



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,

“...Go thy way forth...” Song of Songs 1:8 b

At the start of the New Year, it is indeed a relief to the soul to turn away from the many voices and the confusing sounds of earth to listen to the voice of the Lord Himself. There is no lengthened description or definition of the path, or where it may lead to. This reminds me of the Lord’s call to Abraham. The word to him was, “Go thee out...unto a land that I will show thee” (Gen. 12:1-2). Note the Lord’s order of things: “Go out” comes first–“I will show thee” comes next. The lesson in this is that the believer must follow the light given him from God in His word in order to get more.

We may rest assured that if we go to Him in our perplexities, with a simple and honest desire to know His mind and to receive His counsel, we shall never be disappointed. His own promise is, “the meek will he guide in judgment, and the meek will he teach his way” (Ps. 25:9). This is an all important lesson for the believer to learn. To enquire of the Lord concerning matters that we have our minds made up about is dishonest. Rather, for as many issues and decisions that are to be made, we should pray, “Show me Thy ways, O Lord, teach me thy path” (Ps. 25:4). For although we do not know what the future hold we indeed know who holds the future.

Dear Friends,

Our hearts are full of thanksgiving to the Lord who is the Faithful and True for His good hand upon us in the past years. To you, dear reader, who is praying for Toward the Mark and to those who are helping in producing this exercise, you are known by the Lord and He is the reward of your quiet labor of love.

It is our prayer that the Lord will use Toward the Mark to help you as you face the daily challenges of school or work, 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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I have the pleasure to inform you that a mailing list has been set up for Toward the Mark. If you want to get an electronic version of the magazine, simply send an e-mail to toward.the.mark@gmail.com or visit www.towardthemark.org to be added to the mailing list. If you also want a copy of older issues, please mention it in your e-mail.

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

MILK

"The truth shall make you free"

CHARACTERISTICS OF BELIEVERS

1 Peter 2:1-16

In this chapter we have a detailed description of the saints of God. The apostle Peter, led by the Holy Spirit to write to believers who had been recently converted, outlines many of the privileges which were theirs. He uses certain appellatives to describe the magnitude of the blessings into which they had been brought through faith in our Lord Jesus Christ. There are some thirteen appellatives in this section of his epistle, and all are true of every saint of God. A name describes who a person is, a title relates to some office that person may fill, whereas an appellative describes some distinctive characteristic of the person.

The first of these is found in verse 2—"New born babes." It is obvious that this description flows out from what the apostle had already brought before them in the previous chapter. He had assured them that they had been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." **They had not attained to this place of blessing by any outstanding law keeping, or diligent attention to the feasts and ceremonies of Judaism, but through an entirely new work in their souls which was the result of the sovereign power of God. It was not an attainment brought about by human perfection, but a new and divine work in their souls by the energy of the Holy Spirit of God. It was this work, which had been effected in them by the Holy Spirit through the testimony to the work of Christ as preached to them in the gospel. It was a completely new beginning in a new spiritual realm, and hence the apostle addresses them "as new born babes."**

As this spiritual work had been brought about by the use of the word of God in the power of the Spirit, it follows that this new spiritual nature could be fed only by that self-same word; Peter therefore exhorts them to "desire the sincere milk of the word that ye may grow thereby" (v. 2).

In verse 5 the apostle refers to them as "living stones" (the better translation of the word lively is living). As such they formed part of the "spiritual house" of which Christ Himself is the "chief corner stone" (v. 6). **Living stones describe the saints as having both the nature and the life of Christ**, and so formed to have their place in this new "spiritual house." Thus this third appellation, "a spiritual house," describes them as **"buildded together for an habitation of God through the Spirit" (Eph. 2:22).**

Verse 5 also speaks of "an holy priesthood." In both the tabernacle and the temple the house is first described and then the priesthood. The building first, then a company sanctified to draw near to God in His house, whether the tabernacle or the temple. Peter in his writings is occupied with the temple as a type of the "spiritual house" and of the "holy priesthood." It is worthy of note that the writer of the epistle to the Hebrews (presumably the apostle Paul) always refers to the *tabernacle* as the type of the house, whereas Peter refers to the *temple* in the same connection. **Approach appears to be the outstanding privilege connected with the tabernacle, and display that of the temple.** Such is the thought we have in our chapter, for whilst the saints are said "to offer up spiritual sacrifices," it was in testimony to Christ that they did so. Of old, the house being material, was distinct from the company of priests who had the privilege of ministering to God for his pleasure, but today the saints who are attached to Christ compose both the house and the priesthood. Christianity is thus a wholly spiritual conception.

