



# The Channels of Blessing

AND

“HE IS NOT HERE.”

By G. W. Gy.

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## THE CHANNELS OF BLESSING.

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THE holy scriptures contain details of what Jesus—when He was on earth—said to men; what He did to them; and how He administered every blessing to them free of charge.

They further relate what response Jesus met with in all His labours of love; how some received Him and loved Him; while others rejected Him, hated Him, and finally killed Him.

They still further relate, that now Jesus has risen, He is the Ad-

ministrator of spiritual blessings which belong to heavenly places.

These spiritual blessings flow either through the death of Jesus, or of His living at God's right hand, or of His coming again; and thus they are all the result of His having to do with mankind. If we examine these channels of blessing we shall find that—

First, Jesus has accomplished in His death on the cross a work of infinite value for God and man, the benefits of which are proclaimed in the gospel, which is preached to every creature which is under heaven.

Secondly, that Jesus has risen from the dead and ascended to God's right hand, and in the power of His life carries His believers on to the end of their wilderness journey,

and when He comes again, into the Father's house.

The work which Jesus did through His death and resurrection was in view of the *glory of God, His own joy,* and the *final blessing* of His people.

Thus the *past work* and *future blessings* are linked together, and the latter rests on the former. In the past work Jesus had the whole work to Himself; in this believers had no part to do, because all was done *for them*, therefore they receive the good of it by faith alone.

Then the future glory is built on the value of the past atoning sufferings of Christ and the counsels of God; so there again believers have no part to do, it has been all done for them, and having believed the first, they must enter into the last.

The past and the future being thus settled by God for all His real believers, their hearts and consciences are delivered from all fear of wrath, and thus free to seriously consider the *present*.

The enemy tries to cloud the past, so that the future should not be clearly seen; and then the mind is unprepared to take up the present in all the aspects in which the holy scriptures present it.

It is during the present that believers through the intelligent knowledge of the scriptures become wise unto salvation, and by this are able to enjoy the present grace of God, and also learn how to serve God acceptably, with reverence and godly fear, knowing that our God is a consuming fire.

Jesus holds three distinct titles, all of which are connected with our present lifetime.

*Jesus as Lord*, signifies that He has title and authority to act in blessing toward His people on earth, and also to put down what He judges would hinder it.

*Jesus as Christ*, signifies that He is the anointed Man who has superseded the first man, and is now Head of the new creation and also Head of the assembly.

*Jesus as Son of God*, signifies that He is the One who has a place of relationship with the Father in all those inner affections which are peculiar to the Father and the Son.

These titles present circles of truth, each of which is distinct, although connected with each other, Let

us note some of the prominent distinctions.

### JESUS AS LORD.

After any sinner has believed on Jesus as his Saviour, another scene and set of interests begin to open up to view. The new scene is called the kingdom of God. Here the believer learns that although Jesus is hidden for the present, yet He is Lord and has full authority vested in His hands, and has a rightful sway over all His believers; and they show their intelligence by submitting to His authority. He has undertaken to give them a safe-conduct from the guilt in which He found them to that scene of joy which is in God's presence (Ps. xvi. 11). Any failure in this transaction

would be His failure; but that is impossible, for we read, "Being now justified by his blood, we shall be saved from wrath through him" (Rom. v. 9).

Thus the past work of Jesus has secured the future, and they are so linked together that if one stands both stand, or if one fails both fail.

Those who have confessed Jesus as their Lord have entered the kingdom of God, where they can be instructed in the truth, and led on in ways suitable to the mind of the Lord as found in scripture. Then they should seek to labour for the One who has so served them. In the days of the apostles there were such persons, as we read, "Tryphena and Tryphosa, who laboured in the Lord," and



"the beloved Persis, who laboured much in the Lord" (Rom. xvi. 12). Labour, whether in the gospel or teaching the saints, must be *in the Lord* if it is to be acceptable at the judgment-seat, where believers' works are to be tried. True labour is in view of bringing other persons under the authority of the same Lord as the labourer is serving under, and away from the authority of the rulers of the darkness of this world.

The kingdom of God is the place of spiritual security from the power and malice of the enemy, because the power of Him who is exalted to the right hand of God is greater than any other power. Likewise the kingdom of God is the sphere of blessing, but, being unseen, the

truth of it has to be maintained in our hearts by faith, until the Lord comes to establish the kingdom in power.

### JESUS AS CHRIST.

Jesus was Christ, or Anointed, to the Jews, but they rejected His claims during His life, and finally they crucified Him; but when He was risen Peter bore testimony through the Holy Spirit that God had made that "same Jesus whom ye have crucified both Lord and Christ" (Acts ii. 36). Resurrection opens up a new sphere which is beyond death, and where death has no power to enter. Jesus was the first man in the new sphere. Those of whom we read as having been raised during the days of the prophets, and also during the life-

time of Jesus and His apostles, were persons who were only brought back for a season to the conditions of life which they had left by death.

