

WRITINGS OF J.N. DARBY: MISCELLANEOUS 5

by Unknown

A collection of articles and writings from Writings of J.N. Darby: Miscellaneous 5, covering various biblical topics and Christian teaching.

40 Chapters

Table of Contents

0. Writings of J.N. Darby: Miscellaneous 5
1. A Call to Gilgal
2. Christ Dwelling in the Heart
3. Christian Place and Power
4. Copy of Notes From a Notebook of J. N. Darby
5. Copy of Notes From a Notebook of J. N. Darby - Revelation
6. Miscellaneous Notes on the Epistles
7. Justification and Righteousness
8. Names and Titles of Christ Used in the Epistles
9. The Names and Titles of Christ Used in the Gospels and the Acts
10. The Names of the Lord in the Epistles - 1 Corinthians
11. The Names of the Lord in the Epistles - 1 John
12. The Names of the Lord in the Epistles - 1 Peter
13. The Names of the Lord in the Epistles - 1 Thessalonians
14. The Names of the Lord in the Epistles - 1 Timothy
15. The Names of the Lord in the Epistles - 2 Corinthians
16. The Names of the Lord in the Epistles - 2 John
17. The Names of the Lord in the Epistles - 2 Peter
18. The Names of the Lord in the Epistles - 2 Timothy
19. The Names of the Lord in the Epistles - 3 John
20. The Names of the Lord in the Epistles - Colossians
21. The Names of the Lord in the Epistles - Ephesians
22. The Names of the Lord in the Epistles - Galatians
23. The Names of the Lord in the Epistles - Hebrews
24. The Names of the Lord in the Epistles - James
25. The Names of the Lord in the Epistles - Philemon
26. The Names of the Lord in the Epistles - Philippians
27. The Names of the Lord in the Epistles - Romans
28. The Names of the Lord in the Epistles - Titus
29. The Names of the Lord Used in the Epistles - Jude
30. The Names of the Lord Used in the Epistles - Revelation
31. The Names of the Lord in the Epistles - 2 Thessalonians
32. Nearness to Christ and Its Effects
33. Notes of the Meeting of Brethren at Guelph, Ontario - Wednesday, September 29, 1...
34. Order of Names in Following Citation of Passages
35. Preface
36. To Live - Christ
37. The Vail Done Away in Christ
38. The Vail on Moses' Face

39. The Vail on the Heart of Israel

Writings of J.N. Darby: Miscellaneous 5

A Call to Gilgal

Being a Word in Season. Prov. 25:11. See Judg. 2:1-5 Sam. 7:16; 10:8; 11:14.

Beloved Brethren:

I am thankful a resting place has been reached after the struggle against evil and the assaults of the enemy. What I would seek now is, that as we cannot expect a peace of long duration, we may individually test ourselves as to the part we have taken in the matter, as to how far we have been using carnal weapons in our warfare-although our object has rightly been to clear away evil from a holy place, arid which was of such a character as clearly to manifest that the enemy was making a serious assault upon Christ, through the assembly, scattering his blinding influences broadcast, obstructing in various ways the vision of saints in such a manner as to hinder their seeing eye to eye.

Through God's grace there was a decision to stand against the evil, and then the enemy sought to turn the attention from the real point, to the manner and ways of those who were acting. As in the old question as to the Person of Christ some thirty years ago, so it is now; so much was made of the way the thing was dealt with, those who made that a prominent point, seeming to forget that in such struggles it is not surprising that the weakness of the flesh should be seen; but what does it prove? Why, how incapable we were to meet such an attack, and that during the interval, between the former one and the present, there had not been "a redeeming the time," a "gathering up of strength so as to be ready," a "being clad with the whole armor of God." Has there been the attention to that part of the armor, "the breastplate of righteousness," and have "the loins been girt about with truth"? Has there been that attitude of dependence which is shewn by "praying always" and "watching thereunto"? Do not these circumstances exhibit failure in these respects? No real profit can accrue to us by dwelling on this or that failure, we get insensibly assimilated to it by so doing-the spiritual eye discerns evil and failure by progressing in the knowledge of that which is holy and true; as in spirit John: the untrue is made apparent by the true: what is of darkness is understood in the light, and what is of Satan by what is of God.

I do not desire to show error by dissecting writings, etc. I believe and trust that God will in His grace enable all to do that for themselves in quiet converse with Himself. We never get into a struggle with the enemy, in which all who have been professedly on the Lord's side are found of exactly the same mind Again, there is a greater energy of faith in some than in others; and this will be, if some have been unmindful of that word in 2 Peter 1:5; and if in that struggle brethren come into collision and quarreling begins, whoever is finally victorious, is also vanquished to a certain extent, as a conflict among brethren is injurious to both, if the flesh is aroused, which is too frequently the case. Of all this the enemy takes advantage.

In the book of Judges when it was deemed right to go against Benjamin for sin which that tribe had linked itself with by refusing to deliver up to judgment the sinners, they are both smitten in turn, and when those who had completely vanquished their brethren had settled down, they found that

victory had sorrow for its 'accompaniment. There was one tribe lacking in Israel, and they had in their zeal "sworn in Mizpeh" about it. Now they get into God's presence, and humble themselves for Benjamin their brother. When there is real love to the brethren, this must ever be-that however we may have had to oppose a course, and God may have given us the victory, yet He repents Himself when He sees their trouble, and to have fellowship with Him, we must take the place of intercession-in love-for our brethren, for whatever mistakes we may make-and we do make them-we are not to be as the Gentile rulers, exercising lordship and dominion, but as brethren, knowing that what delighted His heart, is to have us in a right path and in the enjoyment of it, and for this He has labored; and even if He chastens it is for the same purpose. How readily He accepted confessions, though estimating fully its worth (Psa. 78:34-39).

How His ways are shewn out in Hos. 14 How He lets them know where alone they will grow, namely, in His presence; they confess their sin and their weakness-He says, "I will be as the dew to Israel"-then "he shall grow as the lily, and cast forth his roots as Lebanon, his branches shall spread, and his beauty shall be as the olive, and his smell as Lebanon." May we be among the wise to understand these things and know them.

God has in His grace given a rest in the conflict, the enemy is not vanquished, but we have learned how powerless we were to cope with the difficulty-how the flesh sought to enter into it, and how much it had to be restrained. May we be humbled about it all, yet thankful to our God that He has not allowed the enemy to crush us, weak though we are (Psa. 124:6).

And now leaving details of heated discussions, harsh, unkind, or unholy expressions whether real or imaginary, let us look to our armor, so as to be prepared for the next onslaught of Satan, for come it surely will. Was there not pride and haughtiness of spirit? or our God would not have allowed this. When He brought Israel out of Egypt, He led them not through the land of the Philistines, that they should not see war, but He led them another way. How different is Ex. 14:14, 15; they were then haughty in spirit, and He allowed them to learn their weakness in a struggle with His enemies. Abraham too-after his great victory, doing with his handful what the five kings could not do-had to learn who it was that enabled him to accomplish so much, only he learned it in a more blessed way. Melchizedec comes forth with refreshment, strength, and joy from the Most High God who had delivered his enemies into his hands-Abraham owns it and worships. Then when the moment came that the enemy would puff him up and heap the rewards of nature upon him, he would answer as he had learned in secret, "I have lifted up my hands to the Most High God, possessor of heaven and earth." "No flesh shall glory in His presence," and if this present conflict has taught us weakness in any way, or that we have been exalted with the idea that we are Philadelphia, or have set up anything as an "organization" here, as the true thing, however sad the way we have learned it, we can still bless God who has not failed us, but who will always allow us to learn our need of Himself and invariably for our own blessing and His glory. Let us not spend the time in foolish recrimination, but with desires for blessing and mutual growth in the things of God.

Where sin is manifested there must be no compromise with it, but in these days individuals have to bear in mind that if the assembly is unable to clear itself from evil, through fleshly hindrances and to act upon the word for it (1 Cor. 5:13), the same voice that speaks to the assembly, addresses the individual saint in 2 Tim. 2:19: "Let every one that nameth the name of the Lord depart from iniquity." If the flesh in an assembly is such that evil cannot be put out, each individual is

responsible to God for himself-the question of majorities or minorities will not come in there. I do not think God will allow His faithful to be long alone; others will be found equally faithful and true.

Rom. 16:17 is individual; verse 20 shows the character of God I'm to manifest in my separation or withdrawal, namely, "peace," and He sees the root of the mischief and says He will "bruise Satan under our feet shortly," and immediately follows with "the grace of our Lord Jesus Christ be with you." In quarreling I do not manifest the God of peace. If I can help others, well; I certainly can help no one by remaining in association with evil. My coming out may exercise souls, and so I go on in peace: to remain with sin I must not. The difficulty is to keep the motives clear; if we get into debates which as 2 Cor. 12:20 shows, we may end in tumult. To be with God in all these matters, the sole desire should be, the keeping each other in a right path, and bring back into it any who may have erred from it (James 5:19, 20).

(Printed 1885, but written 4 or 5 years previously; exact date not known.)

Christ Dwelling in the Heart

(Unrevised Notes of Lecture by J. N. D. on Eph. 3:14-21.)

IN the former part of this chapter we have the unsearchable riches of Christ contrasted with all that had been previously revealed. In all the Old Testament scriptures there had been nothing of the mystery as we get it here. There had been glimpses now and then, but nothing more. What strikes the apostle's mind is that he should preach among the Gentiles the unsearchable riches of Christ. It was outside all the promises. True, it had been written, " Rejoice, ye Gentiles, with His people," but here it is sovereign grace coming in outside all that had been previously thought of.

The gospel came to the Jews first because God had promised it ; but they rejected it. Paul was the strongest proof that the Jews would not have Christ. We find him persecuting the Church and consenting to Stephen's death. He is met in grace from the very place where Stephen, looking up, sees the end of his testimony, and, as he says, he was made "a pattern to all who should hereafter believe." When the enmity of man had been brought to the highest pitch, then God could come in in sovereign grace, in His own personal will above all that man had done to prevent Him. Paul calls himself the chief of sinners, and justly so too ; but we find God rising above him, and hence he goes to people who, like himself, had no title. It is astonishing how the two apostles, Peter and Paul, are both fitted for their several parts-Peter cursing and swearing ere he was converted and could strengthen his brethren, and Paul breathing out threatenings and slaughters. As we have seen, flesh must be put down. It is only an empty vessel that the Lord can use, that no flesh should glory in His presence ; it is very humbling that we should need it, but we do need it. This fits him for preaching to Gentiles who had no promise, and we now find God revealing Himself in all the fulness of that love in which He could bless those who had nothing to say to God. Flesh was judged in the cross of Christ, and it was not now merely a question of promises, but of having Christ. I first find out what God is through the Son, but now I find the divine affections all centred in Christ" the Father lo yea the Son," then " the unsearchable riches," everything put into Christ's hands as Heir of all things, and this as man, as we get in Psa. 8 In Prov. 8:31 I find Him delighting in man. He passes by the angels-blessed, doubtless, in their places ; but He passes by them, and takes man's nature upon Him. People keep Christmas, but the world's estimate of Christ when He came is shown by the fact that it could find no better place for Him than a manger. When Christ came the angels sang God's good pleasure in ma it ; but man would not have Him in his life, and so He must die, because if not, like a corn of wheat, He must abide alone. But His desire is to get outside of all man's rejection and to have man notwithstanding. If man would not have Him in life, because man was dead, He must die and take man up in death, to make him partaker of a new and risen life. This was perfect, infinite love, not merely kindness (we get His goodness every day); but His love in coming to take a sinner's place ! God's truth is brought out in this. He has taken man clean out of the position in which he was, and the consequence is that now I see man entering into a new position altogether, in the Second Man, who has gone into sin and death and borne the judgment, and now is in the glory of God as a Man., and I with Him. This is unsearchable riches, far more than promise, and the apostle's heart was here opening out to this.

In the first chapter we find his prayer is to the God of our Lord Jesus Christ ; we have Christ as Man, and God in power, making the revelation of the inheritance, etc. But in this third chapter he bows his knees to the Father of our Lord Jesus Christ, who is seen here in His own personal relationship as Son. Mark, it is our Lord, not the Lord. Thus saints are brought into closer relationship than any other created intelligence, and angels, instead of being jealous, are delighted at it. The poorest saint knows his union with Christ, and knows it by the Holy Ghost. We own Him as Lord, but He is not ashamed to call us brethren. I am brought into Christ's place, and, as Paul says, it is all by grace, it is all of God.

Christ identifies Himself with the Church-" Why persecutest thou Me ? " It is all association with Himself. The apostle asks here that the saints may enter into the fulness of communion ; not as in the first chapter, that they might know it outwardly, but that being strengthened by His Spirit in the inner man Christ may dwell in their hearts by faith-Christ Himself in your own souls, that He may be the centre of your hearts by the Holy Ghost, a consciousness that Christ fills you, not merely with knowledge, but that you may be rooted and grounded in love. The love of God shed abroad by the Holy Ghost should flow in your hearts ; then you would rise above everything-trial, tribulation, the result of all is love. This is the way the Holy Ghost reasons, not the way man- reasons. God's love was shown in giving the nearest thing to Him for that which was farthest from Him. Solomon was large of heart, but if I could have such a large heart, God must be the centre of it, or else I should find only sorrow and vanity, as Solomon did.

" That ye may be able to comprehend," etc. If I am walking in self, I cannot see beyond the petty things of this world ; but when I get beyond the region of self I am able to judge about sin, sinners, to have a true judgment about everything ; and I am able to understand the breadth and length and depth and height. He does not say of what, that has to be filled in ; but in order to make all practical I must " know the love of Christ." If I were going into the Queen's presence, how glad I should be if someone would tell me what to do ! Well, this knowledge of the love of Christ is the very thing that calms my heart when I think of the immensity of the glory that is to be revealed in me. Christ is next me. I have known Him intimately down here and as risen too ; for He is just the same as when He said, " Children, have ye any meat ? " When I read that the glory of God cloth lighten the city, is that too dazzling, too much for my eye ? The next words that I read are that " the Lamb is the light thereof." You see, the heart gets into a condition where it is at home, and therefore the poorest, simplest saint is quite easy in all this glory, because Christ is in it all, and Christ is in his heart. I may be a poor earthen vessel, but then I have got the treasure inside. By faith in my heart He speaks to me ; He manifests Himself to me as He does not to the world. It is a wonderful thing for me to say that I know Christ's love, at the same time that I can also say it passeth knowledge. And now the apostle, having shown the saints the exalted position, rises up to it, and says it is " that ye might be filled into all the fulness of God." Wondrous place ! wondrous purpose of love to have brought me here ! Now how shall I look on tribulation ? Oh, I can glory in it ! I can joy in God, not merely joy amid the circumstances, but joy in God Himself.

"Now unto Him that is able to do exceeding abundantly above all that we can ask or think "-this is often wrongly put forth as though it said, " able to do for us" (quite true, of course, in its place, because He is able and does do for us); but it is not the thought here ; it is " able to do in us "- according to the power that worketh in us." (v. 20.) The Church has been looked at as all that we have been speaking of, in order that Christ may be glorified in us. " He shall come to be glorified in

His saints, and admired in all them that believe in that day," although the apostle is not here looking at what it will be in the future, but what it is now by faith. Moses reflected in his face the glory of God when he came down from the mount ; so should the Church now. The angels are looking on ; there is wisdom in the Church, although very feeble. The angels ought to see in the saints the glory of God ; but how little, beloved friends, how terribly little, can be seen ! How everything has failed that has been put into the hand of man, as far as man is concerned-the law, the Son of David, Nebuchadnezzar, the Church ! Man has spoiled everything, as far as he had the power. And, dear friends, would that you knew you were weak, then you would be better able to say, "Now unto Him be glory," etc. When Paul said, " I was with you in much weakness," we learn God had " much people in that city." There must be weakness in the vessel. The object known is Christ ; the place, our hearts. God is looking for Christ being known by us, and God glorified in us, not merely Christ dwelling in us by the Holy Ghost, but in our hearts-my heart ; my thoughts, my feelings, the same as Christ's. The Lord give us to know how God has treated us, that we may know the heart's obligation to love, and that obligation not a legal one.-December 26th, 1861.

Christian Place and Power

(Unrevised Notes of Lecture by J. N. D.)

THE more the Christian reads the Word of God the more assured he becomes of its Divine origin. I am not supposing that he has any doubts to remove, but its perfection unfolds itself as he learns its contents. He finds in it truth complete and fitted in all its parts ; and in this perfection he sees the Master's hand. The way the apostle takes up the question of sin here led me to these remarks. He does not enter upon Ephesian truth, but we find what is exactly fitted to the subject he is treating. He does not speak of being quickened together with Christ, or of being raised up and seated in Him in heavenly places, but he says, "If we are planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

He does not speak either of Christ dying for sin or of bearing our sins. What the apostle speaks of here is the power of sin met by the death of Christ. He died unto sin once. " Likewise reckon yourselves to be

dead indeed unto sin." First, we are occupied with our sins, and these are met by the propitiation (chap. 3); but after this he takes up sin, and this is a much larger and fuller word. It is our condition. And mark ! we could not say, Christ was made sins. He bore sins, but He was made sin for us. " Once in the end of the world He appeared to put away sin by the sacrifice of Himself "-not merely sins, but He took up the whole condition and state of the world, of everything, and before God everything was changed. He was " the Lamb of God which taketh away the sin [not sins] of the world." Christ's work took up this principle of total alienation from the life of God and totally did away with it.

All the dealings of God with the world proceeded upon this principle of sin, of man being away from God, for when sin came into the world man was turned out from God. He could have forgiven a particular act by the death of Christ, but the whole condition of sin He could not. He must condemn it and put it away. We could not speak of God forgiving the old nature, but of condemning it and putting it away. Now this condition of man under sin is the fact upon which God had hitherto always dealt, however varied His acts may have been. Why was the seed of the woman promised but because of sin being in the world ? Again, a law given which prohibited lusts and supposes sin ? In fact, all God's dealings in the world, whether in mercy or in judgment, proceed on the fact of sin being the condition of man before God. Now the work of Christ has changed this state of things altogether. I speak of what the work is to faith. The final result is not yet fulfilled, but through the cross the whole thing is changed, and there will be in result a new heaven and a new earth, wherein dwelleth righteousness. By faith we anticipate this. It is not merely that our sins are put away, but the whole of God's glory is concerned in it. The creation is ruined by sin. If an angel look on it, what is he to think of the world ? or if a saint contemplates the world, what a scene of lusts, passions, sin ! All is in confusion. How is God to be glorified in it ? Here Christ comes in. God is glorified in all His perfect walk in His suffering ; obedience in everything, in spite of Satan. And when we come to the cross we see that all that God was was

glorified in Christ made sin.

My soul anticipates the great result of this obedience of Christ, in that new creation where sin can never enter.

Practically, in our souls we must go through all that sin is before getting into the full consciousness of the blessing of its being put away. It is not only the forgiveness of my sins which I want, but I must get the question concerning the root of these sins settled, and this we find in Rom. 5:12-21. The question treated of there is the sin of one man met by the obedience of another. By one man sin entered into the world. By one, death passed upon all men. Adam is looked upon here as the head of a race. It is not the question of your and my particular sins, but of the sin of one man ; and as by one man death came, so by one Man came righteousness. We get the remarkable fact that by one man came in sin, and by one Man righteousness.

The law is introduced that the offence might abound. Mark, not sin, but the offence. But the law came in afterwards. Here the great fact is that by one man sin entered into the world. Each has to answer for his own sins, of course, but here it is sin come by one man. It is the condition into which I have been brought. And so also by one Man righteousness is come. In both cases it is an individual's act which involves not only himself, but all connected with him. It does not deny my sins, but I am made righteous according to this work of Christ and by it ; and I can anticipate the result by faith and say, I am the righteousness of God.

The flesh objects to this, and says, If it is entirely by the work of another that you are made righteous, and if it is all of grace, then you can continue in sin that grace may abound. The flesh always objects thus to sovereign grace. Not that the world is very careful about the matter, as if sin were really a trouble to it, but the objection is raised only to oppose the gospel, just as it was with those who brought the woman taken in adultery to Christ, simply to find fault with Him.

The apostle therefore raises this question of continuing in sin, and shows it is an absurdity in itself. Sin is the condition in which I was. The question, then, is this, Am I to continue in that from which I am saved ? Two points are taken up as regards the condition of soul, and we shall see the apostle argues on each from different grounds. The first is, " Shall we continue in sin ? " and then in v. 15, " Shall we sin ? " The first question takes up the condition of sin in which we were ; the second with being under grace and not under law.

Now, as to continuing in sin, the apostle shows the thing is an impossibility and a contradiction, for no one can be alive and dead at the same time. If you have died with Christ you can't talk of being alive in sin. When you were baptised what were you brought to ? You had a part in Christ's death, and you want to live in sin. In saying so you deny the whole thing. Christ has died to sin. Not that He ever had sin, but He was in circumstances where He had to meet temptations, and at last to be made sin upon the cross, though He never knew sin. But now He has died out of that whole condition. He died unto sin once. He once came into the midst of this evil scene, displaying righteousness and holiness in all His ways, and now He has died out of it. If you have been brought unto Christ you are dead, and are out of the other condition. The apostle speaks here of dying unto sin. We know from other scriptures that He also died for sin, and that He bore our sins ; but here it is deliverance from sin, and not forgiveness that is spoken of.

