



TOWARD THE MARK

*“I PRESS TOWARD THE MARK FOR THE PRIZE
OF THE HIGH CALLING OF GOD IN CHRIST JESUS.”*

PHILIPPIANS 3:14

*A MAGAZINE FOR YOUNG CHRISTIANS
OF ALL AGES*

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Dear Reader,

“Pray without ceasing” 1 Thessalonians 5:17

Two things are essential to the nurturing and the maintenance of a fresh and healthy state of soul, the reading of the Word, and prayer. We cannot afford to neglect either if we desire that our hearts and lives may answer to the grace bestowed upon us. If the reading of the Word be neglected, we will be in danger of our prayers becoming an expression of mere natural desires instead of “intercession according to the will of God”. On the other hand, if prayer is neglected there will be no power nor joy but a cold barren state of soul. There is nothing more harmful to the spiritual vitality than having the mind occupied with divine truths while the heart and conscience remain strangers to its power. There can be no sure and more certain sign of low, unhealthy spiritual state than the absence of prayers.

If we look at Him as our blessed example and pattern we find that He commenced his ministry with prayer (Luke 3:21). And at the very close of His marvelous life amidst His agonies of the cross He prayed (Luke 23:34). Think of the blessed results that have followed the expression of dependence upon God in united or individual prayer. The disciples were filled with the Holy Spirit and made bold to speak the word of God “after they had prayed” (Acts 4). The angel of the Lord delivered Peter from prison in answer to prayer which was made without ceasing from the church of God for him”(Acts 12). I believe that when the history of the Church is surveyed from the glory it will be seen that every wave of blessing to saints and salvation of sinners has been preceded by the effectual, fervent prayers of many whose labor is better known in Heaven than on earth. Let us take to heart the challenge “pray without ceasing”.

It is our prayer that the Lord use this issue to help you to grow as we are dependent on Him to feed and strengthen His people.

Thank you for your overwhelming response and encouragement to this exercise. Please keep us in prayers.

Yours in our soon coming Lord,

Emil S. Nashed

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Quotations from Scripture are generally taken either from the King James translation or J. N. Darby translation.

MILK

“The truth shall make you free”

THE PASSION OF THE CHRIST **ACCORDING TO THE SCRIPTURES**

“Ought not the Christ to have suffered these things and to enter into His glory?” (Luke 24:26).

Many are talking presently about this Holy matter. The news media and the general public are engaged in a debate about the passion of Christ. But this is not a matter for entertainment, but rather a cause for worship. We read in the Bible that Christ was crucified, that He died, that He was buried, that He rose from among the dead, that He ascended into heaven, that He sat down glorified, and that He is coming again. Let us look briefly at this Holy subject from the Scripture’s point of view.

Crucifixion is the end of man’s world, death is the end of man all together, and burial is the putting of man out of sight. While the gospels recount the trial of the Lord Jesus, **the fact of the matter is that it was not the Lord Jesus who was on trial. It was actually the world that was on trial.** When the Lord Jesus stood there before them, He was the manifestation of truth revealed from God. The question for the world was, “What is the world going to do with the truth as personified in Him?”

The answer to that was, “Crucify Him.” The hymn writer said, “This world’s judgment stands recorded.” In other words, in the crucifixion of the Lord Jesus, God brought to termination this world, this system of things which originated in Cain (the first man who went out from the presence of God) and all its full effect that was displayed on the cross. In 1 Cor. 2, Paul said that the princes of this age had rejected Christ, not wishing to have Him in any part of their system, and so, crucified the Lord of glory.

You and I will not make any progress in divine things until we understand the power of God that broke the power of death. At the cross, death was vanquished and “He, death by dying slew.”

