is very happy, however, to continue sending the magazine in hard copy to all who still wish to receive it in this form.

Please indicate below your present requirement for hard copies of the magazine to be sent by ordinary post, whether for yourself or on behalf of others, e.g. a Christian gathering.

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## THE MORNINGS OF SCRIPTURE

IN the progress of scripture, we have several infant-seasons, as I may express myself, or mornings.

*Creation* was one – but that of course. That was the birthday of the works of God – the morning of time. And when the foundations, in that season, were laid, “the morning stars sang together,” as we read in the Book of Job.

*The Exodus* was another of these mornings. Israel, as a nation, was then born, or in its early infancy. “When Israel was a child, then I loved him, and called my son out of Egypt,” the Lord says by the prophet Hosea. The year started afresh then, as though it were new born. The month of the Exodus was made the beginning of months. Life from the dead, a resurrection morning, was celebrated in the song of Moses and the congregation on the banks of the Red Sea.

*The birth of the Lord Jesus* was another. That event rose upon the world like the light of morning. A very long and dreary night had preceded it. Israel was a captive, and in the dust. There were no signs. The voice of the last of the prophets had been silent for centuries. No Urim or Thummim, no ephod of the priest, was delivering oracles, or answers from God. No glory filled the temple. Nothing distinguished the city of peace, the favoured seat of God on the earth, save now and again the angel stirring of the waters of Bethesda when little expected and scarcely welcomed. But the birth of the Lord Jesus, like the morning, awakened the creation; and the lights of many other days broke forth together, to tell that the long, dark night had at length given place to a very bright and cheerful morning. Heaven rejoiced, like the sons of God at the creation. Angels, once so well known in Israel, re-appeared. The grace that had acted in infant, patriarchal days, again displayed itself. Promises to Abraham and to David, which anticipated the new birth of the people and of the kingdom, are cited and rehearsed. All this is seen on this great occasion, this

fresh morning-hour in the progress of the ways of God. And the child born in Bethlehem is welcomed by the seer of God as “the dayspring from on high,” the sunrise or the morning. (See Luke 1 and 2.)

*The resurrection of the Lord* was another of these mornings. It came after the gloomiest night that ever brooded on the face of creation. But it was light, and light indeed. It was the pledge, the harbinger of an eternal day. It was the turning of the shadow of death into the morning. “It began to dawn toward the first day of the week,” when this great mystery disclosed itself – as we read in Matthew 28.

*The kingdom* will be another of these mornings. It will be day after night, Christ’s day after the night of sin and death, Christ’s world after man’s world. “He that ruleth over men must be just, ruling in the fear of God; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.” This is written of this coming kingdom. (2 Sam. 23.)

*The new heaven and the new earth* will be another. It will be creation at its *second birth*. “And I saw a new heaven and a new earth,” says the prophet (*Revelation 21:1*): “for the first heaven and the first earth were passed away.” It is called the dwelling-place of righteousness, the scene where “God will be all in all” (*1 Corinthians 15:28*).

Sweet it is to see morning after morning thus rising, as we pass down the ages which scripture measures.

But we have another sight to see to. Man has been again and again turning God’s morning into the shadow of death. Creation, which came forth from God so fair and full of joy, quickly was turned into a wilderness of thorns and thistles. The ground was cursed which, at its morning-hour, had witnessed the joy of the Lord over it, and the blessing of the Lord on it. Israel, who sang

their resurrection-song on the banks of the Red Sea, became a captive in the dungeons of Babylon, and the land of the glory was left wasted and desolate under the foot of uncircumcised oppressors. The Sun that in the morning of Bethlehem rose on the world as the light of it, and on Israel as the pledge of a renewed day, set in the night of Calvary – for man was a sinner, and rejected Him. The same blessed Jesus who rose a second time upon the world and upon Israel as life from the dead, bringing light and life for eternity to us with Him, now has to see the waning, fading, evening shades of Christendom, which are soon to close in the midnight of Apocalyptic judgments. The kingdom which is to break forth as the light of “a morning without clouds,” is to close in the great apostasy of Gog and Magog, in the judgment of death and hell, and all not written in the book of life, and in the fleeing away of the heavens and the earth from the face of Him who sits on the great white throne (*Revelation 20:7-15*). The morning, however, of the new heaven and the new earth, God will maintain in its first beauty and freshness for ever. There will be no evening shades of man’s corruption and revolt, no night of judgment in the story of it. It shall be maintained as the one eternal day, the sun of which shall never go down.

What sights are these which pass in vision before us! The blessed God begins again and again to lay His foundations, as in the freshness of morning, and man again and again turns His morning into the shadow of death. But God cannot dwell in darkness. He is not the God of the dead, but of the living; and, therefore, though man may not join Him in maintaining the light, but plunge the whole scene in darkness again and again, He Himself will make good His own glory and secure His own joy, and having at the beginning called forth light from darkness in the morning-hour of the first creation, will hold in eternal beauty the morning of the second creation.

*J.G. Bellett (1795-1869)*

## “THE CHRIST” IN EPHESIANS

### Chapter 1

IT has been remarked that the definite article (*the*) is frequently used to introduce contrast. It might be of interest to note that it is employed more than twenty times in this epistle as applied to Christ, and three times in the first chapter. Does “the Christ” thus used bring before us what He is in connection with the church – the heavenly company – as His name, Christ, connects Him with the earthly?

