

The Lord of Glory

Meditations on the Person, the Work and Glory of our Lord Jesus Christ

by A.C. Gaebelein

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Be of Good Cheer

by A.C. Gaebelein

Arno Gaebelein "Be of good cheer; it is I; be not afraid" ([Mat 14:27](#)).

"Let not your heart be troubled: ye believe in God, believe also in Me. In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I

am, there ye may be also" ([Joh 14:1-3](#)).

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" ([Joh 14:27](#)).

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ([Joh 16:33](#)).

"Father, I will that they also, whom Thou hast given Me, be with Me where I am" ([Joh 17:24](#)).

"Lo, I am with you always, even unto the end of the world " ([Mat 28:20](#)).

"He hath said, I will never leave thee, nor forsake thee" ([Heb 13:5](#)).

"Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" ([Rev 1:17-18](#)).

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" ([Rev 3:11](#)).

"Surely I come quickly. Amen" ([Rev 22:20](#)).

These precious words of comfort and cheer came from His loving heart and lips. May we take hold of them. How well it is to remember His words and Himself. How worthy He is; the mighty, the loving, the adorable Lord! How He loveth us His own, how He careth for us, is mindful of us and carrieth us, no heart can fully understand, no pen describe. How He came from heaven's glory long ago, how He the One, who was rich, became poor for our sakes and died on the cross, that we might share eternal riches and glory with Him, is the old story, which never grows old. It is as fresh and new to the believing heart as it ever has been. And He who bought us with His own blood, loveth and carrieth us His poor, weak and sinning people with such love and infinite patience.

The past years of our Christian lives, so all of us must confess, have been filled with many failures. But as we come to Him with our failures, our sins, our burdens, we find Him the same loving, tender Saviour. Ah! who can measure the depths of His love! He will never cease loving those who have accepted him as their Saviour and whom He has accepted as His own. In His gracious hands we are, and all His people. The hands which were pierced for us on the cross are over us and about us. They carry us, guide us, hold us and keep us. We are His and nothing can separate us from Him in time and in eternity. With a joyful heart we can say "I am my Beloved's and His desire is toward me."

O Lord! 'tis sweet the thought
That Thou art mine!
But brighter still the joy
That I am Thine.

Oh, dear Christian readers, how happy we might be if only all this were constantly real to our hearts and our minds were occupied with that blessed, glorious One. What joy and blessing we will have, if we walk closer with the Lord and live that life to which we have been called, live by the faith of the Son of God.

And the words He left us are just like Himself, Love, Hope and Comfort. There is nothing to fear for one who is in Him. He would have His beloved people free from all fear, anxiety and care. Twice He has told us "Let not your heart be troubled." "Fear not!" "Be not afraid!" How much these words mean if we consider Him who spoke them. They must calm every fear and lift the trusting child of God over all the dark and difficult things on the way. The blessed words we have quoted are the never failing comfort for His people till they are gathered in His own presence.

The greatest anodyne, however, He has given to us, the anodyne for all pains and sorrows, grief's and perplexities is the blessed Hope. "I will come again and receive you unto myself" was spoken long ago, and yet it is still unfulfilled. Almost the last petition of His great high-priestly prayer is the petition to have His own with Himself in the Father's house. "Father, I will that they also, whom Thou hast given Me, be with Me where I am." This prayer is still unanswered. "Behold I come quickly" are His own words in the third chapter of Revelation, words so full of meaning for us, exhorting us to hold fast what we have. And in the very end of the Book, almost the last word of the Bible is the last word He ever spoke. "Surely I come quickly. Amen."

He has not spoken again after this last utterance, so full of assurance. The next time His blessed voice will speak will be when He comes into the air and gives the mighty shout ([1Th 4:16](#)) which will call the saints from their graves and ourselves from earth's sorrow together with them to meet Him in the air. That blessed Hope is the great anodyne, the soothing as well as inspiring truth of the Bible, which stands next to and in closest relation with the Gospel. That blessed Hope is an imminent Hope. How cheerless it would be to think that the Lord cannot come for many years, that He cannot fulfill His blessed promise. How cheerless, yea, how depressing and discouraging it would be if it were true that the true believers must pass through the great tribulation, suffer under Antichrist, taste of the wrath, which will then be poured out. Such an expectation would not be a blessed Hope, but a depressing outlook. But blessed be God this is not the teaching of the Word, but only the invention of man. We are not to wait for the apostasy, the great tribulation, great earthquakes and disasters, but for Himself. He may come at any time and call us into His presence. To wait daily for Him is the true Christian attitude, which is a mighty power in the Christian life, walk and service. How we shall be weaned away from the passing things of this age, how we shall

look upon all in its true light and be faithful witnesses for our Lord, if we walk in this daily expectation of meeting Him.

And this we need. The Lord Jesus Christ must become more real to our hearts. Our fellowship with Him, our trust in Him, our walk in Him, our waiting for Him, all must become more real. The Holy Spirit in His power will accomplish this in our lives. In the awful darkness, which is settling upon this age, only such can abide faithful who cling closer to the Lord and who wait for His coming. The Lord grant this to all His people.

He'll come again,
And prove our hope not vain;
We wait the moment, oh, so fair;
To rise and meet Him in the air;
His heart, His home, His throne to share
O wondrous love!

The Fellowship of His Son

by A.C. Gaebelien

Arno Gaebelien "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" ([1Co 1:9](#)). A blessed word this is. By nature, the Corinthians were in another fellowship. The same Epistle (6:9-11) tells us what some of them were. Like ourselves by nature they were in the fellowship of sin and death and in fellowship with him, who is the author of sin and the enemy of God, Satan. But a faithful God called them and has called us by the Gospel into the fellowship of His Son Jesus Christ our Lord. If we have obeyed the Gospel and accepted the gift of God we are brought through the Grace of God into the fellowship of the Son of God. All believers are in the same fellowship, one with the Lord. But that is a truth and a blessed revelation far deeper than our mind can fathom or our pen could describe. No saint has ever sounded the depths of this wonderful call of God nor can God's saints fully know what that fellowship all means, until the blessed day comes when we shall see Him as He is and when joined to Him we shall be like Him.

And yet we can remind ourselves of the little we know and through it encourage our hearts. Faith loves to dwell upon the blessed Person, whom faith alone through the Spirit's power can make a living reality. And God, the faithful God, loves to hear His children speak much of Him, whom He loves, the Son of His Love, the Lord Jesus Christ.

Fellowship means to have things in common. And that is what God has done. He has taken us through His Grace out of the fellowship in which we are by nature, the things we have in common as enemies and children of wrath and has called us into the fellowship of His Son. And now called of God into this fellowship we have things in common with His Son the Lord Jesus Christ. This brings before us once more the old story, which never grows old, but is eternally new and becomes more blessed the more we hear it. The Son of God, He who is the true God and the eternal Life, came to this earth and appeared in the form of Man. "The Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us" ([1Jo 1:2](#)). And He who is the true God and the eternal life, by whom the worlds were made, gave Himself for our sins. He came to give His life as a ransom for many, to make propitiation for the whole world. He who knew no sin was made sin for us and on the Cross peace was made. There in His own body on the tree He bore our sins. All who believe on Him, who have accepted Jesus as their Saviour, are taken out of that in which they are by nature and are brought into Christ. And here we can with praising hearts and full assurance sing of our blessed position in Him.

Lord Jesus, are we one with Thee?

Oh height, oh depth, of love!

And crucified and dead with Thee,

Now one in heaven above.

Such was Thy grace, that for our sake

Thou didst from heaven come down;

With us of flesh and blood partake,

And make our guilt Thine own.

Our sins, our guilt, in love divine,

Confessed and borne by Thee;

The gall, the curse, the wrath, were Thine,

To set Thy ransomed free.

Ascended now, in glory bright,

Life-giving Head Thou art;

Nor life, nor death, nor depth, nor height,

Thy saints and Thee can part.

But the fellowship of His Son into which the Grace of God has brought us means more than this blessed new relation and the positional truth that as believers we have been crucified with

Christ and that we are risen with Him. The life we possess as born again is His own life. We possess the life of Him, who died in our stead. Christ is our life. This means fellowship of His Son, we are one with Him. We also possess His Spirit. The Spirit of Christ dwelleth in us and we are one Spirit with the Lord.