When Jesus rose from the dead He was then a man in other conditions of life, for on one occasion He vanished out of sight (Luke xxiv. 31), and on another He entered the room while the doors were shut (John xx. 19-26). His bodily condition was altered, and in that condition He lives to die no more. Thus Christ the firstfruits, afterward they that are Christ's at His coming (1 Cor. xv. 23).

Of the new creation He is the anointed Head. Thus the expression *in Christ* is in contrast to being *in Adam*. "In" signifies association with. Adam was the head of the

human race, and by his disobedience he involved the whole of the race in the consequences of his sinful act. So all persons that are born into this world are under the power of death, as a consequence of Adam's sin. Christ in resurrection is the Head of another race, which stands in relation to Him as the first race did to Adam. When Christ comes the second time He will bring all His believers into the new condition of body, which will be like His own. Then they will bear the image of the heavenly Man, as they have borne previously the image of the earthly man (see I Cor. xv. 49).

Thus association with Christ as being "in Him" is of great scope and importance. The present bearing of "in Christ" brings us to the

truth of one body. All believers on the earth at the present moment are members of one body, and thus members one of another. The recognition of what it is to be "in Christ" has greatly affected some saints, as by it they have come to see that if there is only one Head in heaven, and one Spirit on earth, then there must be only one body on earth. Thus the human arrangements of many sects cannot be according to God, and separation from sectarianism has become a necessity of obedience, and not a matter of choice. Since the truth of one body has been recovered the enemy has been very active in seeking to obscure it again. Opposition from those who did not separate from evil did but little harm, for

their attacks in writing served to bring the truth before some who had not previously heard of it, and thus it produced inquiry. However, afterwards the enemy acted on some persons who had separated, but only had the truth of separation in the letter, and not in the Spirit and power. When difficulties arose about discipline, then some took independent action, which proved that they had only got the letter of the truth. In times of trouble and exercise this has been repeated over and over again, but has only served to prove the truth that had been recovered, viz. that there is only one Head, one Spirit, one body. Those who at various times have taken independent ground may still have the letter of the truth in

terms, but the vitality of it is wanting. They may be more active in gospel work, which is right enough in its place, but that is connected with sinners coming to the Saviour, and not with believers confessing that they are members of the one body of Christ, and therefore obliged to be separate from all forms of sectarianism, which practically deny that there is still one body.

Association with Christ is realised in power, in the company or assembly, as risen with Christ, and thus beyond the power of the flesh or association with Adam. In the assembly we specially realise that we are "in Christ," where old things have passed away and all things have become new.

The title Lord is not prominent

at such times, but is nevertheless held as always binding in its proper sphere. It does occur in the Epistle to the Corinthians in connection with the assembly and the supper, where it is called "the Lord's supper"; but the apostle was correcting the careless ways of the saints at Corinth. These careless ways trenched upon the authority of the Lord, and so the apostle used that title.

#### SON OF GOD.

Jesus as the Son of God is a title outside dispensation, and although when He was born He was called the Son of God, and was always so in His holy Person, yet it is a title which necessarily carries our thoughts into another sphere.



He who was the Son of God was born and also died, but in those circumstances it was as Jesus that it is so written of Him.

John's gospel presents Jesus as the Son of God, and the reception of this testimony brings believers into the privilege of sonship.

Thus eternal life is spoken of very much in John's gospel, because the Person spoken of is the source of life, and those who receive Him in this character come into the association which He gives. We read, "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36). Jesus, as the Son with the Father, had had that circle of favour all to Himself; the Father's love, home, and glory were all the sole right of the Son, but He

has been pleased to surrender the monopoly, and thus let others share these joys with Himself. This can only fully be known after the Lord has come the second time, but the Holy Spirit can lead the saints into an apprehension of the reality of it now.

Thus the gifts in Ephesians iv. were given to perfect the saints, and to bring all of them to the knowledge of the Son of God.

This may be but little known on account of the low state of the professing Church, but it is the mind of God for us, and we are called of God to it.

## “HE IS NOT HERE.”

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**I**N connection with the resurrection of Jesus we have three writers recording the words “He is not here” (see Matt. xxviii. 6; Mark xvi. 6; Luke xxiv. 6), which implied a great change had taken place.

Jesus had entered at His birth into associations with the human race, but He broke them all at His death, and in resurrection He entered into entirely new associations.

The devoted women who had prepared sweet spices to anoint Him, to preserve Him from corruption, had started for the sepulchre early on the first day of the week, but found on their arrival that it was open and a young man sitting

there, who said to them, “He is not here.” Jesus had entered resurrection, and had taken the place of being the beginning of the creation of God.

God thus began a new creation, so that He might have a scene where He could for ever find His satisfaction. This scene was laid outside where the first man sinned and marred the first creation. Nothing can enter into the new scene which defiles or works iniquity. This scene has already begun, but we shall not be able to understand it unless we see how it was begun. At the mount of transfiguration we read of three men—Peter, James, and John—asleep, while two—Moses and Elias—were talking with Jesus. The three who were asleep were

still in conditions of flesh and blood and subject to death, while the other two were beyond death. Those who were not beyond death were completely overpowered by the glory of the occasion, and not even able to look on or listen to the interesting conversation; while the others were able to share His glory and converse about His sufferings. Those who were asleep were precluded from enjoying the glory of the kingdom, "for flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50). These three disciples were *here*, while Moses and Elias were *not here*; this fact made the difference.