There was a moment in the history of this world where the hatred of man and the sinfulness of sin went beyond anything ever done before. There was a moment in the history of this world when the power of darkness was darker than ever before. There was a moment when the power of Satan moved in a way it had never moved before. There was a moment when the wrath of God demonstrated its hatred of sin in a manner never done before and that will never be done again. At the cross, all these things expend their forces against one solitary man, the Christ of God. The more we think about the cross, the more we understand what took place there. **There the love of God, which in Christ Jesus was seen to prevail over everything else, gave the blessed Jesus to die for you and me.**

In John 12, the Lord Jesus said, "The hour is come." There are instances mentioned in Scripture that His hour had not yet come. There were times when they took up stones to stone Him, but His hour had not come, neither was stoning the prophesied mode of His death. There were times when they wanted to cast Him from the top of a hill, but again, His hour had not yet come. The Scripture speaks of crucifixion. Now the hour had come, and Jesus came forth bearing His cross. The hour was now come that the Son of Man was going to be glorified. He was going to glorify God and He was going to glorify man on the cross. He was going to display perfectly what man should be in relation to God. He was going to take the will of God in its completeness and carry it through to its absolute conclusion, and in so doing the Son of Man would be glorified. He did not walk that pathway in Godhead power, but He felt it as a man. There was a cause for coming to this hour. There was a divine necessity involved in the cross, a cause for His coming into manhood, a cause for His walking here for the glory of God, and a cause for His going into death. As we follow Him to the garden, we see that He went as was His custom: the cross did not surprise Him, and He did not adopt an attitude that was different to what was His custom. The Christ of God did not change. He was the same throughout His pathway, a man completely devoted to and dependent on His Father. He went as His custom to pray. We find Him praying in the Gospel of Luke more than seven times. Yet at this hour it is recorded that He prayed more earnestly. Perhaps that tells us the reason, "He was withdrawn from them about a stone's throw."

It was not for man's eye to see, neither is it for the corrupt man's imagination to display it in a film.

In contemplation of the cup that His Father was handing Him and seeing what that cup involved, His Holy soul was exceedingly sorrowful. **It wasn't what man was going to do that made Him pray more earnestly and drew forth those drops of sweat like blood, but it was the sight of what a Holy and Righteous God was going to have to do to His soul when He offered Himself without spot to God. When God made His soul an offering for sin, that is what made Him pray more earnestly.**

It is interesting to note that the first time sweat is mentioned is in the book of Genesis - found on the face of Adam as a direct result of his sin in disobeying God. The last time we read of sweat in Scripture it was on the face of the Lord Jesus as he contemplated what he was going to endure because of my sin and yours. When we read that an angel appeared to strengthen Him that must refer to physical agony. I could understand that it is possible for a soul going through such extreme anguish that the physical body might bow under that heavy load, but when it came to the matter of taking up this cup and drink in going to the cross, there was no angel. Alone He bears the cross, alone its grief sustains. There was the pathway that no one of Adam's order ever could tread. And that was the way of the cross. Judas comes. What a traitor! His familiar friend sells Him for thirty pieces of silver; that was the value of the Lord Jesus to him. As Peter drew his sword and cut Malchus' ear, we hear words of grace, "Suffer thus far," and His hand (which was soon to be pierced with a nail) was put forth to heal one of His enemies. **The last miracle of the Lord Jesus before He went to the cross was to heal one of His enemies. That is divine love. That is grace.** He said, "This is your hour and the authority of darkness." Here the Lord Jesus gets to the source of it all. His disciples forsook Him and fled, the priest accused Him falsely, and Pilate washes his hands in cowardice.

How touchingly Mr. Darby puts it:

The pride of careless greatness,
Could wash its hand of Thee.
Priests that should plead for weakness,
Must Thine accusers be!

Man's boasting love disowned Thee,
Thine own thy danger flee.
A Judas only owns Thee
That Thou may'st captive be.

Men with wicked hearts took Him, bound Him, and brought false witness against Him. They scourged Him, they stripped Him, and put on Him a scarlet robe. They mocked Him, they spit upon Him, and they plaited a crown of thorns on His blessed head. That thorn was what the ground brought forth as the result of the curse that Adam's sin brought to the earth. Yes, He bore it on His sacred brow!