This oneness with Christ, the fellowship of His Son, that we belong to Him and He to us, that we have an inheritance in Him and He has an inheritance in us, is a great truth. Like every other revealed truth it must be a reality in our lives. We are called by God to walk in this fellowship. We know we are in Him, and through Grace we abide in Him. But it is also written, "He that saith he abideth in Him ought himself also so to walk, even as He walked" ([1Jo 2:6](#)). His own life must be manifest. In this fellowship of His Son we have the strength to walk as He walked, because we have His life and His Spirit. There is no need to walk after the flesh, but we can always walk in the Spirit and walking thus we walk as He walked. And this spiritual walk becomes possible as our hearts dwell in faith on the fact that we are called into the fellowship of His Son. We must have this wonderful fact constantly before our hearts as a real thing. Then all we do will be governed by it. If this is real how can we be conformed to this world? The world in all its aspects is the enemy of God. In that fellowship we walked once "according to the course of this world." Should we then turn back to it and enjoy its pleasures and ambitions? If we do, we walk in the flesh and then we do not know the joy and peace of the fellowship of His Son, but are joyless and miserable. But if the fact of the fellowship of God's Son is a reality in power, it will keep us from being conformed to this world.

We believe the Spirit of God presses this home to the consciences of His people and calls us to a separated walk.

And this must lead to another phase of the fellowship of His Son Jesus Christ. It is written "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" ([2Co 4:10](#)). This stands in connection with persecution and suffering. Walking in the fellowship of His Son Jesus Christ the Apostle had one great desire, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" ([Php 3:10](#)). To the Colossians he wrote "who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church" ([Col 1:24](#)). He suffered and bore His reproach. His heart in the enjoyment of the fellowship desired the fellowship of His sufferings. We know little of these because we are conformed to this world and not loyal to our Lord and God's calling. But if we walk in conscious fellowship with Him and are loyal to Him we too will know a little of the fellowship of His sufferings. Then our hearts long that we may "bear His reproach." The blessed One of God is rejected, can our hearts be satisfied with anything less than being rejected too? Perhaps if we were to lift up our voices now against the Christ dishonoring things, both in doctrine and practice, which are the leading features of the present-day religious world, we would know a little more of this fellowship.

Called into the fellowship of His Son Jesus Christ our Lord means also to share His work. We are called to serve. He was here as One that serveth, and we are "to serve one another in love." "Whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant" ([Mat 20:26-27](#)). We can be servants with Him. He is

intercessor and burden-bearer and we have a share in this likewise.

And there is the fellowship of His Son in its eternal aspect. God's calling is to be like His Son. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren" ([Rom 8:29](#)). We shall be with Him forever and like Him.

May the Holy Spirit hold these great truths before our hearts and in His power may we be consciously and constantly enjoying the fellowship of His Son Jesus Christ our Lord, till we are called by Himself to be with Him.

He Shall Not Keep Silent

by A.C. Gaebelien

Arno GaebelienThe heavens have long been silent. It is one of the leading characteristics of this present age, the closed, the silent heavens. But they will not be silent forever. "Our God shall come, and shall not keep silence" ([Psa 50:3](#)). In His divine Patience the Lord has been at the right hand of God for nearly two thousand years. He will not occupy that place forever. It is not His permanent station to be upon the Father's throne. He has the promise of His own throne, which He as the King-Priest must occupy.

Nearly two thousand years have gone since He passed through the heavens and during that time He has been rejected by the world. Every possible dishonor, insult and shame has been heaped upon His holy head through the instrumentality of the enemy, the devil. Never before has the rejection of the Man in Glory been so pronounced, so radical, so blasphemous as now. Those who love the Lord Jesus Christ are constantly seized by an unspeakable grief on account of these awful denials of the Christ of God and an horror as well. And still He patiently waits. But He will not always wait. His Patience will some day be exhausted. He will pray His unprayed prayer in Glory and ask of the Father the nations and the uttermost parts of the earth. The Father will then send the Firstborn back to this earth. When He comes in visible Glory to this earth it will mean the day of vengeance. The vengeance of God will fall upon His enemies. All the Christ rejecters, the wicked men and women who received not the love of the truth, but had pleasure in unrighteousness, the enemies of the cross of Christ, though they lived amiable lives (one of Satan's pet phrases), will meet Him not as the patient lamb, but the Judge, the lion of the tribe of Judah.

What will it be when His Patience is ended? What will it be when the kingdom and the Patience of Jesus Christ give way to the kingdom and Glory of Jesus Christ? Rapidly the day is nearing when the Lord Jesus Christ will be completely rejected. As long as the true church is still here this complete rejection is an impossibility. But the church will some day leave this

earth. Then conditions are ripe for the complete rejection of the Christ and the reception of Antichrist who will then appear. And when the beast is worshipped (Rev. 13) and the world defies God and His anointed as never before, when the nations of apostate Christendom stand in battle array ([Rev 19:19](#)), then He will come as the King whose patience is ended and claim His Kingdom.

What will it mean when His Patience is ended? Who can describe it? What judgments will fall then upon a wicked world and be meted out upon the enemies of Christ? The day of vengeance is rapidly approaching. It is the day of vengeance for the world. It is the day of the Glory of Christ. It is the day of the Glory of the Saints. It is the day of your Glory as a believer.

Let us suffer with Him, that we may also be glorified together. Let us be patient as long as He is patient. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door" ([Jas 5:8-9](#)).

In His Patience pray for the unsaved. Preach the Gospel, give out the Gospel, send the Gospel, give for the Gospel, live the Gospel. A little while longer and His patience will end.

Trusting in the Lord thy God,
Onward go.
Holding fast His faithful word,
Onward go.
Not denying His worthy name,
Though it brings reproach and shame,
Spreading still His wondrous fame,
Onward go.

Has He said the end is near
Onward go.
Serving Him with holy fear,
Onward go.
Christ thy portion, Christ thy stay—
Heavenly bread upon the way,
Leading on to glorious day—
Onward go.

Honour and Glory Unto Him

by A.C. Gaebelein

Arno Gaebelein In Revelation 5, that great worship scene, beginning some day in heaven and going on into future ages, we read of the Lamb to whom honor and glory are due. He alone is worthy. And every heart who knows Him rejoicing in His love, cries out, "Thou art worthy!" Yea, the sweetest song for the redeemed soul is the outburst of praise, which we find on the threshold of His own Revelation. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen" ([Rev 1:5-6](#)). Soon the great worship John beheld prophetically may become reality.

As long as we His people are here in this present evil age it is God's call to us to honor and glorify His Son. This surely is God the Father's expectation from His children, who are begotten of Him. This is His call to us in the last days of this rapidly closing age.

It was on the mountain of transfiguration that the Father bore witness to His Son. "This is my beloved Son, in whom I am well pleased" ([Mat 17:5](#)). The Father bore not alone this witness, but He vindicated the honor of His Son, whose glory flashed forth on that mountain. Peter had spoken; in fact, he was still speaking when the Father's voice was heard. "Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses and one for Elias" ([Mat 17:4](#)). These were Peter's words. At the first glance they appear harmless. Indeed, they are generally used in spiritual application of having a good time here. But they have a far different meaning. Peter had spoken once more in the impulsiveness of the flesh. By putting the Lord of Glory alongside of Moses and Elias, he had lowered the dignity of Him. The One whom he had but recently confessed as the Christ, the Son of the living God, he now put into the same position and place with Moses and Elias. He lost sight of the wonderful and glorious person of Christ. When he uttered this human suggestion the Shekinah cloud appeared and its glorious splendor covered them. Out of that cloud came the Father's voice vindicating the honor of His Son. Who is Moses? Who is Elias? Sinful men they were, men of failure and weakness. But here is another. This is my Beloved Son in whom I am well pleased; hear Him. And how that beloved Son is in our day dishonored!

He was in all eternity the beloved Son. When God created all things, for Him and by Him, He was the delight of God. This is the foundation of our faith. When he spoke of coming into the world, as we read in Hebrews 10, to do the Father's will, the Father's love and delight was upon Him. In humiliation beginning there in Bethlehem He was the beloved Son of God. In all He did, every step of the way, the Holy One had above Himself the loving Father. And then He went to the cross, putting away sin by the sacrifice of Himself. In the awful suffering on the cross, in the hours of darkness, when as the substitute of sinners He tasted death, God's holy hand rested upon that beloved One in judgment, so that He uttered that never to be forgotten cry "My God, my God, why hast thou forsaken me?"

And God in His mighty power opened the grave and brought Him forth. He raised Him from the dead. He was received up in the Glory, exalted into the highest position. He is the heir of all things, the upholder of all things, all things consist and exist by Him. God has given Him the pre-eminence in all things.

And this blessed One, the beloved Son of God is denied, He is rejected, dishonored and refused. God speaks in Him, by Him, and he who has made known God, in whom redemption for man was procured is dishonored. But how is He dishonored and robbed of His Glory? And where is He dishonored? Not in the world as such so much but in Christendom. The harvest of this destructive and evil criticism of the Bible, rejecting the Bible as the inspired Word of God is being reaped. After the written Word has been attacked and lowered, the enemy who stands behind "Higher Criticism" in a disguised form has thrown off the mask and bluntly strikes at the Person of the beloved Son of God. First the devil in the garb of "reverend criticism" denied [Isa 7:14](#), the promise of the virgin bringing forth a son, as having anything to do with Christ, and now the harvest, the denial of the virgin birth of our Lord. It would take many pages to mention all how our ever beloved Lord is robbed of His Glory, how His Person is dishonored. This denial of the Person of Christ is the apostasy. It is the very breath of the personal anti-Christ, the man of sin, which we feel in these last days.