This word Christ (Messiah) had its primary application to Israel, although Christians know Him by the same name, only it is as the “exalted” Christ. (Acts 2:36.) It is the translation of His name “the Messiah,” only found as a proper name in Daniel 9:25, 26, and there distinctly connected with Israel; although it is found in many other places as “the anointed” in the Old Testament. To Israel he will always be Christ, “the Messiah” of Daniel, and they His earthly people.

But when we come to this epistle, it is not of Him connected with an earthly company that we read. The middle wall of partition is broken down (2:14) and He is found here in connection with a heavenly people, “the Christ,” with members on earth, whose place is where the Head of the body is. They are in heavenly places “in Him.” Faith thus connects “the faithful” (v. 1) with Him there in *a living union*, “members of His body, of His flesh, and of His bones” (*ch. 5, v. 30*).

In John 1 we read the remarkable and al-important invitation to men, “Come and see.” If this was the invitation of those who had found their own delight in Him *then*, much more is it the delight of the Spirit *now* to draw attention to Him. He was then on earth; He is now in the glory of God. It is only in proportion as a Christian sees Christ where He is, and knows his own union with Him there, that he is drawn out of what is earthly. Christ where He is now, is the wondrous Object for the heart which the Spirit sets before us in

this first chapter. The heart is thus drawn after Him who from all eternity was God's Object, and the Object of God's heart in this way becomes *my* Object. I think that only then my walk and ways must and will be formed in accordance with thought for me.

Redemption work having been accomplished, I see here that God takes Christ out of death. He came into the world in grace, and went down under all the ruin and the misery, and accepted as His own what was due to me. The whole question now is, What has God done with that blessed Christ? Why, God having been glorified in His death comes in, in all His mighty power. "He raised Him from the dead, and set Him at his own right hand in the heavenly places." That is where He is now, and that is where He is presented to me in this chapter. He is not in the earthly places now. He will be there by-and-by with His *earthly* people. He is not under the ruin and misery of sin now. He is in the "heavenly places," having taken into living association with Himself there a *heavenly* people. Not that there was before anything heavenly about them. He has *made* them heavenly; they must be that in union with Him.

But remark another thing which proves it. This chapter insists He is set there as Head of a body. He is not set there merely as the rejected Messiah of Israel, although He is that. He is there as "Head over all things to *the church*, which is His body." This is how we Gentiles come in. It is said that the mighty power of God "wrought [not in Christ, but] in *the* Christ when he [God] raised him from the dead." It is the new Man, completed by the church, "the *fulness* [or completion] of Him who filleth all in all" (v. 23).

Redemption is referred to in this chapter (vers. 7-14), for it is the acting of God in power. God has brought us out, and He has in Christ brought us in (chap. 2:6). The redemption of Israel out of Egypt, and the setting them down in Canaan, was a type of what God has done for us. It was from one place to another. But if I have seen Christ in the one place, and He is not there now, I must

see Him now in the other. This is how I have found *my* place since I have found His. My place as one of the redeemed is where the Redeemer is. All my blessings too are there. We are “blessed with all spiritual blessings in the heavenly places in Christ.”

In the heavenly places Christ is now, and we in Him. He is there after all the power of darkness had done its worst against Him, for we have His *death* here. He “raised him from the dead.” And the place in which He is, is above all that power, and above every other. “Far above ALL principality, and power, and might, and dominion, and every name that is named, only in this age, but also in that which is to come.” Here all is calm, all is rest, all is peace; God’s action towards His beloved Son is before us, and we are “*in Him*” in whom God has purposed to “head up all things” (Ver. 10). He is there and we in Him.

But when we come to the close of the epistle, there is another way of looking at the “heavenly places,” namely as the sphere of conflict. This is also a necessary way of looking at them, because my body is still on earth, and I have to meet Satan, who is resisting my practical entering while on earth into all the peace and rest in which Christ is personally. If I were there as to my body, I should be *above* all these efforts of Satan, and with Him, “with the Lord,” and there no conflict there, because He has been set up above *all* power, so that He says, “*All* power is given unto Me, both in heaven and in earth.” “I have the keys of hades and of death.”

## Chapter 2

THE apostle has drawn our attention in chapter 1 to where “the Christ” is, and to our union with Him as His body. Now in chapter 2 he will turn to show us where He was, and where we were. First he tells us how we lived (vers. 2, 3), and the end of that life. This lands us in the place in which *we were* – “dead in sins.” Christ was dead *for* our sins, so that God in quickening power might have a righteous ground whereon to come in and exercise it. This He has, and He uses it to us in the riches of His *mercy*. “God, who is

rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with the Christ” (vers. 4, 5).

The movement of the life we have is in its very beginning thus connected with “the Christ,” as is also the nearness to which we are brought dependent on the value of His shed blood. He tells us that we who were “afar off,” are “made nigh by the blood of the Christ” (ver. 13). It is not the nearness here of Israel, though they are spoken of as the “nigh” (ver. 17), while the Gentiles are said to have been “afar off.” It is the nearness, marked off as to its value now by the blood, “made nigh by the blood of the Christ.” He has entered heaven by His own blood (Heb. 9:12).

The life which we have is connected with His, the nearness with the value which God puts upon His shed blood.