1 Peter 2:6, 9

“He that believeth.” In reminding the saints that they had believed the testimony rendered in relation to the Lord Jesus Christ, Peter proceeds to show them that while the nation had accounted Him to be worthless, God had placed Him at the highest pinnacle of glory. **As having believed on Him, they would never be confounded, a word which means “ashamed.”** They would never regret having accepted Jesus Christ as the true Messiah as far as Israel was concerned, but now the “Head of the corner” in the new spiritual house into which they had been brought. As the “chief corner stone,” Christ holds the whole building together. So the obedience of faith had brought them into this exalted position where all the preciousness of Christ is found. They took Character from the “corner stone” with all His preciousness resting upon them.

“A chosen generation.” This next description of them indicates “a chosen race.” **They were formed into an entirely new company bearing the features of Christ.** What an honor! What a privilege to be able to reproduce the features of Christ and thus manifest that they were of a new spiritual race. Israel under law had completely failed to produce features that were pleasing to God, but now there was this new generation manifesting the features of Christ and thus walking under the eye of God for His pleasure. Only by the Holy Spirit could this be brought about, and only by believing could they receive the Spirit. But they *had* believed, and they *had* the Spirit, and the characteristics of Christ were manifested, showing in truth that they were a “chosen race” (v. 9).

“A royal priesthood.” Priests were those who were devoted to the service of God. Royal, or kingly priests, would show the dignity of their calling. **Holding themselves at all times for the service of God, ever having in mind that what they did as serving Him ascended to Him as a priestly offering.**

“A Holy nation.” If this new race was to function as a priestly company, it could only be as in sanctified conditions. This is the bearing of the word “holy”—**sanctified, or set apart.** No doubt it involved being set apart from what is sinful, and from Judaism in which none of these spiritual features were found. The Christian company was set apart from all that would keep man from God and hinder its service to Him in the liberty of the Holy Spirit. This sanctified state is twofold in character—*from* what is contrary to God, and *to* what is pleasurable to Him. It involves being kept in the liberty into which Christ has brought His own, and into the enjoyment of the spiritual blessings which are experienced in the new Christian circle apart from all that would hinder enjoyment of this new privilege. Thus Israel, as a nation who served God, has been supplanted (v. 9).

“A peculiar people,” or it might read—“a people for a possession.” Not only were they in the present enjoyment of the blessings which were theirs as belonging to Christ, but they were a people whom God owned as His. **He had formed a company for Himself, a company who manifested the features of Christ; who served Him as priests, and held themselves first of all as His people, ready to do His pleasure.** As such a people they were privileged to “shew forth the praises of Him” who had called them “out of darkness into His marvelous light” (v. 9). Virtues, or Excellencies, is the meaning of this word “praises.” Judaism had been characterized by darkness, God in His love unknown; but now they were in the full light of the revelation of God as made known through His well-beloved Son. As a kingly priesthood they were displaying to men the Excellencies of God. In this way God was finding His pleasure in them as His own possession in this world.

How well for us to keep these simple thoughts in mind! Whatever we may do before men, as showing forth the Excellencies of God, ever ascends to Him as an acceptable

offering. In this priestly service, every believer, as set apart by God for His own pleasure, may have part.

1 Peter 2:10

If we keep in mind that the apostle Peter was writing to those who were previously Jews, we shall understand why he constantly refers to the Old Testament scriptures, which largely have the nation of Israel in view. He would thus assure the saints to whom he writes that what the *nation* as such will yet attain in the world-to-come, *they themselves* had already obtained in a higher and more blessed way as marked by faith in Jesus Christ, He whom the nation had rejected.

The description of them as **“the people of God”** is quoted from Hosea 2:23. The first time we read of God calling Israel **“My people”** was when He spoke to Moses from the burning bush (Ex. 3:7). Following this, the first demand to Pharaoh (Ex. 5:1) was “Let My people go.” Such was the beginning of the history of Israel as thus known, but how sadly we subsequently read in Hosea 1:9 “Call his name Lo-ammi; for ye are *not* My people, and I will *not* be your God.” The whole of the first two chapters of Hosea are occupied with the downward course of the nation as they sank into idolatrous worship, thus no longer bearing the features of the people of God. Yet, towards the end of chapter 2, the prophet speaks of the time when, in the world-to-come, they will again be publicly owned as the “people of God.” This will be, however, on the ground of the sovereign mercy of God, when as cleansed from idols and their worship, they will again worship the true God.

