

# Tuckingmill Baptist Church, Camborne



## March 2022

I am just amazed how the news stories have shifted completely in the last week or so.

Sometimes the TV news bulletins could be wall-to-wall Coronavirus updates, interviews, statistics. After the Prime Minister's announcement about the last legal restrictions being lifted in England, I've scarcely heard a whisper. The figures continue to fall: daily deaths at 150, daily infections below 40,000 again - but I had to check the Net specially to find this out. TV news has moved onto wall-to-wall Ukraine.

We had heard for a couple of weeks about the massing of troops on the eastern border of

Ukraine. And I confess I am sometimes just a bit sceptical, almost cynical - but seriously, did Putin really expect *anyone* to credit these as being "routine exercises"? Did he really think he was fooling *anyone*?

I suspect he has been calculating things frantically. But, clearly - from the slow progress of the invasion this week - I think it has included some *miscalculations*.

I wouldn't be at all surprised if it turns out he had waited until the main Winter Olympics were over until the invasion started. It would have been quite a loss of face for him to have had even the supposedly neutral "Russian Olympic Committee"



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team sent home in the midst of the games. But maybe he cares rather less about any involvement of a national team in the Paralympic version due to kick off soon.

At present - and things might well change quite substantially by the time this is officially published on the coming Sunday - we hear that the Ukrainian leader is asking "the West" / NATO to enforce a no-fly zone over the country.

But then, the various NATO countries will have to ponder with extreme care ... if this is a clear escalation of the conflict, just how might Russia respond? There are already sabre-rattlings about the preparedness of Russia's nuclear arsenal. Dare we risk moving even a single step closer to the world's first bilateral *nuclear war*?

So the midnight oil will undoubtedly be burning on *both* sides of the East-West divide here - and trying to factor in just how pally China is likely to remain with Russia, too. Will China offer to side against Russia ... so long as the West offers to recognise its claim to Taiwan? Would it be, in effect, a choice: Ukraine or Taiwan?

It is all so very complicated. We don't know the depths of the thoughts of the people involved.

We don't know just how the battle-field tactics of the two sides will actually play out - though it has to be said that Russia *has* to be seen as having a huge superiority in fire-and manpower.

So what do we do, at a time like this? Does it seem a bit odd if I extend this question to what should we do *even before we pray* at a time like this? I mean, isn't prayer the most obvious response? For most of us, isn't it likely to be the *only* response, the only way we can be at all involved in this hugely troubling scenario?



Actually, I think we need to fill our our mental petrol tanks with some spiritual fuel first, before turning the ignition key. We need to remember some big and important things from God's word -

and see how those will affect our prayers.

So if we see Russian forces as unstoppable, and the Russian leader as implacable, we need to remind ourselves of times in history when God stepped in.

Nebuchadnezzar - bigger in his day than Putin now - brought to his knees, and even to repentance:

*"Now I, Nebuchadnezzar, praise  
and extol and honour the King of  
heaven, for all his works are right  
and his ways are just;  
and those who walk in pride  
he is able to humble."  
(Daniel 4:37)*

Another of those Herods:

*Immediately an angel of the Lord  
struck him down, because  
he did not give God the glory,  
and he was eaten by worms  
and breathed his last.  
(Acts 12:23)*

But, on the other hand, if we get too hung up on the "rights" of any and every independent state to continue to exist indefinitely:

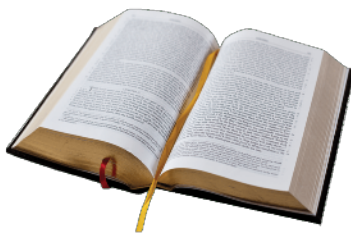
*And he made from one man  
every nation of mankind to live on  
all the face of the earth,  
having determined allotted periods  
and the boundaries  
of their dwelling place, ...  
(Acts 17:26)*

Leaders rise and fall. Nations rise and fall ... and merge ... and split. Territories change hands. But not always or only according to the calculations of the political pundits, or the strategies and tactics of the generals. Nebuchadnezzar's discoveries of over two millennia ago still hold true. Three times we hear these words

in Daniel's account of his fall and rise:

*"... the Most High rules the  
kingdom of men and gives it to  
whom he will."  
(Daniel 4:17,25,32)*

Personally, my suspicions are that the war in Ukraine will end with some kind of partition of the country as currently defined on our maps. I hope that this will happen quickly, simply to spare the country and the people the carnage of an extended period of warfare. It



doesn't seem *right* that Soviet aggression should win, but this is a fallen world, where what is *right* is not always going to be achievable. Otto von Bismarck said that "politics is the art of the possible", and there are times when that's all we can hope or settle for in this world, in this life.

But that is not the limit of our horizon, if Jesus Christ is our Saviour and Lord ... and returning King. And ...

*... according to his promise  
we are waiting for new heavens  
and a new earth  
in which righteousness dwells.  
(2 Peter 3:13)*

Peter Ham

**Sunday meetings:****10.00 a.m.****6.30 p.m. (cafe church)**13<sup>th</sup> March

Matthew 26:17-46

Following on from a.m.

20<sup>th</sup> March

Matthew 26:47-75

Following on from a.m.

27<sup>th</sup> March

Mothers' Day Guest service

Video

3<sup>rd</sup> April

Phil Willetts - 1 Samuel

Video

10<sup>th</sup> April

Matthew 27:1-31

Following on from a.m.