The Father's voice is not heard in these days as it was heard on the transfiguration mountain. The heavens are silent to all the dishonor heaped upon Him, who is in the heaven of heavens. But God the Father looks to His people in whom the Holy Spirit dwells to honor and glorify His Son. The Holy Spirit gives us the power to stand as bold witnesses for Himself and to contend earnestly for the faith once and for all delivered unto the Saints. The Father expects us that we stand up for the honor of His Son. His voice to us is "Honor my Son!"

We feel deeply impressed with this great call of God to us at the present time of increasing darkness and apostasy, Let each child of God act accordingly. Honor your Lord wherever you are. "Be not thou therefore ashamed of the testimony of our Lord" ([1Ti 1:8](#)). If you cannot publicly stand up and honor Christ, then honor Him, speak well of Him, in the home circle or wherever you are. O child of God, walk close to Him! Sit more at His feet! Cast yourself more upon Him! Let Him be your all in all! And as He is the sole object of your heart you will honor Him in the day when He is rejected.

But this will mean something else. It means separation. God's call to His people is to stand aloft from all which dishonors His Son. This means much in our days. How can we honor the Beloved One if we have fellowship with that which dishonors Him? No child of God should go on with any institution, school or church where the written Word is set aside or belittled. The second Epistle of Timothy, which has special reference to our times is very clear on this separation. No one needs to wait for a special call from God to act and separate from the corruption of Christendom. It is all given before hand by the Holy Spirit. "From such turn away" ([1Ti 3:5](#)). And those from whom God commands us to separate are persons who have the form of godliness and deny the power thereof. Again it is written: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to

honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" ([1Ti 2:20-21](#)). Hear the Word of the Lord! Hear His call! Be faithful to Him! Keep His Word and do not deny His Name! Honor and glorify Him who is our Lord whom we soon shall see face to face.

The Lord of Glory

by A.C. Gaebelein

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. [1Co 2:8](#)

Arno Gaebelein Our ever blessed Lord, who died for us, to whom we belong, with whom we shall be forever, is the Lord of Glory. Thus He is called in [1Co 2:8](#), "for had they known it, they would not have crucified the Lord of Glory." Eternally He is this because He is the express image of God, the brightness of His Glory" ([Heb 1:3](#)). He possessed Glory with the Father before the world was ([Joh 17:5](#)). This Glory was beheld by the prophets, for we read that Isaiah "saw His Glory, and spake of Him" ([Joh 12:41](#)). All the glorious manifestations of Jehovah recorded in the Word of God are the manifestations of "the Lord of Glory," who created all things that are in heaven, and that are in earth, visible and invisible, who is before all things and by whom all things consist. He appeared as the God of Glory to Abraham ([Act 7:2](#)); Isaac and Jacob were face to face with Him. Moses beheld His Glory. He saw His Glory on the mountain. The Lord of Glory descended in the cloud and stood with him there ([Exo 34:5](#)). How often the Glory of the Lord appeared in the midst of Israel. And what more could we say of Joshua, David, Daniel, Ezekiel, who all beheld His Glory and stood in the presence of that Lord of Glory.

In the fulness of time He appeared on earth "God ... manifest in the flesh." Though He made of Himself no reputation and left His unspeakable Glory behind, yet He was the Lord of Glory, and as such He manifested His Glory. In incarnation in His holy, spotless life He revealed His moral Glory; what perfection and loveliness we find here! We have the testimony of His own "We beheld His Glory, the Glory as of the only begotten of the Father" ([Joh 1:14](#)). "They saw His Glory" ([Luk 9:32](#)) when they were with Him in the holy mountain. They heard, they saw with their eyes, they looked upon, their hands handled the Word of life, the life that was manifested ([1Jo 1:1-2](#)). In His mighty miracles the Lord of Glory manifested His Glory, for it is written "this beginning of miracles did Jesus in Cana of Galilee, and manifested forth His Glory" ([Joh 2:11](#)).

And this Lord of Glory died. The focus of His Glory is the cross. He was obedient unto death, the death of the cross. He gave Himself for us. Without following here all the precious truths

connected with that which is the foundation of our salvation and our hope, that the Lord of Glory, Christ died for our sins, we remember that God "raised Him up from the dead, and gave Him Glory" ([1Pe 1:21](#)). He was "received up into Glory" ([1Ti 3:16](#)). "Ought not Christ to have suffered these things, and to enter into His Glory" ([Luk 24:26](#)). The risen Lord of Glory said: "I ascend unto my Father, and your Father; and to my God, and your God" ([Joh 20:17](#)). He is now in the presence of God, the Man in Glory, seated in the highest place of the heaven of heavens "at the right hand of the Majesty on high" ([Heb 1:3](#)). He is there "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" ([Eph 1:21](#)). He is highly exalted, the heir, of all things. In that Glory He was beheld by human, mortal eyes. Stephen being full of the Holy Spirit "looked up steadfastly into heaven, and saw the Glory of God, and Jesus standing on the right hand of God" ([Act 7:55](#)). This was the dying testimony of the first Christian martyr. Saul of Tarsus saw this Glory; he "could not see for the Glory of that light" ([Act 22:11](#)). John beheld Him and fell at His feet as dead. And we see Him with the eye of faith. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with Glory and Honour" ([Heb 2:9](#)).

But this is not all. The unseen Glory of the Lord and the unseen Lord of Glory will some day be visible, not to a few, but to the whole universe. He will come in the Glory of His Father and the holy angels with Him ([Mat 16:27](#)). The Lord of Glory will be "revealed from heaven with His mighty angels" ([2Th 1:7](#)). He will come in power and Glory, come in His own Glory ([Luk 9:26](#)) and sit on the throne of His Glory ([Mat 25:31](#)). His Glory then will cover the heavens ([HOba 3:3](#)) and "the earth shall be filled with the knowledge of the Glory of the LORD, as the waters cover the sea" ([HOba 2:14](#)). The heavens cannot be silent forever and He who now is the object of the faith of believers, and the One whom the world has rejected, will come forth in all His Majesty and Glory and every eye shall see Him. Then every knee must bow at the name of Jesus and every tongue confess Him as Lord. In that manifestation of the Lord of Glory and the Glory of the Lord we His redeemed will be manifested in Glory. He will then be glorified in His saints and admired in all them that believed ([2Th 1:10](#)). He will bring His many sons, to Glory ([Heb 2:10](#)). We are "partaker[s] of the Glory that shall be revealed" ([1Pe 5:1](#)). The God of all Grace hath indeed called us unto His eternal Glory by Jesus Christ. "And when the chief Shepherd shall appear, ye shall receive a crown of Glory that fadeth not away" ([1Pe 5:4](#)). "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His Glory shall be revealed, ye may be glad also with exceeding joy" ([1Pe 4:13](#)).

But ere this visible Glory is manifested over the earth and on the earth and He comes forth as the King of kings and Lord of lords His own will be gathered unto Him and be caught up in clouds to meet Him in the air. Then we shall see Him as He is and be like Him. The Glory which the Father has given Him as the head of the body will be bestowed upon the whole body; for thus He prayed "the Glory which thou hast given me I have given them" ([Joh 17:22](#)). And in the Father's house where He is, in the Holy of Holies we shall behold His Glory. We shall be changed into the same image "that He might be the firstborn among many brethren" ([Rom 8:29](#)).

And now, dear reader, joint heir with the Lord of Glory, called by God unto the fellowship of His Son, in meditating on these wonderful facts given to us by revelation, does not your heart

burn within you? What a blessing, what a place, what a future is ours linked with the Lord of Glory, one with Him! What a stupendous thought that He came from Glory to die for us so that He might have us with Him in Glory!

And these blessed truths concerning the Lord of Glory and the Glory of the Lord we need to hold ever before our hearts in these dreary days when darkest night is fast approaching. To walk worthy of the Lord, to be faithful to the Lord, to render true service, to be more like Him and show forth His excellencies, we but need one thing, to know Him better and to behold the Glory of the Lord. It is written "But we all, with open face beholding as in a glass the Glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Guided by the Spirit we can look on the Lord of Glory and His Glory, mirrored in all parts of the Word of God. And then as we look on this wonderful person and His relation to us and ours to Him, as we behold His glory both moral and literal, in humiliation and exaltation, past, present and future, we are changed into the same image. Our path will be from Glory to Glory! And some day there will come that supreme moment when we shall be suddenly changed "in a moment, in the twinkling of an eye." Oh child of God see your need! It is Christ, the Lord of Glory set before your heart; all worldly mindedness, all insincerity, all discouragement, all unbelief, all unfaithfulness must flee when we follow on to know the Lord and daily behold "as in a glass the Glory of the Lord" ([2Co 3:18](#)).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His Glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" ([Jdg 1:24-25](#)).