But also He insists that this thought of God for Him (Christ) embraces both Jew and Gentile. He shows that of *both* the body is formed, now that the middle wall of partition has been broken down. (ver. 14). It was order to “make in Himself of twain [Jew and Gentile] one new, so making peace.”

What men see on earth is the growing up of “a holy temple in the Lord;” what faith rejoices in is the union of every member with the Christ as being part of “His body,” which is the completion (or filling up) “of Him that filleth all in all.” And what the devoted heart seeks is to walk in the power of that faith here, to reproduce Christ on the earth, in the midst of all the various relationships of life, which are fully referred to ere he closes the epistle, and to which he exhorts every one, for “We walk by FAITH, not by sight.”

### Chapter 3

IN this chapter the Apostle speaks of himself as the “prisoner of the Christ.” He was an ambassador, entrusted with the most pacific and wonderful message, yet bound with a chain by those to

whom his message was addressed; for Paul's mission was mainly to the "nations." Hence he is "prisoner of the Christ;" he does not say "of Christ," but introduces the thought of the "One New Man" – the Head – and the body formed of both Jew and Gentile; and for this he suffered, "even unto bonds."

We have further light in this chapter on his use of this expression, "the Christ." But first note that it is the activity of the Spirit (ver. 5) who Himself is speaking in the Apostle, so as to engage the *affections* of the saints with what he has to communicate. The *affections*, not the intellect merely, for unless love is first and *controls* me, nothing is effected. For this affection he prays in chapter 1:18, "being enlightened in the eyes of your *heart*" (*Darby Trans.*) and again in this chapter 3, "that the Christ may dwell in your *heart*." I think we get light on the use of the expression, "the Christ," where, in verse 4, the Apostle speaks of "the mystery of the Christ." Because he goes on to say what that mystery is. It is that the Christ should now have associated with Himself, through faith, the NATIONS. His name, "Christ," in Testament times, was exclusive. Now "the Christ" is inclusive; the mystery is, "That the nations should be joint-heirs, and a joint body, and joint partakers of His promise in Christ Jesus by the gospel." The mystery is now no longer one. "The mystery of Christ" is revealed to the apostle Paul from Christ in heaven, and it now by him *communicated*. (Gal. 1:12; Eph. 3:9.)

We must remember that God had been practically cast off by the nations. Before Abraham's call "they served other gods" (Joshua 24:2), and, "they did not like to retain God in their knowledge." (Rom. 1:28.) Therefore it is the most marvellous display of grace in God thus taking them up again, and having in Paul His special minister to them. He calls himself "the apostle of the Gentiles." (Rom. 11:13.) And when God was thus shut up to Israel (Amos 3:2; Rom. 3:1, 2) His name by their conduct was blasphemed among the Gentiles. Thus the chosen nation under law, and connected outwardly with God, makes a complete break-

down. Hence we come to this, that man has broken down in every way and under every trial, and the Jew and the Gentile, proving it by their act, unite in crucifying the Son of God. Now what will God do? “The mystery of the Christ” will come out. God thus breaks through and over-tops all the evil, acting from His own heart and for His own glory, and gives to Saul, the persecutor, as he says, “*this* grace, to announce among nations the glad tidings of the unsearchable riches of the Christ.” (Ver. 8.)

This is a marvellous expression. God’s thought now embraces all mankind, Jew and Gentile, in a new association. The riches of “the Christ” are unsearchable, but they are “*announced*” in Paul’s gospel. Riches – unsearchable riches – are announced among the nations, but only in connection with the Christ. It is not merely the Messiah of Israel (for then it must be limited to them), nor is God leaving man as He once did before the flood to himself, nor is He *claiming* from men now as He did once from Israel on the ground of law. God is occupied with communicating and giving, using the apostle Paul as the vessel, “Desiring to make all men see what is the fellowship [dispensation] of the mystery.” Notice, it is unrestricted, it goes out unto “*all men*,” its theme, the unsearchable riches of the Christ.

How it becomes the enjoyed portion of the soul is by faith and the presence of the Holy Ghost. (Chap. 1:13.) There are *many families* in heaven and earth, but union with Christ is *our* association; and the one thing he desires is, that “the Christ may dwell in our hearts by faith,” and also that we “may know the love of the Christ which passes knowledge.” His love passes knowledge, but as a believer I am united to Him in one body, and He dwells in the *heart* (faith being in activity). These are things that the Apostle desires we may *know*. The heart is satisfied: the sense of rest and satisfaction, the delight in those things and in that life which is of God is there in my poor heart, since Christ is there and if it is really so it will come out and separate me from this scene where Christ is not.

How wonderful is this portion that His grace has made ours!  
And he closes, “That ye may be filled with all the fulness of God.”  
May we understand it better.

## Chapter 4

“To every one of us is given grace according to the measure of the gift the Christ.” (Ver. 7.) This is said in connection with the other members of the body. It states concisely what chapters 1, 2, 3 have already shown, namely, that the Christian is God’s workmanship, is also fully equipped for his service, and has to act out, as in the body but on the earth, what he *is*. “There is one body.” Of this body he is a member. There is also but “one Spirit,” and this Spirit dwells in him. But if a member, there are other members, and if the Spirit dwells in him (chap. 1:13) the Spirit dwells also in them. No member can think of himself, or act, but as affecting all the other members of the body. And since the one Spirit dwells in all, He (the Spirit) never consults but for *the good of the whole body*. No smaller circle than the Spirit’s circle must henceforth be mine – the whole body – and I am to be always endeavouring to keep the unity of the Spirit, in the bond of peace.