Faith has judged this state of the flesh. It is not a question of the fruit being bad, but the tree itself is bad. It is the root of sin and not the fruit only.

God says, " What could I have done more in My vineyard than I have done in it ?" And yet when He looked for fruit it brought forth sour grapes. He cared for His vineyard perfectly, but the tree was bad, and the culture only brought forth a larger crop of sour fruit. As we have often said, Man was lawless without law and a law-breaker under law. The tree was always the same. Its only expression has been that the mind of the flesh is enmity against God.

I come then to Christ, and with Him I have died to sin and out of that condition altogether, and get my life elsewhere, and that too by a work done for me. I say, seeing what the flesh is-what I am-I must die and take a life elsewhere. " Know ye not that as many as were baptised unto Jesus Christ were baptised unto His death ?" The apostle says you have taken your place with Him in death, so that you also should walk in newness of life.

He does not speak of our being quickened with Christ. He is bringing out here the source and power of the life. It brings out all the glory of the Father-this raising Christ from the dead. All that God was in His majesty, glory, righteousness, and love was, for faith, engaged in the raising of Christ. His love to Christ, His delight in His obedience, His righteousness and all that He was, was for faith involved in bringing Him up from the grave. Christ had devoted Himself, in blessed perfect obedience, unto death, to His Father ; and so the Father must come in in power and take Christ out of the condition of death. Therefore I am to walk in newness of life-not merely not to do wrong things, but to walk in newness of life. If I have died with Christ I shall be in the likeness of His resurrection. Faith gets hold of this place which Christ has taken, and that we live through Him.

All that I was in Adam, to faith, is annulled. I have died out of that condition. And mark ! the apostle does not say here, We do live with Him, but " We shall live with Him." We have not here our sitting in heavenly places in Him-the apostle is pressing truth for practice. We are planted in the likeness of His death and shall be in the likeness of His resurrection.

Christ has died unto sin once. It is not a question of what He was morally, for the more He was tried the more His perfection came out. But He has died out of that condition in which He had to say to sin, and now He lives to God. There I take my ground ; I reckon myself also " to be dead indeed unto sin, but alive to God through Jesus Christ our Lord." I am alive unto God, and nothing else. If alive at all, I am alive through Christ unto God. He lived, it is true, to God when in this world, but He has gone out of that state altogether and now lives to God where sin is not. Glory will be by-and-by, but now I am to live to God.

He that is dead is free or justified from sin. When a man is dead I cannot charge him with the evil of his past life, for by death he is right out of it altogether. We are thus free from sin. Death is the starting-point for practice. Being set free as dead to sin, now, says the apostle, " Let not sin therefore reign in your mortal bodies that ye should obey it in the lusts thereof." If you are alive with Christ don't let sin reign as if you were still under its dominion. " Neither yield ye your members," etc. I can say to sin now, I am no longer your slave, I belong to somebody else now ; I've been set free from sin, and I have a life given me to yield to God. Here it is not that we are dead only, but we have been made alive in being set free from sin's service.

What are we going to do in this new life ? Unto what are you going to give yourself ? I am going to yield my members as servants to righteousness and to God. I can do this, for I am set in true blessed liberty. I can yield myself up to God. I was a slave of sin, but I am set free and become a slave of righteousness.

The apostle says he uses the word " slave " to explain, speaking after the manner of men. We are to walk and speak now as those who are to be judged by the perfect law of liberty. We are bought with a price : we belong to God. And we have, as those who have died and are alive, the privilege to give ourselves to God and to yield our members as instruments of righteousness unto God. As delivered by death from the power of sin, we have a life to yield. To whom, then, are we going to live ? To God ; and all our members, which were once yielded to sin, are now to be yielded as instruments of righteousness to God.

What a place the Christian has !

Law can never get the better of sin. But if we have now no law to call us to account about sin, are we to sin then ? He does not say here, Shall we continue in sin? He answered that by showing we were dead, and therefore could not go on as if we were alive in sin. But now he is looking upon us as free men. It is, then, a question where our hearts go. " Ye were slaves of sin " ; ye are now slaves of righteousness. Once we were no servants of righteousness, for when following sin we were far from God. What fruit had we then ? None : the end of those things is death. But now having been set free from sin, we have become servants to God, and we have our fruit unto holiness.

There is positive fruit in the path of righteousness. As with Moses, when God revealed His grace to him he said, " Lord, shew me Thy way, that I may know Thee, and that I may find grace in Thy sight." If I am in Thy favour Thou must show me Thy own way through the wilderness. When in the path of obedience and the will is not at work, thus walking in God's way I know what delights Him and I get practically separate from evil. I get fruit. It is the way to grow up into the knowledge of God. As in John 14, " If a man love Me he will keep My words," etc. Thus we have fruit in following Christ. The soul grows up into God's revelation of what Christ is. Alas ! we are often dull and need to get our senses exercised to discern good and evil.

But, dear friends, it is important to see where the grace of God has placed us by the work of Christ. You have by faith as entirely done with the world for fellowship as Christ has in fact. You are set free to live to God, and you will be judged according to the perfect law of liberty. If my will is to go just where God's will is for me, that is liberty. This is more than obedience to a command by which I surrender my will. If my child wanted to go to the city, and I forbade it, and the child obeyed, that would be the law of restraint. But suppose the next day I told my child I wished it to go to the city, that would be the law of liberty to it, because it wished to go there.

Now the Lord has set us free and He is saying to us, Where are you going to walk ? In that which God has freed you from ? It is not merely doing right, but obedience to God and fruit unto holiness in a more thorough acquaintance with God and an understanding of what Christ is in God's thoughts-our delight His delight.

Before the great results of this work of Christ are produced in the world, it is given to us to anticipate these results and to walk in the power of the new place into which we are brought. We

are alive to God, and our privilege is not to give up only our time and money to Him, but to give up ourselves.

WILLIAM ST., January 18th, 1866.

Copy of Notes From a Notebook of J. N. Darby

1 John 4

7. Born of God (for love is of God) and (so) knows God (v. 8), for God is love.

9. Love manifested in giving life through the Son.

10. Love manifested in sending the Son to be propitiation (not law but grace).

11. We ought to love one another.

12. God dwells in us, and so love is perfected in us.

13. We know we dwell in Him, and He in us by the Spirit given. Our present state inferring duty.

14. Seen and testify that the Father sent the Son, Saviour of the world.

15. God dwells in every one who confesses Jesus Son of God, and he in God.

16. We have known and believed the love (that He) hath to us-God is love. He that dwells in love dwells in God, and God in him.

17. Love perfected with us in being as He is, in this world.

18. No fear in love-perfect love casts it out.

19. We love (not we ought to) Him because He first loved us (Here first, love to Him).

20, 21. Tests of love, and obedience called for. We have the nature (then the work in grace which proves it) the dwelling of God in us. The perfectness of testified love in that we are His and so boldness in (the) day of judgment-our relative, not our essential state.

Copy of Notes From a Notebook of J. N. Darby - Revelation

Note the incense altar is found in Revelation only in chapter 8, and the censer or incense vessel, libanotos; this not in chapter 4 where power and judgment-government is presented to us. Nor have the elders any censers, libanoton, in chapter 5. This belonged to Him who was at the altar of incense. They might be given thumiamata (incense) for their bowls or saucers, but they had no libanoton (censer) or altar of incense. They are priests and offer the prayers, but they offer no prayer, no incense of their own. They add nothing and give efficacy to nothing. The angel in chapter 8 do (give) to the prayers of the saints. There the smoke of the incense went up with the prayers of the saints, tais p.t.a. (to the prayers of the saints).

The action of the angel in chapter 8 is quite a different thing. Further it would seem as if the sea being of glass marked that there was no more cleansing with water. Would it not show that though essentially holiness must be the same, namely consecration and separation to God, yet that it had formally a different character? This is separation to God while Christ is hidden and while it is His being all Himself for His own sake. It is not forcing out by excess and growth of wickedness but in the power of the Spirit because good is good. Hence when the last plagues are coming out they stand on the sea of glass mingled with fire. They have part in the necessary witness of the place but it is through the application of tribulation to them.

Judgment has the place of the secret separation of the Spirit in making Christ all within, through the result He produced (original priestly washing was not in the laver; that was when they were priests). In chapter 4 the holiness of heaven was fixed and stable as a result. It was not there washing for (or) in the wilderness yet according to sanctuary. In chapter 4 the elders are settled in their place around the throne according to that. In chapter 15 it is only made good (as men say) by the tribulation. They have come through the fire and are there. The 24 elders peacefully there, as their place through grace. They had taken death as their portion, pilgrims and strangers on the earth. The 144,000 of chapter 14 come in as an additional chapter. They have not millennial quietness as their life but having suffered like (not with) Christ on earth they are with Him in His earthly glory wherever He goes.

Note in Rev. 9 the first woe applies to the body of unrepentant Israel, not the servants of God. Compare chapters 9:4 and 7:3. The second woe applies to the Roman earth as I suppose, that is, the third part of men. The first: Satan's direct power and false prophecy; the second: more external but the false prophecy also. They are killed, not tormented merely as in the first woe. Idolatry and wickedness characterize the second class-inhabiters of the earth, apply to both, the unrepentant Jew and the idolatrous wicked dweller upon a Christless earth-the earth where Rome had its influence.

Miscellaneous Notes on the Epistles

We may remark that in Rom. 8:2, 3, we have the two parts of the Christian treated of. The law of the Spirit of life in Christ Jesus in verse 2, and sin in the flesh in verse 3; by the first which is a holy thing in power, I am free from the law of sin and death; it is the liberty of the new man perfect from God in itself but still sin in the flesh (of which I have learned however to say, not I) is there, but then it has been condemned when Christ was for sin. Hence freedom in the new man, perfect before God, and the old condemned in that by which I have a title to hold it dead. Further, I say, as a truth known in Christ has made me free. This is not expressive of myself but the truth for faith according to verse 6. The experience ought to follow. This is the moral ground of no condemnation. Forgiveness and justification and righteousness we have had before.

In Phil. 2, we have the twofold principles which lead to likeness to Christ as in verse 15; first, self abasement, giving up self, as Christ came from the divine glory to the cross. Love coming down to serve, secondly, and it applies specially to our case in the absence of manifested apostolic power, obedience in the seriousness of a conflict to which we have to make good the path and victory of faith ourselves, as contrasted with that power but that which is ever true and our sure and infallible strength, God working in us to will and to do. The result is the likeness to Christ of verse 16 and all gracious thoughtfulness of others-not love of self.

In Heb. 5, is not verse 5 which does not institute priesthood, connected with verse 4 and in contrast though He must be a man to be a priest, (for contrast is the character of the Hebrews) with verse

Miscellaneous Notes on the Epistles

one-taken from amongst men? He does not glorify Himself, *genethenai* (to be made). But He who said, Thou art My Son, this day have I (emphatically) *ego* (I) begotten Thee. Though a man yet He is not simply taken from amongst men as such but God says of Him (even as a man) I have begotten Thee.

This qualified Him as to calling in contrast with glorifying Himself but also in contrast with mere human priests, then He is constituted and owned priest by God as in the 110th Psalm. This makes the fifth verse plain. Compare Heb. 7:28.

Note in 1 Thess. 5:8 we have the three great principles of Christian life-faith, hope and love. Evidently these three were pretty settled and constantly in the Apostle's mind; we have them in chapter 1:3. In chapter 5:8 it is hardly against enemies though it supposes them, but more in the way of their watchfulness, that is, a heart right with God as to its state than actual conflict with enemies.

In Ephesians we are in conflict with enemies and have to be such and such to succeed and wield the sword successfully. Hence the breastplate is practical righteousness, which we must have to contend effectually with Satan. In Eph. 6, after the whole subjective state is gone through before

using the sword, we have the helmet of salvation-a deliverance that belongs to us which we enjoy and enables us to use the sword, coming after the shield of faith-entire confidence in God. In Thessalonians it is one of the elements of our life with God in its final result as a matter of hope, the active energy of the life with God in faith, love and hope in sobriety of walk in the midst of dangers or enemies down here.

Justification and Righteousness

The character of Rom. 1 comes out more distinctly than ever to me. First, the Person of Christ as the primary subject of the gospel, promise, fulfillment and power-this last according to the Spirit of holiness, the witness of the divine nature, that is, morally. Then the righteousness of God is revealed in it. This is the general introduction but the reason for this last is in what follows, which I now note: God's wrath from heaven is revealed. Not as often remarked governmental wrath on earth but what comes from His nature and will as impelled by evil as contrary to that nature, hence all unrighteous. God's nature coming out against all that was contrary to itself. This gives a most spiritual and important character to Christianity. It is the full light and the absolute question between God and evil found in itself, God's righteousness coming in, as the only answer to it.

Further righteousness through God's righteousness is the basis of our justification, and alone can be now, our justification is according to it, is more than justification and other than it. To be justified supposes responsibility and a change in my state called in question (it may be my pretensions). Man is in question with God, really a sinner (for as formed of God nothing could be questioned by God), he is justified, that is, cleared from all charge according to the principle by which his state is judged, the righteous exigence of God toward him. He is cleared by the propitiation of Christ through faith in His blood. The value of that blood makes him clear from all guilt in God's sight. God imputes no sin to him and in this sense imputes righteousness thus accounted to meet the exigency of what God requires-of what His judgment requires. His judgment has nothing to say against him but has to say I am met and satisfied.

In the person, justification fully recognized and righteousness are the same. Righteousness in this sense-righteousness imputed is consistency with the relationships in which we stand. Now we had natural relationships and failed in them and Christ's precious blood justifies us, meets our failure in them. We are looked (at) as not having failed in any relationship through His obedience. Hence though justified from, refers to charge and failure, yet it also amounts to righteousness because we are now held not to have failed in our relationships. But there is more. When really looked into there was no relationship remaining. Sin and banishment from Eden had broken all. The law supposed there was (yet even here founded on an external redemption) yet, as law, too, the ground of these relationships, and gave the rule of them and helping in their maintenance but did not go beyond helping in the life in which the relationship subsisted. But God's righteousness goes further.

Our relationship is founded on a new work-a work in which God has been glorified and man set in a new position of acceptance according to God's own presence and eternal righteousness. Man's righteousness is according to this relationship now. He is made the righteousness of God in Christ. In a general way he is accounted righteous. God has nothing against him, only that justified, supposes change and the question is raised in chapter 8:33. Righteous is a present state without charge-consistency with what God requires in the place we are in. But that and justified are the same; when we look into the real state of the case we find righteousness to be according to the full

revelation of the divine character which Christ has as glorified-made good in every way even unto death on the cross so as to bring us into God's presence as His children (not Adam's) according to the perfectness of that -the fullest revelation of God's character (the cross), what angels desire to look into, and which has set Christ as man at His Father's right hand. He is our righteousness. God is revealed, wrath from heaven is revealed against all not consistent with His presence as so revealed, hence it is said, sinned and come short of the glory of God.

Note in the third chapter of Romans, God, though setting forth the propitiatory work in grace, is a judge to whom propitiation is offered by blood. In Rom. 4 He is a Saviour active in power; He has raised up Christ from the dead after He had been delivered for our offenses; His the blood on the door posts, and the Red Sea.

I am confirmed in the conviction that Rom. 8:1 is the general resulting statement and stands by itself, that the *gar* (for) of v. 2 is not illative but the common *gar* (for) of bringing from farther off, a principle on which the result in his mind stands, as is in another way verse 3 which underlays the basis of the whole matter, and meeting in the Christian way the legalists' objection.

Man's probation history ended in the cross. He must meet the glory of God as revealed or cannot meet Him at all, but all have sinned and come short of that glory, and would be in themselves punished with everlasting destruction from the glory of His power. But then Christ has perfectly glorified God, John 13 and 17, and is entered as Man into God's glory-redemption is complete and according to it, yea wrought out in it, and so man is in the glory and like Christ there. He has borne our sins and so justified us from all things the old man has done, glorifying God in it. But then, what God is, has been glorified in it and righteousness now involves glory, because it is according to glory and this is more than justifying. The new fact of justifying and accounting righteous is the same but as I have said, the question on justifying being raised, but righteousness now is according to the glory of God, is a righteousness according to that glory. God's consistency with Himself proved by setting Christ at His right hand (John 16), proved as regards offenses and justifying by resurrection, further than which on this point therefore Romans does not go, but going on as a result with the glory into which He is entered. This bringing all into the presence of God without a veil, in contrast with governmental wrath as the Assyrian and Babylon, etc., and sin being measured and all wrath, by the glory of God which can bear no ungodliness in His presence, is of the utmost importance. But Christ has glorified God. It is not merely that we are in the presence of the glory, and judgment of good and evil is according to the glory but He has glorified so that, sovereign grace as regards us, yet in righteousness is for us, our glory is a part of that righteousness as Christ was raised from the dead by the glory of the Father. Hence we are said to be made the righteousness of God in Him. Our being in that state is a part of that righteousness.

Hence also it is said as to the abstract principle of it in the Person of Christ, that He was declared to be the Son of God with power according to the Spirit of holiness. Power raised Him but it was not simply power, that will raise the wicked, but will not declare them in any sense sons of God, but this is according to the Spirit of holiness, according to the nature and character of God, glorified in all Christ's ways and sealed and marked out in resurrection, the wholly new estate into which man is brought into the presence of God according to divine holiness; to walk in the light as He is in the light. (Comp. Rom. 6:4.) There is the power of Christian life-the resurrection from among the dead declares it but declares it according to the Spirit of holiness-God's divine nature. This is very

blessed-a divine place; the other part shows it is in righteousness. After God, he says, in righteousness and true holiness, but then the life or nature in us.

Names and Titles of Christ Used in the Epistles

Names And Titles|Romans|1. Cor.|2. Cor.|Gal.|Eph.|Phil.|Col.|1. Thess.|2. Thess|1. Tim|2. Tim|

Christ|35|43|37|25|27|18|18|3|2|2|1|

Jesus Christ|13|4|5|8|5|7|2|-|-|3|3|

Jesus Christ our Lord|5|3|-|-|-|-|-|1|-|

The Lord Jesus Christ|3|3|3|-|1|1|1|3|1|2|

Christ Jesus|6|4|-|5|6|8|2|2|-|4|7|

The Lord|17|47|18|2|15|9|8|13|8|-|12|

Our Lord Jesus Christ|6|8|3|3|5|1|1|7|8|2|-|

The Lord Jesus|2|3|3|1|1|1|2|3|1|-|-|

Christ Jesus our Lord|1|1|-|-|1|-|-|-|1|1|

Jesus|2|1|5|-|1|1|-|3|-|-|-|

Son of God|7|-|1|4|1|-|-|1|-|-|-|

Stumbling stone and rock of offence|1|-|-|-|-|-|-|-|-|-|

His Son Jesus Christ our Lord|-|1|-|-|-|-|-|-|-|

The Lord of Glory|-|1|-|-|-|-|-|-|-|-|

The Head|-|-|-|1|-|1|-|-|-|-|

Master|-|-|-|1|-|1|-|-|-|1|

Our Lord|-|-|-|-|-|-|-|1|1|

God|-|-|-|-|-|-|-|1|-|

Our Saviour Jesus Christ|-|-|-|-|-|-|-|1|

Chief Corner Stone|-|-|-|1|-|-|-|-|-|

King of kings|-|-|-|-|-|-|-|1|-|

Lord of lords|-|-|-|-|-|-|-|1|-|

The Names and Titles of Christ Used in the Gospels and the Acts

Names used in the Narrative.|Number of times repeated|

|Matthew|Mark|Luke|John|Acts|

Jesus|160|90|94|242.|17|

Jesus Christ|2|2|-|1|1|

Christ|3|-|1|1|1|

Mary's First-born Son|1|-|1|-|-|

Son of God|-|1|-|1|1|

The Lord|-|2|11|6|38|

The Lord Jesus|-|-|1|-|6|

The Christ|-|-|-|1|6|

Used in quotations.|||||

My Son|1|-|-|-|1|

The Lord|1|1|1|2|-|

Thy King (of Sion)|1|-|-|1|-|

The Stone which the builders rejected become the head of the corner|1|1|1|-|1|

The Shepherd|1|1|-|-|

My Lord|-|-|1|-|1|

Used by the Lord of Himself in direct teaching and in Parables|||||

Son of Man|32|15|23|9|-|

The Bridegroom|5|2|2|-|-|

The Master of the House|1|1|-|-|-|

The Son|2|1|3|12|-|

The Lord|4|2|1|-|-|

The Lord of the Sabbath|1|1|1|_-|-|

Sower|3|2|1|-|-|

The Master|1|1|1|-|-|

The King of the Jews|1|1|1|-|-|
Christ|3|1|2|-|-|
Used by God.|||||
Jesus|1|-|1|-|-|
My Beloved Son|2|3|2|-|-|
Used by others.|||||
Lord |2|1|3|25|26|23|
King of the Jews|3|5|1|6|---|
Master|10|14|18|10|-|
Jesus|3|2|-|5|13|
Son of God |3|2|-|4|-|
This man or fellow|6|-|7|3|-|
Son of David |7|2|2|-|-|
The Christ, the Son of the living God|1|-|-|1|-|
Christ |1|1|-|5|3|
Jesus of Nazareth|1|4|2|4|3|
Holy One of God|-|1|1|-|-|
Son of the Most High God|-|1|1|-|-|
Son of Joseph |-|-|1|2|-|
My Lord|-|-|1|2|-|
Jesus Christ |-|-|-|1|5|
The Christ |-|-|-|5|2|
Son of Man |-|-|-|2|1|
Names the Lord said others gave Him.|||||
Lord |5|-|4|-|-|
Gluttonous man |1|-|1|-|-|
Wine bibber|1|-|1|-|-|
Friend of Publicans and Sinners |1|-|1|-||
Beelzebub|1|-|-|-||

NUMBER OF TIMES REPEATED IN ONE BOOK ONLY.