Oh Head once full of bruises,
So full of pain and scorn,
'Mid other sore abuses
Mocked with a crown of thorn;
O Head! e'en now surrounded,
With brightest majesty,
In death once bow'd and wounded
On the accursed tree.

Thou countenance transcendent!
Thou life-creating Sun!
To worlds on Thee dependent-
Yet bruised and spit upon:
O Lord! what thee tormented
Was our sins heavy load,
We had the debt augmented
Which thou didst pay in blood.

And they came to a place called Golgotha, the place of the skull. Remember how the apostle Paul said the princes of this world did not have the wisdom that comes from God? Because they only had the wisdom of this world, they crucified the Lord of glory. How significant the meaning of Golgotha, the place of the skull. There they tried to give Him gall to numb Him, but He would not take it. The full weight of the cross, the full venom of man's hatred, the full pain of crucifixion, He would feel it all. I believe that when we realize what man did to the Son of God physically it shows their true violence and hatred toward God. It was not customary to nail men to a cross; that was not the usual Roman crucifixion. Rather, it was normal to tie a

man's arms to the cross which then forced them to a position where they were suspended by their arms. Over the length of time this caused breathing to become difficult and the man being crucified would normally die of suffocation. The lungs cease to function, causing excruciating pain. But that was not sufficient for them to do to the Son of God. They suspended Him by driving nails in His hands and feet. **I believe He was the only one nailed to a cross; every other person crucified had his arms and legs tied with a rope.** Even in regard to crucifixion, they went beyond what was normal. **But let us remember that His suffering from the hand of man could not take my sins away.**

God intervened during the three hours of darkness. God dealt with Him in regard not only to sin, but God laid on Him my sins. Let us never forget that He paid the price that I could never pay. He took and bore my sins before God because He knew if I bore them it would mean eternal damnation.

Our sins, our guilt in love divine,
Confessed and born by Thee;
The gall, the curse, the wrath were thine,
To set thy ransomed free.

And God covered this scene in darkness. It was not for mortal eye or for creation to see - the brazen altar was five cubits high, too high for any man to see into. There He stood in the divine court of justice as my substitute, to answer the question of sin. There He received God's holy wrath and righteous punishment for my sins; there God poured His fire of judgment on Him. There is little, if any, one can say about those three hours of darkness, but please read Ps. 22, Ps. 69, and Isa. 53.

And at the end of these hours of darkness came the cry, "My God, My God, why has thou forsaken Me?" Though we can not see what took place in these dark hours, how wonderful that at the end of it we can hear His triumphant cry, "It is finished."

The transaction has taken place and was completed once and for all; the atoning work is done and the full price of redemption is paid. The Throne of God is vindicated; the holy righteous demands of God against sin were satisfied; the fire of the

judgment of God that consumed every sacrifice was indeed consumed by His sacrifice; and “all my sins, so great, so many, in His Blood are washed away.” Then, in complete control of the situation, He bowed His head and as King, dismissed His spirit!

These are holy things, dear reader. They are not for film makers to make money on. We must not add honey onto the sacrifice. Let us remember that these spiritual things are to be understood by spiritual means - that is how they are to be appreciated and enjoyed. It is not for film makers to portray the Son of God that they might gain their thirty or thirty million pieces of silver. Let us not be deceived: Christianity is built on the principle of faith, not of sight, for “faith cometh by hearing and hearing by the Word of God” (Rom. 10:17). The Lord said, “Blessed are they that have not seen, and yet have believed.” Believers do not need sight to help their faith, and unbelievers have the Bible, the word of God. The Lord said, “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Luke 16:31).