The Love of Christ

by A.C. Gaebelein

Arno GaebeleinThe Patience of Christ was recently the object of our meditation in these pages. Blessed and inexhaustible it is. And now a still still greater theme is before our hearts. The Love of Christ. The heart almost shrinks from attempting to write on the matchless, unfathomable love of our blessed and adorable Lord. All the Saints of God who have spoken and written on the Love of Christ have never told out its fulness and vastness, its heights and its depths. "The Love of Christ, which passeth knowledge" ([Eph 3:19](#)). And yet we do know the Love of Christ. While we cannot fully grasp that mighty, eternal Love our hearts can enjoy it and we can ever know more of it. And He Himself whose Love is set upon us wants us to drink constantly of the ocean of His never-changing Love and receive new tokens, new glimpses of it.

Surely His own blessed Spirit, though one feels so insufficient for such an object, will guide us in our meditation. He is with us and in us to glorify Him and take of the things of Christ to show them unto us. The Love of Christ, the Holy Spirit ever longs to make known and to

impart to our poor and feeble hearts.

The Love of our Lord is an eternal Love. It is not a thing of time. It antedates the foundation of the world.

"His gracious eye surveyed us
Ere stars were seen above."

He as the Son of God in the bosom of God was the object of Love. "Thou lovedst me before the foundation of the world" ([Joh 17:24](#)). And then He knew us and His Love was even then set upon us, before we ever were in existence. He knew our sinfulness, our enmity, our vileness, and in Love which passeth knowledge He looked forward to the time, when He would manifest this Love to us His fallen creatures. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" ([Psa 139:6](#)).

It was Love which brought Him down from the Glory, which He had with God. What Love to come into this dark, sin-cursed world, a world full of enemies. What Love to leave that bright and glorious home and appear as man, made of a woman entering this world He had called into existence. And there was no room for Him in the inn. It passeth knowledge.

And then that life, which He lived on earth, was lived in that mighty Love.

"A love that led Thee here below
To tread a lonely path in grace,
To pass through sorrow, grief and woe,
The portion of a ruin'd race."

What Love we see in Him, in every step of that lonely path! What compassion, what tenderness in every action in every word we discover, ever new and fresh, in that blessed life of God's unspeakable gift. Wherever we look we behold that Love. Loving compassion rested upon the multitudes; with Love He compassed the poor, the sinful, the oppressed, the heartsick and the outcast. Love carried the weak and failing men, who had believed on him, His disciples. A blessed word it is, which stands in the beginning of the thirteenth chapter in the Gospel of John. "Having loved His own which were in the world, He loved them unto the end."

His Love for His own was expressed by serving them. He pleased not Himself but had come to minister. He then girded Himself and began to wash the disciples' feet. What humiliation! Yet it was the fruit of Love. All He did was born of Love. His was on earth a constant, a never-tiring, an enduring Love. All the selfishness of His disciples could not quench that Love.

Nothing could quench His Love for His own. Nothing will ever quench it. Peter denied Him. "And the Lord turned, and looked upon Peter" ([Luk 22:61](#)). Was it a look of reproach? Was it a frown of displeasure which Peter saw in that beloved face? Far from it. Love in its divine perfection shone out of the eyes of the Son of God.

And after His resurrection that Love was still the same. There was no reproach connected with the restoration of Peter to service. In the greatest tenderness and Love He committed to His disciple, who had so shamefully denied Him, the lambs and sheep so dear to His own loving heart.

Again we say, that Love passeth knowledge. How could man's imagination and invention ever have produced such a loving Person as our Lord, revealing the perfection of divine Love!

But there is greater Love than the Love which we behold in His blessed Life on earth. The greater Love is manifested when He laid down His life. He came into the world to die, to be the propitiation for our sins. He came to take our place on the cross. He came to drink the cup of wrath in our stead and suffer the awful penalty of our sins.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" ([Rom 5:6-8](#)).

God in Love gave thus His Son, and He gave Himself in Love. From shame to shame, from suffering to suffering, from pain to pain and agony to agony that Love went on to plunge into the deepest sorrow, to reach at last the place where His loving lips had to cry "My God, My God, why hast Thou forsaken me?"

"To death of shame Thy love did reach,
God's holy judgment then to bear;
Ah, Lord, what human tongue can teach
Or tell the love that brought Thee there."

Ah! what human tongue can teach or tell the Love that brought Thee there! It passeth knowledge. But with loving, praising hearts, in worship and adoration we can look up to that cross on which the Prince of Glory died and say with Paul, "He loved me, He gave Himself for me." And again we join with the innumerable hosts of His own redeemed in the Glory song. "Unto Him that loveth us, and washed us from our sins in His own blood, And hath made us kings and priests unto God and His Father; to Him be Glory and dominion for ever and ever. Amen" ([Rev 1:5](#); [Rev 1:6](#)).

And beloved reader, that Love which knew you and us all before we ever existed, that Love which came from Glory for you, that Love which went into the jaws of death, endured the cross and despised the shame, that Love which gave so willingly, gave as we can never give, that Love is still the same. It changes not. His Love knows no fluctuations. That perfect Love cannot grow cold or indifferent. We all had our first love; when first we saw Him with the eyes of faith, how our hearts were enraptured. How soon that Love began to grow cold and decreased instead of increased. Then our walk and service became affected for thus it must ever be when the heart is not responding to His Love and not in living, loving touch with Himself.

Oh! the weeks and months and years of our Christian experience spent without the full enjoyment of His Love and Presence. But has this changed His Love? Has our unfaithfulness, our waywardness, our failure and backsliding affected His Love? No. He is the same loving Lord, the same loving Christ who has borne us and yearned over us, who has prayed for us and kept us. Whenever we turn to Him with broken hearts, confessing our sins, when in shame we hide our faces and tell Him all our failures, we find Him still the same loving Lord as He was when His loving eyes rested upon Peter. Oh! how He must love us! How He must love us, with that Love which passeth knowledge. What treasures that Love contains! Exhaustless it is ever flowing full and free towards His own.

How it must grieve Him to see us so indifferent, neither hot nor cold. How it must grieve Him that we enjoy this Love so little that we permit that Love so little to serve us and give Him so little opportunity to manifest His mighty Love towards us. Alas! we even mistrust that Love. When suffering and loss overtake us, when instead of prosperity, adversity is our lot, we doubt that Love. Fears and anxieties are nothing less than an impeachment of the Love, which passeth knowledge. His Love will never fail. He will see us safely home. Let the forces of the enemy roar, let trials and troubles come, His Love will keep us. His Love is our eternal portion.

"For I am persuaded, the neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" ([Rom 8:38-39](#)).

And soon He will have us with Himself. The church He loved, for which He gave Himself, the church He sanctified by the washing of water, this church He will present to Himself a glorious church ([Eph 5:24-27](#)). Even while on earth He made known His loving purpose, for He prayed, "the glory which thou gavest me I have given them."

It is His Love which will make us sharers of His own Glory and Inheritance. What that Love will do then! How we shall drink deeper of that Love, than we ever could drink here! Oh the depths of the Love to be fathomed in all eternity! Oh the length and breadth and height to be measured! It can never, no never be exhausted.

O, child of God, is not thy poor wandering heart beginning to be warmed? Is the warmth of

His Love, the Love of Christ refreshing your soul? Thank God for it. It is but a demonstration of His Love. And do we not want more of it? Do we not need it?

All our indifference, our cold heartedness, our prayerlessness, our self indulgences, our inactivity and all else which mars our Christian lives, is because we do not have the Love of Christ before our hearts. If we were constantly enjoying His Love and this mighty Love would constrain us, what self-sacrificing lives we would live! How we would love one another and in love serve one another. What peace there would be among those of like precious faith. With a better heart knowledge of the Love of Christ, what joy would be ours in all trials and suffering and with what boldness we would approach the throne of Grace and make constant use of our God-given privilege, prayer.

The Love of Christ would lead us on and on in love for souls, in service untiring, and yet the same Love too will make us long and pray for His coming. Oh God our Father, grant unto us all and to all Thy people throughout this world a greater, a deeper, a more real knowledge of the Love of thine ever blessed Son, the Love of Christ, and fill us through it with all the fulness of God. Amen.

The Never Changing One

by A.C. Gaebelein

Arno Gaebelein "Jesus Christ the same yesterday, and to day and for ever" ([Heb 13:8](#)). Blessed truth and precious assurance for us poor, weak creatures, yea, among all His creatures the most changing; He changeth not. "For I am the LORD, I change not" ([Mal 3:6](#)). "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall all perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed; But Thou art the same, and Thy years shall have no end" ([Psa 102:25-27](#); compare [Heb 1:10-12](#)).