I believe this means that I must seek the good of *all*; for the Spirit, working in each member, ever has this as His one object, although the working out and display may be very different in each member. There is, nevertheless, but “one Spirit,” and He never works to the detriment of the body, but for its good.

Now it is of all moment, as is stated in this seventh verse, that I should know that I am (by the Lord) individually *fitted* for my place and work in the body of Christ, and that my power to carry them out is the Holy Spirit. Hence I have also to remember that the Spirit will, if ungrieved, direct me first as to my individual service. And it is only when I am rightly executing my individual service that I can have the mind of the Spirit made known to me as to what is good for the *whole* body. Certainly I must have the mind

of the Spirit as to *myself* first. In order to this I must “grieve not the Holy Spirit of God,” by which I am “sealed unto the day of redemption.” (Ver. 30.)

Now many may be found who are not “endeavouring to keep the unity of the Spirit,” and they do not know what it is, because as individuals the Spirit who dwells in them is grieved. As a Christian I must be separate from all the working of the mind of man and entirely free for Him to instruct and to use me in this new and holy place. He is here called the *Holy* Spirit of God. He is the true and only measure of holiness on earth. If I am betrayed into unholiness, *He* can never overlook it (though I may), and He is then in me a grieved Spirit. The whole body is affected to its distress by the member who has grieved the Spirit, and His mind as to the other members is not made known to that one.

“But *ye* have not so learned the Christ,” says the apostle. We are not henceforth to “walk as the rest of the nations, in the vanity of their mind.” For what comes in when the one Object, and the Revealer, the Spirit of God, are turned away from, but the working of *our* minds? The poor mind of man introduces its judgment as to those things which can only be “spiritually discerned.” But what is the truth? By professing to be a Christian I profess to have already put off the old man and to have put on the new. Is all this false? No, says the apostle, and falsehood is one of the things to be also *put off*: one of the works of the flesh. “Wherefore putting away lying; speak every man truth with his neighbour,” for, says the apostle, “We are members one of another,” &c.: when I injure the others I injure myself.

To sum up, “the Christ” is to be *learned*. (Ver. 20.) Each one of us has been given “grace,” according to *His* measure (ver. 7), and the desired result for each is that we may “arrive at” (ver. 13) “the measure of the stature of the fulness of the Christ,” in order that we may be no longer children (babes) tossed about by every wind of doctrine. We are to grow up to Him in all things (ver. 15),

who is the Head, “*the Christ*.” These are the references to “the Christ” in this chapter, which in this epistle begins first to instruct us as to our life and walk on earth, and Christianity is the profession of having put on Christ.

*By Herbert C. Anstey: reproduced from “A Voice to the Faithful” Vol. XXXIII (circa 1890).*

## THE NAME OF THE LORD

The names by which God has been pleased to make Himself known to men at different times are full of interest and indicate the progressive revelation of Himself over time. So we read “And God spoke to Moses and said to him, I am Jehovah. And I appeared unto Abraham, unto Isaac, and unto Jacob, as the Almighty God; but by My name Jehovah I was not made known to them. ... Therefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians ...” (Exodus 6:2-6 – Darby Translation).

When we come to the New Testament we find the Lord Jesus here on earth making God known as Father. During His public ministry he frequently spoke of His Father and in that magnificent prayer spoken shortly before He went to the cross, He speaks to His Father about His disciples, saying, “I have made known to them Thy name” (John 17:26). It was only in resurrection, however, that, addressing them as “My brethren,” He said to them “My Father and your Father” (John 20:17). It is most instructive to consider the situations in which the various divine names are used.

Lordship belongs to God as such; the Hebrew word *Adonai*, which occurs frequently in the Old Testament, may be translated ‘Lord.’ (In the King James Version of the Bible *Yahweh* [Jehovah] is also generally rendered ‘LORD.’) In the New Testament, however, where we find God revealed as Father, Son and Holy Spirit, the title ‘Lord’ is almost always connected with

Jesus, the Son of God. So Paul writes to the Corinthian assembly, “to us [there is] one God, the Father, of whom all things, and we for Him; and one Lord, Jesus Christ, by whom [are] all things, and we by Him” (1 Cor. 8:6). In public prayer and worship, the titles Father and Lord often seem to be used interchangeably, which can be confusing.

But the main purpose of this paper is to consider what it means to invoke the name ‘Lord’ in relation to our Saviour, Jesus Christ.

### **1. The Acknowledgement of the Authority of Christ at Conversion.**

As already indicated, lordship intrinsically belongs to God and therefore to Christ, “who is over all, God blessed for ever” (Romans 9:5). But in amazing grace, He “emptied Himself, taking a bondman’s form, taking His place in the likeness of men” (Philippians 2:7). Thereafter He was obedient to His Father and wholly subject to His will (see John 6:38; Luke 22:42). Where do we see this obedience and devotion demonstrated more plainly than in His going to the cross to accomplish the great work of redemption? Having completed this to God’s eternal satisfaction, He was raised from among the dead by the glory of the Father (Romans 6:4) and, *as Man*, made both Lord and Christ at God’s right hand (Acts 2:36). From there the Holy Spirit has brought the gospel to us which has been preached for nearly 2,000 years (1 Peter 1:12).