Yet the fact remains that the death of Christ affects every department of creation. The Scriptures state that the veil of the Temple was rent - that is the religious sphere. Now we believers have access to the very presence of God. We also read that the earth did quake and the rocks were rent - that is the material sphere. In the day to come, that material creation will enjoy liberty from what sin brought in. We further read that many bodies of saints arose and after His resurrection came out of the graves and went into Jerusalem - that is the spiritual sphere. Yes, the dead in Christ and those asleep in Jesus will experience that by death he destroyed the power of death. Lastly, the death of Christ affects the moral sphere: the centurion that stood there and witnessed it said, “Truly, this was the Son of God.” How the practical lives of many have changed in response to that confession that He is the Eternal Son of God

The death of Christ affects the whole universe. How wonderful that God has fully answered the death of Christ (Phil. 2). In the glorious display of our blessed Saviour He will publicly receive that answer when every knee shall bow - heavenly, earthly, and infernal - and every tongue will own Him “Lord, to God the Fathers’ glory.”

E.S.N

Meat

“Sanctify them by the truth...”

HEADSHIP

The Headship of our Lord Jesus Christ may be divided into two principal facets. First, He is Head over all principality and power (Col.2:10), and second He is Head to the assembly, His Body.

As Head over all, He will reconcile all things to the Godhead. That work of reconciliation, when all things on earth and in heaven are reconciled and peace is seen, is not yet accomplished. However, it is in the counsels of God to do so through the perfect work of our Lord Jesus at Calvary and by virtue of His shed blood. When our Lord takes up His reign, heaven and earth will be freed from the power of evil, because the Prince of Peace will rule and the presence of evil will be immediately banished.

As Head to the assembly that reconciliation has been effected already. The sins of every believer are blotted out and all the claims of a holy God are satisfied. Hence we are presented before God holy and unblameable, with nothing to hinder our approach to God. We stand in the good of all the love and favour of being united to Christ in glory. In a word, we are reconciled to God.

In order to rightly appreciate the truth of Christ as Head, it is essential that He be known not only as Saviour but as Lord. In general, before we can enter into the knowledge and blessedness of the privileges of our Lord Jesus as Head, we must first know Him as Lord, be subject to Him, follow His commandments, and know Him as the administrator of God’s blessing.

Lordship is usually associated with individual responsibility while Headship implies collective privilege. In the House of God, the idea of occupation and ownership is present. In addition, we have individual stones built into the House, yet each stone remains identifiable and separate one from another and carries its own distinctive character and features. In the Body, the emphasis is on the Head and the dependence of the members of the body on the supplies

that the Head provides. It moves only as directed and controlled by the Head.

The characteristics of Headship are summarized as:

1. Direction
2. Control
3. Nourishment

These characteristics are seen in the epistle to the Colossians. The apostle seeks to bring the saints into the truth of having a Head in heaven. This Head, glorious and superior in every aspect, is presented to us to gain an apprehension of His service to, and control of, the Body. His greatness as Head will guide our walk. (Col. 1:9 -11)

In relation to each of these features of our Head, we find, not surprisingly, that the Cross has seen the overthrow of the former condition and now has brought to light the superiority of the new.

Firstly, in **direction**, the Head has overthrown all human tradition. In Col. 2:14, the legal ordinances were blotted out by being nailed to the cross. Therefore, in Christ, that legal system or shadow has been replaced.

So far as **control** is concerned, the philosophy of man and our self will is defeated in “the putting off of the body of the flesh in the circumcision of the Christ” (Col.2:11). This is effected as we hold fast the Head.

Finally our **nourishment** is no longer provided by the things of this world which were “spoiled at the cross” (Col.2:15), but is now supplied to the body by the Head ministering to and uniting together by joints and bands.

In order to rightly appreciate our Head, we must realize the truth that we are dead, buried, and risen with Him; united thus through the new man to our Head in heaven, but still on earth. This is an important contrast to Ephesians, where we are seated in heavenly places, and given life because we were dead in trespasses and sins. In this development of truth, we realize our power to live here in this world to the praise and glory of God, because we are united to our glorious and all-powerful Head.