The above blessed statement puts Him before our hearts as the unchanging Son of God, the solid rock of ages. It is a verse which is like Himself, infinite, inexhaustible. Our adorable Lord is here mentioned as having a past, a present and a future, a yesterday, to-day and a forever. This Epistle at the close of which we find this word gives us a definition of the yesterday, the to-day and the forever of the Son of God. He is the true God; He had never the beginning of days, a yesterday, a past without a beginning. By Him the worlds were made. He is the

effulgence of His glory and the expression of His substance ([Heb 1:3](#)). His yesterday is Eternity; His goings forth are from old, from everlasting ([Mic 5:2](#)). And in that yesterday, in the bosom of the Father, the great plan of redemption was blessedly known. Oh! what a love that knew all and was ever ready to give all to carry out that wonderful scheme. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." ([Heb 10:5-7](#)).

And then He came to manifest the eternal love of God. He came in the form of a servant; He, whose yesterday is eternity, was made a little lower than the angels ([Heb 2:9](#)). And while on earth He was the same as in eternity. He showed His power as the Creator, over nature, disease and death. Though in humiliation, the Son of God had Glory, yet it was hidden. How blessed it is to trace His way while on earth and what love, mercy, patience, meekness, humility, peace and much more we find here.

And then His great work of redemption. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" ([Heb 2:17](#)). "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" ([Heb 5:7-9](#)).

In His yesterday He made purification of sins; He put away sin by sacrificing Himself. He fulfilled the eternal will of God, by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

And this Epistle likewise speaks of His "to-day," the Present of Himself. His "to-day" began with the opened tomb, that blessed, glorious resurrection morn. He is the great shepherd of the sheep brought again from the dead, our Lord Jesus Christ ([Heb 13:20](#)). He is the appointed heir of all things, on the right hand of the majesty on high, taking a place so much better than the angels, as He inherits a name more excellent than they ([Heb 1:3-5](#)). He is addressed by God as high priest according to the order of Melchisedec ([Heb 5:10](#)). We gaze into the opened heavens and we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor ([Heb 2:9](#)).

Now a summary of the things of which we are speaking is: We have such a one high priest who has sat down at the right hand of the throne of the majesty in the heavens; minister of the holy places and the true tabernacle, which the Lord has pitched and not man ([Heb 8:2](#)). He has a priesthood unchangeable. Whence also He is able to save to the uttermost those who approach by Him to God, always living to intercede for them ([Heb 7:25](#)). For the Christ is not entered into holy places made with hands, figures of the true, but into heaven itself, now to appear in the presence of God for us ([Heb 9:24](#)). But, He having offered one sacrifice for sins, sat down in perpetuity at the right hand of God, waiting from henceforth until His enemies are made

His footstool ([Heb 10:12-13](#)). Such and much more is His "to-day." All power in heaven and on earth is given to Him.

His "forever" will begin when He leaves the Father's throne and when He is brought into the world again, when all things are to be subjected under His feet and He will be in the fullest exercise of His Melchisedec priesthood, a priest upon His throne. And in all, yesterday, in the days of His humiliation, to-day upon the Father's throne as our advocate and priest, in His glorious future, upon His own throne He is the same, the mighty Jehovah, who changeth not, the Alpha and the Omega, the First and the Last. He is the unmovable rock, no storms, no changes can move the rock upon which we stand, and though heaven and earth pass away neither He, the living, eternal Word, nor His written Word will change.

His power, His grace, His love, His patience, His kindness, His sympathy is ever the same towards His own beloved people, who have trusted in Him and share His life. Having loved His own, who are in the world, and loved them to the end ([Joh 13:1](#)); and that end is eternity. In the beginning of the last book of the Bible, we hear the voice of the Holy Spirit in the church, worshipping Him, in that matchless outburst "Unto him that loved us, and washed us from our sins in his own blood" ([Rev 1:5](#)). The love He has for His own is an abiding, an unchanging love. Oh to think more of that love, that changeless love, which passeth knowledge! And how true it is what a saint has sung long ago:

"Oh! I am weary of my love,
That doth so little t'wards Thee move;
Yet do I constant, inly groan,
To know the depth of all Thine own.

That groan, sweet Spirit, is from Thee,
Nor self-begotten e'er can be;
No natural heart, oh Lord, of mine
Could long to lose itself in Thine.

O love of loves, for me that died;
The love of Jesus crucified!
Who lowly took His part with me,
That I as one with Him might be.

Loved, and for ever on Thy throne
Adored, and loved, Thou changeless One;
Thou wilt thro' one eternal day,

The height and depth of all display."

Meanwhile, Thou precious, wondrous Lamb
Content—at least with this I am,
To count my love too mean to own,
And know but Thine—"Thy love alone."

And yet how often we doubt that love and by fear, when we have come short or fallen in sin, insult that mighty changeless love. How often, too, when trials are upon us and we suffer, we lose sight of Him, the unchanging One, who loves His own to the end, and deep down in the heart there is unrest, anxiety, as some evil could come upon us. Our weakness, our imperfections, our failures and our sins do not change His love and His grace.

As He was yesterday with His own and kept them, carried them, was their strength, their help, their refuge and their safe hiding place, their peace and their comfort, so is He to-day, so will He be forever. And in faith we can bring it still nearer to our hearts. He is for each the same loving, sympathizing, caring, interested Saviour, Friend and Lord. He who helped you yesterday, whose love was about you in the past, who has not left you since He found you for a single moment, is the same to-day, and will never be anything less. He will keep each member of His body, He will carry, He will lead onward, and with His unchanging love and power deal with each, as it pleases Him.

Oh that we might cast ourselves more upon Him and spend the remainder of our days here (how few indeed!) in a more utter dependence upon Him, trusting Him, the changeless One. Oh for a closer walk with Him in these evil days and to taste more of His love, His unchanging love. How happy, restful, without care and anxiety God's people might be if only their hearts were fixed upon Him who is the same yesterday, to-day and forever. Alas! how often the things seen are more real to us [than] the real things, the things unseen. What a joy it ought to be to our hearts to follow Him now, to learn over and over again that He is the same, who changeth not, to find His power and strength as of old manifested in behalf of His beloved people.

The Preeminence of the Lord Jesus Christ

by A.C. Gaebelein

Arno Gaebelein What a blessed theme the Person and Glory of our Lord! How inexhaustible and unsearchable! How refreshing to the souls of His redeemed people as well as to the heart of our heavenly Father, who, loveth the Son! To meditate on Him, to behold the Glory of the Lord under the guidance of the Holy Spirit in the Word of God, means spiritual growth and

spiritual enjoyment. This only can make the unseen Person a blessed reality in our daily walk. We pray that all our beloved readers are drawn closer to Himself through these brief meditations. Can we truly say the Lord is more precious to our hearts and that we are living more in His presence than ever before? Has He become the absorbing object of our hearts and lives? Are we more devoted to Him? God grant that this may be the case with all of us. It is the great need we have. It is the good part, which Mary, resting at His feet, had chosen.

In the great chapter which begins the Epistle to the Colossians, after that blessed description of the Son of God, stands this word "that in all things He might have the preeminence" ([Col 1:18](#)). But who can tell out what a preeminence, the preeminence of the Lord Jesus Christ is? Some day we shall see Him in all His Glory. He Himself will lead us into the Holiest of the third heaven to behold the Glory the Father has given Him ([Joh 17:24](#)); then we shall know His preeminence fully. And yet from Scripture we can learn even now the preeminence of the Lord Jesus Christ.

In all eternity the Son of God was the object of Love and Glory.

"Son of God the Father's bosom
Ever was Thy dwelling place."

He ever subsisted in the form of God. In all creation He has the preeminence. This is made known to us, as man could not discover it, by revelation. We accept this in faith. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" ([Heb 11:3](#)). And all which was called into existence was created by Him and for Him. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him" ([Col 1:16](#)). What a marvellous survey! What power and glory belongs to the blessed Son of God! "All things were made by Him; and without Him was not anything made that was made." "The world was made by Him" ([Joh 1:3](#); [Joh 1:10](#)).

He has the preeminence in sustaining His creation. All things consist by Him. He upholds all things by the Word of His power ([Heb 1:3](#)).

In the Revelation of God He has the preeminence. Both books, the book of Nature and the Book of all books, the written Word of God, the Bible, tell out His Glory. The Bible may be compared to a living organism, like the human body. Every book in the Bible has a specific place and service like the members of the body; the life in that marvellous divinely constructed organism of the revelation of God is the Son of God. Apart from Him there is no revelation from God and no manifestation of God. He reveals God. Throughout the Bible, in every part, He holds the preeminence.