The apostle is led of the Holy Spirit to assure these believers that they already stood in this relationship with God as His people, those in whom He could now find delight, and from them obtain a response in thanksgiving and praise to the grace and mercy He had shown towards them. Two things were now true of them as the “people of God”—they stood in divine favour as in relationship with God, and they were capacitated to

respond to Him in grateful praise for the delight of His own heart of love.

“Strangers” (v. 11) is the next appellative used by the apostle and would remind them that they had been called with a *heavenly* calling. A stranger is one who does not belong to the place in which he may be sojourning. Peter had already reminded these saints they were strangers in the districts in which they were forced to live—Pontus, Galatia, etc.—but the thought of strangers in this verse is something much deeper than that. **As in Roman provinces they may have adopted the manners and customs of those places, and have become characterized by the features of the people amongst whom they dwelt. Hence this exhortation bears the character of strangers, and thus to abstain from fleshly lusts which would war against their souls.** This would involve their keeping apart from all those things in which the ungodly found their lives and pleasure. As strangers they were to manifest by their manner of life that their hearts had been set on brighter things above! Thus their conduct would support their testimony to Christ as risen.

“Pilgrims” (v. 11). As such they looked on to the end of the pathway along which they were moving, knowing they had a place in heaven into which they would be received at the coming of their Lord. “Strangers” would connect with that which is *around*; “Pilgrims” with that which is *before*. **A stranger is one who manifests that he does not belong to the place in which he may be, whilst a pilgrim shows that he is journeying onwards to that which is before him, having no desire to settle down until that place is reached.** Israel were strangers in Egypt; pilgrims in the wilderness. Such then are the terms used by the apostle to encourage these believers to be found apart from the world around, and to press on to the goal which was before them. How good it is for *us* to be reminded constantly of these things, lest we forget the glory which lies ahead, and settle down in this present world.

“Servants of God” (v. 16). This appears to be the last of the appellatives used by the apostle in this chapter, and it would involve all that has preceded it. **The word translated “servants” is really “bondmen,” and would speak of those wholly devoted to the will of God.** How instructive for us to notice the connections in which this description is found, and the injunctions which surround it: “Submit yourselves...to the king...unto governors” (vv. 13-14); “Honor all;” “Love the brotherhood;” “Fear God;” Honor the King,” (v. 17); “Servants be subject to your masters” (v. 18). It is evident that wherever we are, and in whatever sphere we may be found, we should be marked by conduct consistent with our position as servants of God. Should this at times involve suffering, God will take it into account as “thankworthy.”

The remaining verses of the chapter show that if we are called upon to suffer for the Name of Christ, the character of Christ Himself will mark us as those belonging to God. Let us give earnest attention to all these features, to the end that they may rightly mark us in our lives while in this world—a witness to men that God has called us “out of darkness into His marvelous light” (v. 9). What could be more calculated to give pleasure to our God?

George Davison

Meat

“Sanctify them by the truth”

THE PERFECT MAN

Luke 22:39-46, 23:33-49

Our blessed path, beloved brethren, while waiting for God’s Son from heaven, is to feed upon Him as the bread that came down from heaven. In the midst of the toil and tossings and buffetings which are the portion of God’s people while in this world, He gives us Himself as the food for our hearts. Thus, all that He was as Man while here below becomes most precious to us; but in order to feed upon Him as an incarnate Savior, we must first know Him as crucified.

In the Gospel of Luke, the Lord Jesus is specially brought before us as the Son of man. It has been often remarked the contrast there is between John’s Gospel and Matthew’s. In John He is the Son of God—a divine Person; whether in Gethsemane or on the cross, you do not get suffering at all. The same scene is spoken of in both; but in Matthew you get the other side. You find in John, when the soldiers came to take Him, “As soon then as he had said unto them, I am he, they went backward and fell to the ground” (18:6); but he gives Himself freely to them. **If not for that, He had only to walk away and leave them lying there; but He gave Himself up for His Father’s glory, and shewing His love for His own: “If therefore ye seek me, let these go their own way” (18:8)—He puts Himself forward that they may escape. So, on the cross you do not find in John the words given by Matthew—“My God, my God, why hast thou forsaken me?” He gives up His own Spirit. “Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When**

Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost” (Jn. 19:28-30). He gave up His own spirit.