J. A. Pickering

Exercise

“Exercise thyself unto piety”

“ABIDE IN ME”

On that touching occasion when the Lord was alone with His disciples, communicating His farewell words of comfort, and imparting to them His last instructions, again and again He presses the deep necessity, as well as the blessedness, of abiding in Him. We hear Him say,

“**Abide in Me**, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye **abide in me**. I am the vine, ye are the branches: He that **abideth in Me**, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing... If ye **abide in Me**, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” (John 15:4-7).

Again, the beloved Apostle, who heard these farewell words from the lips of the Lord, passes them on to believers in his Epistle. There we read:

“He that saith he **abideth in Him** ought himself also so to walk, even as He walked.”

“And now, children, **abide in Him**; that, when He shall appear, we may have boldness, and not be ashamed before Him at His coming.”

“Whosoever **abideth in Him** sinneth not.”

(1 Jn. 2:6, 28; 3:6).

If, then, these verses set before us the blessedness of abiding in Christ, we may well pause to enquire, what are we to understand by the Lord’s words, “Abide in Me?” Do they not imply a walk in such **nearness to Christ** that the soul delights in all His loveliness and moral excellences, and thus finds in Him its object and perfect pattern?

Again, does not abiding in Christ suppose a heart in communion **with Christ**, that delights to confide in Him and learn of Him?

Above all does not abiding in Christ imply a life lived under the **influence of His presence**, realized by faith? If a saintly and Christ-like man of God visited our home, would not his presence have a restraining influence upon everyone in the home? We should probably be a little more careful than usual of our words and ways. If this would be the effect of the presence of a man of like passions with ourselves, what would be the effect of the realized presence of Christ, Himself? At times sad scenes have taken place, even among the Lord's people, in which we may have had our humbling part, when envy and strife prevailed, and believers have thoughtlessly, or even maliciously, wounded one another with bitter and offensive words. We may try to excuse our strong words. But should we not do well to ask ourselves, "What would have happened if the Lord had silently, but visibly, walked into our midst?" Should we not have to confess that under the influence of His presence many a bitter and offensive word would never have been uttered?

How good, then, it would be if we could ever remember that though the Lord is not visible to sight, yet He hears, He sees, He knows. Well indeed does the Psalmist ask, "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?... He that teacheth man knowledge, shall not he know?" (Ps. 94:9, 10).

To walk, then, in the consciousness that He listens to our words; that He sees our every act; that He reads our thoughts, is to walk under the blessed influence of His presence and thus **abide in Him**.

Furthermore, these Scriptures, that exhort us to abide in Christ, tell us also the blessedness we shall enjoy if we do abide in Him.

First, we learn that abiding in Christ we shall bring forth fruit. The importance of this is pressed upon us by being stated both negatively and positively. We are told that unless we abide in Christ we cannot bring forth fruit. Then we are told that if we abide in Christ, and He in us, we shall bring forth much fruit. From another Scripture we learn that the fruit of the Spirit is "love, joy, peace, longsuffering, kindness, goodness, fidelity, meekness, self-control" (Gal. 5:22, 23). What are these lovely qualities but a description of the beautiful character of

Christ? So we may surely say that the fruit of which the Lord speaks is the reproduction of His own character in the lives of believers.

The fruit, in this passage, is not service or exercise of gift, however important in its place. Of necessity gifts are confined to the few: but it is open to all, young and all alike, to express something of the loveliness of Christ in their lives. Any little setting forth of the graces of Christ goes up as fruit to the Father, and goes out as testimony to the world. This, then, is the great object for which we are left in this dark world, to shine as lights by exhibiting something of the beautiful character of Christ. This will only be possible as we abide in Christ. We shall never exhibit the character of Christ by simply trying to be like Christ. If, however, we seek His Company, and come under His influence, by abiding in Him, we shall be changed into His image from glory to glory.