Greater still is His preeminence in redemption. Redemption would be an eternal impossibility

without Him. He came from the Father's bosom to redeem us. He is the Way, the Truth and the Life. No one can come to the Father but by Him. He gives eternal life. Furthermore as the first born from the dead He is the head of the body. That body is the church and every believing sinner is a member in that body. Each is united to Him and possesses His life. This body with its many members He keeps, nourishes, builds up, sanctifies and ultimately glorifies. In all the great and glorious redemptive work He has the preeminence.

As the glorified Man He is the Heir of God and as such He holds the preeminence in heaven. He has been made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. Far above all the angelic beings, higher than the archangel is the Lord Jesus Christ, the Man in Glory.

There is a future preeminence for Him. The day of His visible Glory and power is approaching. Now He is rejected, then He will be enthroned. Upon the holy hill of Zion He will be the King of Glory. His Glory will cover the heavens and His Majesty the earth. He will be King of kings and Lord of lords. He will rule as the only potentate and every knee must bow before Him. The song must at last rise in heaven and on earth "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing." Such is, briefly sketched, the preeminence of the Lord Jesus Christ. Yea, in ALL things He hath the preeminence.

Can we do anything less than to give Him the first place in all things? He is worthy of it. He died for us. He drank the cup of wrath in our stead. His own self bare our sins in His own body on the tree. How great has been and still is His love for us, the love, which passeth knowledge. He is worthy of the first place every moment of our lives. He is worthy to possess all we have and are. We are bought with a price, we are not our own. We belong to Him.

What unspeakable grace from God the Father, that He has brought us into fellowship with Him to whom He has given the preeminence. We please the Father as we delight ourselves in the Son and walk in that blessed fellowship. We must honor Him whom the Father has honored, and as we serve the Lord Jesus Christ and accord Him the first place, the Father will honor us ([Joh 12:26](#)). Our hearts too can never fully know the blessed peace of God and rest of faith till we give our Lord the first place. Anything less than that will mean dishonor to Him. "Not I — but Christ" must be the constant cry of our hearts. Not I — but Christ in our daily walk; Not I — but Christ in our service. Oh! that we might realize our great and holy calling, our wonderful privilege, a privilege which is ours for but a little while longer to live for Him, who has in all things the preeminence.

Nothing save Him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ — the Christ of God.

That Worthy Name

by A.C. Gaebelein

Do not they blaspheme that worthy name by the which ye are called? [Jas 2:7](#).

Arno Gaebelein In the second chapter of the Epistle of James the Holy Spirit speaks of our ever blessed Lord as "that worthy Name." Precious Word! precious to every heart that knows Him and delights to exalt His glorious and worthy Name. His Name is far above "every Name that is named, not only in this world, but also in that which is to come" ([Eph 1:21](#)). It is "as ointment poured forth" (Song of Sol. 1:3); yea, "His Name alone is excellent" ([Psa 148:13](#)). But according to His worth that blessed Name is far from being fully known and uttered by the Saints of God. "Thou art worthy" and "Worthy is the Lamb" shall some day burst from the glorified lips of redeemed sinners, brought home to be with Him. In that blessed day when at last we see Him face to face, forever with the Lord, we shall begin to learn the full worth and glory of that Name, the Name of the Lord Jesus Christ. In a feeble way here below we get glimpses of His precious, worthy Name, of His beauty and loveliness, and then only through the power of the Holy Spirit. The aim of the Spirit of God dwelling in our hearts will always be to tell us more of Himself. Like Abraham's servant who had so much to say to the elect bride about Isaac, so the Holy Spirit ever delights to show us more of Christ, the Christ of God. Oh! how He is eager to tell us more of His worth, of His glory, of His grace and of all He is and all He has. How it grieves Him when our hearts do not respond to the great message He has for us and when instead we turn to something else to give us joy and comfort. Only Christ can give joy and comfort, peace and rest to the hearts of those who are His.

The days are evil and the time is short. Is your heart increasingly attracted to that worthy Name? Do you have a greater burning desire in your heart for Himself? Does He, that worthy Name, become more and more, day by day the absorbing object of your heart and life? Do you often weep over your coldheartedness, your lack of real devotion to Him and communion with your Lord? Do you appreciate Him more than ever before? Is the Apostle's longing cry "that I might know Him" coming also from your heart? Dear reader, these are searching questions. A better knowledge of our blessed Lord, a deeper acquaintance with that worthy Name and greater devotion to Him, is the only true spiritual progress which counts. If you live but little in the reality of all this you lack that joy and rest which is true Christian happiness, and the Spirit is grieved. Oh let Him unfold to your heart that worthy name and show you from His Word, His wonderful person; then His power will attract your heart more and more. This is what all God's people need. "That worthy Name," the Lord in all His blessed fulness and glorious reality is what we need.

And what the written Word has to tell us of "that worthy Name"! Oh, the titles, the attributes, the names, the glories, the beauties of Himself. And we have discovered but so few of these blessed things. Perhaps a few hundred of the descriptions of that worthy Name are known to God's Saints; but there are hundreds, still hidden, we have never touched. Yes, God's Spirit is

ever willing to make them known to our hearts.

Just for a few moments think of some of the familiar titles and names of that Name which is above every other name. How these titles of our blessed Lord, what He is and what we have in Him should fill our hearts with praise and our lips with outbursts of praise, lift us above present day conditions and give us courage and boldness. "That worthy Name"; who is He?

"The Son of God, the Only Begotten of the Father, the living God, the eternal Life; Emmanuel, the God of Glory, the Holy One; Jehovah, the everlasting God, the Lord strong and mighty, the Lord of Peace, the Lord our righteousness, the Upholder of all things, the Creator, the Alpha and Omega, the express image of God. He is the Word, the Word of God, the Word of Life, the Wisdom of God, the Angel of the Lord, the Mediator of the better covenant. The good Shepherd, the great Shepherd, the chief Shepherd, the Door, the Way, the Root and offspring of David, the Branch of Righteousness, the Rose of Sharon, the Lily of the valley, the true Vine, the Corn of Wheat, the Bread of God, the true Bread from heaven. He is also the Light of the world, the Day dawn, the Star out of Jacob, Sun and Shield, the Bright and Morning-star, the Sun of Righteousness.

Thus we read of that worthy Name, that He is, the Great High-priest, the Daysman, the Advocate, Intercessor, Surety, Mercy Seat, the Forerunner, the Rock of Salvation, the Refuge, the Tower, a strong Tower, the Rock of Ages, the Hope of Glory, the Hope of His people, a living Stone. And What else? the Gift of God, the Beloved, the Fountain of Life, Shiloh, He is our Peace, our Redeemer, He is precious, the Amen, the Just Lord, the Bridegroom, the Firstborn from the Dead, Head over all, Head of all principality and power, Heir of all things. He is Captain of the Lord's Host, Captain of their salvation, Chiefest among Ten Thousand, the Leader, the Counsellor, the Lion of the tribe of Judah, the Governor, Prince of Peace, the Prince of Life, the Prince of the Kings of the earth, the Judge, the King, the King of Israel, King of Saints, King of Glory, King over all the earth, King in His Beauty, King of Kings and Lord of lords.

All these names and attributes of that worthy Name are familiar. What dignity, what power, what grace and blessing for us for whom He died and shed His precious blood they express. Who can fathom these names? Who can tell out His worth? And hundreds more could be added, and many, many more, which are still undiscovered in the Word of God. What a Lord He is! We worship and adore Thee, Thou worthy One. Draw us O Lord and we will run after Thee. What a joy and delight it ought to be to follow Him, to exalt Him, to be devoted to such a One! Oh! our failures! And still He carries us in kindness and patience. And He also has a Name, which expresses the fullness of His work and glory. No one knows what that is. "He had a name written, that no man knew, but He Himself" ([Rev 19:12](#)). That unknown Name may never be made known.

But oh! the blessedness which is before us His redeemed people. Of us it is written "They shall see His face": That blessed, blessed face of that worthy Name, we shall behold at last. We shall see His face! Oh the rapture which fills the heart in the anticipation of that soon coming event. "And His Name shall be in their foreheads" ([Rev 22:4](#)). We shall be like Him, we shall be a

perfect reflection of Himself.

"This Same Jesus."

by A.C. Gaebelain

Arno Gaebelain "And He led them as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God" ([Luk 24:50-53](#)). Something else is reported in the first chapter in the book of Acts in connection with the Return of our blessed Lord to the Father. "And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" ([Act 1:10-11](#)) This blessed message must have been the reason why they returned to Jerusalem with great joy.

Instead of tears and sorrow at that parting there was joy, because they knew and believed that He who had said "I will come again and receive you unto myself," this same Jesus would come for them. What a blessed truth it is that the same Jesus, the same Lord who walked on earth, who spoke such words of infinite love and tenderness, who wept, healed the sick, raised the dead and commanded the demons, who calmed the storm, who had gone to the cross to die that awful death in our stead—that this same Jesus, raised from the dead, is now in the presence of God for us and our Advocate with the Father. It is the same loving, tender, caring, mighty Lord and Saviour, who is there and this same Jesus, not another, will come again.