This gospel, and the Saviour who is the Subject of it, were ferociously opposed by Saul of Tarsus, but on his way to Damascus he was brought to the ground by the light which shone upon him from heaven and heard the voice of Jesus speaking to him. In response he asked, “Who art Thou, Lord?” and then, “What shall I do, Lord?” (Acts 22:8, 10). He now acknowledged the authority of the One whom formerly he had persecuted. Subsequently as Paul the apostle he wrote to the believers at Rome, “if thou shalt confess with thy mouth the Lord Jesus (*or*,

*Jesus as Lord*), and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved” (Romans 10:9). Scripture does not support the idea that I first have forgiveness by acknowledging Christ as Saviour and then accept His lordship at some later date, though it may be a life-long lesson practically to surrender every part of my life to Him, to learn that my will must give way to His in everything.

Before leaving the subject of conversion, it is a lovely thought that our sins are forgiven us “for His name’s sake” (1 John 2:12). God the Father forgives us our sins as we are identified by faith with the One who means so much to Him, more than we can possibly imagine. Similarly the gift of eternal life is said to be “in His name.” “these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through (*or in*) His name” (John 20:31). Our sins are forgiven, and eternal life is imparted to us, because of the value of the name of the Lord Jesus Christ, reflecting the greatness and worth of the Person who bears it.

## **2. The Acknowledgement of the Authority of Christ in our Daily Lives.**

How thankful we should be for that great work of Christ, undertaken through His death, burial and resurrection, which has obtained for us an “eternal salvation” (Hebrews 5:9). But that same work also purchased us for God. Thus Paul could say, “Do ye not know that ... ye are not your own? Ye have been bought with a price; glorify now then God in your body” (1 Corinthians 6:19, 20).

Perhaps a person not being his own was better understood when Paul wrote than now, because slavery then was common; a man or woman could in those days literally be owned by someone else. Under the feudal system that prevailed in England, as in other parts of Europe, during the Middle Ages, those called serfs

lived in servitude to the lords above them – they more or less “belonged” to them.

Now in the Lord Jesus we have a Master who is merciful and gracious (not to be compared with any worldly master), and who demonstrated His love by giving Himself to redeem us from all other claims against us. In so doing, however, He has Himself established an incontrovertible claim over us, just as Joseph established a claim on Pharaoh’s behalf over the Egyptians by saving them alive. They said, “Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh’s servants” (Genesis 47:25).

No-one is a free agent; we are all under bondage of some kind, whether, on the one hand, to sin, to the world, to law or to self; or, on the other, to Christ, to God and to righteousness. We escape from other forms of bondage by coming under the regulation of Christ as Lord. As the old hymn says –

Make me a captive, Lord,  
And then I shall be free.

So Paul, Peter, John and Jude all spoke of themselves – no doubt gladly – as bondmen of Jesus Christ; that meant that they accepted His will as the governing principle in their lives. Do we? Let us not be like those whom the Lord asked, “Why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46).

Now here is an example (one among countless others) of the remarkable way in which the inspiration of the Holy Spirit is evident in the detailed wording of the Holy Scriptures – and particularly in the use of divine names. It is noticeable that in the Epistle to the Ephesians, Paul changes the way he refers to the Lord Jesus at the beginning of chapter 4. In the first three chapters, when speaking of the great eternal purposes of God, he refers to Him as “Christ” (or “the Christ”) or as “Christ Jesus.” Even at the beginning of chapter 3, where it seems he had in mind to move on to matters of present practice but then digressed to

write more about the mystery of Christ and the church, he again uses the title “Christ Jesus,” which suits the truth brought out in the ensuing parenthesis (verses 2-21). But in chapter 4, as he again approaches the issue of how the believer conducts himself in his walk through this world, he uses the title “Lord” in verses 1 and 17. This title is repeated several times in chapters 5 and 6. We are “light in [the] Lord;” we are to understand “what is the will of the Lord;” wives are to submit themselves “to their own husbands, as to the Lord;” children are to obey their parents “in the Lord;” bondmen are to serve “with good will as to the Lord.”

All this is perfectly consistent. Christ is not exactly Lord to the assembly (or church); He is her *Head*, imparting life, wisdom and heavenly influence. But in the kingdom of God, as believers treading our individual pathways through this world, we are responsible to Christ *as Lord* and should think, speak and act according to His will, recognising His lordship over us. Alas, the false notion is slow to die with us, that to be happy we must to some extent be left free to follow our own inclinations; that really was the idea which Satan sold to the woman in the Garden of Eden. But we read that our great God and Saviour Jesus Christ “gave Himself for us, that He might redeem us from all lawlessness, and purify to Himself a peculiar people, zealous for good works” (Titus 2:14).

So the lordship of Christ covers every department of our lives. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him” (Colossians 3:17). What a sanctifying effect it would have on our lives, and how much more pleasing to God they would be, if we always bore that injunction in mind!