Yet sure, if in Thy presence
My soul still constant were,
Mine eye would, more familiar,
Its brighter glories bear.

And thus, thy deep perfections
Much better should I know,
And with adoring fervour
In this Thy nature grow.

Secondly, the Lord's words plainly tell us, that, abiding in Christ our prayers will have an answer. If under the blessed influence of His presence, with His words abiding in our heart, our thoughts would be formed by His thoughts and our prayers would be in accord with his mind. Thus praying, we should have an answer to our prayers.

Thirdly, the Apostle John tells us, in his Epistle, that "abiding in Him" will lead to a "walk even as He walked" (1 Jn. 2:6). How did Christ walk? Of Him we read, "Christ pleased not Himself." Speaking of the Father, the Lord Himself could say, "I do always those things that please Him". This is the perfect pattern for the believers walk, for the Apostle Paul can say, we "ought to walk and please God" (1 The. 4:1). Again, the same Apostle exhorts believers to "walk in love, as Christ also hath loved us" (Eph. 5:2).

Thus, may we not say, the outstanding marks of the Lord's path were the entire absence of self-will in doing the Father's will, and the serving of others in love. For us, it is only possible in any measure to tread such a path of perfection as we abide in Christ. How good, then, like Mary of old to sit at His feet and hear His words. Thus under His influence to recall His path, to trace His footsteps, to listen to His words of love and grace, to see His hand stretched forth to bless, and, behind all His perfect walk and ways and words to discern the spirit of One who ever set aside all thoughts of self, in order to serve others in love.

We may know the doctrines of Christianity; we may rightly hold the great essential truths of our faith, but, as one has said, "no amount of knowledge however correct, no amount of intelligence, however exact, will ever put upon your soul the impress of the mind of the Lord Jesus Christ." If we are to wear the impress of Christ—if, as we pass along we are to have some sense of Him, we must be in His company, and walk with Him. Every man is formed by the company that he keeps: the character of the one in whose company we walk is the character we shall reflect. We must abide in Christ and thus walk with Christ, if we are to be like Christ and walk as He walked.

Fourthly, the Apostle John further tells us that if abiding in Christ our walk will be such that we shall not be ashamed before Christ at His coming. Oftentimes there is much in our walk and ways and speech, and manners, that passes current with men, and even among the people of God, and of which we may judge very lightly when viewed by human standards. If, however, we were to judge ourselves, and our words, and ways, in the light of the coming glory of the appearing of Christ, should we not find much that we should have to condemn, and confess with shame, as far short of the standard of glory.

Only as we abide in Christ, under the influence of His presence, and so walk in self-judgment, shall we be preserved from all that which would cause shame in the day of glory.

Fifthly, we are reminded by the Apostle John, that "Whosoever abideth in Him sinneth not" (1 Jn. 3:6). From the preceding verses we learn what the Spirit of God means by sin, for we read, in v. 4, "sin is lawlessness." The essence of sin is doing one's own will without reference to God or man. The world around is increasingly marked by

lawlessness—everyone doing that which is right in his own eyes. The result being that, in spite of civilization, education, and legislation, the world system is breaking up, and society, and nations are increasingly disintegrating. Wherever the spirit of lawlessness prevails, disintegration will follow, whether it be in the world or among the people of God. As believers we are ever in danger of being affected by the spirit of the world around. Thus it has come to pass that through lack of watchfulness the same principle of lawlessness, that is breaking up the world system, has wrought division and scattering among the people of God.

If, in a school, each pupil was allowed to do his own will the school would inevitably break up. If each member of the family followed his own will the family would be wrecked; and if each individual of a company of believers pursues his own will, disruption must follow. The spirit of lawlessness, in whatever sphere it shows itself, will lead to disintegration, and the greater the sincerity of those who pursue their own will, the greater the harm they will cause. There is no greater cause of disruption among the people of God than the determined self-will of sincere men.