After Jesus was risen from the dead no unconverted person saw Him, for He had said, "The world

seeth me no more” (John xiv. 19); but His disciples saw Him for forty days, and He spake to them of two subjects, viz. the kingdom of God, and the promise of the Father (see Acts i. 3, 4).

How important the kingdom of God was in the mind of Jesus! But “He is not here,” so the kingdom cannot be here, but lies on the other side of death, in that new scene of resurrection. Every believer belongs to the kingdom, and to Him who is at the head of it. When any believer dies he passes beyond death, and as far as his spirit is concerned he is immediately “present with the Lord” (2 Cor. v. 8).

The Lord also spoke of the promise of the Father, which was the Holy Spirit; so all believers

have the Holy Spirit, and He can lead them into the present knowledge of association with Christ, as we read, "If ye then be risen with Christ" (Col. iii. 1). Thus during our life here it is possible to enter *morally* into what "risen with Christ" means, for it is an apprehension of the mind, apart from any change of the body. The Lord's coming will change the body, and then the entire person—spirit, soul, and body—will be no more *here*, but in the new condition fully suited to the heavenly kingdom.

Think of such a scene being *now opened* up to faith, and the Holy Spirit leading the minds of believers into the present enjoyment of it. This is learnt as we understand "He is not here. He is risen."

The basis of the kingdom of God is righteousness, for grace reigns through righteousness, because the foundation was laid in the death of Jesus. There every question was settled to God's satisfaction, so He raised Jesus from the dead, and thus He is on the resurrection side of death, and has all power given Him in heaven and in earth.

Thus a scene of undisturbed repose has been established, and every question of sin and sins has been finally settled to God's satisfaction, and resurrection is the witness of it.

Another feature of the kingdom is “joy in the Holy Ghost,” which answers to the well of water springing up into everlasting life, and these active movements of the Holy Spirit



can only be known in resurrection which lies beyond the death scene. Unless we are in the understanding of being dead and risen with Christ, we shall not be equal to the privileges of the present occasion, but shall be like the three men who were asleep, unable even to listen to divine communications. The Holy Spirit is the Person by whom we apprehend the reality of the power of Christ's resurrection, which enables us to receive His communications concerning the kingdom of God.

The kingdom of God is not meat and drink; that is, it has no reference to things pertaining to our natural life in this world, but it lies outside this scene, and only belongs to where Jesus has entered as both Lord and Christ. The effort of

Satan has been to connect Christianity with man in the flesh, that is, with man who is “here,” but “*the truth is in Jesus,*” the Man who “is not here.”

The beginning of the gospel comes to man in his natural condition; but when it is received, it leads the heart of the convert to Him who is “not here.” Persons have often been attracted by the sweet story of the gospel at some moment of sorrow when circumstances connected with the affairs of this life had disappointed them, and which made them desire something better. But frequently they have been disappointed when they found the blessing was connected with another scene, like the young man in Mark x. 22, who wanted to

inherit eternal life in connection with his possessions in the land of Israel; and when Jesus offered him treasure in heaven, which was in another scene, he went away sorrowful.

The gospel is God's power to salvation to every one that believeth, but this salvation does not alter the circumstances of our natural life. Believers, while here, have trials and sorrows, and are also just as liable to sickness and death as others, until the Lord comes.

The blessings of the gospel and the truth of the church can only be known and enjoyed by faith, and the more this is realised, the more manifest it will become that our portion is not here, but where Christ lives in resurrection.

Thus the heart of the believer

desires to know what it is to be risen with Christ, and in spirit to be beyond death; and so, like Moses and Elias, talk with Jesus glorified, and not like Peter, James, and John, who were hindered because of being overcome with sleep. However, some being asleep to the advantages of the present moment need not hinder some being awake and enjoying the special privileges in the power of the Holy Spirit. Literally with Peter, James, and John their bodily condition was their hindrance; and so it was at a later time with John in Revelation i. 17. And so it is with us. We could not enjoy the literal glory of resurrection in our present bodily condition. It is only in the *spirit of our minds* that we can be risen with Christ. The Holy

Spirit leads those who are willing to be led, into the apprehension of this truth, and then it becomes very real to the heart.

The Corinthian believers were carnal, that is, they were acting as men who were here, and not as men associated with Christ, who is not here. The apostle had to say, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. iii. 1). The spiritual man discerneth all things, so it is a great gain to be in the spirit of our minds *not here*, but where Christ is.

Nothing can make up for the loss of not apprehending the truth of "He is not here." Many of God's saints might be asked, "Why seek ye the living amongst the dead?"

(Luke xxiv. 5). They seek to find Jesus associated with things here, but cannot find Him, and are much perplexed. The reason is, “He is not here.”

May every believer seek to know these things, not satisfied that they are in the Bible, or even that they are held and taught in the meetings where they attend, but know the reality in secret. Know where to find Christ, and what it is to be fed and cared for by Him, for “he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. vii. 25).

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