MATTHEW.- Used in the narrative. The Young Child (4) Son of David (1).

Used in quotations. Emmanuel (1) A Governor (1) A Nazarene (1) My Servant (1) My beloved (1) Him that was valued (1).

Used by the Lord of Himself. King's Son (2) This Stone (1) Jesus the Christ (1) A Man (4) A Merchantman (1) A certain King (3) Householder (1) The Christ the Son of God (1).

Used by God. The Young Child (2).

Used by others. The Young Child (1) Your Master (2) Carpenter' Son (1) The Prophet of Nazareth of Galilee (1) Jesus of Galilee (1) Jesus which is called Christ (2) That just man or person (2) Jesus the King of the Jews (1) That deceiver (1).

MARK.- Used by the Lord of Himself. A man's Son (1) The Christ the Son of the Blessed (1).

Used by others. The Carpenter (1) Son of Mary (1) Christ the King of Israel (1).

LUKE. -Used in the narrative. The babe (1) Child (2) The Consolation of Israel (1) The Lord's Christ (1) The Child Jesus (2).

Used by the Lord of Himself. The stronger Man (1) A certain Nobleman (1) The Son of God (1)

Used by God. The Son of the Highest (1) That Holy Thing (1) Son of God (1).

Used by others. An Horn of Salvation (1) Prophet of the Highest (1)

Dayspring from on High (1) A Saviour (1) Christ the Lord (1) The babe (1) Thy Salvation (1) A Light to lighten the Gentiles (1) The glory of Thy people Israel (1) One mightier than John the Baptist (1) A great Prophet (1) The Christ of God (1) Good Master (1) The King that cometh in the name of the Lord (1) A Prophet, mighty in deed and word (1).

JOHN.-Used in the narrative. The Word (4) God (1) Light (5) Only begotten of the Father (1) The Son (3)•

Used by the Lord of Himself. Only begotten Son (1) His (God's) Son (1) Son of God (5) Light (7) Messiah (1) The true bread (1) The bread of God (1) The bread of life (2) I he bread which came down from heaven (1) He which is of God (1) The living bread (1) The light of the world (2) I am (7) A man that hath told you the truth (1) The Door of the sheep (2) The good Shepherd (3) The Resurrection and the Life (1) The Way (1) The Truth (1) The Life (1) The true Vine (1) The Vine (2) Thy Son (2) Jesus Christ (1) A King (1).

Used by others. The Lamb of God (2) Messiah (2) King of Israel (2) Bridegroom (1) A Prophet (2) Saviour of the world (1) That Prophet (1) A Teacher from God (1) A good Man (1) The very Christ (1) The Prophet (1) The Master (1) A malefactor (1) The Man (1) Your (the Jews') King (2) The Lord (3) My God (1).

ACTS.- Used in the narrative. The Lord Jesus Christ (1).

Used in quotations. Thy Holy One (2) A Prophet (2) His Christ (1) Used by the Lord of Himself. Jesus (3).

Used by others. Lord or the Lord Jesus (7) A Man (3) Jesus Christ of Nazareth (2) God's Holy Servant Jesus (2) The Just One (2) Our Lord Jesus Christ (2) God s Servant Jesus (2) The Holy One and the Just (1) Prince of Life (1) A Prince and a Saviour (1) A Saviour Jesus (1) Lord of all (1).

The Names of the Lord in the Epistles - 1 Corinthians

Jesus Christ|1 Cor. 1:1|

Christ Jesus|1 Cor. 1:2|

Our Lord Jesus Christ|1 Cor. 1:2|

(The) Lord Jesus Christ|1 Cor. 1:3|

Christ Jesus|1 Cor. 1:4|

The Christ|1 Cor. 1:6|

Our Lord Jesus Christ|1 Cor. 1:7|

Our Lord Jesus Christ |1 Cor. 1:8|

His Son Jesus Christ our Lord|1 Cor. 1:9|

Our Lord Jesus Christ|1 Cor. 1:10|

Christ|1 Cor. 1:12|

The Christ|1 Cor. 1:13|

Christ|1 Cor. 1:17|

The Christ|1 Cor. 1:17|

Christ crucified|1 Cor. 1:23|

Christ, the power of God and the wisdom of God|1 Cor. 1:24|

Christ Jesus|1 Cor. 1:30|

Jesus Christ and Him crucified|1 Cor. 2:2|

The Lord of glory|1 Cor. 2:8|

Christ|1 Cor. 2:16|

Christ|1 Cor. 3:1|

The Lord|1 Cor. 3:5|

The foundation|1 Cor. 3:10|

Jesus Christ the foundation |1 Cor. 3:11|

This foundation|1 Cor. 3:12|

(The foundation)|1 Cor. 3:14|

Christ|1 Cor. 3:23|
Christ|1 Cor. 3:23|
Christ|1 Cor. 4:1|
The Lord|1 Cor. 4:4|
The Lord|1 Cor. 4:5|
Christ|1 Cor. 4:10|
Christ|1 Cor. 4:10|
Christ |1 Cor. 4:15|
Christ Jesus|1 Cor. 4:15|
(The) Lord|1 Cor. 4:17|
Christ|1 Cor. 4:17|
The Lord|1 Cor. 4:19|
Our Lord Jesus Christ|1 Cor. 5:4|
Our Lord Jesus Christ|1 Cor. 5:4|
The Lord Jesus|1 Cor. 5:5|
Our passover, Christ|1 Cor. 5:6|
The Lord Jesus|1 Cor. 6:11|
The Lord|1 Cor. 6:13|
The Lord|1 Cor. 6:13|
The Lord|1 Cor. 6:14|
Christ|1 Cor. 6:15|
The Christ|1 Cor. 6:15|
The Lord|1 Cor. 6:17|
The Lord|1 Cor. 7:10|
The Lord|1 Cor. 7:12|
The Lord|1 Cor. 7:17|
The Lord|1 Cor. 7:22|
The Lord|1 Cor. 7:22|
Christ|1 Cor. 7:22|

The Lord|1 Cor. 7:25|
(The) Lord|1 Cor. 7:25|
The Lord|1 Cor. 7:32|
The Lord|1 Cor. 7:32|
The Lord|1 Cor. 7:34|
The Lord|1 Cor. 7:35|
(The) Lord|1 Cor. 7:39|
One Lord Jesus Christ|1 Cor. 8:6|
Christ|1 Cor. 8:11|
Christ|1 Cor. 8:12|
Jesus our Lord|1 Cor. 9:1|
(The) Lord|1 Cor. 9:1|
(The) Lord|1 Cor. 9:2|
The Lord|1 Cor. 9:5|
The Christ|1 Cor. 9:12|
The Lord|1 Cor. 9:14|
Christ|1 Cor. 9:21|
A Spiritual Rock|1 Cor. 10:4|
The Rock|1 Cor. 10:4|
The Christ|1 Cor. 10:4|
The Christ|1 Cor. 10:9|
The Christ|1 Cor. 10:16|
The Christ|1 Cor. 10:16|
(The) Lord|1 Cor. 10:21|
(The) Lord|1 Cor. 10:21|
The Lord|1 Cor. 10:22|
The Lord|1 Cor. 10:26|
Christ|1 Cor. 11:1|
The Christ|1 Cor. 11:3|

The Head of every man|1 Cor. 11:3|
The Christ|1 Cor. 11:3|
(The) Lord|1 Cor. 11:11|
(The) Lord|1 Cor. 11:20|
The Lord|1 Cor. 11:23|
The Lord Jesus|1 Cor. 11:23|
The Lord|1 Cor. 11:26|
The Lord|1 Cor. 11:27|
The Lord|1 Cor. 11:27|
(The) Lord|1 Cor. 11:32|
Jesus|1 Cor. 12:3|
Lord Jesus|1 Cor. 12:3|
The same Lord|1 Cor. 12:5|
The Christ|1 Cor. 12:12|
The Head|1 Cor. 12:21|
Christ|1 Cor. 12:27|
(The) Lord|1 Cor. 14:37|
Christ|1 Cor. 15:3|
Christ|1 Cor. 15:12|
Christ |1 Cor. 15:13|
Christ|1 Cor. 15:14|
The Christ|1 Cor. 15:15|
Christ|1 Cor. 15:16|
Christ|1 Cor. 15:18|
Christ|1 Cor. 15:19|
Christ|1 Cor. 15:20|
The firstfruits of those fallen asleep|1 Cor. 15:20|
Man|1 Cor. 15:21|
The Christ|1 Cor. 15:22|

(The) firstfruits, Christ|1 Cor. 15:23|

The Christ|1 Cor. 15:23|

The Son|1 Cor. 15:28|

Christ Jesus our Lord|1 Cor. 15:31|

The last Adam|1 Cor. 15:45|

A quickening Spirit|1 Cor. 15:45|

The Second man|1 Cor. 15:47|

The Heavenly (One)|1 Cor. 15:48|

The Heavenly (One)|1 Cor. 15:49|

Our Lord Jesus Christ|1 Cor. 15:57|

The Lord|1 Cor. 15:58|

(The) Lord|1 Cor. 15:58|

The Lord|1 Cor. 16:7|

The Lord|1 Cor. 16:10|

(The) Lord|1 Cor. 16:19|

The Lord Jesus Christ|1 Cor. 16:22|

The Lord Jesus Christ|1 Cor. 16:23|

Christ Jesus|1 Cor. 16:24|

Numbers Of Names In 1 Corinthians, But Not Peculiar To 1 Corinthians.

Lord, or the Lord|42|

Christ |27|

The Christ |15|

Our Lord Jesus Christ |7|

Christ Jesus |5|

Lord, or the Lord Jesus |4|

The Lord Jesus Christ |3|

Jesus Christ |1|

Christ Jesus our Lord |1|

His Son Jesus Christ our Lord|1|

Jesus |1|

The Head |1|

Man |1|

The Son |1|

Jesus our Lord |1|

|111|

NAMES PECULIAR TO 1 CORINTHIANS.

Christ crucified|1|

Christ the power of God and wisdom of God |1|

Jesus Christ and Him crucified|1|

The Lord of glory|1|

Jesus Christ the foundation|1|

This foundation |1|

The foundation |1|

Our passover, Christ|1|

One Lord Jesus Christ |1|

A Spiritual Rook |1|

The Rock |1|

The Head of every man |1|

The same Lord |1|

First-fruits of those fallen asleep |1|

The First-fruits, Christ |1|

The last Adam |1|

A quickening Spirit|1|

The Second man |1|

The Heavenly One|2|

|20|

The Names of the Lord in the Epistles - 1 John

The Word of life|1 John 1:1|

The Life|1 John 1:2|

The Eternal Life|1 John 1:2|

His Son Jesus Christ|1 John 1:3|

Jesus Christ His Son|1 John 1:7|

A patron with the Father |1 John 2:1|

Jesus Christ (the) Righteous|1 John 2:1|

The propitiation for our sins|1 John 2:2|

Him (that is) from the beginning|1 John 2:13|

Him (that is) from the beginning|1 John 2:14|

Jesus|1 John 2:22|

The Christ |1 John 2:22|

The Son |1 John 2:22|

The Son |1 John 2:23|

The Son |1 John 2:23|

The Son |1 John 2:24|

The Son of God |1 John 3:8|

His Son Jesus Christ|1 John 3:23|

Jesus Christ|1 John 4:2|

Jesus Christ|1 John 4:3|

His Only begotten Son|1 John 4:9|

His Son|1 John 4:10|

A propitiation for our sins|1 John 4:10|

The Son|1 John 4:14|

Saviour of the world|1 John 4:14|

Jesus|1 John 4:15|

Son of God|1 John 4:15|

Jesus|1 John 5:1|

The Christ |1 John 5:1|

Jesus |1 John 5:5|

Son of God |1 John 5:5|

Jesus the Christ |1 John 5:6|

His Son |1 John 5:9|

The Son of God |1 John 5:10|

His Son |1 John 5:10|

His Son |1 John 5:11|

The Son |1 John 5:12|

The Son of God |1 John 5:12|

The Son of God |1 John 5:13|

The Son of God |1 John 5:20|

Him that (is) true |1 John 5:20|

Him that (is) true |1 John 5:20|

His Son Jesus Christ |1 John 5:20|

The True God |1 John 5:20|

Eternal Life |1 John 5:20|

NUMBERS OF NAMES IN I JOHN, BUT NOT PECULIAR TO I JOHN

The Son of God, or Son of God, or the Son, or His Son|17|

Jesus|4|

Jesus Christ|2|

The Christ|2|

|25|

NAMES PECULIAR TO I JOHN

The Word of Life |1|

The Life |1|

The Eternal Life, or Eternal Life |2|

His Son Jesus Christ |3|

Jesus Christ His Son |1|

A Patron with the Father |1|

Jesus Christ (the) Righteous|1|

The, or a, propitiation for our sins |2|

Him (that is) from the beginning |2|

His Only begotten Son |1|

Saviour of the world |1|

Jesus the Christ |1|

Him that (is) true |2|

The True God |1|

|20|

The Names of the Lord in the Epistles - 1 Peter

Jesus Christ|1 Peter 1:1|

Jesus Christ 2|1 Peter 1:2|

Our Lord Jesus Christ |1 Peter 1:3|

Jesus Christ |1 Peter 1:3|

Jesus Christ |1 Peter 1:7|

Christ |1 Peter 1:11|

Christ |1 Peter 1:11|

Jesus Christ |1 Peter 1:13|

A Lamb without blemish and without spot |1 Peter 1:19|

Christ |1 Peter 1:20|

(The) Lord |1 Peter 2:3|

A Living Stone |1 Peter 2:4|

Jesus Christ |1 Peter 2:5|

A Cornerstone elect precious |1 Peter 2:6|

The Stone which the builders cast away as worthless |1 Peter 2:7|

Head of (the) corner |1 Peter 2:7|

A Stone of Stumbling|1 Peter 2:8|

Rock of Offence |1 Peter 2:8|

The Lord|1 Peter 2:13|

Christ|1 Peter 2:21|

The Shepherd and Overseer of your souls|1 Peter 2:25|

The Lord Christ|1 Peter 3:15|

Christ |1 Peter 3:16|

Christ|1 Peter 3:18|

(The) Just|1 Peter 3:18|

Jesus Christ |1 Peter 3:21|

Christ|1 Peter 4:1|

Jesus Christ|1 Peter 4:11|

Christ|1 Peter 4:13|

Christ |1 Peter 4:14|

The Christ |1 Peter 5:1|

The Chief Shepherd|1 Peter 5:4|

Christ Jesus|1 Peter 5:10|

Christ|1 Peter 5:14|

NUMBER OF NAMES IN 1 PETER BUT NOT PECULIAR TO 1 PETER

Christ |10|

Jesus Christ |8|

The Lord |2|

Our Lord Jesus Christ |1|

The Lord Christ |1|

Christ Jesus |1|

The Christ |1|

A Stone of Stumbling|1|

Rock of Offence |1|

|26|

NAMES PECULIAR TO 1 PETER

A Lamb without blemish and without spot|1|

A Living Stone |1|

A Cornerstone elect precious |1|

The Stone which the builders cast away as worthless|1|

Head of the corner|1|

The Shepherd and Overseer of your souls|1|

The Chief Shepherd|1|

The Just |1|

|8|

The Names of the Lord in the Epistles - 1 Thessalonians

(The) Lord Jesus Christ |1 Thess. 1:1|

Our Lord Jesus Christ |1 Thess. 1:3|

The Lord |1 Thess. 1:6|

The Lord |1 Thess. 1:8|

The Son of God |1 Thess. 1:10|

Jesus, our deliverer from the coming wrath|1 Thess. 1:10|

Christ |1 Thess. 2:6|

Christ Jesus|1 Thess. 2:11|

The Lord Jesus |1 Thess. 2:15|

Our Lord Jesus |1 Thess. 2:19|

Christ 2|1 Thess. 3:2|

(The) Lord 8|1 Thess. 3:8|

Our Lord Jesus 11|1 Thess. 3:11|

The Lord 12|1 Thess. 3:12|

Our Lord Jesus 13|1 Thess. 3:13|

(The) Lord Jesus |1 Thess. 4:1|

The Lord Jesus |1 Thess. 4:2|

The Lord ,|1 Thess. 4:6|

Jesus |1 Thess. 4:14|

Jesus|1 Thess. 4:14|

(The) Lord|1 Thess. 4:15|

The Lord|1 Thess. 4:15|

The Lord |1 Thess. 4:16|

Christ ,|1 Thess. 4:16|

The Lord |1 Thess. 4:17|

(The) Lord|1 Thess. 4:17|

(The) Lord|1 Thess. 5:2|

Our Lord Jesus Christ|1 Thess. 5:9|

(The) Lord |1 Thess. 5:12|

Christ Jesus|1 Thess. 5:18|

Our Lord Jesus Christ |1 Thess. 5:23|

The Lord |1 Thess. 5:27|

Our Lord Jesus Christ |1 Thess. 5:28|

Number of Names in 1 Thessalonians, but not peculiar to 1 Thessalonians.