**Other meetings:**9<sup>th</sup> March

6.30

*Treasure Seekers*10<sup>th</sup> March

7.30

Prayer meeting

12<sup>th</sup> March

10.00

Prayer meeting

16<sup>th</sup> March

6.30

*Treasure Seekers*17<sup>th</sup> March**10.45**

Prayer meeting

23<sup>rd</sup> March

6.30

*Treasure Seekers*24<sup>th</sup> March

7.30

Church members' meeting

26<sup>th</sup> March

7.30

Rendezvous: Colin Wells @ CCC

30<sup>th</sup> March

2.00

Elders' meeting

6.30

*Treasure Seekers*31<sup>st</sup> March

7.30

Mission prayer meeting (Phil Pengelly)



	Stewards	Teas	Flowers	Creche	Cleaning
<b>6 Mar</b>	Heather	Heather / John B			Peter / Jenny
<b>13 Mar</b>	Kay	Arwen / Jennifer			Heather / Kay
<b>20 Mar</b>	Jenny	June / Phil			Greg / Marsha
<b>27 Mar</b>	Greg	Marsha / Jenny		...	J/J/J Carter
<b>3 Apr</b>	Heather	Heather / John B			Peter / Jenny
<b>10 Apr</b>	Kay	Arwen / Jennifer			Heather / Kay
<b>17 Apr</b>	Jenny	June / Phil			Greg / Marsha
<b>24 Apr</b>	Greg	Marsha / Jenny			J/J/J Carter

(Cleaning is for the week *following* the stated Sunday)

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## March 2022

### “In the name”

Ed Walsh

*Christian Counselling and Educational Foundation*



When we pray, we usually end our prayers with “in the name of Jesus” (John 16:23). It is our custom. A habit. I heard a song recently that repeats — and repeats — a line about love for the name of Jesus. But if we repeat anything often enough, does it devolve into nonsense syllables? Psalm 23 uses the phrase, “for his name’s sake.” Does it slow you down or do you skip over it? A phrase like “in the name of Jesus” is too crammed with meaning to be spoken with little awareness of what is being said.

There are exceptions. Some people certainly know that is being said. In cultures with ancient roots, such as the many cultures in India, “in the name of Jesus” is the defining moment of prayer. It is the climax. All the listeners are waiting for it. Gloss over it and you have just identified yourself as in league with other gods. But, for most of us, “in the name of” does not appear in our daily language. So, we must work to recapture its impact.

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Israel first knew the Lord as God, which comes close to our understanding of a surname, as in Mr. God, or, more accurately, THE Mr. God. Things get more personal at the burning bush when God reveals himself as Yahweh to Moses (Exodus 3:14–15). After that introduction, the name gets filled with every Old Testament story and, eventually, a concise description.

The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin. (Exodus 34:6–7)

Someone's name evokes a unique person who stands out from everyone else. My wife's name, "Sheri," is like a treasure chest that gets filled with more content every day. Having known her for over forty years, the chest is overflowing, and with each new insight the bounty increases. Her name, in fact, is beautiful because its contents are beautiful. And, when I read her name aloud, I slow down, perhaps imperceptibly to those who hear it, because that name has so much meaning to me.

A name is filled through increments, larger in the beginning of a relationship, smaller over time. Yahweh God, however, chose a different trajectory. His name is, indeed, quite full by the end of the first five books of Moses, followed by smaller variations that build on the foundation of faithful self-giving love, patience, and forgiveness. But then there is the eruption of self-revelation when he introduces himself as Jesus. God-the-servant, God-the-lamb, God-the-temple and everything in it, God-of-the-shamed-and-outcast, the eternal king and high priest who has fulfilled every promise in him.

Now the name is quite full:

We "bless his holy name" (Psalm 103:1), or "sing praise to the name of the [Jesus]" (Psalm 7:17). This means that we pause and remember how Scripture fills up the name. Perhaps we hold on to one story about him, such as his compassion for the woman who had lost both husband and son,



and his power that raised the son from the dead (Luke 7:12–15). Then we respond — how could you be silent in the face of such a person? — and we publicly speak good words about him and to him.



When you are among “those who love his name” (Psalm 5:11), you love him. The name has no magic in itself, and the name Jesus is shared with many. But this Jesus stands out from all humanity. The name is filled up with how he first loved us, even when we rejected him.

We have “faith in his name”; that is, we trust in him alone. There is no true life apart from him. Many people have loved others sacrificially, but only his sacrificial love, which went into death itself on our behalf, could conquer death and forever draw us near God.

“He leads me in the path of righteousness for his name’s sake” (Psalm 23:3), or for the sake of his reputation. In that phrase, the psalm turns from being an ode to a life of rest for the sheep and turns toward the shepherd himself. He is Jesus, who also goes by the name Faithful and True (Revelation 19:11). Watch him. He will not leave his wayward sheep. He will lead them on the right path and he will always be near. He has promised. He stakes his entire reputation on his faithfulness to that promise.

When you ask anything of the Father, you pray in the name of Jesus (John 16:23). This means that you better know Jesus fairly well, because you want to pray what he desires. It also means you come to the Father through no human mediator, but through the Son. You please the Father by coming to him through the Son (Hebrews 7:25). The Son has secured your place with the Father, and, through Jesus, you speak freely to him.



The name is then placed on your forehead (Revelation 22:4). When you have faith in the name, you receive the name. It is among your neglected identities. It means that you live under his protection. You belong to him. As if that is not enough, “Behold,” says Jesus.

Look carefully. “I have engraved you on the palms of my hands” (Isaiah 49:16). His name is on you, and your name is on his hands.



Watch for the name in Scripture. Think about how you use it when you pray. Let it give you reason to pause.

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