How then are we to escape the evil principle of lawlessness, of self-will? Only by abiding in Christ; for the Apostle says, "Whosoever abideth in Him sinneth not." Only as we are held under the influence of the One who could say, "I come... not to do mine own will, but the will of Him that sent Me," shall we escape the self-will that is the very essence of sin.

These, then are the blessed results, as brought before us in Scripture, of abiding in Christ. If answering to the Lord's words by seeking to abide in Him, our lives would bear fruit by expressing something of the lovely character of Christ.

Our prayers, being according to his mind, would have an answer.

Our path would show forth something of the beauty of His walk.

Our ways would be consistent with the coming glory of Christ.

Our walk would be preserved from the lawlessness of the flesh that has its origin in the devil, that is the root cause of the ruin of man and the sorrows of the world.

How good, then, to heed the Lord's word, "Abide in Me..., for without Me ye can do nothing." We may be gifted and have all knowledge, and zeal, we may have long experiences, but it still remains true that without Christ we can do nothing. Gift, and knowledge, and zeal, are not power. All these things will not enable us to overcome the flesh, to refuse the world, or escape the snares of the devil. We may have all these things yet without Christ, we may stumble at the smallest trial and fall into the greatest evils.

If, then, "without Christ" we can do nothing, let us seek to abide in Him and not dare to go forward for one day, or take a single step, without Him.

O keep my soul, then Jesus,
Abiding still with Thee,
And if I wander, teach me
Soon back to Thee to flee.

Hamilton Smith

BIBLE TRIVIA!

- 1-Who was the only Old Testament prophet to mention Satan?**
- 2-Which book of the bible mentions Spain?**
- 3-What is the most –mentioned bird in the Bible?**

REST

"Shall I not seek rest for thee, that it may be well with thee?"

THE BLESSINGS WHICH CHARACTERIZE CHRISTIANITY

The possession of eternal life in Christ Jesus risen and glorified, and the indwelling of the Holy Ghost, are blessings which characterize Christianity, and it is consequently of the utmost importance for the child of God to apprehend these truths. The two are intimately connected, as we shall see.

As to what we are by nature there is no room for doubt: "They that are in the flesh cannot please God." Nor will improvement or reformation gain acceptance with God, for "that which is born of the flesh is flesh." Even the knowledge of forgiveness of sins does not touch the root of the evil in us. Supposing the fruit of a tree is offensive, to strip off the fruit may remove the offence for the time being but will not prevent a fresh crop appearing. Just so: many a soul truly trusting in the blood of Christ, **but knowing only the forgiveness of sins, fails to enjoy settled peace. Fresh sins and daily failure trouble the soul, and there is a constant recurrence to the blood to get relief for the conscience. What then is needed, is not only forgiveness for our sins, but the judgment for our state, and a new nature given - a new life capable of enjoying God and of bringing forth fruit pleasing to God. All this we have in Christ. He has not only borne "our sins in His own body on the tree," but in His death God has condemned sin in the flesh, so that faith can say, "I am crucified with Christ;" adding also, "nevertheless I live: yet not I, but Christ liveth in me" (Gal. 2:20). This, and nothing less, is our place in virtue of the work of Christ. "Even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have" (not merely forgiveness of sins or even the new birth, but) "eternal life."**

What is it to have eternal life? It is to have Christ. "He that hath the Son hath life." "This is the record, that God hath given to us eternal life, and this life is in His Son." **Observe, it is the gift of God, and it is in His Son. It is not in our keeping, but it is secured for us in Christ.** (1 Jn. 5:11-12). So we read, "When Christ, who is our life, shall appear" (Col.3:4). Faith believes God's record, receives Christ, and passes from death unto life; as the Lord says, "He that heareth My word and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation" (judgment, it should be) "but is passed from death unto life" (John 5:24). **How simple! May it be yours, dear reader, if not sure of your portion in Christ, to receive what God gives in the simplicity of faith. He has given His word for the purpose of removing every difficulty. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."** (1 Jn. 5:13)

J.N. Darby

ANSWERS TO BIBLE TRIVIA!