The Lord |13|

Our Lord Jesus Christ|4|

Our Lord Jesus|3|

The Lord Jesus |3|

Christ |3|

Jesus|2|

Christ Jesus|2|

(The) Lord Jesus Christ|1|

The Son of God|1|

|32|

Names Peculiar to 1 Thessalonians

Jesus our deliverer from the coming wrath|1|

|1|

The Names of the Lord in the Epistles - 1 Timothy

Jesus Christ |1 Tim. 1:1|

Christ Jesus our Hope |1 Tim. 1:1|

Christ Jesus our Lord |1 Tim. 1:2|

Christ Jesus our Lord |1 Tim. 1:12|

Our Lord |1 Tim. 1:14|

Christ Jesus |1 Tim. 1:14|

Christ Jesus |1 Tim. 1:15|

Jesus Christ |1 Tim. 1:16|

(The) mediator of God and men One (the) man Christ Jesus|1 Tim. 2:5|

Jesus Christ |1 Tim. 3:13|

God |1 Tim. 3:16|

Christ Jesus |1 Tim. 4:6|

Christ |1 Tim. 5:11|

Christ Jesus |1 Tim. 5:21|

Our Lord Jesus Christ |1 Tim. 6:4|

Christ Jesus |1 Tim. 6:13|

Our Lord Jesus Christ|1 Tim. 6:14|

NUMBER OF NAMES IN I TIMOTHY BUT NOT PECULIAR TO I TIMOTHY

Christ Jesus|6|

Jesus Christ|2|

Christ Jesus our Lord|2|

Our Lord Jesus Christ|2|

Christ|1|

Our Lord|1|

God|1|

|15|

Names Peculiar to 1 Timothy

Christ Jesus our Hope|1|

The mediator of God and men One, the Man Christ Jesus|1|

|2|

The Names of the Lord in the Epistles - 2 Corinthians

Jesus Christ|2 Cor. 1:1|

Lord Jesus Christ|2 Cor. 1:2|

Our Lord Jesus Christ|2 Cor. 1:3|

The Christ|2 Cor. 1:5|

The Christ|2 Cor. 1:5|

The Lord Jesus|2 Cor. 1:14|

The Son of God, Jesus Christ|2 Cor. 1:19|

Christ |2 Cor. 1:21|

Christ |2 Cor. 2:10|

The Christ|2 Cor. 2:12|

(The) Lord |2 Cor. 2:12|

The Christ |2 Cor. 2:14|

Christ |2 Cor. 2:15|

Christ |2 Cor. 2:17|

Christ |2 Cor. 3:3|

The Christ |2 Cor. 3:4|

Christ |2 Cor. 3:14|

(The) Lord |2 Cor. 3:10|

(The) Lord|2 Cor. 3:17|

The Lord |2 Cor. 3:18|

(the) The Christ image of God|2 Cor. 4:4|

Christ Jesus Lord |2 Cor. 4:5|

Jesus |2 Cor. 4:5|

Jesus Christ |2 Cor. 4:10|

Jesus |2 Cor. 4:10|

Jesus |2 Cor. 4:10|

Jesus |2 Cor. 4:11|
Jesus |2 Cor. 4:11|
The Lord Jesus |2 Cor. 4:14|
Jesus |2 Cor. 4:14|
The Lord|2 Cor. 5:6|
The Lord|2 Cor. 5:8|
The Christ |2 Cor. 5:10|
The Lord|2 Cor. 5:11|
The Christ |2 Cor. 5:14|
Christ |2 Cor. 5:16|
Christ |2 Cor. 5:17|
Jesus Christ |2 Cor. 5:18|
Christ |2 Cor. 5:19|
Christ |2 Cor. 5:20|
Christ |2 Cor. 5:20|
Christ |2 Cor. 6:15|
The Lord |2 Cor. 8:5|
Our Lord Jesus Christ|2 Cor. 8:9|
The Lord |2 Cor. 8:19|
(The) Lord |2 Cor. 8:21|
Christ |2 Cor. 8:23|
The Christ |2 Cor. 9:13|
The Christ |2 Cor. 10:1|
The Christ|2 Cor. 10:5|
Christ |2 Cor. 10:7|
Christ|2 Cor. 10:7|
The Lord|2 Cor. 10:8|
The Christ |2 Cor. 10:14|
The Lord |2 Cor. 10:17|

The Lord |2 Cor. 10:18|

Christ |2 Cor. 11:2|

The Christ |2 Cor. 11:3|

Christ |2 Cor. 11:10|

Christ |2 Cor. 11:13|

(The) Lord|2 Cor. 11:17|

Christ |2 Cor. 11:23|

Our Lord Jesus|2 Cor. 11:31|

The Lord |2 Cor. 12:1|

Christ |2 Cor. 12:2|

The Lord|2 Cor. 12:8|

The Christ |2 Cor. 12:9|

Christ |2 Cor. 12:10|

Christ |2 Cor. 12:10|

Christ |2 Cor. 13:3|

Jesus Christ|2 Cor. 13:5|

The Lord |2 Cor. 13:10|

The Lord Jesus Christ|2 Cor. 13:14|

Numbers of Names in 2 Corinthians, but not peculiar to 2 Corinthians

Christ |23|

The Lord|17|

The Christ|13|

Jesus|6|

Jesus Christ|4|

The Lord, or Lord Jesus Christ|2|

Our Lord Jesus Christ|2|

The Lord Jesus|2|

Our Lord Jesus|1|

|70|

Names Peculiar to 2 Corinthians

The Christ the image of God|1|

The Son of God Jesus Christ|1|

Christ Jesus Lord|1|

|3|

The Names of the Lord in the Epistles - 2 John

(The) Lord Jesus Christ|2 John 3|

The Son of the Father|2 John 3|

Jesus Christ|2 John 7|

The Christ|2 John 9|

The Son|2 John 9|

Number of Names in 2 John, but not Peculiar to 2 John

Jesus Christ|1|

(The) Lord Jesus Christ|1|

The Christ|1|

The Son|1|

|4|

Names Peculiar to 2 John

The Son of the Father|1|

|1|

The Names of the Lord in the Epistles - 2 Peter

Jesus Christ |2 Peter 1:1|

Our God and Saviour Jesus Christ |2 Peter 1:1|

Jesus our Lord |2 Peter 1:2|

Our Lord Jesus Christ |2 Peter 1:8|

Our Lord and Saviour Jesus Christ |2 Peter 1:11|

Our Lord Jesus Christ |2 Peter 1:14|

Our Lord Jesus Christ |2 Peter 1:16|

My beloved Son|2 Peter 1:17|

The Master |2 Peter 2:1|

The Lord and Saviour Jesus Christ |2 Peter 2:20|

The Lord and Saviour |2 Peter 3:2|

The Lord|2 Peter 3:9|

The Lord |2 Peter 3:10|

Our Lord|2 Peter 3:15|

Our Lord and Saviour Jesus Christ|2 Peter 3:18|

NUMBERS OF NAMES IN 2 PETER BUT NOT PECULIAR TO 2 PETER

Our Lord Jesus Christ|3|

The Lord|2|

Jesus Christ|1|

Jesus our Lord |1|

Our Lord|1|

The Master|1|

|9|

NAMES PECULIAR TO 2 PETER

Our God and Saviour Jesus Christ |1|

Our Lord and Saviour Jesus Christ|2|

My Beloved Son |1|

The Lord and Saviour Jesus Christ|1|

The Lord and Saviour|1|

|6|

The Names of the Lord in the Epistles - 2 Timothy

Jesus Christ |2 Tim. 1:1|

Christ Jesus|2 Tim. 1:1|

Christ Jesus our Lord |2 Tim. 1:2|

Our Lord |2 Tim. 1:8|

Christ Jesus|2 Tim. 1:9|

Our Saviour Jesus Christ |2 Tim. 1:10|

Christ Jesus |2 Tim. 1:13|

The Lord |2 Tim. 1:16|

The Lord |2 Tim. 1:18|

(The) Lord |2 Tim. 1:18|

Christ Jesus|2 Tim. 2:1|

Jesus Christ|2 Tim. 2:3|

The Lord|2 Tim. 2:7|

Jesus Christ raised from among (the) dead of (the) seed of David|2 Tim. 2:8|

Christ Jesus |2 Tim. 2:10|

The Lord|2 Tim. 2:14|

(The) Lord |2 Tim. 2:19|

(The) Lord |2 Tim. 2:19|

The Master|2 Tim. 2:21|

The Lord |2 Tim. 2:22|

(The) Lord |2 Tim. 2:24|

The Lord|2 Tim. 3:11|

Christ Jesus |2 Tim. 3:12|

Christ Jesus |2 Tim. 3:15|

Christ Jesus |2 Tim. 4:1|

The Lord the righteous Judge|2 Tim. 4:8|

The Lord|2 Tim. 4:14|

The Lord |2 Tim. 4:17|

The Lord |2 Tim. 4:18|

The Lord Jesus Christ |2 Tim. 4:22|

Number of Names in 2 Timothy, But not Peculiar to 2 Timothy.

The Lord |13|

Christ Jesus|8|

Jesus Christ |2|

Christ Jesus our Lord |1|

Our Lord |1|

The Lord Jesus Christ |1|

Our Saviour Jesus Christ |1|

The Master |1|

|28|

Names Peculiar to 2 Timothy.

Jesus Christ raised from among (the) dead of (the) seed of David|1|

The Lord, the righteous Judge|1|

|2|

The Names of the Lord in the Epistles - 3 John

The Lord not mentioned.

The Names of the Lord in the Epistles - Colossians

Christ Jesus |Col. 1:1|

Christ|Col. 1:2|

(Lord Jesus Christ) |Col. 1:2|

Our Lord Jesus Christ |Col. 1:3|

Christ Jesus |Col. 1:4|

Christ |Col. 1:7|

The Lord |Col. 1:10|

The Son of His love |Col. 1:13|

Image of the invisible God |Col. 1:15|

First-born of all creation |Col. 1:15|

The Head of the body the Assembly |Col. 1:18|

(The) beginning |Col. 1:18|

First-born from among the dead |Col. 1:18|

Christ |Col. 1:24|

Christ |Col. 1:27|

Christ |Col. 1:28|

Christ |Col. 2:5|

The Christ, Jesus the Lord|Col. 6|

Christ |Col. 8|

The Head of all principality and authority |Col. 10|

|Col. |

The Christ |Col. 2:11|

Christ|Col. 2:17|

The Head |Col. 2:19|

Christ |Col. 2:20|

Christ |Col. 3:1|

The Christ |Col. 3:1|
The Christ |Col. 3:3|
The Christ |Col. 3:4|
Christ |Col. 3:11|
The Christ |Col. 3:13|
Christ |Col. 3:15|
The Christ |Col. 3:16|
(The) Lord Jesus|Col. 3:17|
(The) Lord |Col. 3:18|
(The) Lord |Col. 3:20|
The Lord |Col. 3:29|
The Lord |Col. 3:23|
(The) Lord |Col. 3:24|
The Lord Christ |Col. 3:24|
Christ |Col. 4:3|
(The) Lord |Col. 4:7|
Christ Jesus |Col. 4:12|
(The) Lord |Col. 4:17|

NUMBER OF NAMES IN COLOSSIANS, BUT NOT PECULIAR TO COLOSSIANS

Christ |13|
The Lord |8|
The Christ |6|
Jesus Christ|3|
Christ Jesus Our Lord |1|
The beginning |1|
The First-born from among the dead|1|
The Head|1|
(The) Lord Jesus|1|
(Lord Jesus Christ)|1|

The Lord Christ|1|

|37|

NAMES PECULIAR TO COLOSSIANS

The Son of His love|1|

Image of the invisible God|1|

First-born of all creation |1|

The Head of the body, the Assembly |1|

The Christ, Jesus the Lord|1|

The Head of all principality and authority|1|

|6|

The Names of the Lord in the Epistles - Ephesians

Jesus Christ|Eph. 1:1|

Christ Jesus |Eph. 1:1|

(The) Lord Jesus Christ |Eph. 1:2|

Our Lord Jesus Christ |Eph. 1:3|

Christ |Eph. 1:3|

Jesus Christ |Eph. 1:5|

The Beloved |Eph. 1:6|

The Christ |Eph. 1:10|

The Christ |Eph. 1:12|

The Lord Jesus |Eph. 1:15|

Our Lord Jesus Christ |Eph. 1:17|

The Christ |Eph. 1:20|

Head over all things to the assembly|Eph. 1:22|

The Christ |Eph. 2:5|

Christ Jesus |Eph. 2:6|

Christ Jesus |Eph. 2:7|

Christ Jesus |Eph. 2:10|

Christ |Eph. 2:12|

Christ Jesus |Eph. 2:13|

The Christ |Eph. 2:13|

Jesus Christ |Eph. 2:20|

The corner-stone |Eph. 2:20|

The Christ Jesus |Eph. 3:1|

The Christ |Eph. 3:4|

Christ Jesus |Eph. 3:6|

The Christ |Eph. 3:8|

Christ Jesus our Lord |Eph. 3:11|
(Our Lord Jesus Christ)|Eph. 3:14|
The Christ |Eph. 3:17|
The Christ |Eph. 3:19|
Christ Jesus |Eph. 3:21|
One Lord |Eph. 4:5|
The Christ |Eph. 4:8|
Christ |Eph. 4:12|
Son of God|Eph. 4:13|
The Christ |Eph. 4:13|
The Head the Christ |Eph. 4:15|
(The) Lord |Eph. 4:17|
The Christ |Eph. 4:20|
Jesus |Eph. 4:21|
Christ |Eph. 4:32|
The Christ|Eph. 5:2|
The Christ |Eph. 5:5|
(The) Lord |Eph. 5:8|
The Lord |Eph. 5:10|
The Christ |Eph. 5:14|
The Lord |Eph. 5:17|
The Lord |Eph. 5:19|
Our Lord Jesus Christ |Eph. 5:20|
Christ |Eph. 5:21|
The Lord |Eph. 5:23|
The Christ|Eph. 5:23|
Head of the Assembly|Eph. 5:23|
The Saviour of the body |Eph. 5:23|
The Christ |Eph. 5:24|

The Christ |Eph. 5:25|

The Christ |Eph. 5:29|

Christ |Eph. 5:32|

(The Lord|Eph. 6:1|

(The) Lord |Eph. 6:4|

The Christ |Eph. 6:5|

Christ |Eph. 6:6|

The Lord |Eph. 6:7|

(The) Lord |Eph. 6:8|

(The) Lord |Eph. 6:10|

(The) Lord |Eph. 6:21|

Lord Jesus Christ |Eph. 6:23|

Our Lord Jesus Christ |Eph. 6:24|

Number of Names In Ephesians But Not Peculiar To Ephesians

The Christ |20|

Lord or the Lord |12|

Christ |7|

Christ Jesus |7|

Our Lord Jesus Christ |5|

Jesus Christ |3|

Lord or the Lord Jesus Christ |2|

The Lord Jesus |1|

Christ Jesus our Lord |1|

The Son of God |1|

Jesus |1|

|60|

Names Peculiar to Ephesians

The Beloved|1|

Head over all things to the Assembly|1|

The Corner-stone |1|

The Christ Jesus |1|

One Lord |1|

Head of the Assembly |1|

The Head the Christ |1|

The Saviour of the body |1|

|8|

The Names of the Lord in the Epistles - Galatians

Jesus Christ|Gal. 1:1|

Our Lord Jesus Christ |Gal. 1:3|

Christ |Gal. 1:6|

The Christ |Gal. 1:7|

Christ |Gal. 1:10|

Jesus Christ |Gal. 1:12|

His Son |Gal. 1:16|

The Lord |Gal. 1:19|

Christ |Gal. 1:22|

Christ Jesus|Gal. 2:4|

Jesus Christ |Gal. 2:16|

Christ Jesus |Gal. 2:16|

Christ |Gal. 2:16|

Christ |Gal. 2:17|

Christ |Gal. 2:17|

Christ |Gal. 2:20|

Christ |Gal. 2:20|

Son of God |Gal. 2:20|

Christ |Gal. 2:21|

Jesus Christ|Gal. 3:1|

Christ |Gal. 3:13|

Christ Jesus |Gal. 3:14|

Seed of Abraham |Gal. 3:16|

Seed of Abraham |Gal. 3:16|

Christ |Gal. 3:16|

The Seed|Gal. 3:19|

Jesus Christ |Gal. 3:22|

Christ|Gal. 3:24|

Christ Jesus|Gal. 3:26|

Christ |Gal. 3:27|

Christ |Gal. 3:27|

Christ Jesus |Gal. 3:28|

Christ|Gal. 3:29|

His Son|Gal. 4:4|

His Son|Gal. 4:6|

Christ Jesus |Gal. 4:14|

Christ|Gal. 4:19|

Christ |Gal. 5:1|

Christ|Gal. 5:2|

The Christ |Gal. 5:4|

Christ Jesus |Gal. 5:6|

(The) Lord |Gal. 5:10|

The Christ |Gal. 5:24|

The Christ|Gal. 6:2|

Christ |Gal. 6:12|

Our Lord Jesus Christ|Gal. 6:14|

Christ Jesus |Gal. 6:15|

The Lord Jesus |Gal. 6:17|

Our Lord Jesus Christ|Gal. 6:18|

NUMBERS OF NAMES IN GALATIANS, BUT NOT PECULIAR TO GALATIANS.

Christ |19|

Christ Jesus |8|

Jesus Christ|5|

Son of God |4|

The Christ |4|

Our Lord Jesus Christ |3|

The Lord |2|

The Lord Jesus |1|

|46|

NAMES PECULIAR TO GALATIANS.

Seed of Abraham|2|

The Seed |1|

|3|

The Names of the Lord in the Epistles - Hebrews

The Son|Heb. 1:2|

Heir of all things |Heb. 1:2|

(The) effulgence of His glory |Heb. 1:3|

(The) exact expression of His substance |Heb. 1:3|

My Son |Heb. 1:5|

Son |Heb. 1:5|

The Firstborn |Heb. 1:6|

The Son |Heb. 1:8|

God |Heb. 1:8|

Lord |Heb. 1:10|

The Same |Heb. 1:12|

The Lord |Heb. 2:3|

Man |Heb. 2:6|

Son of Man|Heb. 2:6|

Jesus |Heb. 2:9|

The Leader of their salvation (of the sons of God)|Heb. 2:10|

A merciful and faithful High Priest |Heb. 2:17|

The Apostle and High Priest of our confession|Heb. 3:1|

Jesus Christ as Son over His House |Heb. 3:6|

The Christ |Heb. 3:14|

The Word of God |Heb. 4:12|

A Great High Priest |Heb. 4:14|

Jesus the Son of God |Heb. 4:14|

The Christ |Heb. 5:5|

My Son |Heb. 5:5|

A priest for ever according to the order of Melchizedek |Heb. 5:6|

Son |Heb. 5:8|

Author of eternal salvation |Heb. 5:9|

High Priest according to the order of Melchizedek |Heb. 5:10|

The Christ |Heb. 6:1|

The Son of God |Heb. 6:6|

Jesus |Heb. 6:20|

Forerunner |Heb. 6:20|

A High Priest according to the order of Melchizedek |Heb. 6:20|

Son of God |Heb. 7:3|

Our Lord |Heb. 7:14|

A different Priest according to the similitude of Melchizedek |Heb. 7:15|

A Priest for ever (according to the order of Melchizedek) |Heb. 7:17|

A Priest for ever according to the order of Melchizedek |Heb. 7:21|

Jesus |Heb. 7:22|

A Surety of a better Covenant |Heb. 7:29|

A High Priest |Heb. 7:26|

A Son perfected for ever|Heb. 7:28|

A one High Priest |Heb. 8:1|

Minister of the holy places and of the true tabernacle |Heb. 8:2|

Mediator of a better covenant |Heb. 8:6|

Christ |Heb. 9:11|

High Priest of the good things to come |Heb. 9:11|

The Christ |Heb. 9:14|

A Mediator of a new Covenant |Heb. 9:15|

The Christ |Heb. 9:24|

The Christ |Heb. 9:28|

Jesus Christ |Heb. 10:10|

Jesus |Heb. 10:19|

A Great Priest over the House of God |Heb. 10:21|

The Son of God |Heb. 10:29|

The Christ |Heb. 11:26|

Jesus the Leader and Completer of faith |Heb. 12:2|

The Lord |Heb. 12:14|

Jesus Mediator of a new Covenant |Heb. 12:24|

Jesus Christ |Heb. 13:8|

Jesus |Heb. 13:12|

Our Lord Jesus the Great Shepherd of the sheep |Heb. 13:20|

Jesus Christ |Heb. 13:21|

NUMBER OF NAMES IN HEBREWS BUT NOT PECULIAR TO HEBREWS

The Son of God, Son, My Son, the Son|9|

Jesus 5|5|

The Christ |7|

Jesus Christ 3|3|

Christ |1|

God|1|

The Lord|1|

Man|1|

Our Lord|1|

The Word of God |1|

|30|

NAMES PECULIAR TO HEBREWS

Lord |1|

Heir of all things |1|

(The) effulgence of His glory |1|

(The) exact expression of His substance |1|

The Firstborn |1|

The Same |1|

Son of Man |1|

The Leader of their salvation |1|
A merciful and faithful High Priest |1|
The apostle and High Priest of our confession|1|
Christ as Son over His house |1|
A great High Priest|1|
Jesus the Son of God|1|
A Priest for ever according to the order of Melchizedek |3|
A High Priest according to the order of Melchizedek|2|
A different Priest according to the similitude of Melchizedek|1|
Author of eternal salvation|1|
Forerunner |1|
A Surety of a better Covenant |1|
A High Priest |1|
A Son perfected for ever|1|
A one High Priest |1|
Minister of the holy places and of the true tabernacle |1|
Mediator of a better Covenant |1|
High Priest of the good things to come |1|
Mediator of a new Covenant|1|
A Great Priest over the House of God |1|
Jesus the Leader and Completer of faith |1|
Jesus Mediator of a new Covenant |1|
Our Lord Jesus the great Shepherd of the sheep |1|
|33|

The Names of the Lord in the Epistles - James

(The) Lord Jesus Christ|James 1:1|

The Lord|James 1:7|

Our Lord Jesus Christ (Lord) of glory|James 2:1|

The Lord|James 3:9|

The Lord|James 4:10|

The Lord|James 4:15|

The Lord|James 5:7|

The Lord |James 5:8|

The Judge |James 5:9|

(The) Lord |James 5:10|

(The) Lord |James 5:14|

The Lord |James 5:15|

Names Peculiar to James

Our Lord Jesus Christ||

(Lord) of glory |1|

The Judge |1|

|2|

Number of Names in James, but not Peculiar to James

The Lord|9|

The Lord Jesus Christ |1|

|10|

The Names of the Lord in the Epistles - Philemon

Christ Jesus|Philem. 1:1|

(The) Lord Jesus Christ |Philem. 1:3|

The Lord Jesus |Philem. 1:5|

Christ Jesus |Philem. 1:6|

Christ |Philem. 1:8|

Jesus Christ |Philem. 1:9|

(The) Lord |Philem. 1:16|

(The) Lord |Philem. 1:20|

Christ |Philem. 1:20|

Christ Jesus |Philem. 1:23|

Our Lord Jesus Christ |Philem. 1:25|

NUMBERS OF NAMES IN PHILEMON BUT NOT PECULIAR TO PHILEMON

Christ Jesus|3|

The Lord |2|

Christ |2|

Jesus Christ|1|

(The) Lord Jesus Christ |1|

Our Lord Jesus Christ |1|

The Lord Jesus |1|

|11|

NO NAMES PECULIAR TO PHILEMON

The Names of the Lord in the Epistles - Philippians

Jesus Christ |Phil. 1:1|

Christ Jesus |Phil. 1:1|

(The) Lord Jesus Christ|Phil. 1:2|

Jesus Christ|Phil. 1:6|

Christ Jesus |Phil. 1:8|

Christ |Phil. 1:10|

Jesus Christ|Phil. 1:11|

Christ |Phil. 1:13|

(The) Lord |Phil. 1:14|

The Christ |Phil. 1:15|

The Christ |Phil. 1:17|

Christ |Phil. 1:18|

Jesus Christ |Phil. 1:19|

Christ |Phil. 1:20|

Christ |Phil. 1:21|

Christ |Phil. 1:23|

Christ Jesus |Phil. 1:26|

The Christ |Phil. 1:27|

Christ |Phil. 1:29|

Christ |Phil. 2:1|

Christ Jesus |Phil. 2:5|

Jesus |Phil. 2:10|

Jesus Christ Lord |Phil. 2:11|

Christ |Phil. 2:16|

(The) Lord Jesus chap ii 19 |Phil. 2:19|

Jesus Christ 21|Phil. 2:21|

(The) Lord 24 |Phil. 2:24|
(The) Lord 29 |Phil. 2:29|
(The) Lord iii 1 |Phil. 3:1|
Christ Jesus 3 |Phil. 3:3|
Christ 7 |Phil. 3:7|
Christ Jesus my Lord 8 |Phil. 3:8|
Christ 8|Phil. 3:8|
Christ 9 |Phil. 3:9|
Christ Jesus 12 |Phil. 3:12|
Christ Jesus 14|Phil. 3:14|
Christ 18|Phil. 3:18|
The Lord Jesus Christ Saviour |Phil. 3:20|
(The) Lord |Phil. 4:1|
(The) Lord |Phil. 4:2|
(The) Lord |Phil. 4:4|
The Lord |Phil. 4:6|
Christ Jesus |Phil. 4:7|
(The) Lord |Phil. 4:10|
Christ Jesus |Phil. 4:19|
Christ Jesus |Phil. 4:21|
The Lord Jesus Christ |Phil. 4:23|

NUMBER OF NAMES IN PHILIPPIANS BUT NOT PECULIAR TO PHILIPPIANS

Christ |13|
Christ Jesus |10|
Lord or the Lord |9|
Jesus Christ |5|
The Christ |3|
The Lord Jesus Christ |2|
Jesus |1|

The Lord Jesus |1|

|44|

NAMES PECULIAR TO PHILIPPIANS

The Lord Jesus Christ Saviour |1|

Jesus Christ Lord |1|

Christ Jesus my Lord|1|

|3|

The Names of the Lord in the Epistles - Romans

ROMANS.]