### **3. The Name of the Lord Jesus.**

In the verse just quoted from Colossians we have the lovely name, “Lord Jesus.” We do not find it used in this combined form until the resurrection of Christ, when we read (Luke 24:3): “And

they entered in (*to the sepulchre*), and found not the body of the Lord Jesus.” This is the name by which the assembly, or church, (i.e. the aggregate of all true believers of the present period) knows Him; “no one can say, Lord Jesus, unless in [the power of the] Holy Spirit” (1 Corinthians 12:3 – Darby Trans.). It seems often to be used in the context of affection or devotion, as for example: “Lord Jesus, receive my spirit!” (Acts 7:59); “I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13); “the Lord Jesus, the same night in which He was betrayed, took bread ...” (1 Corinthians 11:23); “I bear in my body the marks of the Lord Jesus” (Galatians 6:17).

The same compound name is used in Christian baptism – “they were baptised in (*or to*) the name of the Lord Jesus” (Acts 8:16 and 19:5) – and in giving thanks to our God and Father, according to Colossians 3:17, already quoted. (In Ephesians 5:20 the expanded name “the Lord Jesus Christ” is used.)

The beautiful name “Lord Jesus” is used many times throughout the Acts and the epistles. In the penultimate verse of the Bible (Revelation 22:20) it is also the name by which the bride calls for Him to come: “Even so, come, Lord Jesus.” What a pity we do not hear this lovely name uttered more often now!

#### **4. Asking in His Name.**

Not only are our thanks, praise and worship to be offered to our God and Father in the name of the Lord Jesus, but also our requests are to be presented in His name. Before leaving His disciples, the Lord Jesus said to them, “verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full.” His name has great value with our God and Father and He will grant our requests for His sake. This does not, of course, mean that if I covet a brand new large white Mercedes motor car I will get it. A brother giving a word of ministry many years ago said, “remember that when we

ask anything in the name of the Lord Jesus, we are asking in the name of the One who said, ‘not My will, but Thine, be done’” (Luke 22:42). God knows what is best and gives good gifts to His children (Luke 11:13) but in His love and wisdom He does not grant us things that are contrary to His will – “that good, and acceptable and perfect, will of God” (Romans 12:2). The lives of Moses (Deuteronomy 3:23-27) and Paul (2 Corinthians 12:7-9) illustrate this. John says, “if we ask anything according to His will, He hears us” (1 John 5:14).

This is something of a digression, but some Christians refrain from speaking to the Lord Jesus, holding that all prayer and worship should be directed to the Father. This view seems to be based on a misunderstanding of John 16:23-27, Ephesians 5:20 and Colossians 3:17. Such verses confirm our privilege in being able to address the Father directly in the name of the Lord Jesus and give us confidence so to do; they also present the Father as the primary Object of worship to God – see also John 4:23. But they certainly do not prohibit worship also to the Lord Jesus. Can we not worship Him in whom all the fulness of the Godhead dwells bodily (Colossians 2:9)? – Him whom the angels will worship on His coming into the world in power and glory (Hebrews 1:6)? Christ is the *Adonai* of the Old Testament; compare Isaiah 6:1 and John 12:41. It is bad business to teach that we have a Lord and Saviour to whom we may not speak. Stephen (Acts 7:59) and Paul (2 Corinthians 12:8) both spoke to the Lord Jesus and in the last chapter of Revelation the whole assembly appeals directly to Him to come. Moreover, Paul identifies the church at Corinth “with all that in every place call upon the name of Jesus Christ our Lord” (1 Cor. 1:2). But that brings us to another aspect of our subject.

## **5. Calling on the Name of the Lord.**

This is a theme which runs through the Scriptures, the first reference being in Genesis. After the sad account of the fall, the murder of Abel and the development of Cain’s world away from

God, it is recorded that Adam and Eve were given another son, Seth, to whom in turn a son was born called Enosh, which we are told means Man as weak and mortal. “Then began men to call upon the name of the LORD” (Gen.4:26).

Often it is departure, danger or distress that makes us call on the Lord. David says, “In my distress I called upon the LORD (Jehovah), and cried to my God; and He did hear my voice out of His temple, and my cry did enter into His ears” (2 Samuel 22:7). In a day of general departure from God in Israel, Elijah challenged the people, “call ye on the name of your gods, and I will call on the name of Jehovah; and the god that answers by fire, let Him be God” (1 Kings 18:24). Joel, in a prophecy that was partially fulfilled at Pentecost (see Acts 2:16), but which for its complete fulfilment looks on to the coming “great and terrible day of the Lord,” says, “and it shall come to pass, that whosoever shall call on the name of the LORD (Jehovah) shall be delivered” (Joel 2:32). Perhaps the apostle Paul had this prophecy in mind when he wrote in similar terms to the Romans (ch. 10, v. 13) about calling on the Lord for salvation in response to the present gospel.

But let us not limit our calling on the Lord for salvation to our initial concern about our eternal safety; we need present salvation, too, from temptation, from doubt, from fear, from sin working through the flesh and operating in the world around us, and from many other things. When Peter, having attempted to walk on the stormy waters, began to sink, “he cried out, saying, Lord, save me. And immediately Jesus stretched out his hand and caught hold of him” (Matthew 14:30, 31). Many Christians have proved this present saving power of the Lord down through the centuries. What do *we* know of it in our own lives? It requires the exercise on our part of faith in Him – real, confiding trust.

“The name of the Lord is a strong tower; the righteous runneth into it, and is safe” (Proverbs 18:10). All who believe in the Lord Jesus Christ are justified, or reckoned righteous, by God and this

place of safety is therefore open to us. Although coming under the lordship of Christ does involve the breaking of my will, and my submission to His, it is not really a negative thing; as having Christ for my Lord I have One on whom I can call at any time for guidance, protection and deliverance – One who possesses the greatest power in the universe!