In Matthew’s Gospel you get the other side. In Gethsemane He “prayed, saying, O my Father, if it be possible, let this cup pass from me” (27:39); and when on the cross, “My God, my God, why hast thou forsaken me?” (27:46).

In Luke’s Gospel there is what might at first appear a difficulty to the mind, but it brings out Christ in a special way, so I speak of it here. **In Luke there is more suffering in Gethsemane than in any other Gospel; and on the cross none at all. Why is this?** Because, as man, He is above all that He is passing through. **The character of the Lord’s sufferings in Luke would lead us to remember, for the precious comfort of your souls, that He was perfect Man—sinless, of course, but a Man.** When risen, He says, “Behold my hands and my feet that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have” (24:39). He would bring home to the soul all the blessed truth of how thoroughly He was Man. Look how that is marked in Gethsemane: “when He was at the place, he said unto them, Pray that ye enter not into temptation” (22:40). **In Luke you find Him constantly praying as man—perfect man, obedient and dependent.** “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mt. 4:4). In Luke we find Him “all night in prayer to God” (4:12). At another time “He went up into a mountain to pray, and as he prayed the fashion of his countenance was altered,” and He was transfigured (9:28). In Gethsemane, “He kneeled down and prayed, saying, Father, if though be wiling, remove this cup from me; nevertheless, not my will but thine be done. And there appeared an angel unto him from heaven strengthening him, and being in an agony he prayed more earnestly.” There you get the man again.

Mark how in this Gospel there is more development of His sufferings than in any other—“Being in an agony he prayed more earnestly.” The more He felt the depths of that dreadful cup which He was to drink, the more earnestly He prayed. With us, too often, the trouble that fills our minds turns us away from God; but “He prayed more earnestly.” The agony brought Him to God; and that is just the right thing. “And his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them and drew near unto Jesus to kiss him; but Jesus said unto him, Judas betray ye the Son of man with a kiss?” There you have in the disciples man in his infirmity; in Judas, man in his hatred and wickedness; and in Christ, man in his perfectness. The poor disciples were sleeping for sorrow while He was praying “more earnestly, being in an agony.” **When we come to the cross in this Gospel, we find no trace of the agony. He had gone through it all in spirit in Gethsemane, and is then above it all.**

I am not now speaking of His atoning work, but of His death. “Jesus, when he had cried again with a loud voice”—without feebleness—“yielded up the Ghost” (Mt. 27:50). In Luke I find these words, “Father, into thine hands I commend my spirit.” **There you have the perfect, blessed, unclouded consciousness of the Man, giving up His spirit in full confidence to His Father. This characterizes all that Christ was on the cross.** He is above all the circumstances—so completely above them, that His occupation is with others; His first words on the cross are, “Father forgive them for they know not what they do.” The wretched malice and hatred of men had led to His crucifixion; but the poor Jews knew not what they were doing. They outrage and insult Him; “they parted his raiment and cast lots;” they “derided him saying, He saved

others, let him save himself;" "the soldiers also mocked him"—the very malefactors "railed on him." And what do I find?—that He was above it all! He can turn to the poor thief hanging beside Him with these words, "today shalt thou be with me in paradise." There was a blessed work going on in that poor malefactor's heart; in all the agonies of the cross, though believing Him to be the Lord, he seeks no present relief at His hands, but says, "Lord remember me when thou comest in thy kingdom." And the Lord answers him, "Today shalt thou be with me in paradise." He shall be with Him when He comes in the kingdom, and surely He will so come; but He is now shewing the place He is taking as having put away sin, and says, No, you shall not wait for the kingdom; you shall be with me today in paradise.

"And it was about the sixth hour, and there was darkness over all the earth:" all was dark, but He brought light into it. "And when he had cried with a loud voice he said, Father into thy hands I commend my spirit." You may call this faith or confidence in His Father. There is this difference with us, if we have seen Jesus at the right hand of God, we can say, like Stephen, "Lord Jesus, receive my spirit;" but He could say, "Father into thy hands I commend my spirit." This blessedness He had as man, though passing through the bitterness of the cup of wrath—going into its fullest depths. **In Gethsemane the agony was such that "His sweat was as it were great drops of blood."** There He passed through it all with His Father, so that when he came to the cross He was above it all. In a certain sense that is our place; if we could only go through every trial beforehand with God, bringing God in spirit into it as He did, we should, when the trial came, have God with us in it.