Jesus Christ |Rom. 1:1|

God's Son|Rom. 1:3|

Son of God|Rom. 1:4|

Jesus Christ our Lord|Rom. 1:4|

Jesus Christ |Rom. 1:6|

(Our) Lord Jesus Christ|Rom. 1:7|

Jesus Christ|Rom. 1:8|

God's Son|Rom. 1:9|

Jesus Christ |Rom. 2:16|

Jesus Christ |Rom. 3:22|

Christ Jesus|Rom. 3:24|

A Mercy-seat |Rom. 3:25|

Jesus |Rom. 3:26|

Jesus our Lord |Rom. 4:24|

Our Lord Jesus Christ|Rom. 5:1|

Christ |Rom. 5:6|

Christ |Rom. 5:8|

God's Son |Rom. 5:10|

Our Lord Jesus Christ|Rom. 5:11|

One Man |Rom. 5:15|

Jesus Christ |Rom. 5:15|

The One, Jesus Christ|Rom. 5:17|

The One |Rom. 5:19|

Jesus Christ our Lord|Rom. 5:21|

Christ Jesus |Rom. 6:3|

Christ |Rom. 6:4|
Christ |Rom. 6:8|
Christ |Rom. 6:9|
Christ Jesus |Rom. 6:11|
Christ Jesus our Lord |Rom. 6:23|
The Christ |Rom. 7:4|
Jesus Christ our Lord|Rom. 7:25|
Christ Jesus|Rom. 8:1|
Christ Jesus|Rom. 8:2|
His own Son |Rom. 8:3|
Christ |Rom. 8:9|
Christ |Rom. 8:10|
Jesus |Rom. 8:11|
Christ |Rom. 8:11|
Christ |Rom. 8:17|
God's Son |Rom. 8:29|
(The) firstborn among many brethren|Rom. 8:29|
His own Son|Rom. 8:32|
Christ |Rom. 8:34|
Christ |Rom. 8:35|
Christ Jesus our Lord |Rom. 8:39|
Christ |Rom. 9:1|
Christ |Rom. 9:3|
The Christ |Rom. 9:5|
Over all, God blessed for ever|Rom. 9:5|
The Stumbling Stone|Rom. 9:32|
A Stone of Stumbling |Rom. 9:33|
A Rock of Offence|Rom. 9:33|
Christ |Rom. 10:4|

Christ|Rom. 10:6|
Christ|Rom. 10:7|
(The) Lord Jesus, or Jesus as Lord|Rom. 10:9|
The same Lord of all|Rom. 10:12|
The Lord|Rom. 10:13|
The First-fruit|Rom. 10:16|
"The Deliverer"|Rom. 10:26|
Christ|Rom. 12:5|
The Lord|Rom. 12:11|
The Lord Jesus Christ|Rom. 13:14|
The Lord |Rom. 14:4|
(The) Lord |Rom. 14:6|
(The) Lord |Rom. 14:6|
The Lord |Rom. 14:6|
(The) Lord|Rom. 14:6|
The Lard|Rom. 14:8|
The Lord |Rom. 14:8|
The Lord |Rom. 14:8|
Christ |Rom. 14:9|
The Lord Jesus |Rom. 14:14|
Christ |Rom. 14:15|
The Christ |Rom. 14:18|
The Christ |Rom. 15:3|
Christ Jesus|Rom. 15:5|
Our Lord Jesus Christ|Rom. 15:6|
The Christ |Rom. 15:7|
Jesus Christ|Rom. 15:8|
A Minister of the circumcision ...|Rom. 15:8|
The " Root of Jesse"... „|Rom. 15:12|

" One that arises to rule over the nations" |Rom. 15:12|

Christ Jesus|Rom. 15:16|

Christ Jesus |Rom. 15:17|

Christ |Rom. 15:18|

The Christ |Rom. 15:19|

Christ |Rom. 15:20|

Christ|Rom. 15:29|

Our Lord Jesus Christ|Rom. 15:39|

(The) Lord |Rom. 16:2|

Christ Jesus|Rom. 16:3|

Christ |Rom. 16:5|

Christ |Rom. 16:7|

The Lord |Rom. 16:8|

Christ |Rom. 16:9|

Christ |Rom. 16:10|

(The) Lord|Rom. 16:11|

(The) Lord |Rom. 16:12|

(The) Lord |Rom. 16:12|

(The) Lord |Rom. 16:13|

Christ |Rom. 16:16|

Our Lord Christ |Rom. 16:18|

Our Lord Jesus Christ|Rom. 16:20|

(The) Lord |Rom. 16:22|

Our Lord Jesus Christ|Rom. 16:24|

Jesus Christ |Rom. 16:25|

Jesus Christ |Rom. 16:27|

Number Of Names In Romans, But Not Peculiar To Romans.

Christ|27|

Lord, or the Lord|17|

Jesus Christ|9|
Christ Jesus|9|
Our Lord Jesus Christ |7|
The Christ|6|
Son of God|5|
Jesus Christ our Lord |3|
Jesus |2|
The Lord Jesus, or Jesus as Lord |2|
Christ Jesus our Lord|2|
Lord, or the Lord Jesus Christ|1|
Jesus our Lord|1|
A Stone of Stumbling|1|
Rock of Offence|1|
|93|

NAMES PECULIAR TO ROMANS.

A mercy-seat|1|
One man|1|
The One, Jesus Christ|1|
The One|1|
The first-born among many brethren|1|
Over all, God blessed for ever|1|
The Stumbling Stone |1|
The same Lord of all|1|
The deliverer|1|
A minister of the circumcision|1|
Roof of Jesse|1|
One that arises to rule over the nations|1|
Our Lord Christ|1|
His own Son|2|

First-fruits|1|

|16|

The Names of the Lord in the Epistles - Titus

Jesus Christ |Titus 1:1|

Our Saviour God |Titus 1:3|

Christ Jesus our Saviour|Titus 1:4|

Our Saviour God|Titus 2:10|

Our great God and Saviour Jesus Christ|Titus 2:13|

Our Saviour God|Titus 3:4|

Jesus Christ our Saviour|Titus 3:6|

NUMBER OF NAMES IN TITUS, BUT NOT PECULIAR TO TITUS

Jesus Christ|1|

|1|

NAMES PECULIAR TO TITUS

Our Saviour God |3|

Christ Jesus our Saviour |1|

Our great God and Saviour Jesus Christ |1|

Jesus Christ our Saviour |1|

|6|

The Names of the Lord Used in the Epistles - Jude

Jesus Christ|Jude 1|

Jesus Christ |Jude 1|

The only Master and our Lord Jesus Christ|Jude 4|

(The) Lord |Jude 14|

Our Lord Jesus Christ|Jude 17|

Our Lord Jesus Christ|Jude 21|

Jesus Christ our Lord|Jude 26|

NUMBERS OF NAMES IN JUDE, BUT NOT PECULIAR TO JUDE

Jesus Christ |2|

Our Lord Jesus Christ |2|

Jesus Christ our Lord |1|

The Lord |1|

|6|

NAMES PECULIAR TO JUDE

The only Master and our Lord Jesus Christ |1|

|1|

The Names of the Lord Used in the Epistles - Revelation

Jesus Christ |Rev. 1:1|

Jesus Christ |Rev. 1:2|

Jesus Christ|Rev. 1:5|

The Faithful Witness|Rev. 1:5|

The Firstborn from among the dead |Rev. 1:5|

The Prince of the kings of the earth |Rev. 1:5|

The Alpha and Omega|Rev. 1:8|

Jesus Christ |Rev. 1:9|

Jesus |Rev. 1:9|

The Lord|Rev. 1:10|

(One) like (the) Son of Man|Rev. 1:13|

The First and the Last|Rev. 1:17|

The Living One|Rev. 1:17|

He that holds the seven stars in His right hand who walks in the midst of the seven golden lamps|Rev. 2:1|

The First and the Last who became dead and lived|Rev. 2:8|

He that has the sharp two edged sword|Rev. 2:12|

The Son of God He that has His eyes as a flame of fire and His feet (are) like fine brass|Rev. 2:18|

The Morning Star|Rev. 2:28|

He that has the seven Spirits of God and the seven stars|Rev. 3:1|

The Holy the True He that has the key of David who opens and no one shall shut and shuts and no one shall open |Rev. 3:7|

The Amen|Rev. 3:14|

The Faithful and True Witness|Rev. 3:14|

The Beginning of the creation of God|Rev. 3:14|

The Lion which is of the tribe of Judah|Rev. 5:5|

The Root of David|Rev. 5:5|
A Lamb|Rev. 5:6|
The Lamb |Rev. 5:8|
The Lamb|Rev. 5:12|
The Lamb|Rev. 5:13|
The Lamb|Rev. 6:1|
The Lamb|Rev. 6:16|
The Lamb|Rev. 7:9|
The Lamb|Rev. 7:10|
The Lamb|Rev. 7:14|
The Lamb |Rev. 7:17|
Their Lord (of the witnesses) |Rev. 11:8|
His Christ|Rev. 11:15|
A Male Son who shall shepherd all the nations with an iron rod|Rev. 12:5|
His Christ|Rev. 12:10|
The Lamb|Rev. 12:11|
The Male |Rev. 12:13|
Jesus|Rev. 12:17|
The slain Lamb|Rev. 13:8|
The Lamb|Rev. 14:1|
The Lamb|Rev. 14:4|
The Lamb|Rev. 14:4|
The Lamb|Rev. 14:10|
Jesus|Rev. 14:12|
(The) Lord|Rev. 14:13|
One like (the) Son of man |Rev. 14:14|
Him that sat on the cloud|Rev. 14:15|
He that sat on the cloud |Rev. 14:16|
The Lamb|Rev. 15:3|

Jesus|Rev. 17:6|
The Lamb|Rev. 17:14|
The Lamb|Rev. 17:14|
Lord of lords |Rev. 17:14|
King of kings|Rev. 17:14|
The Lamb|Rev. 19:7|
The Lamb|Rev. 19:9|
Jesus |Rev. 19:10|
Jesus |Rev. 19:10|
Faithful and True |Rev. 19:11|
The Word of God |Rev. 19:13|
King of kings|Rev. 19:16|
Lord of lords Jesus|Rev. 20:4|
The Christ |Rev. 20:4|
The Christ ;|Rev. 20:6|
He that sat on the throne|Rev. 21:5|
The Alpha and the Omega |Rev. 21:6|
The Beginning and the End |Rev. 21:6|
The Lamb |Rev. 21:9|
The Lamb |Rev. 21:14|
The Lamb |Rev. 21:22|
The Lamb |Rev. 21:23|
The Lamb |Rev. 21:27|
The Lamb|Rev. 22:1|
The Lamb |Rev. 22:3|
The Alpha and Omega |Rev. 22:13|
(The) First and (the) Last |Rev. 22:13|
The Beginning and the End|Rev. 22:13|
I, Jesus |Rev. 22:16|

The Root of David |Rev. 22:16|

The Offspring of David |Rev. 22:16|

The Bright and the Morning Star |Rev. 22:16|

Lord Jesus |Rev. 22:20|

The Lord Jesus Christ |Rev. 22:21|

NUMBER OF NAMES IN REVELATION BUT NOT PECULIAR TO REVELATION

Jesus 7|7|

Jesus Christ 4|4|

The Lord 2|2|

The Christ 2|2|

Lord Jesus 1|1|

The First and the Last 1 |1|

The Lord Jesus Christ 1 |1|

The Firstborn from among the dead |1|

The Word of God -|1|

NAMES PECULIAR TO REVELATION

The Faithful Witness |1|

The Prince of the kings of the earth |1|

The Alpha and Omega |3|

(One) like (the) Son of man|2|

The Living One |1|

He that holds the seven stars in His right hand who walks in the midst of the seven golden lamps |1|

The First and the Last who became dead and lived |1|

He that has the sharp two- edged sword|1|

Son of God He that has His eyes as a flame of fire and His feet are like fine brass |1|

The Morning Star |1|

He that has the seven Spirits of God and the seven stars |1|

The Holy the True He that has the key of David who opens and no one shall shut and shuts and no one shall open |1|

The Amen |1|
The Faithful and true Witness |1|
The Beginning of the creation of God |1|
The Lion which is of the tribe of Judah |1|
The Root of David|1|
The Offspring of David |1|
A Lamb |1|
The Lamb |26|
Their Lord (of the witnesses)|1|
His Christ |2|
A Male Son who shall shepherd all the nations with an iron rod |1|
The Male |1|
The Slain Lamb |1|
Him or he that sat on the cloud |2|
Lord of lords |2|
King of kings |2|
Faithful and True |1|
He that sat on the throne 1|1|
The Beginning and the End I, Jesus |1|
The Bright and the Morning Star |1|
|69|

The Names of the Lord in the Epistles - 2 Thessalonians

Lord Jesus Christ |2 Thess. 1:1|

Lord Jesus Christ |2 Thess. 1:2|

The Lord Jesus |2 Thess. 1:7|

Our Lord Jesus Christ |2 Thess. 1:8|

The Lord |2 Thess. 1:9|

Our Lord Jesus (Christ)|2 Thess. 1:12|

(The) Lord Jesus Christ |2 Thess. 1:12|

Our Lord Jesus Christ|2 Thess. 2:1|

The Lord |2 Thess. 2:2|

The Lord Jesus|2 Thess. 2:8|

(The) Lord|2 Thess. 2:13|

Our Lord Jesus Christ |2 Thess. 2:14|

Our Lord Jesus Christ |2 Thess. 2:16|

The Lord |2 Thess. 3:1|

The Lord |2 Thess. 3:3|

The Lord |2 Thess. 3:4|

Our Lord Jesus Christ |2 Thess. 3:6|

The Lord Jesus Christ |2 Thess. 3:12|

The Lord of peace |2 Thess. 3:16|

The Lord |2 Thess. 3:16|

Our Lord Jesus Christ |2 Thess. 3:18|

Number of Names in 2 Thessalonians, but not Peculiar to 2 Thessalonians

The Lord|8|

Our Lord Jesus Christ 7|7|

Lord or the Lord Jesus Christ|4|

The Lord Jesus|2|

The Christ |1|

|22|

Names Peculiar to 2 Thessalonians

The Lord of Peace|1|

|1|

Nearness to Christ and Its Effects

The pretensions and energy of man are strongly manifesting themselves.

But to learn, in a clay of grace, to be still, and know that God is God, is completely above the education of the flesh.

The spirit of the age affects many Christians, who labor to restore old things for the service of God, instead of being broken before Him by the sense of their downfall.

To confess openly that which we are in the presence of that which God is, is always the way to peace and blessing. Even when only two or three are together before God, if it be thus with them, there will be no disappointments nor deluded hopes.

The word for the remnant is, "Sanctify the Lord God in your hearts." He is the only center of gathering.

The Holy Ghost does not gather saints around mere views, however true they may be, upon that which the church is, upon that which it has been, or that which it may be, on the earth, but He always gathers them around that blessed Person who is the same yesterday, today, and forever. "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.

We need to be watchful against boasting, as people do in these days; need to be still, in the presence of God. There is much independence and self-will almost everywhere.

If anyone speaks of separation from evil, without being humiliated, let him take care lest his position becomes simply only that which at all times has constituted sects, and produced doctrinal heresy. Nearness to Christ would keep us from sectarianism, the most natural weed of the human heart. (Sectarianism is getting an interest in a little circle round ourselves.)

Now I know, at the present time, of no service which is worthy of Him, if it is not done in humiliation. This is not the time to speak of a place for ourselves. If the church of God, so dear to Christ, is dishonored in this world; if it is scattered, ignorant, afflicted, he who has the mind of Christ will always take the lowest place. True service of love will seek to give according to the need, and because of their need, he will never think of slighting the objects of the Master's love because of their necessity.

Men taught of God, for His service, go forth from a place of strength, where they have learned their own weakness and their own nothingness. They find that Jesus is everything in the presence of God, and Jesus is everything for them in all things, and everywhere. Such men, in the hands of the Holy Spirit, are real helps for the children of God, and they will not contend for a place, or a distinction, or for authority, among the scattered flock. The communion of a man with God about the church will show itself in a willingness to be nothing in himself, and such an one will rejoice in his heart to spend and to be spent.

Many thought of the church, but it was rather the church in power. There is great instruction in the conduct of Zerubbabel, recounted in the book of Ezra.

Heir of the place which Solomon had occupied in days of prosperity and glory, he spoke not of his birth, nor of his rights. However, he is faithful in all the path of separation, of sorrow, and of conflicts he is obliged to pass through.

If we speak of our testimony upon the earth, it will soon be evident that all is but weakness, and, like the seed lost upon the wayside, the testimony will likewise end to our shame.

Neither the anger, nor the prudence, nor the pretensions of man can do anything, in the state of confusion in which the church is now. I freely own that I have no hope in the efforts which many make to assure themselves an ecclesiastical position. When the house is ruined in its foundations by an earthquake, it matters little how one tries to make it an agreeable dwelling place. We shall do better to remain where the first discovery of the ruin of things by man's deed has placed us-with our faces in the dust. Such is the place which belongs to us by right, and, after all, it is the place of blessing.

I have read of a time when several were gathered together in such sorrow of heart, that for a long time they could not utter a single word; but the floor of the meeting room was wet with their tears. If the Lord would grant us such meetings again, it would be our wisdom to frequent these houses of tears. "They that sow in tears, shall reap in joy." Psa. 126:5.

It is not only for the earthly remnant that this is true, it is also written for us. I would willingly take a long journey to join these afflicted ones; but I would not go a step further with the object of receiving from the hands of most excellent men power to overturn all today, and reconstruct tomorrow.

We need to watch ourselves, lest, after having been preserved from the corruption of the age by the very precious truths revealed to us in our weakness, we should be taken in the net of presumption, or thrown into insubordination.

These are things which God can never recognize or tolerate, since we are called to "keep the unity of the Spirit in the bond of peace."

J.N.D.

Notes of the Meeting of Brethren at Guelph, Ontario - Wednesday, September 29, 1869-1 John 3:4

Everyone that practices sin practices lawlessness. The gold of the gospel is in the Epistle of John; the germ of truth is there for it sets forth in such blessed, rich fullness God's standard of holiness and the working it out in detailed power, giving us to know the precious from the vile, and grace and wisdom to separate it and then you get a clean vessel meet for the Master's use, being filled with all the fullness of the knowledge of God-as a vessel hollowed out and as the gold of the sanctuary, sanctified unto every good word and work.

Where man in his sinful state has done his worst, God shines out most in all the resplendent characters of His perfect holiness. The world with all its wisdom and moral boasting power of doing good, pressed Christ out and murdered Him, and it will put the believer outside too, if he will walk with that blessed One as He walked. It is only they who will live godly in Christ Jesus that have the promise of suffering persecution and reproach for Christ.