The reality of this filled the disciples with joy. They knew He had left them, they knew He lived and that He would come again. This knowledge gave them power to witness and to walk in holiness. The reality of this fills still the believing heart with joy and leads as well as keeps, in the blessed faith life of fellowship with Himself, into which we have been called by the Grace of God. The heart of the believer under the control of the Holy Spirit has but one desire. It is to know Him and know Him better. Other desires for blessings may come up, but that life which is in the believer ever reaches out after Himself who is our life. "That I may know Him" was the passion of that wonderful man, who knew Him so well ([Php 3:10](#)). And it is just heart knowledge of this same Jesus in His loveliness, His patience, His power, His glory, in all His blessed fullness, which we need the most, and through this all other needs are met.

Look up then in faith, child of God, He who is altogether lovely, whose perfect ways of love and grace, were so blessedly made known in His life down here, this same Jesus, with all the tenderness of infinite love, the love that never grows cold, is with the Father. Jesus Christ, the same, yesterday, to-day and forever.

The disciples heard Him pray His great prayer before He went to the cross (John 17). As they listened to His words addressed to the Father, they learned as never before, how dear they all were to Him. How He loved them, cared for them, what He had done for them, would continue to do and what their future would be. And whenever we read these words in His high priestly prayer, we can hear Him still pray. We know that love for us cannot change; that prayer to keep does not fail; that concern, so deep and gracious, in all who belong to Him is unchanged, for it is "this same Jesus," who intercedes for us, whose loving eyes watch our going in and our going out, our walk down here.

Oh! for the reality of this! This same blessed Lord is with us, for us, above us. We can count on His unchanging love. We can count on His power. The reality of the Person of our exalted Lord keeps us down here. Oh, draw near, beloved reader, for it is your privilege, your calling, to know Him and to enjoy Him. His heart is never satisfied unless you drink deep of His love and you lie in blessed dependence at His feet. Have you failed Him? Are days, weeks, perhaps months of wandering your past, days in which you grieved Him? Return, oh return! it is "this same Jesus" who at the lake of Tiberias so tenderly restored Peter and who waits for thy return.

And "this same Jesus" comes again. If the joy was so great when He left, because the heavenly messengers gave the good news that this same Jesus is coming again, what will be the joy when he does come! He comes as Saviour, which is the meaning of His blessed name. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body" ([Php 3:20-21](#)).

The glorious appearing of the great God and our Saviour Jesus Christ who gave Himself for us, will some day take place. And when He comes into the air and gives the shout, He will be "this same Jesus." When we are caught up in clouds to meet Him in the air we shall meet Him, the same blessed Person, who walked on this earth, who died on the cross, who in His unchanging love kept and carried us and called us home. We shall see Him as He is. He comes, this same Jesus, to take us to be with Him. What will be His joy then when all His blood-washed, redeemed people are at last with Him! Then this same Jesus who bore our sins in His own body on the tree will bestow upon us His glory, the glory the Father has given Him.

Reader! Is it even now before you such a living reality, this same Jesus—is coming again; coming to take us all into the Father's house with its many mansions, to the place whose portals were opened with His own blood! And how soon it may be that we shall see Him and be with Him!

If an angelic message were brought to-day to all Christians, we said recently in a meeting, and that message would state in terms unmistakably, one week more and the Lord Jesus Christ comes, one week more and we shall see Him; what would be the result? We can imagine the eagerness with which all would begin to serve and reach out after the unsaved; what self-denials and boldness we would behold! How all the earthly things, the childish things, the playthings of the dust, would lose their attractiveness. Then heaven's glory would break upon

us. But such a message is not promised to us. It is nowhere said that it will take place. No angel will come to announce the time when "this same Jesus" comes to call us home. The fact is God has told us in His Word, that His ever blessed Son will come and that He will come suddenly. He may come to-day. He may call us home before another morning comes. And if we believe it we shall walk in expectation and in separation. The Lord graciously revive the blessed Hope in our hearts and through it make us holy in our lives, zealous for the Gospel, untiring in service and loving towards all the Saints.

The Waiting Christ

by A.C. Gaebelein

Arno Gaebelein Waiting for the coming of the Lord is one of the blessed characteristics of true Christianity. In the parable of the ten virgins the three great marks of a true believer are stated by our Lord. These are: Separation, indicated by the virgins having gone forth. Manifestation, they had lamps, which are for the giving of light, and Expectation, they went forth to meet the Bridegroom. With five of them it was only an outward profession. The foolish virgins are the type of such who are Christians in name only and do not know the reality of these characteristics. The Lord knew them not. These three characteristics are seen in Paul's first epistle to the Thessalonians. That model assembly was composed of such members who possessed these three things. They had turned to God from idols (separation); they served the true and the living God (manifestation); they waited for His Son from heaven (expectation), [1Th 1:9-10](#).

The same is revealed in the epistle to Titus. "For the Grace of God that bringeth salvation hath appeared to all men" [Tit 2:11](#). That Grace accepted separates unto God. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" [Tit 2:12](#). This is manifestation. The Grace of God enables us to live thus. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" [Tit 2:13](#). Here we have expectation. Other similar passages could be quoted.

If we divide the New Testament Scriptures into three parts we have the same order. In the Gospels the Grace of God in the Son of God appeared. In the Epistles we are taught how to manifest Him by walking in the Spirit. The great New Testament prophetic book, the Revelation, looks on towards His Coming. And how His Coming is forgotten! How few of His people truly wait for Him! How few pray that important and almost forgotten prayer, Even so, Come Lord Jesus! But we must also remember that our Lord is likewise waiting. Innumerable multitudes of disembodied spirits who are saved by Grace are waiting in His own presence for the moment when they will receive their resurrection bodies, which will be when He descends from Heaven and comes into the air. The faithful remnant of His people on earth wait for His Coming. Israel and all creation wait for Him as well as the unseen beings in the Heavenly. But He Himself is waiting. This is the testimony of the Word of God. First it is the subject of prophecy. In the brief but great 110th Psalm that waiting is predicted. The Christ, who is so

often seen in the Psalms and in the Prophets as King, ruling in His earthly kingdom, whose glories in that rule are so blessedly described, is seen in the beginning of that Psalm seated at the right hand of God; this heavenly place will be occupied by Him till His enemies are made His footstool. How the Holy Spirit witnessed to this fact at once after His descent on the day of Pentecost is more fully revealed in the second chapter of Acts. In [Heb 10:12-13](#) we read of His waiting attitude in heaven. "But this man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God; from henceforth expecting till His enemies be made His footstool." The better word for expecting is "waiting."

We may well emphasize the word "Man." Our blessed Lord is not in the presence of God as a Spirit Being, but He is there in the form of Man. The blessed body He had on earth, which He gave on the cross and which laid in the tomb could not see corruption. He was raised on the third day. He ascended in that glorified body into heaven and He is on the right hand of God as Man; in Him dwells the fullness of the Godhead bodily. Just one Man is there in Glory. But oh! what it means! He is the Head of His body, the church and in the future all His redeemed people will possess glorified bodies, like unto His glorious body. No wonder the enemy ever aims at the denial of the Lord's bodily presence. From many pulpits it is declared to be "too material." The denial of this great truth, the Man in glory, is a denial of the entire Gospel. It is at this the enemy strikes.

As the glorified Man on the Father's throne He is waiting till His enemies are made His footstool. This does not mean, as so many believe and teach, that the Lord Jesus Christ is waiting till His enemies are gradually overcome, till the church on earth succeeds in converting the whole world. It does not mean that. His enemies will be made His footstool in a far different way. It will be a sudden event. All His enemies will be humbled, all things will be subjected under His feet at the time of His second Coming. As there was an appointed time by the Father for His first Coming, so is there an appointed time for His second Coming, when the power of God and His own power will triumph over all His enemies. As He is in His redemptive work subject to the Father, therefore is He waiting for that hour. Then the Father will bring in the first begotten into the world ([Heb 1:6](#)) and He will receive the nations for His inheritance (Psalm 11).

He is waiting for this great event. But He is also waiting for His co-heirs, which constitute the church. The church, His body, must be first completed as to numbers before the hour can come in which His enemies are made His footstool.