1-Zechariah (3:1-2)

2-Romans (15:24, 28-29)

3-The eagle, mentioned 33 times. The dove mentioned 30 times.

QUESTIONS & ANSWERS

Q: Can you explain this verse please, "And if Christ be not raised, your faith is in vain; ye are yet in your sins" (1 Cor. 15:17)? My question is, how could we be yet in our sins? Did not Christ take away our sins when He died?

A: The **resurrection** of Christ is the essence of Christianity. Without it, all things are done and believed in vain (1 Cor. 15:12-19). It is profitable for all of us to look in the scriptures and learn the various truths and blessings that came about in the resurrection of Christ.

Specifically, we learn in 1 Cor. 15:3-4 of,

- 1) The death of Christ - He took upon Himself the penalty of our sins.
- 2) The burial of Christ - He has removed our sins, which were offensive to God, and now they can not be found. (Ps. 103:12, Jer. 50:20)
- 3) The resurrection of Christ - That he was raised speaks of God's stamp of approval as to the work of Christ.

So when you come to v. 17, we understand that if God was not satisfied with the work of Christ and therefore did not raise Him, then we must still be in our sins because His death and burial were in vain. Far be the thought! (Eph. 1:20-23).

Much love in Christ,

J. A.

LOVE DIVINE

Father, Thy sovereign love has sought
Captives to sin, gone far from Thee;
The work that Thine own son hath wrought
Has brought us back in peace and free.

And now, as sons before Thy face,
With joyful steps the path we tread,
Which leads us on to that blest place
Prepared for us by Christ, our Head.

Thou gav'st us, in eternal love,
To Him to bring us home to Thee,
Suited to Thine own thoughts above,
As sons, like Him, with Him to be

In thine own house. There Love divine
Fills the bright courts with cloudless joy;
But 'tis the love that made us Thine
Fills all that house without alloy.

Oh, boundless grace! What fills with joy
Unmingled all that enter there,
God's nature, Love without alloy,
Our hearts are given e'en now to share.

God's righteousness with glory bright,
Which with its radiance fills that sphere-
E'en Christ, of God the power and light-
Our title is that light to share.

O Mind divine! so must it be,
That glory all belongs to God.
O love divine! that did decree
We should be part, through Jesus' blood.

Oh, keep us, Love divine, near Thee,
That we our nothingness may know;
And ever to Thy glory be-
Walking in faith while here below.

J. N. Darby

THERE IS NO GOD!

“The fool hath said in his heart, there is no God” (Ps.53: 1).

Some say, there is no God; all the wonders around you are accidental. No almighty hand made a thousand billion stars - they made themselves. The top few inches of our land just happened to have top soil, without which we should have no vegetables to eat, no grass for the animals whose meat is our food. The inexhaustible envelope of air, only 100 miles deep, and of exactly the right density to support human life is just another law of physics! Is it? Water expands when it freezes, while other substances contract. This makes ice lighter than water and keeps it floating on the surface. Otherwise lakes would be solid ice down to the bottom all year and no fish could survive. Who made this arrangement? Why does the earth spin at given speed without ever slowing up, so that we have day and night? Who tilts it so that we get seasons? The sun stokes a fire just warm enough to sustain us on earth, but not hot enough to fry us or cold enough to kill us. Who keeps the fire constant? The human heart will beat for 70 or 90 years or ever more without faltering. How does it get sufficient rest between beats? A kidney will filter poison from the blood and leave the good things alone. How does it know one from the other? Who gives the human tongue flexibility to form words and a brain to understand them but denied it to all animals?

It's all-accidental? There is no God? That's what some people say.., but the Bible says, “In the beginning, God created...” (Gen. 1:1) “Yet the fool hath said in His heart, there is no God” (Ps. 53:1). Nothing is so impenetrable as a prejudice that closes its eyes to evidence.