There is nothing that tends to keep the soul of a saint in such a healthy condition as he ought to be in order to manifest Christ, but trouble of some kind or other. It is the sphere alone in which he can be kept happy, therefore Paul says, "I take pleasure in necessities, in infirmities, tribulations," etc. "These things will they do unto you, because they have not known the Father nor Me" (John 16:3). They also took up stones to cast at Him but He went through the midst of them and so passed by.

Beloved brethren, can you and I so walk before Him and in the power of that new nature even as He walked? The hating of the Son of God is bearing upon the fact (not man's morality) of the contrast of God's holiness. See what manner of love is from God in His Son and towards the sinner-not in him until he has received Christ Jesus the Lord.

God so loved the world-not loves the world-that He gave His Son. The holiness and righteousness of God in this present dispensation calls for condemnation upon the sinner out of Christ now-and the only remedy for the sinner that God has provided is not the receiving of the love of God, but receiving Christ alone, and as soon as he does that he receives the love of God and can say, "We love Him because He first loved us." Hence it is very unscriptural to say, God bore your sins away on His Son, because they, the unconverted, have not believed but as soon as they have believed that Jesus is the Christ, then it is true of them. The children out of communion have had their sins put away, but sins are still imputed on account of their ungodly walk. See 2 Cor. 5:21, "He hath made Him to be sin for us" so consequently we have the standing of the righteousness of God, and God's claim upon us is that we should walk according to the measure and state of that condition in which God has placed us. So God has only wrath for the unconverted, the correlative (or opposite) of love is wrath. (See John 3:36.)

A divine righteousness and divine love has been shown towards this world and now divine wrath is about to be poured out on all those who are rejecters of God's righteousness. God could not possibly give any greater proof of His love than putting the sinner's sins on His own dear Son in

whom was all His delight (or, were all His delights). The very nature of God is love, not derived from any other source, as we get it, but He Himself is the Author of it. 1 Corinthians and Eph. 1 are the attributes of God having their reflection on the saint towards those in fellowship.

But, on the other hand, how can I in the light of God's presence tell poor hardened unconverted sinners that God's love is on them (not towards them) when I know that God's wrath is hanging over their heads pending its execution. If he will not believe and accept God's remedy for sin, there is nothing left him but eternal banishment into hell. The eternal wrath of God is as true and scriptural doctrine as eternal salvation. Rom. 5:6 is a broad, general statement. It is the blessed aspect of Christ presented to God in sacrifice for the world while dead in trespasses and sins. The commending of God's love in the gift of His Son does not keep the soul of a sinner from a sense of his condemnation in rejecting Christ, but enhances the reality of the inevitable consequence if he does so, showing him God's way of deliverance-the only door. Every blasphemer on earth is an object of God's goodness, but not a recipient of His grace. In 2 Cor. 5 we get Christ's work complete, but man's responsibility brought out. Also, v. 19, "God was in Christ, reconciling the world unto Himself." Superficial belief is of no use. Evangelists are very apt to accept this sort of faith, but it is only the deep-rooted seed that God accepts, and that which brings forth fruit. Mr. Stanley was once, as he thought, very much encouraged, but he found they turned out stony ground hearers. He discovered too that Calvinistic preaching would not do.

It is a pure gospel that must be preached with the whosoever will receive it. Paul says, "Now is our salvation nearer than when we believed" (Rom. 13:11). Yet the salvation of the believer is totally whole-standing and state-complete in Christ, yet he is told to go on with it all the time (1 John 2:6). Propitiation for our sins, but for the world, it is not sins, but sin (2 Cor. 5:14, 15). Personal substitution is a responsibility of each individual; a broad aspect towards all, but only upon all them that believe. Atonement and substitution is God's positive satisfaction. Righteousness is met in Lev. 16 in the Lord's lot and the people's lot. The Lord's lot is the blood being taken inside the veil. The people's lot is the sin confessed on the scape goat; the one was killed, the other taken away in the wilderness. What a beautiful type of the gospel of God.

There was a poor blind man in Liverpool who was sitting by the wayside reading his raised-letter Bible. When he came upon that verse in John 3, "God so loved the world," etc., he stopped at the word "whosoever." When a little boy was passing, he called him and said, "Little boy, can you tell me who whosoever is?" "Why yes, to be sure I can," he said; "it means you and me and everybody else."

"Well," said the dear old man, "if it's for me, I believe it," and that moment he received peace with God.

Faith does not belong to sinners in the aggregate because of their unbelief. Thus God manifests Himself. In contrast with what man is, He shows forth His righteousness and His holiness, and then, grace, mercy and peace towards poor fallen man, in the gift of His Son. All is presented to man and he is held responsible for receiving or rejecting it. Christ fulfilled the law and has shown what man ought to have been. Man could not be justified by the law; it merely shows how far he was from God. In Israel the lamb was kept up until the fourteenth day, but God's spotless Lamb-expression of God's divine righteousness-is what God has revealed in Himself, a cooperative and coequal working of God and His Son apart from all man's knowledge.

Wednesday afternoon: 1 John 3.

Judaism had this particular feature; it could not make him that did the service perfect as pertaining to the conscience. It was not that perfect work of Christ, but it was a type of it which gave the conscience rest for the time being; there was, in short, uncertainty, but the technical term here in John is "We know," being manifested wherever it appears with that blessed hope constantly before us, that, "When He shall appear we shall be like Him." It is not enough for us to be like

Him yesterday or a week or three years or any time, but always with unbroken, undimmed delight, enjoying the assurance of His return; yea, longing to behold Him, and yet going on carefully, prayerfully, and patiently, until it is His good time and pleasure to call us out of this scene where He Himself has trod before us. It has been and is the constant stimulating hope of every saint in communion with Him that He is to come, and that ought to be enough for us under all the varied circumstances through which He has called His own dear blood-bought ones to pass. Like Stephen, when we are the nearest to the Lord, the more His divine image and His glory shine into our hearts and shine upon our faces morally, the more we shall be like Him now.

Brother Stoney said to Dr. Wolston, "You may think it is a very little thing to look at Christ in glory, but let you or any saint try it, and he is sure, unconsciously, to be growing more and more like Him." Peter and Paul talk about the grave and death, but John in his epistle never speaks of death. The Lord had said of him, "If I will that he tarry till I come, what is that to thee? Follow thou Me." What a sad thing it is to hear of the saints talking as they are on the way to the Lord's table, as if they were fully sure they were coming away again, whereas God has given us not a vestige of room to expect that such will really be the case. If such a thought is on the mind of any of God's children they are not in the full, unhindered enjoyment of the place of blessing, and guidance of the Holy Ghost.

The gathering of the Lord's saints to meet Him at His table should always be with the blessed thought accompanying that He will come, and so never speak certainly of returning from that spot. Instead of feasting with Him in unshackled blessing, we seem to be keeping our difficulties, sorrows and trials hanging on us like heavy death palls while we should be free from every thought and be in the full liberty which His blessed presence demands of us. He Himself bids us to have His own joy, that He may have our joy.

Here is another thought too, worth the consideration of every poor failing child of God-which we all are such more or less-that more than half the sorrows of man are made up of anticipated sorrow that never comes at all. The joy of the Lord is our strength. The hope of His speedily coming, keeps me looking upward and onward, and if He should tarry, I still find He is holding fast to His own promised word. I have His joy and hope which fills my heart with gladness that He has ratified His own word to me thus far and told me by His Spirit that "All things are yours," and He bids us unitedly by the Holy Ghost to comfort one another with these words. The proper, normal Christian's sphere is to be abounding in hope

Brother Cecil asks, "How do you purify yourself?" By just remaining constantly in the light of His blessed presence who has eyes as a flame of fire, and His feet as fine brass, so that my every thought, word and deed is measured by the standard of Himself, and His claims of holiness. As an illustration, the husband asks the wife when he leaves in the morning to get something done by the

wife before he returns. Would then a wife who really knew the desire of her husband wait till nearly evening before that thing was carried out? I need not answer; every sincere, affectionate wife would disdain such a thought. She seizes the first opportunity of putting everything exactly according to her husband's wish so that, come when he will, she may not feel the smart of a glance of his eye. Now for the comparison: have you and I got everything in our spiritual testimony ready for the Lord's return? So, practical holy walk in any child cannot be maintained except there is the constant expectation of His return, and what is so indicative of the Lord's being near at hand as the present outside and inside testimony that professional Christendom is now giving - quarreling and drinking is the picture of Cain's religion of the world.

Mary at the grave on that notable morning of the resurrection, and John in his epistle to the saints have the conscious closeness of the Lord's presence, that they do not even name Him, Christ of God, but it is He and He alone, as if there was nobody else to speak of. "When He shall appear, we shall be like Him." In John 17:19 how precious to find He sanctifies Himself for our sakes that we might be sanctified through the truth-set apart for God. What a wonderful thought! How our souls should pause and in solemn, silent Meditation in His presence ask ourselves how much we each individually for ourselves understand and realize this wondrous fact. In James 4:8 it was needful to warn, for the spiritual condition of the saints had become so corrupted: "Purify your hearts, ye double minded." It is the moral power of purifying my soul in His presence for His glory; for God's standard of holiness is the state and measure in which Christ is, in all His perfect purity in glory. He never knew anything else but companionship with God, except when sin was imputed to Him on the cross which is not necessary to say. It was His voluntary act to bring guilty man's case in God's presence and settle it by laying down His own life's blood; but in the believer's walk, God sets forth a glorified Christ as His standard of purity and we-every believer-are to purify ourselves even as He is pure. A wonderful thought-a man on earth and a Man in glory, even Christ Jesus; to know ourselves united! And the proof of my knowing myself united with Him is effective of producing holiness.

How then can a saved sinner take up the law as his rule of life? Sin is lawlessness; it is a violation of God's will, which, if I deny or sin against, proves at once that the fact that I am crucified with Christ has not had its proper place in my soul; and more, a creature has no right to a will. The Creator alone has an unlimited, indisputable right to a will. Man was pronounced dead on the cross in the Person of Christ, and it is true because He was there, though perfectly sinless, yet was my substitute and God has declared that man is dead as to his nature, dead as to practice and dead as to avoiding results. Nothing but the grace of God in providing the blessed Lord Jesus could meet his case. Whether under law or without law (Rom. 2)-no law or lawlessness-it makes no difference as to what man is as he stands before God. Consequently, no man will be in hell without a conscience; for the cross and He who hung upon it has been the evidence to God and to man as to his real enmity toward God Himself. So the Lord could truly say: "hated Me and My Father." John 5 is again a blessed testimony. He (Christ) was manifested to take away our sin, and in Him was no sin.

How often does one meet with some who would try to maintain the idea that Christ could be tempted, but reasoning upon the same ground as the theologians, it infers He must have been the same as Adam. But there was no sin stained scene when Adam fell; and Adam stood in innocence. But the Lord Jesus came right into the midst of evil and banished it on every hand; the

blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the gospel preached, and more-"blessed is he whosoever is not offended in Me." And He alone could say too, "The prince of this world cometh and hath nothing in Me." The second Man stands in the midst of ruin, untouched; and that is where we are if we are abiding in Him. Man cannot bring a clean thing out of unclean thing; but God can, for He by the Angel, said to the virgin, "That Holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Christ had not a mortal body; but He had a human body! What sorrow and difficulty often comes in through entertaining a wrong conception of the incarnation of Jesus as the Son of God, taking human nature (1 John 3:6). The devil is a liar from the beginning. But the practical walk of the believer abideth in Him, sinneth not-is quite another thing. His seed (Christ's) remaineth in him, for it is based

on what Christ is and in unbroken communion with Him, is never anticipated by God the Father, Son or Holy Ghost to lose a sense of what Christ has been and is to him.

In John 15 the vine is a figure of the good effects of abiding in Christ. My mind, heart and body should be perfectly under His control, the Holy Ghost directing that new nature to which everything should be subordinate, for He, Christ, is my life. "Sinneth not" is the negative side. The fruit bearing in John 15 is a positive thing-the fruit of the fact that eternal life is in me now, down here. It has nothing at all to do with the Church; it is individual responsibility. How could God admit sin when He gave His Son to put it away? Can He then in the smallest degree allow it in me? Salvation is one thing; holiness is another. A man may have salvation and not have holiness. The Lord has provided it for him and offers it to him. 1 John 3:7. "Let no man deceive you." Verse 9. "His seed remaineth in him." What is it that manifests the claims of their nature? Their behavior. Abel proved his claim by offering a lamb; Cain his estimate in a broad abstract by offering (not life, but) death, his own righteousness, so that on either side, the walking or doing gives evidence of the standing, and sadly true it is that calling each other "Brother" now has been terribly misapplied and misunderstood. Verse 14 accepts exclusively brethren in Christ. The character of Cain in unrighteousness and self-will-just the character of the world now, in this present day of professing Christendom, which will enable a person to get on best in this world-is the one that will get the most patronized. Rom. 7 is the walking of a bad nature, but this is the devil forcing into effect that nature which is corrupt and condemned of God. "No flesh can glory in His presence." The greatest opponent to Christ was a Jew under all his privileges, not Cain. Gentile power was taken up in the time of Nebuchadnezzar, and has been allowed more or less by God in His sovereignty to hold the government of the world since.

Verse 16. We can only know and show love according to the measure by which we know Him, instead of taking the lives of God's children, as the Roman Catholics and Protestants did some time back because of what they did not believe in or did not know about the Church. The Word of God is that we should lay down our lives for the brethren. There is no negative work, but positive good, or positive evil must necessarily be the inevitable development of the believer, or of the infidel or professor. Let us then be more in His blessed presence within the veil that the light of His presence may have such a divine effect upon our souls, learning alone of Him what was that love of Him who laid down His life for us, and gaze into that blessed One's face while going out in His service, that He Himself may so absorb our souls, so that no other object may take our attention. He and His glory are indeed worth all our love, and His Person alone is worth gazing upon. May

our good Lord thus keep us and bless us for His precious name's sake.

Order of Names in Following Citation of Passages

NOTE. It will be observed names containing Jesus are placed first Secondly names containing Christ Thirdly names containing Lord Fourthly names containing Son Other names follow not included in the previous citations

NAMES |NUMBERS|

Jesus Christ|54|

Jesus Christ our Lord |4|

Our Lord Jesus Christ |45|

Lord or the Lord Jesus Christ|21|

Jesus|29|

Lord or the Lord Jesus or Jesus as Lord|19|

Jesus our Lord |3|

Our Lord Jesus |4|

The One Jesus Christ |1|

Jesus Christ and Him crucified |1|

Jesus Christ the Foundation |1|

One Lord Jesus Christ |1|

The Son of God, Jesus Christ |1|

The Lord Jesus Christ, Saviour |1|

Jesus Christ, Lord|1|

Jesus our Deliverer from the coming wrath |1|

Jesus Christ raised from among (the) dead of (the) seed of David |1|

Our Saviour Jesus Christ |1|

Our great God and Saviour Jesus Christ |1|

Jesus Christ our Saviour |1|

Jesus the Son of God |1|

Jesus mediator of a new covenant |1|

Our Lord Jesus the great Shepherd of the sheep |1|
Our Lord Jesus Christ (Lord) of glory |1|
Our God and Saviour Jesus Christ |1|
Our Lord and Saviour Jesus Christ |1|
The Lord and Saviour Jesus Christ |1|
His Son Jesus Christ |3|
His Son Jesus Christ our Lord |1|
Jesus Christ His Son |1|
Jesus Christ the righteous |1|
Jesus the Christ |1|
The only Master and our Lord Jesus Christ |1|
I Jesus |1|
Jesus the Leader and Completer of Faith |1|
Christ Jesus |62|
The Christ Jesus |1|
Christ Jesus our Lord |7|
Christ Jesus Lord |1|
Christ Jesus my Lord |1|
The Christ Jesus the Lord |1|
Christ Jesus our Hope |1|
The Mediator of God and man one the Man Christ Jesus |1|
Christ Jesus our Saviour |1|
Christ |146|
The Christ |81|
The Lord Christ |2|
Our Lord Christ |1|
Christ crucified |1|
Christ the power of God and the wisdom of God |1|
Our Passover Christ |1|

(The) Firstfruits Christ |1|
The Christ the Image of God |1|
The Head the Christ |1|
Christ as Son over His house |1|
His Christ|2|
The Lord |165|
Lord |1|
The same Lord of all |1|
The Lord of glory |1|
The same Lord |1|
The Lord of peace |1|
The Lord, the Righteous Judge |1|
The Lord and Saviour |1|
Our Lord |4|
One Lord |1|
Their Lord (of the witnesses) |1|
Lord of lords |2|
Son of God or God's Son or the Son or His Son or My Son or Son |39|
His own Son |2|
The Son of His love |1|
A Son perfected for ever |1|
Son of Man |1|
One like the Son of Man |2|
My Beloved Son |1|
His Only-begotten Son |1|
The Son of the Father -|1|
The Son of God He that hath His eyes as a flame of fire and His feet are like fine brass |1|
The Saviour of the body |1|
Our Saviour God |3|

Saviour of the world |1|
God |2|
Over all God blessed for ever |1|
The true God |1|
The Head |2|
The Head of every man |1|
Head over all things to the Assembly |1|
Head of the Assembly |1|
The Head of the body the Assembly |1|
The Head of all principality and authority |1|
Head of the Corner |1|
The Master |2|
The First-born among many brethren |1|
First-born of all creation |1|
The First-born from among the dead |2|
The First-born |1|
This Foundation |1|
The Foundation |1|
First-fruit|1|
First-fruits of those fallen asleep |1|
One Man |1|
Man |2|
The Second Man |1|
The Word of God |2|
The Word of Life |1|
A Mercy-seat |1|
A Spiritual Rock - |1|
The Rock - |1|
The Stumbling Stone |1|

A Stone of Stumbling |2|
Seed of Abraham |2|
The Seed |1|
The Corner-stone |1|
A Living Stone |1|
A Corner-stone elect precious |1|
The Stone which the builders cast away as worthless|1|
A Rock of Offence |2|
The Beginning |1|
The Beginning and the End |2|
Him (that is) from the beginning |2|
The Beginning of the creation of God |1|
A Minister of the circumcision |1|
Minister of the holy places and of the true tabernacle|1|
Mediator of a better covenant - |1|
A Mediator of a new covenant |1|
The Beloved |1|
My Beloved Son |1|
The Deliverer |1|
The One - |1|
One that arises to rule over the nations |1|
Root of Jesse |1|
The Root of David |2|
The Offspring of David |1|
The Judge - |1|
The Just |1|
The Same |1|
The Life |1|
The Eternal Life |1|

Eternal Life |1|
The Shepherd of your souls |1|
The Chief Shepherd |1|
A Patron with the Father |1|
The propitiation for our sins |1|
A propitiation for our sins |1|
The Heavenly One |2|
Forerunner |1|
A Quickening Spirit |1|
The Last Adam |1|
Heir of all things |1|
The Leader or their salvation |1|
A High Priest |1|
A one High Priest |1|
A great High Priest |1|
A merciful and faithful High Priest |1|
The Apostle and High Priest of our confession |1|
A High Priest according to the order of Melchizedek |2|
A different Priest according to the similitude of Melchizedek |1|
A Priest for ever according to the order of Melchizedek |3|
High Priest of good things to come |1|
A great Priest over the House of God |1|
(The) effulgence of His glory |1|
(The) exact expression of His substance |1|
Author of eternal salvation |1|
A Surety of a better covenant |1|
The Overseer of your souls |1|
Image of the invisible God |1|
The First and the Last |3|

The Living One |1|

King of kings |2|

The Prince of the kings of the earth |1|

A Male Son who shall shepherd all the nations with an iron rod |1|

The Male |1|

The Lion which is of the tribe of Judah |1|

Him, or He that sat on the cloud |2|

The Morning Star |1|

He that has the seven spirits of God and the seven stars|1|

He that has the sharp two-edged sword |1|

Him that (is) true |2|

He that sat on the throne |1|

The Faithful Witness |1|

The Faithful and True Witness |1|

Faithful and True |1|

The Holy the True He that has the key of David who opens and no man shall shut and shuts and no man shall open |1|

A Lamb without blemish and without spot |1|

A Lamb |1|

The Lamb |26|

The Slain Lamb |1|

The Alpha and Omega |3|

The Amen |1|

Preface

The names of God and of Christ are not mere names, such as those we use to distinguish one person from another, but designate qualities, or attributes, or dispensational relationships, and thus are indicative of the character in which God, or Christ, is spoken of in the place where the name is used. This makes a reference to these names often of moment, and facility of reference to them very convenient. And, while the study of the particular passage is that which, with divine help, gives the best insight into the use of the particular title, yet the gathering them together in one collected whole, gives a clearer perception of how large the field of inquiry is.

The use of special names in particular epistles too, tends to characterise the epistle itself, and the mind of the Spirit in it. Thus, in Thessalonians-the freshest of all the epistles, addressed to new converts in all the bloom of their living and early faith, though in the midst of persecution, and taught to look constantly for Christ-we have the simplest names given, and of titles peculiar to them one only in each, and these as simple, and experimentally personal as the rest.