But every blessing and privilege carries with it a corresponding responsibility. If I call on the name of the Lord – that is to say, if I am publicly identified with Him – I must stand aside from things which are inconsistent with Him. So Paul warns the Colossian believers against “philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after [*or, not according to*] Christ” (Col. 2:8). And writing to Timothy against the background of worsening conditions in the church, he enjoins, “Let every one that nameth the name of Christ [*or, the Lord*] depart from iniquity” (2 Timothy 2:19). The fact that this verse has sometimes been misapplied in a draconian manner, even by the perpetrators of iniquity themselves, does not detract from its authority or importance.

Having separated from what is iniquitous, I am not to look for some other system or structure in which to find refuge (as Lot wanted to escape into another city after being delivered from Sodom) but am to “pursue righteousness, faith, love, peace with those that call upon the Lord out of a pure heart” (2 Timothy 2:22). In taking such a path, however, let us beware of any spirit of pride or superiority; let us “bind on humility” (1 Peter 5:5) and be marked by the meekness and lowliness that were seen so beautifully in the Lord Jesus Himself. At the end of this present dispensation, may we be found like those of whom Malachi said, “Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name” (ch. 3, v. 16). This brings us to our next heading, which is –

## **6. Gathering to the Name of the Lord Jesus.**

How many believers in a wide variety of circumstances through the centuries have relied on the Lord's assurance, "For where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18:20). The immediate context is prayer but surely we can know His presence when we are gathered for other purposes too, particularly when we come together to break bread.

But does "gathered together in (*or unto*) My name" mean more than just happening to be together? Does not being gathered together involve the leading of God's Holy Spirit? And can I really claim to be gathered to the Lord's name if I am careless about walking in accordance with that name? These are surely sobering questions for us to think about; yet we can always rely on the Lord's faithfulness to His own words and to His own.

Again, however, we must beware of (even just a few of us) setting up to *be* something, for example claiming that *we* are the ones who are rightly gathered in any place in accordance with Matthew 18:20. "The Lord knoweth them that are His" (2 Timothy 2:19) and if we ask about this one or that one the Lord may well say to us, "what is that to thee? Follow thou Me" (John 21:22).

## **7. Working in the Name of the Lord.**

Acting in someone else's name means that I am representing them and invoking their authority. In past centuries here in Britain a man might have heard an officer of the Crown knocking on his door and demanding, 'open in the name of the King.' So those who serve the Lord Jesus Christ act as sent by Him and under His authority. We see this in the way that He sent out first His twelve disciples (Matthew 10:5) and later seventy others (Luke 10:1).

But acting in the name of the Lord did not cease when He had returned to heaven – far from it! At the end of Mark's Gospel we

read that after the Lord had been received up to heaven, His disciples “went forth and preached everywhere, the Lord working with them.” Amongst the examples of their acting in His name we have the healing of the lame man by Peter and John at the Beautiful gate of the temple (Acts 3). When subsequently giving an account of this to the people, Peter says (v. 16), “His name [*the name of God’s Servant Jesus – v. 13*], through faith in His name, hath made this man strong;” and later to the High Priest and others, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole. ... Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (ch. 4, vv. 10, 12).

In Acts 19:14-20, however, we have a solemn warning against presuming to act in the name of the Lord Jesus when not under His control; but the God who makes everything serve His will saw to it that even as a result of this incident “the name of the Lord Jesus was magnified.”

## **8. The Lord Publicly Recognised.**

James exhorts us, “Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh” (ch. 5, v. 8). From the rapture (or catching up) of the saints (1Thessalonians 4:17) “we shall be always with the Lord.” What a wonderful prospect for us who know and love Him! But when he appears publicly in power and great glory *everyone* will acknowledge Him. The divine decree has been issued “that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10, 11) – the fulfilment of what was prophesied by Isaiah with respect to God Himself (Isa. 45:23) and another indication that the Lord Jesus is Himself God. As we have already seen, it is as **Lord** that believers

acknowledge His authority in the present time, but when He comes in judgment to establish the kingdom of God publicly in this world, He will be manifested as *King of kings and Lord of lords* (Revelation 19:16). And His earthly people Israel will say “Blessed is He that cometh in the name of the Lord” (Matt. 23:39).

*The above article has been produced by the Editor in response to the request of a reader.*

## **FRAGMENTS**

(John 6:12)

### **A Few Thoughts on Faith**

Faith is the only thing that gives God His proper place; and, as a consequence, is the only thing that lifts the soul completely above the influence of surrounding circumstances, be they what they may.

Faith brings in God, and, therefore, all is bright and easy. Unbelief always shuts God out, and, therefore, all is dark and difficult.

Faith can afford to wait patiently

Faith is never in a hurry.

Faith knows nothing sure but God and His word.

Faith takes God’s word and locks it up in the very innermost chamber of the heart, and there it remains as hid treasure. The happy possessor of this treasure is rendered thoroughly independent of the world.

Faith knows nothing positive, nothing real, but the word of the living God.

A bold and simple faith is always sure to be rewarded. It glorifies God, and God honours it.

It is utterly impossible for faith to overdraw its account in God’s bank.

God could no more disappoint faith than He could deny Himself.