Ours are little trials when compared to His, but they test us and try us—no doubt of it—but the principle is the same. We should follow Him in our path, and if we take the sorrow or trial to God, even if it put us in an agony (as it

may, for presenting it to God makes it more acute), we can carry that agony to Him; and we shall find that we can be above the circumstances with men, when we have gone through them perfectly with God.

Christ's obedience was perfect. His human nature, as you see in Hebrews 2:20, was perfectly tried, but always perfect in the trial—all was perfect in Him. It is good for us to study what Christ was—really to mediate upon it, and get the benefit of it to our souls. "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross: wherefore God also hath given him a name which is above every name" (Phil. 2:8-9).

We have to feel the need of abiding with God, and God with us. If you want to get the graciousness of Christ—if you want to grow in likeness to Him, you must feed upon Him. "He that eateth my flesh, and drinketh my blood dwelleth in me and I in him" (Jn. 4:56).

The Lord give us, in the consciousness of all the sin and wretchedness and misery that is in ourselves, so to feed upon Christ, that our hearts may be filled with the blessed sense of what He was: that we may be able the more to understand the love and grace of God.

J. N. Darby

SEARCH THE SCRIPTURES!

1. How many angels will be at the gate of the New Jerusalem?
2. What two tribes of Israel were descended from an Egyptian woman?
3. Who destroyed the bronze serpent that Moses had made?

Exercise

"Exercise thyself unto piety"

"HIT HIM UNDER THE EYE"

(1 Corinthians 9:27)

Who was hit under the eye? Paul was! Who hit Paul under the eye? Paul did! He made a practice of doing it. "I buffet my body under the eye, and lead it away a slave." The word comes from *hupopion*, "the part of the face below the eyes."

Dear Christian, here is a fight worth while. Here is a fight that will keep you at it all the rest of your life down here. Do not think because you give him one hard blow under the eye that you have laid him out for good and all. Very far from it: you will find "the old man" up and at it again in no time. Do not ever, ever for one moment, let *your* "body" lead *you* away as a slave, or you will find it terribly bitter work. Do not let *your* "body" hit *you* under the eye: many a good soldier of Jesus Christ has been rendered unfit for service in just this way.

But you will find, if you try it, that *you* are no match for the body. You will cry out, as Paul once did, "O wretched man that I am! Who shall deliver me from the body of this death?" with the triumphal cry: "I thank God through Jesus Christ our Lord" (Ro. 7:24-25). Yes, tell the Lord plainly that you have no strength at all yourself for the fight, and He must do it all. Cast yourself without reserve on Him; and then, *then*, you will be enabled to "hit him under the eye, and lead him away a slave."

Do you remember it says in another place, "leading captive every thought into the obedience of the Christ" (2 Co. 10:5). The Greek word for "leading captive" here is an entirely different work in Greek to that used in 1 Corinthians 9:27, for

"bring it into subjection." This word in 2 Corinthians 10 is taken from a word that means "to throw a spear." Perhaps it is because our *thoughts* are so elusive, so very hard to get hold of to lead captive, that the Spirit of God uses this word telling of throwing a spear. But, thank the Lord, not only is it possible to lead the body away as a slave, but even to lead captive every thought to the obedience of Christ; and that is, I suppose, the very hardest of all.

Dear fellow-soldier of Jesus Christ, let us not be satisfied with anything short of this. Good it is, unspeakably good, to have our sins forgiven. Never can we cease to praise and give thanks for this: this is according to the riches of His grace (Eph. 1:7). But in the next chapter of Ephesians we find "the *exceeding* riches of His grace." The very first page of the New Testament tells us there is something more than the forgiveness of our sins: "Thou shalt call His Name JESUS, for He shall save His people from their sins." Not only from the penalty of them, but from our sins themselves. "Sin shall not have dominion over you" (Ro. 6:14). Literally this is, "Sin shall not lord it over you."