Something of the same kind will be found in Timothy 1, 2, where we shall find, with much ecclesiastical instruction, little development doctrinally of the characters and dispensational positions of Christ.

The frequency of the term, God our Saviour, in Titus is striking. It may be well to notice that it is found also in Timothy, and is characteristic of what are called the pastoral epistles, more directly connected with Christ in Titus, but possibly, in one case at any rate, referring to God as God. The comparison of these passages will lead, under God's grace, to deeper acquaintance with the mind of God. It is in facilitating such research that this index has its value.

I add another example. In the book of Revelation the titles not found elsewhere are far more numerous than those which are. It is a book of special dealings and dispensation, and is thus characterised, not by the simple personal name and title, Jesus Christ, with doctrines reasoned out connected with them ; but by the names which relate to those dealings.

The same will be found in a measure in the epistle to the Hebrews, where the special new position of the Christ is brought out in contrast with Judaism. In the Epistle of John, His person, God and man in one, becomes life and light in and to man, also gives more than one or two distinctive names.

The index will afford great help to those who, with a serious heart, search scripture to know Christ better. This they must do to make it really profitable, and study the names in their scriptural connection. It is not desirable, nor would it be useful as a mere table of names without this.

Here and there, there may be passages, the application of which to Christ may be doubtful, and in some scriptures God and Christ are so united in the Spirit's mind in one person, that it is as difficult to distinguish them as it is in this case undesirable ; but the value of the index is just this, that it facilitates and suggests these inquiries. But I repeat, to use it to profit, it must be followed out in

the study of the context of the inspired word.

J. N. D.

To Live - Christ

(Unrevised Notes of Lecture by J. N. D.)

This Epistle to the Philippians leads into a very peculiar apprehension of the Christian path. Its object is not doctrine, but Christian experience, and it is well for our souls to look it in the face and see how far our spirit and thought and mind answer to it day by day.

In this epistle salvation is always put at the end of the path as a thing to be attained-" that I may win Christ." This is an important principle for our souls. "Work out your own salvation with fear and trembling," always looking to the end ; and we have first to see that we are set in the place of redemption to run to the end of our course.

At the same time you will see a power brought in that supposes that in running we shall always be glorifying Christ, and above the circumstances.

I will say here that there is always an exercise of soul which goes on before we know redemption, and there is a distinct and definite responsibility under which we lie as Christians-not the responsibility of the first man, which inevitably ends in judgment. Our responsibility as sinners refers to acceptance, but that is settled completely : we are accepted in the Beloved. Now the responsibilities are ours as Christians, and duties always flow from the place in which we are already set.

As to man's condition, we get the truth that we are all lost, but souls individually go through a process shorter or longer before owning this, before submitting themselves to the righteousness of God. It may be learnt suddenly, or it may be a long time about, but the soul has to recognise this, that the flesh is utterly corrupt. " In me, that is, in my flesh, there dwells no good thing : for to will is present with me ; but how to perform that which is good I find not. . . . And when I would do good evil is present with me."

As regards our standing in Adam as sinners, we are redeemed out of it into Christ, accepted in the Beloved, and the believer is in a standing and condition which is made for him in Christ. "At that day " (the Lord said) " ye shall know that I am in My Father, and ye in Me, and I in you." Now, that is the only true Christian peace. The angels see us in Christ up there ; Christ is in us down here. Do those around us see it, and does the world see it ?

The exercises of soul which precede this are all most valuable and useful to thoroughly teach us that our standing is not in the flesh, and we then get settled peace by knowing it. We put our seal to the truth of God in the judgment He passed upon us, and our souls now having divine light say, " In me is no good thing." Not only as a doctrine of Scripture, but in the presence of God we have to own that we cannot stand a moment in His sight. And here we get another thing, that the sins of the flesh were borne by Christ on the cross and put away for ever.

Again, Christ glorified God, and is as man on high sending the Comforter down to dwell in us, so that I can say my standing is no more in the flesh, in the first Adam at all, but in the second Adam.

Well, now there is a responsibility that flows from that condition. You find in this epistle the effect produced by the Spirit of God in the Christian when he is in the place, and we have to judge whether we are using this true liberty as those who are alive to God from among the dead.

Sin is never mentioned in this epistle. It is not that the flesh is altered in Paul or made better-it never grows better. In many things we all offend, and Paul had a thorn in the flesh, a messenger of Satan to buffet him, to keep the flesh down. But this epistle shows us that a power has come in and dwells in us, which leaves us always without excuse if there is a thought that is contrary to the Spirit of God.

It is not always at the given moment we have the power to resist, but why not ? Because I do not put my armour on. But whose fault is that ?

There may be liberty of heart with God and confidence in Him to say I am a child of God through Christ Jesus. I have got my place, a place which is the riches of God's mercy, but is there found growth ? " Growing up into Him in all things which is the Head." He has given me a place with His Son. He has given me to be in. His Son, that He may unfold His glory through the countless ages of eternity-now through the Holy Ghost, and hereafter in glory. We have to enjoy this in Him. Our place is in the last Adam in righteousness. He has redeemed us out of the condition we were in. I am in Christ, and He is in the presence of God for me, and I am in the world for Him. That is where God has set us. The old man is reckoned dead. "Ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of Him that created him."

And yet as a matter of fact we have the flesh to contend with, and we have to go through a scene where everything is temptation ; consequently the character we take is that of overcoming and realising the presence of God in the midst of evil. Uniform, constant, unvarying superiority over the evil is the striking characteristic of the apostle's path in this epistle.

Now look at your own hearts, and you will find that in the course of this very day, in many things, looking within it has not been the life of Christ. You could not say as to them, " To me to live is Christ." I assume that it is the purpose of your heart to do so, but from hour to hour during the day there have perhaps been heaps of things travelling over the road of your soul that Christ never let in there and that the Spirit of God could not approve.

The leper in the Old Testament was first cleansed by water, and then the blood was put on the right ear, the thumb of the right hand, and the great toe of the right foot, afterwards being anointed by the oil put upon the blood. This is a beautiful type-every avenue of the soul guarded, all under the watchful care of the Spirit. But in looking within ourselves we shall find there is that which had passed the blood. We had forgotten " Always bearing about in the body the dying of the Lord Jesus."

There is such an occupation of heart with Christ, such a fear of God, and such a walking in the practical guardianship of the Spirit, that a man is able to say, like the apostle, " For me to live is Christ." There is the power of the Spirit of God to lead the Christian through the race, that he may apprehend that for which he is also apprehended of Christ Jesus. Now in every respect you are called upon to have the mind which was in Christ Jesus, always willing to go down-humble-for it is graciousness, the grace of Christ, we get here.

In the first chapter he is determined that Christ shall be magnified in his body ; in the second chapter there is the humility ; in the third chapter, energy ; in the fourth chapter, superiority to circumstances.

The apostle never mentions sin. Christ has run the race, and is set down to show us where the course leads to, that we may have the eye and heart where He is-on the end. That is what we are called to. "For their sakes I sanctify Myself, that they also might be sanctified through the truth." Christ has set Himself apart in the glory, and the Spirit of God takes Him and unfolds Him to us, that we may be like Him, expressing the same mind which was in Him.

There is positive progress growing up in Him, but no such thing as growing meetness for heaven. Growth is pressed upon us, but you will never find Scripture mingling the two things, meetness and growth. The thief on the cross was as meet for heaven as Paul was. Not that God will overlook Paul's labours. No ! but it is that in Christ we are always meet for the glory of God.

We have to get the perception that we are taken clean out of the place we were in. Christ is our life and Christ is our righteousness. We are called to walk (with the blood on the ear) with Him, watching against every inconsistent thing. " He which hath begun a good work in you shall perform it until the day of Jesus Christ." It is not merely that we are perfect in Christ, but He has begun a work ; and the moment it speaks of the path to the glory, the wilderness path, there are " ifs " of every kind. You get the wanderings, the failures, the murmurings, but with these the faithfulness of God.

The armour is there for us, the strength is there also, to lead us to the end. We want that armour, we want that strength ; there is danger, and yet I have the consciousness of being in Christ and Christ in me. It is not the 'path I have to run, but the dangers I have to meet. God says, You must be dependent on Me. You will need to be kept, but, do not mix up the two things, and because you have conflict in Canaan say that you are still in Egypt. There was no conflict in Egypt. God suits Himself so blessedly to His people. In Egypt, in their bondage, He comes as their Deliverer. In the wilderness He is with them to guide them night and day by the fiery cloudy pillar, and feed them with manna when they longed for the fleshpots of Egypt. When they have to turn back on the borders of the promised land, through want of faith to enter it, God turns back with them and dwells in a tabernacle. After forty years, when they get to the land and are to have conflict, there is the angel with the drawn sword ; and when they are settled in the land He builds a house like one of the palaces of the great ones of the earth.

WHEN I think of redemption it is no question of conflict, it is a delivering God who can completely deliver us out of the place we were in, but He will go through the wilderness with you, He will humble you, He will prove you ; you will have to learn what you are, but also prove what He is. That is a different thing from redemption. If we have passed the Red

Sea we have done with Egypt ; and if I do not see this it may be with me as with Israel, who said, " Because there were no graves in Egypt hast thou brought us to die in the wilderness ? " But God said, " I bare you on eagles' wings and brought you to Myself." Have you not found the need of grace ? He feeds with manna ; He provides the garments that wax not old. He meets the need, and He carried the children of Israel through the wilderness for the double purpose, so to speak, to learn what they were and to learn what He was. He was always faithful. There is the discovery of

what we are (with correction of course), but always the blessed discovery of what He is. I shad find conflict, and I shall have to go back to Gilgal, where the reproach of Egypt was rolled away, for that is the true circumcision of the flesh. Thus we learn in this way, whether in the wilderness or in conflict, what we are and what God is.

While we are going through the path here we have all the infirmity of the flesh, the dangers and the temptations, but we have the power of God. We get heaps of warnings and " ifs " when it is a question of our getting to the end, but never such a word as " if " applied to the faithfulness of God : " He which hath begun a good work in you will perform it until the day of Jesus Christ." The very process is to take us off ourselves back practically to absolute dependence upon absolute faithfulness, so that there is growth.

Paul was not perfect ; no one is. He had been four years in prison, chained to a soldier, but he was making request for the Philippians, with joy and with the confident sense that they had him on their heart, acknowledging the love that led them to send help to him a thousand miles away, and he was persuaded that God would accomplish His work in them.

All this humbles us and shows us what the world is. We may learn it slowly or quickly ; if slowly we shall learn self, but if we walk with God we learn to trust Him. If we walk with self we learn ourselves and our need of Him, but we do not learn to trust Him. Like a careless child feeling the need of his father, but not knowing or trusting him. If I live with my friend I get to know what he is as my friend.

As regards the path we get every kind of warning and "ifs " on our side, but on God's side there are no " ifs." " He will perform it until the day of Jesus Christ." Surely what blessedness to say we are walking in the light because Christ has rent the veil, and as children of light we ought to be able to know in a higher sense than Israel that wherever we go He will be " a little sanctuary " to us. Is He to us a sanctuary ? We look out on the world, what is it ? Instead of its being between me and God I have got God between the world and me. We have the secret of the Lord, and go on through the world with the light that He gives. It is a comfort if we are walking with God, to be leaning on One who never leaves me. He restores my soul in failure and leads me in the paths of righteousness. If _the heart is getting cold, not walking freely and simply with Him as it should do, remember there is Divine power and Divine grace. Recollect this, " He restoreth my soul." He will bring me back to Himself in the light and joy of His presence.

We get in this epistle a lively recollection of all the good that is in the saints-he enters into all the details of it. There is the power of individualising which grace gives. Now, where the soul is with God these are constantly kept fresh ; it is filled with the recollection of the grace that is in the saints. " It is meet," he writes, " to think this of you all, because you have me in your heart ; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye are all partakers of my grace." This is the external means used by the Spirit of God to link the Church together. Instead of the wretched flesh jostling one against another, there is the lively recollection of all that is good, and a knitting together of the hearts by these means. It wakes up the grace that produces the kindness-not merely the kindness. And another thing we see, he is not afraid to express his praise of them or the feelings of his own heart towards them -a thing which I often find most difficult. He has true liberty to speak, being with the Lord in spirit and simple before Him. " God is my record, how greatly I long after you in the bowels of Jesus Christ," etc.

It is this, in a great measure, made me take up this chapter : " That your love may abound yet more and more in knowledge and in all judgment." Is that the idea we have before us ? He expects not only the love and desire on their part, but that there should be also spiritual intelligence. If I were perfectly spiritual I should know what to do in all things. And this is set before us. We are set to be witnesses of Christ, and we are the epistle of Christ, not we ought to be. And just as men read in the children of Israel the law and the ten commandments, so ought men now to read Christ in us-Christ engraved, as it were, in you. It does not say you ought to be what He was then, but you ought to walk as He walked. How impossible, if I am walking with Christ, realising Him, is it that I shall not know the mind of God as to everything ! Did not He walk with Him without a cloud ? We should be yielding our bodies as living sacrifices to Him.

This is not merely that I will not do wrong, but that which is the perfect will of God. It is the knowledge of Christ and of the mind of God proving what is the good and acceptable and perfect will of God. If He does not expect this of us, why then does He put it ? He does expect it of us, that we should have this knowledge of Him, and walk as He walked down here. (vv. 9, 10.) It is not saying, That is wrong ; or, There is no harm in that ; but it is knowing the perfect will of God.

He that is holy, He that is true, is the character that Christ takes in addressing the Church of Philadelphia; and in these last days nothing is more important than to see Him thus, if you care to be kept out of that terrible day of sifting. He says, I am holy, I am true ; you must walk with Me like that. He to whom Christ is all will say, Well, I am not to deny His Name outwardly, nor in anything; I am knit to Him. It requires patience, a broken will, and it requires a sense of our own nothingness ; but it is a path of unmixed blessing and of nearness to Christ, and it is the power of hope. He is leading me on in my path, and whatever removes the film from my eyes to see my path clear removes the film from my eye to see Him clearly. When you have the responsibility of the world or the Church, you are referred to the day of Christ. When you get the privileges of the Christian, you have the rapture of the Church-that is, the fruit of completed redemption. We shall be like Christ, and Paul cannot be better than that. But when responsibility comes in we get the reward of labour : and what He looks for is that we should be sincere and without offence. Can we say " without offence " through this past week ? You have a nature which has the desires ; you have the life of Christ and the faithfulness of God to keep you ; now how far can you say with all that, I am walking sincerely and without offence ? Paul was no better than others as to flesh or nature -the tree is bad ; but there was nothing that soiled his conscience. He had not indeed already attained, neither was already perfect, but he followed after. It is not the mere existence of flesh that gives me a bad conscience, but the letting it act. It is like a mischievous madman in a house. I must keep him locked up or he will do mischief.

We have to be sincere and without offence " according to my earnest expectation and my hope, that in nothing I may be ashamed, but with all boldness, as always so now also Christ shall be magnified in my body, whether by life, or by death." It always had been his hope and always would be. Oh, if we could say this-Christ magnified ! The Lord give us to have the eye upon Him, discerning things (that differ) that are excellent, that we may walk so as to glorify Him in our bodies. Would it not make your heart happy to say, " Always so now also Christ shall be magnified in my body ? " Well, I say, is there watchfulness to make it so ? You are called to walk with that blessed object before you ; is there not power in Him ? You can't say, No !

It is a thing there will be no opportunity for in heaven. It is here He expects His people to be the living witnesses in the world of what He is to them. Would that our hearts may believe there is power in Him for that. My grace is sufficient for thee. My strength is made perfect in weakness. But we have to remember that the strength is in Him, not in us. May the living earnest desire of our hearts be to glorify Christ, and from moment to moment carrying Christ in our hearts, to do our duties to Christ and for Christ, so that His life may be manifested in our mortal bodies.

The Vail Done Away in Christ

WE cannot sufficiently admire the wisdom of God who has given us a detailed history of Israel, for it is written especially " for our admonition." It shows clearly and distinctly that man is unable to preserve his position before God when he is put under responsibility. Yet the whole history cannot produce this conviction in the conscience ; only the quickening power of the Spirit of God can show man his hopeless ruin brought about through sin. But once truly convicted of sin, he is able to profit by the teaching of the history of Israel as to the fruitlessness of the law. "He that is spiritual judgeth all things." (1 Cor. 2:15.)

But their history teaches us yet more. It shows us in an especial manner the blinding power of traditional religion, even where it is connected with an originally divinely-appointed organisation. Such a system tends only to blind man as to his position before God. " Their minds are blinded : for until this day remaineth the same vail untaken away in the reading of the Old Testament." (2 Cor. 3:14.) Their own history in the desert, the song of Moses in testimony against them (Deut. 32), the testimony of Samuel against the evil of the priesthood, the ministry of the prophets bringing low their pride (Hos. 6:5), while strengthening the saints for the fight through His gracious promises, the captivity of Babylon and the deliverance, the renewal of the word of the Lord through John the Baptist (Luke 3:2), and that after a sad silence of 400 years, the ministry of the Lord Himself, and later that of His apostles with the Holy Ghost sent down from heaven, all was unavailing to remove the vail from the face of Moses. " Even unto this day, when Moses is read, the vail is upon their heart." (2 Cor. 3:15.)

The vail can be taken off the face of Moses only under one condition. Moses and Elias appeared with Jesus at His transfiguration on the holy mount, but disappeared at these solemn words, " This is My beloved Son : hear Him." (Luke 9:28-36.) Taught of God, we come to Jesus, and then learn to look back upon Moses. We must do this before we can look from Moses to Christ with intelligence and profit. If we know the Lord, the vail drops from the face of Moses, " which is done away in Christ." (2 Cor. 3:14.) After the disciples had seen the Lord risen from the dead, He opened their understanding that they might know the Scriptures. " And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." (Luke 24:44.) The conversion of Paul the Pharisee to the faith of Jesus presents us with a remarkable example of the removal of the vail in Christ. From the moment that the Lord appeared to him on the way, and that he saw that the Jesus of Nazareth, against whom he verily thought that he ought to do many things (Acts 26:9), was in truth the Lord of glory, from that moment the vail was removed from the face of Moses as well as from his own heart. The same man, who was more zealous than all his contemporaries for the religion of his fathers, was made especially competent, after he had in his own heart learned the reality (the body of Col. 2:17), to show others the danger of keeping to the shadow when the body had been revealed. He too could clearly see the glorious end which previously had been proclaimed in the shadows of the law, viz., " Christ is the end of the law for righteousness to everyone that believeth " (Rom. 10:4), for the law and the

prophets prophesied until John.

The veil was taken off in Christ in such a way that Paul could show the Jews through the history of the people of Israel the sovereign grace of God towards them as a nation, and at the same time prove that as a nation they never could hope to stand before God under the law, as they had imagined in their foolishness. Likewise, the apostle could throw down from their lofty station those who said, " We know that God spake unto Moses" (John 9:19), and show that they had as little claim to the glory of God as the sinner of the Gentiles. " For He saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Rom. 9:15.)

The true character of Moses' ministry as the mediator of the old covenant could only be known by a man in Christ after the veil had been removed from the face of Moses. A man who thus is under grace can not only see the glory of this grace under the veil on the face of Moses, but also understand, through the removal of this veil, the true character of the law as the ministration of death and judgment. " Do we make void the law through faith ? God forbid ; yea, we establish the law." (Rom. 3:31.) The man in Christ fully owns the authority of the law ; he owns that for the man in the flesh the law can only mean death and judgment, and thus establishes the authority of the law. " The law is holy, and the commandment holy, just, and good." (Rom. 7:12.) For the man in Christ the law has been established, because Christ has magnified it both in life and death. " Jehovah is well pleased for His righteousness' sake ; He will magnify the law, and make it honourable." (Isa. 42:21.) Christ was " made under law, to redeem them that were under law." (Gal. 4:4, 5.) The introduction into the liberty wherewith Christ makes us free-the liberty of worship-gives us a true insight into the bondage from which they had been set free, and into the curse from which they had been redeemed. Those who know these things would not like to frustrate the grace of God, nor make the death of Christ of none effect by going back to the law for help, for they have learned that nothing but the fullest grace could meet their needs. The veil has been removed from the face of Moses, and now grace shines out in clear, bright rays.

To the man in Christ the removal of the veil from the face of Moses is of special importance, because that which was before an insupportable yoke becomes thereby a living reality. See how Peter speaks of it : " Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." (Acts 15:10, 11.) When Peter knew the Lord this whole system, with its heavy yoke of carnal ordinance, was imbued with living power. The moment the veil fell from the face of Moses all the solemn commandments about sacrifices, priesthood, order, etc., became " living oracles " ; they all spoke of Christ. The law itself was a prophecy. The shadow received-now that the body, Christ, had appeared - a meaning and an interest, while by itself it had been uninteresting and insupportable. The shadows can now with profit be used to show the reality, i.e. the manifold riches of the graces of Christ, for " the body is of Christ." (Col. 2:17.) But to impose them again as duties would be to deny Christ, or to imitate them as examples would be to put those far off again who " were made nigh through the blood of Christ." (Eph. 2:13.)