Faith is, at once, the power of ministry, the power of testimony, and the power of worship. If we are not living “by the faith of the Son of God, who loved us, and gave Himself for us,” we shall neither be effectual servants, faithful witnesses, nor true worshippers. We may be doing a great deal; but it will not be service to Christ. We may be saying a great deal; but it will not be testimony to Christ. We may exhibit a great deal of piety and devotion; but it will not be spiritual and true worship.

Genuine faith, while it always renders us independent, never renders us indifferent. It will never wrap itself up in its fleece while a brother shivers in the cold.

There are three things which faith does: it “purifies the heart;” it “works by love;” and it “overcomes the world.”

The man of faith is not exempt from the assaults of the enemy; and it frequently happens that immediately after a victory, one has to encounter a fresh temptation.

Faith can do without everyone and everything but God.  
*All the above remarks on faith have been extracted from “Food for the Desert: being Choice Selections from J.N.D., G.V.W., J.B.S., C.H.M., and others.”*

### **Considering Christ**

IT is good to consider Christ. We lose much of the sweetness we might enjoy by coming to scripture to find what relates to ourselves. That is, our own comfort, or circumstances, or personal exercises, often have predominance in our thoughts. But all these are divinely met, and much more than met, as we consider Him. And as we do so the heart is invigorated in every spiritual capacity, and its affections quickened, in presence of what is infinitely perfect and blessed. And none have such deep and true self-judgment as those whose earnest gaze is fixed on that holy One.

We have been seeing lately here that the sin offering comes after the three others in which the perfections of Christ are disclosed. That is, it is *in the light of all that Christ is*, and only there, that we can rightly estimate sin, or value the holy work in which it has been condemned and wholly removed from before God for ever. Ponder Him as the burnt offering, the meat offering, and the peace offering – and what a delightful and satisfying study this is for the heart – and then you will judge that all that is not Christ must be condemned, that He alone may remain for God and for His saints; and the sin offering is the way in which this has been accomplished.

*Letter by C.A. Coates, 4<sup>th</sup> December, 1914.*

## POETIC PAGES

### Acquiescence

Unto the Lord it seemeth good, Then say, shall I repine?	<i>1 Sam. 3:18</i>
Nay, rather let me yield my will, And say, "Thy will be mine."	<i>Rom. 12:2</i>
Thy will is ever wise, Thy way, Though seeming hard, the best, And if we cannot understand, We'll trust, and leave the rest.	<i>Heb. 12:11</i>
Yea, Lord, we leave it all to Thee, The Giver of all good; We may not plan our earthly way, We would not if we could.	<i>Job 2:10</i>
But we will trust Thy hand of love, And, guided by Thine eye, We'll bear each trial, and pray to be Right exercised thereby.	<i>Heb. 12:6</i> <i>Psa. 32:8</i> <i>Heb. 12:11</i>

D.H.

## The Two Solitudes

*A poem based on John's Gospel, chapter 9.*

“Blind from his birth!” No ray of light  
Had ever pierced that gloom, no morn  
Had dawned upon the long dark night  
To which this child of solitude was born.

The solitude of darkness. He  
Could hear the busy stir of day,  
Men move in glad activity;  
Helpless and poor, he groped in fear his way.

Sad lot and strange! Men questioned – why?  
And oh how oft must his lone heart  
Have murmured bitterly that cry –  
In vain! No solace darkness could impart.

The answer came at last; God made  
This vessel fitted to declare  
His works; Himself shall be displayed;  
It came from Light, and light for him was there.

He looks around in charmed surprise,  
Each object fresh enchantment lent;  
The blooming earth, the glowing skies,  
And now from light first learns what darkness meant.

But is he satisfied ? Ah no,  
His heart awakened, yearns to see  
The One who could such boon bestow;  
For Him he boldly stands, unflinchingly.

\* \* \* \* \*

“They cast him out.” No sympathy  
Had man in his new joy. With rude  
Contempt they drive him thence; and he  
Goes forth alone, once more in solitude.

The solitude of light. The change  
How wondrous! Though his newborn sight  
Knows little yet of its vast range,  
The morn for him has dawned which knows no night.

For Jesus finds him – He is there  
An outcast too. Oh joy supreme,  
With Him the path of shame to share,  
Who came so low the lost one to redeem.

“Who is he Lord ?” Thou hast both seen,  
And He who talketh with thee *is*  
The Son of God. Oh wondrous scene!  
He worships Him. The Light of life is his.

The radiance of unsullied light,  
An opened paradise wherein  
Are joys and glories infinite,  
Surpassing human thought or mortal ken.

And there, the Centre and the Sun  
Of radiant hosts, where every face  
A glory is, shall be the One  
Who here the outcast sought in lowly grace.

Eclipsed earth’s charms, its beauties wane,  
Unfading light illumines his heart,  
Transcending all is this great gain –  
With God’s own Holy Son to have his part.

E’en so, with us. What once enticed,  
Earth’s joys and glories all wax dim;  
One object fills the heart – the Christ  
Who died for us, that we might live with Him.

*Reproduced from “A Voice to the Faithful;” author unknown.*

Able to do  
All that we ask or think;  
Above all that we ask or think;  
Abundantly above all that we ask or think;  
Exceeding abundantly above all that we ask or think;  
According to the power that worketh in us.

*Ephesians 3:20*

#### **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.