So, dear Reader, follow the example of the Apostle Paul, and make a practice of hitting your body under the eye (not literally, like the old monks), and of leading it away a slave: to do what you tell it: to be subject to *you*—the new man. And remember it is all through the grace and the power of our Lord Jesus Christ.

The word is used on only one other occasion in the New Testament, and that is in Luke 18:5. You remember the widow woman who kept going to the judge who feared not God nor respected man. She wanted him to avenge her of her adversary, but at first he would not. However later on he said to himself, "If even I fear not God and respect not man, at any rate because this annoys me I will avenge her, that she may not by perpetual coming *completely harass* me" (New Translation). **Mr. Darby did not like to translate it by saying the judge**

feared the widow woman would hit him under the eye, or give him a black eye, as the dictionary says it may be translated. And I do not blame Mr. Darby; yet, that is what the Spirit of God wrote down, to encourage us to come, and come, and come again in persevering prayer; and never give in to evil thoughts of discouragement. We ought always to pray and not to faint. And you remember in Isaiah 62:6-7 we read, “Ye that are the Lord’s remembrancers, keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth” (margin). Think of the Lord Himself telling us to “give Him no rest!” After the war it was almost impossible to get a passage out to China. I wanted one very badly, and heard of a small ship that was going to Shanghai. It had no passenger accommodation, but it was a ship and was going to China. Every day I went to that shipping office, and asked for a passage. The man in charge was most courteous, but always put me off: but next day I would be back again. At last he said to me, “It must be a great deal of trouble for you to come to see me so often: just leave me your telephone number and I will call you when I know if we can give you a passage or not.” I assured him I had nothing else to do at that time except to get that passage, and I would be down every day to see him—I would give him no rest. The next day we got our passages. **But who would have thought of the Lord God Almighty talking to us like that? Oh how little do we know of true prayer, and how little do we know of the heart of our God!**

G. C. Willis

Christian Living

“Ye being manifested that ye are Christ’s epistle”

We would like with God’s help, to take up some of the special dangers or besetting sins to which young Christians (and old ones as well) are liable, and respecting which it may be helpful to see what scripture has to say. “To be forewarned is to be forearmed” and these papers are written in the earnest hope and prayer that they may be practically used in pointing out and guarding some against those sins and failings which so often ruin a walk otherwise consistent, and bring reproach upon the name of Christ. **It is by our action in small matters that the world judges us—not by the amount of knowledge of scriptural principles, but by our application of them in daily life**

Part 1—Envy

Let us now consider briefly the examples of this dangerous sin that have been recorded for our instruction (1 Co. 10). I say dangerous because we shall see that such is its character.

The first example is that of Cain. He, seeing that his brother’s offering was accepted (being with blood), while his was rejected, became envious of his brother; this led to anger, this to hatred, and this to MURDER; and in 1 John 3:12 this case is given as an express warning to us as Christians.

The next illustration we may take is in Genesis 26:14. The Philistines envied Isaac’s earthly prosperity, just as Cain envied Abel’s spiritual prosperity (see Ec. 4:4). Their envy was shown by MALICIOUSNESS (v. 15).

We pass on to Laban’s sons (Gen. 31:1), who became envious of Jacob; Laban also became full of ANGER against him, though God did not permit him to show it (Gen 31:2, 24). It is

worthy of note that, though Isaac and Jacob were both envied for their riches, we do not find that Abraham (although equally rich) ever was, a fact that says a great deal for his character. The next example is that of Joseph's brethren in Genesis 37:11; and the result is, first they stripped him and threw him into a pit to perish, and next sold him into slavery for twenty pieces of silver, acts which we can only characterize as INTENSE CRUELTY, springing solely from envy.

We now pass on to Numbers 11:28, 29, where we find the first instance of envy in a child of God. Joshua is one of the last we should have expected to find this evil in, but the seed is, alas, in all our hearts; and we actually find Joshua here trying to HINDER GOD'S WORK, led on by this fearful and dangerous spirit. It is, however only just to add that it is possible that the envy was not for his own sake, but for Moses', whose servant he was. We have only, however, to go on to the very next chapter to find an undoubted instance of envy, in no less a one than Aaron, the high priest, and in Miriam also. They did not like the growing nearness of Moses to God, and the difference of the way in which the Lord spoke to him and them; and envy led them to DESPISE GOD'S SERVANT. The Lord, however, did not leave Moses to fight his own battles, for Miriam became leprous, white as snow. The sin of Korah which followed closely in chapter 16, was also entirely prompted by envy (Ps. 106:16), and led to still more awful consequences. Envy in this case led Korah, Dathan, and Abiram into fearful LYING against and REVILING of Moses and Aaron (Nu. 16:13-14), and brought upon them a most appalling death (v. 32), so swift was God to visit their sin upon them.