In Christ, the true Rock cleft for us, the glory of God is manifested and His name proclaimed, " if so be that ye have tasted that the Lord is gracious " (1 Peter 2:3); and here is this grace, " I will be

gracious to whom I will be gracious." (Ex. 33:19, 22.) "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2:4, 5.) This is the easy yoke and the light burden which Jesus lays upon those who follow Him, and this is their true honour and glory. They are justified, sanctified, and a royal priesthood, therefore able to show forth the praises of Him who hath called them " out of darkness into His marvellous light." Every dimness regarding Moses is gone ; the law is now apprehended as that which only ministers condemnation ; and instead of making it of none effect by accommodating it to man, it is now seen to reveal the total ruin of man.

The prophetic character of the law is not only made plain, but also rejoices the heart, showing us in beautiful types " the good things to come " which we already enjoy in Christ. Yet the types remain far behind the reality ; they are only shadows, not the things themselves, just as a portrait representing a beautiful scene remains far inferior to the scene itself. The veil is done away in Christ, and Moses shows himself as the herald of grace-grace in electing love, grace which quickens the sinner dead in trespasses and sins, grace which opens the eyes to see the glory of Christ in His Person and in His work, grace which is the way of God bearing the misery of the people, in short, " grace which reigns through righteousness unto eternal life through Jesus Christ our Lord." (Rom. 5:21.)

There are two things of deepest importance for us. We read : " Except a man be born again, he cannot see the kingdom of God." (John 3:3.) A man thus quickened feels the power and knows the blessing of the commandment : " Look unto Me, and be ye saved." (Isa. 45:22.) He that is born of God finds alone rest by looking away from himself to Christ. For him Jesus the crucified is the power of God and the wisdom of God. But when led on through the Holy Spirit in the teaching of the cross, he understands too the truth about the substitution of Christ, viz., that God " bath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him " (2 Cor. 5:21), then is the one who is born of the Spirit capable of viewing the thing from another standpoint. He can then turn his looks back from Christ to himself, from that which grace has made him in Christ to that which he finds himself to be through painful experience. Christ becomes for him the true light, and he himself " light in the Lord." The man, new born, is thus able to solve the contradictions which he finds in himself, and to justify God in His ways of grace.

The Vail on Moses' Face

THE excellency of the ministry of the gospel consists in its simplicity. The main difficulty, both for the servant of the gospel and the hearers, lies in keeping this simplicity in view, for the ministry is generally looked upon as capable to be served only by the learned, and Christianity is for most but a tradition. " Seeing, then," says the apostle, " that we have such hope, we use great plainness of speech." The excellency of the ministry consists on the one hand in the truth which it presents, and on the other in the saving grace of God which can meet the sinner, who had nothing to expect but His righteous judgment. As to the true condition of man in the presence of God, every distinction disappears before this truth : " There is no difference : for all have sinned, and come short of the glory of God." (Rom. 3:22, 23.) Once this truth is established there is no hindrance to the presentation of the word of the ministry in its power and adaptability to the lost sinner. That there is no difference in the light of the glory of God must be accepted by every servant of the new covenant. To deny the lost and ruined condition of man is, in fact, to make the death of Christ of none effect, and to rob the ministry of the new covenant of all its excellency, bringing it down to a mere system of morals. It may be allowed to be better than other systems, still it would be but one of the many resources for the moral development of man, not the sole " power of God unto salvation."

It is, therefore, of all importance to have a clear conception of the gospel. It may make it more difficult to use great plainness of speech, but not more so than in the time of Paul. He had succeeded when he had put on the same platform the pious Jew and the idolatrous Gentile, the learned Greek with the uneducated Scythian. In the present day it is just as difficult to convince Christians by birth that they must perish in their sins if they do not give up traditional Christendom for Christ, as it was for Paul to convince the Jews that they were no better than the Gentiles.

" And not as Moses, which put a vail over his face that the children of Israel could not stedfastly look to the end of that which is abolished." The apostle contrasts the simplicity and boldness of his ministry -both as regards the hopeless ruin of man and the abounding grace of God-with the dimness in which both these points were seen through the vail of Moses. This dimness had its necessary place for that time. Although God had made known His ways to Moses personally and shown him the mystery of His grace, the public ministry of Moses was that of law and not of grace. " For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.)

The people had thoughtlessly entered into a covenant with God when they said, " All that the Lord hath spoken we will do." (Ex. 19:8.) "But when the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die." (Ex. 20:18, 19.) There was terror, but no dimness ; Moses had no covering over his face when he descended from the mountain after his first stay of forty days. (Ex. 32) The sins of the people caused him to come down. " And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand : the tables were written on both their sides . . . and

the tables were the work of God, and the writing was the writing of God, graven upon the tables." (Ex. 32:15, 16.) Here was the covenant in the hands of the mediator ; all was plain and concise. " And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." (Ex. 32:19.) This action was full of meaning : the people had broken the covenant, and the mediator of the covenant bore testimony to it, and judgment follows. No vail was necessary on that occasion ; the mediator had testified that the covenant was broken.

Afterwards he intercedes for the people, and Jehovah proposes to send an angel to bring them into the land Canaan which He had promised them. (Ex. 32:30, 34, and xxxiii. 1-3.) But this could not satisfy the heart of Moses ; he is troubled, and asks Jehovah to show him His way and Himself to go with them. " If Thy presence go not with us, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight ? Is it not in that Thou goest with us ? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth. And Jehovah said unto Moses, I will do this thing also that thou hast spoken ; for thou hast found favour in My sight, and I know thee by name." Moses encouraged, and anticipating the word of Him to whom he testified-unto him that hath shall be given -continues his intercession and says, " I beseech thee, show me Thy glory." (Ex. 33:15-18.) Moses had seen the glory of God in a wonderful way when the law was given, but in the tent of the congregation erected outside the camp Jehovah had spoken with Moses face to face, " as a man speaketh unto his friend " (Ex. 33:11), and he now seeks a more excellent glory than that of the law. For behind the law-the end of the law-a way of God and a glory of God remained, and the glory of the law served only to prepare and introduce these. It was that glory which Moses had to hide, because the time of its manifestation according to the counsels of God had not yet come.

This glory revealed to Moses is in reality the glory of God in the face (i.e. in the person) of Jesus Christ. (2 Cor. 4:6.) It was thus proclaimed : " I will make all My goodness pass before thee, and I will proclaim the name of Jehovah before thee-; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." (Ex. 33:19.) The sovereignty of God in grace is an essential part of His glory. Israel had destroyed itself, and their only resource remained in Jehovah Himself. (Hos. 13:9.) When all is lost, then is the time for grace to show itself, but the glory of this grace must be seen from a suitable standpoint.

Moses was to be put in the cliff of the rock that he might see the glory. For this purpose Moses, after he had hewn two tables of stone like the first two which were broken, ascends the mount Sinai a second time. " And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah." (Ex. 34:5.) After having passed forty days and forty nights upon the mount (Deut. 10:10), Moses descended from the mount Sinai with the two tables of testimony in his hand, and he knew not "that the skin of his face shone while he talked with God." (Ex. 34:28, 29.)

There is a transforming power inherent in grace. Forty days of intimate intercourse with God had exerted a wonderful influence upon Moses. On the one hand he had learnt, through the experience of his own heart, the blessing of the grace with which he had communed ; on the other he remained perfectly unconscious of the visible result which was the outcome of this intercourse. Blessed are we if we know the secret of communion with divine grace. The heart is refreshed,

while the believer is kept in an humble path wondering that anyone should look at him. In fact, we may be sure that we shall never be used in the service of God till we have come to count ourselves as nothing. When God makes our face to shine for others we ought to be the very last to know it.

The people fear the glory in the face of Moses more than the two tables in his hands. Such is man ! He is quite ready to promise obedience to the law for his whole life, but the nearer God seeks to approach man in grace, the further he draws back.

Distance from God is the natural element of man, and gladly does he remain at this distance, even when it is proclaimed that the cross has removed all hindrances, so that a sinner may approach God. Jehovah bore with a people which was under the curse of a broken law, and Moses had thus learned the way of Jehovah. But it was just this glory which he was obliged to veil, " because the children of Israel could not stedfastly look on the end of that which is abolished." (2 Cor. 3:13.) For Moses the question of human righteousness on the principle of law was settled. He could look on the end, " for Christ is the end of the law for righteousness to everyone that believeth." (Born. x. 4.) But the majority in Israel could not look beyond the law, but sought for righteousness through it, while all the time they were under the curse. " For His own sake," not on account of their righteousness, God did bring Israel temporarily into the land, but as regards individual dealings He acted as He said to Moses, " I will be gracious to whom I will be gracious." Everyone, therefore, who was quickened by His grace could, according to this principle, look beyond the law and see the glory in the face of Moses.

As long as the veil remained on the face of Moses grace was necessarily hidden. But now, says the apostle, no darkness exists. The ministry is the ministry of the glad tidings of the grace of God (Eph. 3:2 ; Acts 20:24), the glad tidings of the " glory of Christ, who is the image of God " (2 Cor. 4:4), the glad tidings of the blessed God. (1 Tim. 1:11.) It reveals fully the glory of this grace whose rays illuminated the face of Moses, and the tables of the law in his hand could not dim it. " Grace and truth came by Jesus Christ." (John 1:17.)

Is the proclamation of the "gospel of the grace of God " characterised in our day by this great " plainness of speech " as it was with Paul ?

Is not rather the modern preaching of the gospel to be compared to Moses with the two tables of the law in his hand and with the veil hiding the glory of the grace on his face ?

The present time resembles much that of the apostles as regards the acceptance of the testimony of God's free grace. Paul, writing to the faithful of the nations, speaks of the veil on Moses' face. Legal righteousness, ceremonial holiness, philosophical wisdom form equally great hindrances to the acceptance and understanding of the grace of God. Modern Christendom in its main characteristics makes the vain attempt to unite the principles of law and grace. The upshot is a conventional righteousness, for grace and formality result only in obedience to traditions and commandments of men and in self-willed ministry, just as grace and wisdom result in philosophy and vain deceit. (Compare Gal. 5 and Col. 2) All these are but reproductions of Moses with the two tables of the law in his hand and the veil on his face. This is manifest in a remarkable way when we think what importance is given to the tables of the law in the chief religious systems. The doctrine of grace may be expressed with much clearness and conciseness in so-called articles of

faith, and may be preached with full understanding from the pulpits. But all this clearness of exposition is much darkened through a ritual which establishes legal righteousness and ascribes a certain efficacy to sacraments. There are many true servants of God who proclaim solemnly that man must be born again to see or enter into the kingdom of God, and who testify to the cross of Christ as the sole power of salvation for sinners. Yet when they minister the sacraments they are like Moses with the vail on his face, and the precious grace which they had preached with great joy and to the edification of many must be kept in the background.

May the Lord give grace to all His servants who labour in the ministry, that they may always be and remain in the position where they may be able to use great plainness of speech.

The Vail on the Heart of Israel

THE people of Israel, in spite of their vaunted veneration of Moses, did not in reality receive him as the messenger of God. They rejected him in Egypt, saying, " Who made thee a prince or a judge over us ? " (Ex. 2:14.) And afterwards, when, sent of God, he presented himself again with the manifest tokens of the reality of his mission, they murmured against him again and again. At the close too he bears testimony to them, " Ye have been rebellious against the Lord from the day that I knew you." (Dent. ix. 24.) " For I know thy rebellion, and thy stiff neck : behold, while I am yet alive with you this day, ye have been rebellious against the Lord ; and how much more after my death ? " (Deut. 31:27.) But when Jesus, " the true and faithful witness," " the true light," came, the Jews rejected His claims by putting forth those of Moses. This is one of the traits of the evil heart and perverted will of man. He refuses constantly to own the rights of God. Despisers of His grace in Christ, they pretend to own His rights in the law, and use the law to reject Christ. But Jesus would not admit the pretended submission of the Jews to Moses : " Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me : for he wrote of Me. But if ye believe not his writings, how can ye believe My words ? " (John 5:45-47.) The vail was upon their hearts when they read Moses.

The gospel of the grace of God is the revelation of the glory of God in the person and the work of His Son Jesus Christ. It is the perfect expression of that name which God had proclaimed to Moses. (Ex. 34:6.) The word, " true and worthy of all acceptance," is, " that Christ Jesus came into the world to save sinners." (1 Tim. 1:15.) The only ground on which God addresses man in the ministry of reconciliation is that he is a lost sinner. Peter told Israel as a people, " Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." (Acts 3:26.) But in spite of the clearness of the testimony the vail remained upon their heart ; they looked constantly to Moses. They confirmed their national crime when they rejected the Holy Ghost who spoke to them through Stephen, and killed him, as they had before denied and killed the Son.

When the apostle of the Gentiles was called, he testified of the perfect glory of the grace of God in Christ Jesus. " Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:38, 39.) But the vail remained on their hearts. " It was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13:46.)

Let us turn now our attention to a truth which is much represented in our days, " Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

(Zech. 4:6.) It is possible to preach the gospel of the grace of God in a very full and clear manner ; but while it is opened to those " that find knowledge " (Prov. 8:9), it remains as to its true meaning

hid without the quickening power of the Spirit, and the grace is not apprehended. In the same manner we may be forced through the clearness of the exposition to accept with the understanding the doctrine of the grace, and all the time the heart remain unconscious of its own needs, and show soon that it rejects the grace of God, and that independence instead of boast in Christ is its sole principle. When the Lord said to the Jews who had been attracted by His miracles, " Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for Him hath God the Father sealed," what did they answer ? " What shall we do that we might work the works of God ? " (John 6:27, 28.) Man with the vail upon his heart is ready to do, but refuses a God who gives. He is ready to labour honestly and diligently to establish his own righteousness, but refuses to submit himself to the righteousness of God. To submit is to own God's grace, i.e. that God of His own free gift, for His own sake, can give to man what he did not deserve, and what he had no right to demand of God. The vail must be taken from his heart to see these things, and then the vail drops at the same time both from his heart and from the face of Moses.

" Nevertheless when it shall turn to the Lord, the vail shall be taken away." (2 Cor. 3:16.) There is only one power which can turn the evil heart of Israel to the Lord ; miracles are for this powerless. The history of that people was full of miracles from the beginning ; nevertheless they were "a perverted and crooked generation." When Jesus in His great condescension invited them to come to Him, He adds, "but I said unto you, that ye also have seen Me, and believe not." (John 6:36.) Although Jesus had spoken to them " as never man spake," the servants who testified this of Him were interrupted angrily by the religious leaders, " Have any of the rulers or of the Pharisees believed on Him ?" (John 7:46-49.) They had been eye witnesses of His miracles, " but though He had done so many miracles before them, yet they believed not on Him." (John 12:37.) And when the Holy Ghost came down from heaven as witness of the glory of Him whom they had crucified, enabling uneducated and ignorant men to testify of Him with such clearness and boldness, they are reminded of the word, " Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye." (Acts 7:51.) What more could God do for Israel that He had not done ? They are without excuse and righteously afflicted with blindness till this day.

But though the Lord could do no more for Israel, He can for His own sake do the wonderful work in them of turning their hearts to Himself. And this will happen. " Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." (Ezek. 36:25, 26.) " I do not this for your sakes, O house of Israel, but for Mine holy name's sake." (v. 22.)

" Not for your sakes do I this, saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel." (v. 32.) The Spirit quickens. God alone has life in Himself; He alone can communicate life. The Spirit, where He works for salvation for this ministry, opens the eyes to see and the ears to hear, and then the vail is removed from the heart and the heart is won for the Lord.

But is it only a question of Israel, or are not the words of the apostle also addressed to us and meant for our instruction ? Often we learn our position best when we see it mirrored in that of others. Surely not without a purpose does the apostle, through the Holy Spirit, refer to the future

conversion of Israel when writing to the converted of the nations. The Corinthians might easily think that a cultivated civilisation could only be advantageous to the cause of the gospel. But Paul refuses such an auxiliary from the outset. His testimony among them was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4, 5.) Those wise Greeks had drawn the line of civilisation, and considered those barbarians who stood outside of this line. But their wisdom was linked with the grossest superstition.

In distinction to the wise Greek is the pious Jew who testified to the oneness of the Godhead. But the testimony of Paul was the same to both, although they stood opposed to one another, "to the Jews a stumbling-block, and unto the Greeks foolishness." (1 Cor. 1:23.) The vail was on the heart of the latter as well as of the former; they were equally opposed to the doctrines of grace. The apostle counted solely upon the power of God to remove the vail and to open the way for the reception of His testimony. When the Lord Jesus was on the point of leaving His disciples, He gave them the promise, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." (John 15:26, 27.) This double testimony is equally necessary, viz., the testimony of the servants of God and the quickening testimony of the Spirit. The clearest exposition and the most pointed proofs are unavailing without the quickening power of the Spirit. And because He is the Spirit of truth, He bears testimony in the soul which is quickened by Him, "because the Spirit is truth." (1 John 5:6-10.)

Although there may be individual cases in which God sends a "strong delusion, that they should believe a lie," it cannot yet be said that the great mass of nominal Christians has been given over to delusion in the judgment of God as Israel has been. Yet morally an equally dense vail rests upon the hearts of the great bulk of those who call themselves Christians, as regards the true gospel, as on the heart of Israel in respect of the coming Messiah. Leaving out popery, which has evidently an anti-Christian character, how does it stand with the great number of Protestants by birth and tradition, even with those who read the New Testament, if it is really read at all? The Holy Scriptures are read by the light of tradition, i.e. with a mirror, which alone is sufficient to make the Word of God void and of none effect. They are read like the writings of any human author, whereas this Word comes to man with divine authority, representing God's thoughts and demanding the obedience of faith; or else one looks in the Holy Scriptures for accounts, annals, histories, without heeding in the least the truths connected with the facts, i.e. the teaching of the gospel. Therefore they may be read without the living power of the Spirit being in the least felt - a power which speaks to sinners or disciples now as directly as in the first days of the Church, when this Word issued from the lips of the Lord or of His apostles. (Heb. 2:3.) And thus the word becomes true: "The letter killeth, but the Spirit giveth life." (2 Cor. 3:6.)

Christianity exists, the presence of the Church is owned; but these two facts only help to keep the vail on the heart when the New Testament is read. To hold fast Christianity as known, to confess one or other of its many forms of worship, is generally considered sufficient to make a Christian. But there is little desire to know God as revealed in Christ. The foundation principles of the gospel are dimmed or made powerless through human additions. The strife between Protestants and Catholics is more regarding the senselessness of the Catholic faith than regarding the vital

question of saving faith as it was at the time of the Reformation. Unto this day the veil is upon the mass of the Protestants when they read the Holy Scriptures. They stumble at the threshold : " Except a man be born again, he cannot see the kingdom of God." (John 3:3.) Allowing the fullest value to sound criticism, recognising all the light which the discoveries of recent travellers have thrown on Holy Scriptures, and accepting thankfully the many helps which are offered to the student of Scripture, yet we maintain that all these things by themselves are powerless to remove the veil from the heart. The law could not give life, and these things can do it just as little. " It is the Spirit that quickeneth." (John 6:63.)

In this, as in many other cases, the Lord is above men : " Now the Lord is that Spirit." (2 Cor. 3:17.) God allows man to bring out all his resources to make evident the distance which exists between man and God. Thus in this particular case, where the gift of life is in question, the line of separation is drawn very clearly. " I am the life," says Jesus ; " I am [not shall be] the resurrection and the life." " The Son quickeneth whom He will." "The last Adam is a quickening spirit." " The life is the light of men." The quickened soul sees in the Lord Jesus the salvation of God.

When the Lord spake with Nicodemus the subject was, so to speak, " man." " Now when He was in Jerusalem at the Passover, in the feast-day, many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man : for He knew what was in man. But there was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night and said unto Him, Rabbi, we know that Thou art a teacher come from God : for no man can do these miracles which thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 2:23-25; 3:1-3.)

Nicodemus is presented to us as an honest man who values the miracles of the Lord rightly and owns that they confirm His divine mission. Nicodemus was " ruler of the Jews," one of the religious authorities of that day ; yet at the very outset he meets with a statement which confounds him. The veil was on his heart, and he hesitates (an instance of the curious inconsistency of man) to accept a doctrine, although presented by One whom he owns "a teacher come from God," because this doctrine silenced his understanding. It is therefore possible to accept the mission of Jesus, supported as it is by glorious, incontestable proofs ; but without the quickening power of the Holy Ghost it is impossible to accept the doctrine. Only he who is born again can see and believe that the same Person can be teacher and doctrine at the same time.

Courtesy of BibleTruthPublishers.com. Most likely this text has not been proofread. Any suggestions for spelling or punctuation corrections would be warmly received. Please email them to: BTPmail@bibletruthpublishers.com.

Courtesy of BibleTruthPublishers.com. Any suggestions for spelling or punctuation corrections would be warmly received. Please email them to: BTPmail@bibletruthpublishers.com.

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
 - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net