He is patiently waiting for that moment. John speaks of that when he calls himself a "companion in tribulation, and in the kingdom and patience of Jesus Christ" ([Rev 1:9](#)). Centuries have come and gone since He took that place upon the Father's throne, unseen by human eyes, and during all this time, while the calling out of the church proceeded, He has waited patiently. Some day His waiting will come to an end. His church will be completed and then He Himself arises from His seat and descends to that place in the air, where He will meet His own, for whom His loving heart yearns so much. What a moment that will be at last! Then His waiting as well as His patience will be ended and He will receive His kingdom and be crowned Lord of lords and King of kings. No longer will He then be unseen, but His Glory will flash out of heaven and He Himself will be manifested in Glory. Then the world can reject

Him no longer but must accept His righteous rule in which His redeemed people will share. What child of God does not wish this to be soon, very soon. Oh that we might cry more earnestly, more in the Spirit, yes, incessantly, "Come, Lord Jesus."

But while He waits and the hour has not yet come we must wait as He waits on the throne. To the Thessalonians who had listened to teachers who judaized the blessed hope, fearing they were facing the day of the Lord with its tribulation and wrath, the Apostle wrote: "And the Lord direct your hearts in the love of God, and into the patient waiting for Christ" ([2Th 3:5](#)). But we must not only wait patiently for Him but also wait with Him. He is the rejected One. The world cast Him out. As the rejected One He waits in patience for the hour of His triumph and His Glory. This place of rejection is our greatest privilege to share. And where is He more rejected than in that which calls itself by His Name! To bear His reproach in these closing days of this present age is our blessed opportunity. To suffer with Him, if not for Him, should be that for which our hearts should long, yea, pray. And we will be glad to be rejected with Him, to be nothing at this present time, to have fellowship with His sufferings, if He as the patient waiting Lord is ever before our hearts.

At the close of the one hundred and tenth psalm stands a word, which we should also remember.

"He shall drink of the brook in the way,
Therefore shall He lift up the head."

It has puzzled many readers what this saying might mean. It speaks to our hearts of His humiliation and exaltation. One thinks at once of the three hundred of Gideon and how they stooped down to drink. The brook is the type of death. He drank of the brook in the way. His way was from Glory to Glory, and between were His sufferings. And, therefore, He shall lift up the head. Wherefore, God has highly exalted Him. May we all, dear readers, follow in His path and suffer with Him; ere long in His triumph and glory we shall triumph and glory.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" ([Rom 8:17-18](#)).

The Wondrous Cross

by A.C. Gaebelien

Arno Gaebelien Who can tell out the story of the cross! There was a time when we thought we

knew much of it; but oh! the depths, the wonderful depths of the cross and the work accomplished there, which constantly break in upon the heart, as one meditates on the cross. One who knew the cross, whose eyes were filled with all its glory, because He beheld Him, who hung on the cross, in highest glory has told us "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" ([Gal 6:14](#)). Crucified unto the world. Dead to the world and to sin are the blessed effects of the cross.

Some time ago while remembering the Lord on the Lord's Day we sang a familiar hymn:

When we survey the wondrous cross
On which the Lord of glory died,
Our richest gain we count but loss,
And pour contempt on all our pride.

How true!—contempt must be poured on all our pride when one beholds that sight, the cross on which the Lord of glory died. But is it so, "and pour contempt on all our pride?"

And when we sang the second verse its truth came home still more to the conscience:

Forbid it, Lord, that we should boast,
Save in the death of Christ, our God;
All the vain things that charm us most,
We'd sacrifice them to His blood.

How true! If such a one died to deliver us out of this present evil age then the vain things that charm us most, not the sinful things, must be relinquished. But is it really so—all the vain things that charm us most—we'd sacrifice them to His blood?

There from His head, His hands, His feet,
Sorrow and love flowed mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
Were the whole realm of nature ours,
That were an offering far too small;
Love that transcends our highest powers
Demands our soul, our life, our all.

And then once more the heart said, How true! Marvelous sight the Lord of Glory on that cross for me! Forsaken of God, paying the penalty of my sins, drinking the cup of wrath, untasted by me. Such love surely demands our soul, our life, our all. But is it so? How often we sing these blessed truths and our lives are strangers to them. God grant that we may live out the truth of the cross in our lives. May the deliverance, the victory, the power of His cross be manifested in our lives. Dead to the world and the world dead to me.

"Ye are Christ's ... Christ is God's"

by A.C. Gaebelien

Arno Gaebelien Only a few words, yet how blessedly full of peace and joy! How precious they are to faith! If we, to whom they apply, would remember them daily, how happy in Him we would be. In all our ways, in good and evil days, yea, every moment the truth contained in these words ought to be real to the true believer. Is not all our failure due to the fact that we live not sufficiently in the consciousness and reality of this wonderful fact, that we belong to Christ, that we are one with Him? Before these words in the third chapter of First Corinthians we find the statement "all things are yours." And after these words it is written "Christ is God's." We are Christ's and Christ is God's; all things are ours because Grace has brought us into this marvelous relationship. "Christ is God's" gives us once more the whole story of God's Love and Grace. As the Only Begotten He ever subsisted in the form of God, the image of God, one with Him, absolutely God. But He came down, took upon Him the form of a servant, taking His place in the likeness of man. In the form of man He wrought the great work of redemption on the cross and now after His resurrection, by which He is proven Son of God and His presence as the glorified Man in the highest heaven, He is the one in whom and through whom God, the God and Father of our Lord Jesus Christ gives all blessing. "Christ is God's," then, means what we learn from the following scriptures: "The Father loveth the Son, and hath given all things into His hand" ([Joh 3:35](#)). "Whom He hath appointed heir of all things" ([Heb 1:2](#)). "Christ is God's" is a word which tells us that He who is the Creator of all things, the visible and the invisible, came in incarnation, redeemed us and is now, the beginning, the first-begotten from the dead and the Head of His Body, which is the Church. This is how God has brought us to Himself in the person of His own Son by whom he has redeemed us, in whom He has exalted us and with whom He has given us all things.

To that wonderful person, Christ, the Christ of God, we belong. We are His, who is One with God, by whom and for whom all things were created. The Son of God for such as we are, became poor, even to the poverty of the cross. There He took our place and in His own body He bore our sins and died for us. He saw us then the travail of His soul. We can look back to the cross and say, as His Apostle said: "Who loved me and gave Himself for me." We belong to Him, who has all power in heaven and will have all power before long, as King of Kings and Lord of Lords on earth. We are Christ's, whom God has appointed as the second Man, the head of the new creation as Heir of all things. We are Christ's, who is the Head of the Body, to

which we belong. In Him and with Him we are the Heirs of God. God and Christ are inseparable and so are Christ and we who have trusted in Him and have His life. All Christ has belongs to us; all Christ is we shall be; where Christ is there we shall be in all eternity. Reader! Child of God, pause! Does your faith lay hold of this? Do you read it only and enjoy it just for a moment or is this great fact of your union with Christ and God becoming daily a greater reality in your life? Is it really so that you enter deeper and deeper into that love which passeth knowledge? Oh! that it may be so with the writer and each believer who reads these feeble words on so great a theme.

"Ye are Christ's." Then we are not our own. That is exactly what is elsewhere stated in First Corinthians. "Ye are not your own;" we are bought with a price; "therefore glorify God in your body, and in your spirit, which are God's" ([1Co 6:19-20](#)). Our hearts occupied with Himself, increasingly attracted by the glorious Person of our adorable Lord, realizing by the power of His Spirit our glory and destiny with the Lord of Glory, we shall act and walk as such, who are Christ's. Every step of the way it will resound in our hearts "ye are Christ's." In all we do we shall always remember we are Christ's. Cares, anxieties, worldly ambitions, all manner of temptations, will fall before the fact grasped in faith, "I am Christ's."

We are convinced that only the Person of Christ put before the heart of the believer through the Word of God and the power of His Spirit can keep the Christian in these awful days of apostasy from going along with the fearful current of the last days. If Christ and our blessing in Him become more real to us we will be beyond the reach of the god of this age with his wiles and sinister purposes.

Furthermore the demand of the hour is for us to exalt Christ. How He is dishonored is a dread reality. The rejection of Christ was never so marked and never so satanic as in these days. God, the God and Father of our Lord Jesus Christ expects from us His children that we exalt Him in the days of His rejection and thus share His reproach. Let us do it!

And lastly, if we [always] have the Person of Christ before our hearts, we shall walk in obedience to Him as our Lord. Then if we exalt Christ and are obedient to Him we have the fullest assurance that the Holy Spirit will be with us, upon us and fill us. There is no need to seek "the power" as some express it, nor a baptism of the Spirit. He will be with us and in us in the measure as we exalt Christ and walk in Him.

O gracious Lord, when we reflect
How apt to turn the eye from Thee,
Forget Thee, too, with sad neglect,
And listen to the enemy,
And yet to find Thee still the same—
'Tis this that humbles us with shame.

Astonished at Thy feet we fall,
Thy love exceeds our highest thought,
Henceforth be Thou our all in all,
Thou who our souls with blood hast bought;
May we henceforth more faithful prove,
And ne'er forget Thy ceaseless love.