Envy Leads to Murder

Let us now pass on to Saul in 1 Samuel 18:8. Envy here seems to possess Saul so fearfully that it obtains a complete mastery over him, leading him three times to ATTEMPT TO MURDER David. **To one who does not know how rapidly and fatally**

the poison of envy works, it seems almost incredible that for such a trivial reason Saul could have sought to kill the very one who had just delivered Israel. Yet I am sure there is not one of us who knows anything of his own heart, but can trace the seeds of great crimes in the feelings prompted by envy.

In Ezekiel 35:11 we find in the case of Edom that envy leads to HATRED. In the case of Daniel (6:3-4) it is, I think, clear that the envy prompted the presidents and princes to their cruel course, which cannot be called anything but WICKED and UNSCRUPULOUS. We now pass on to the most fearful thing envy ever accomplished, in Mark 15:10. Jesus, the Son of God, was delivered up to Pilate, from the wretched miserable feeling of envy, that had eaten away all that was even human in the hearts of God's professed servants, the chief priests. Here envy led them to CRUCIFY CHRIST.

In Acts 13:45 we find the same horrible sin, leading the Jews through hatred of the success of the gospel to LYING and BLASPHEMING; and in chapter 17:5, a similar company led away by the same feelings were guilty of RIOTING and VIOLENCE!

The Sins that Envy Leads To

Let us now just sum up from the few examples that we have selected, crimes which are actually recorded in the Word, as having been committed through the sin of envy. We have seen that through ENVY Christ was crucified—Abel was murdered—Joseph and David almost murdered—that it led at different times to hatred—wicked and unscrupulous conduct—lying and blaspheming—rioting and violence—hindering God's work—despising God's servants—lying and reviling—maliciousness—anger—and intense cruelty.

Surely, now that we have laid some part of the horrible form of this vice bare from Scripture, our readers must shudder to think

that the root of all these crimes lurks in their hearts. James does not hesitate to say that envy is a root of every evil work (3:16). It is worse than wrath or anger; none can stand before envy (Pro. 27:4). It hinders growth in grace (1 Pe. 2:1-2); is a proof of carnal mindedness (1 Co. 3:1-3); it is one of the works of the flesh (Gal. 5:21); and one to which our spirits are especially liable (Jas. 4:5), being produced by the prosperity and good deeds of others (Ec. 4:4), and also by arguments and disputes (1 Ti. 6:4). Now to be forewarned is to be forearmed. Never let us give place to the devil, in allowing envy to sprout and germinate in our hearts; but let us ever check the first risings of an envious spirit.

A Cure for Envy

Seek to rejoice in the prosperity of others; seek to be unselfish, for after all, envy is only a form of selfishness. Seek the good of others, not your own. Consider the Apostle and High Priest of our profession—Christ Jesus—who was not envious like Adam (Phil. 2), but emptied Himself (lit.) and ended a life of self-abnegation on the cross.

Ask yourself the question, shall I allow for a moment in my heart the feeling of envy, a feeling which prompted the crucifixion of my Lord?

There is no saying to what length even a child of God may not be led, who once willingly allows this feeling. It grows so very rapidly that, from only beginning to be envious of the success, prosperity, and position of another, we may soon begin to hate him, and then plot against him.

As with pride, so it is with envy; its most horrible and deadly form is when it conceals itself under a cover of zeal for the Lord, and under this or some other religious subterfuge, seeks the evil of another. Oh, what unmasking of all such actions will take place at the judgment seat of Christ!

Seek, beloved reader, to be pure from this vice at least, after the fearful warnings the Word of God has given us (remembering especially that it is one of the five sins that hinder our love of the Word of God itself [1 Pe. 2]). Real occupation with Christ's glory and interests instead of our own, effectually, though unconsciously, checks not only this but many other sins. It is only the self-seeker who is envious. The servant who can truly say, like his master, "I seek not Mine own glory," is surely delivered from a spirit of envy.

May the Lord preserve us from this sin, which is, alas, by no means uncommon among young as well as old believers.

A. T. Schofield

ANSWERS TO SCRIPTURE SEARCH!

1. Manasseh and Ephraim (Ge. 41:50-52)
2. Twelve (Rev. 21:12)
3. King Hezekiah (2 Ki. 18:4)

QUESTIONS & ANSWERS

Q: What does the Lord mean by cutting off hand or foot in Mark 9:43-48?

A: In this passage the Lord Jesus is speaking directly to the disciples as to the meaning of being “of Christ” (v. 41). In Mark’s gospel the Kingdom is presented “in power” and life. **The Lord Jesus has told His disciples that if they are to represent Him in this world they must be “of Christ.” We understand that to be “in Christ” is to have all the blessing of being secure in Him as to our salvation and eternal destiny—this is the line of privilege. However, if we are to be “of Christ” it is essential that we display Him, and now we find ourselves in responsibility. Everything which gets in the way of doing that has to be taken away, else a reward, as to the Kingdom, is lost. The hand, the foot, and the eye, speaking of all our outward actions—what we do, where we go, and what we see—are to be brought into subjection. They must not offend. The words that we speak may, to outward appearance, be correct; but it is the actions that are critical to Kingdom life. At the end of the chapter, we have the emphasis on the salt. Every sacrifice in the Old Testament had to be salted, and we too, as being living sacrifices, must preserve ourselves from evil. Only as being in the practice of this ones self, can peace be maintained amongst ourselves.**

J.A.P

REST

There is rest for the weary soul,
There is rest in the Saviour’s love;
There is rest in the grace that has made me whole—
That seeks out those that rove.

There is rest in the tender love
That has trodden our path below;
That has given us a place in the realms above,
But can all our sorrows know.

There is rest in the calming grace
That flows from those realms above;
What rest in the thought—we shall see His face,
Who has given us to know His love!

There is rest in the midst of grief,
For grief’s been the proof of love;
Tis sweet in that love to find relief,
When the sorrows of earth we prove.

There is rest in the Saviour’s heart
Who never turned sorrow away,
But has found, in what sin had made our part,
The place of His love’s display.

There is rest in the blessed yoke
That knows no will but His;
That learns, from His path and the words He spoke,
What that loving patience is.

Where He too has gone before,
Is the path which we have to tread;
And it leads to the rest where sorrow’s o’er—
To the place where His steps have led.

J. N. Darby

ONLY TWO

ONLY TWO WAYS So the Bible tells us—one broad, the other narrow; one leading to destruction, the other to life. Many tread the one; few the other. Reader, which is your way? They are well defined. “Broad is the way that leadeth to destruction, and many there be which go in thereat....Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Mt. 7:13-14).

ONLY TWO CLASSES Many sub-classes, no doubt, in men’s sight, but only two in God’s sight. **The difference between them is very plain. “He that believeth on Him (the only begotten Son of God) is NOT CONDEMNED; but he that believeth not is CONDEMNED ALREADY” (Jn. 3:18).** The former class is on the narrow road; the latter, on the broad. To which do you belong?

ONLY TWO SIDES Which are you on? Christ says; “He that is not with Me is against Me” (Mt. 12:30). The old cry of “Christ or Barabbas?” has not died down yet. Its terms may alter, but its meaning is ever the same. Christ or the world? Christ or self? This world or the world to come? The issue is very plain. Which side are you on?

ONLY TWO DEATHS The death of the righteous and the death of the wicked. “Blessed are the dead which die in the Lord” (Rev. 14:13). “As I live, saith the Lord God, I have no pleasure in the death of the wicked” (Ez. 33:11). The brightest spot in this world is the deathbed of a triumphant Christian; the saddest sight is that of a sinner passing into the gloom of an eternal night without the shelter of the precious blood. If the Lord does not come, one of these two deaths will be yours. Which would it be, if you were to die this moment?

ONLY TWO PLACES Heaven and hell—in eternity. To which are you traveling? Time carries you swiftly on. Once you cross Time’s boundary, “the great gulf fixed” is set up for ever, and then mistakes are irrevocable and indifference fatal. Heaven will be the home of the ransomed of the Lord, of those who have trusted Christ and received Him as their Savior. This alone is their title. Alas! The unbeliever seals his own doom. “The wicked shall be turned into hell and all the nations that forget God” (Ps. 9:17).