



***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,

"Occupy till I come." Luke 19:11-27.

What the Lord desires in His people is wholeheartedness for Himself.

This does not imply separation from the ordinary occupations of the world. But the question is, whether these occupations entangle the heart and become our objects? or whether, while pursuing these occupations, the heart is still free for Christ? Is getting on in the world what fills our thoughts? or are we, while providing things honest in the sight of all men, really living among men and before men as those who are not their own, but bought with a price — as those who, being constrained by the love of Christ, are seeking, however feebly, to live, not unto ourselves, but unto Him who died for us and rose again? All are called upon to live Christ. And to live Christ involves taking His place in relationship to the world. "They are not of the world," He said, "even as I am not of the world." It is easy to put imaginary cases, and to ask where the line is to be drawn.

The heart that is in communion with Christ, though it may not know how to lay down principles, will distinguish readily enough what will suit Him, and what would grieve His Spirit. Indeed it is only Christians who are anxious to mix with the world that have any difficulty in the matter.

The world quickly enough discerns what is consistent and what is inconsistent in a Christian, and estimates without difficulty the value of the testimony given by a worldly believer. If the heart is really true to Christ it will unconsciously bear witness to Him, and separate from the world which knows Him not. The spirit and objects of the world cannot have a place in the soul that is filled with Christ. The pursuits of the things of the world will appear worthless to him whose affections are set on things above.

May the Lord use this issue to strengthen, encourage and help you to be established to the end that Christ may be displayed in your life. Thank you for your e-mails and notes of encouragement.

Please keep praying for the Lord's blessing on Toward the Mark. Make sure that you visit our new and improved Web Site!!

Yours in our soon-coming Lord,

Emil S. Nashed

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TOWARD THE MARK

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

MILK

"The truth shall make you free"

THE PRESENT SALVATION

When we speak of a present salvation, it is often understood to mean that a sinner can be saved now, at this moment. That is quite true, but that is not what I am meaning, but rather that there is a salvation for the present moment. A salvation for whom?

For people that are saved. But how can saved people require a salvation? Well, because when we speak of them as saved, we mean that through the finished work of Christ, through His precious atoning blood, He has saved our souls from sin's bitter consequences and all that threatened us: that eternal doom which lay before us. In that sense our soul is safe. But now there is another way of speaking of salvation and that is what the young believer feels he wants. Well, he says, "I have trusted Him, but I don't know how I'll get on," and he begins to measure his own frailty and weakness against all the odds he has to meet with in the school, in the office, at the workplace, or wherever he is, and he feels he wants someone who can stand by him. Well, God has found that someone for us in the same Person that died for us, but now ever lives for us, and that to carry us through.

In the epistle to the Hebrew chapter 9, we have the three appearances of Christ because it says He appeared here once to "put away sin." He appeared on earth, and His mission was to put sin away by "the sacrifice of Himself." He now appears "in the presence of God," in "heaven itself"; that is, for all those who belong to Him, His people. Then it says He shall "appear the second time," apart from any sin question. He took up the sin question when He came the first time and He settled it; therefore it does not require to be taken up again. When He comes again He won't have to touch that question at all, but He is coming for salvation.

There are not three salvations; there is only one. But although it is one salvation, there are three ways of looking at it. If I am a bankrupt, there is facing me nothing but beggary and ruin. Who is to save me? I cannot save myself; I am hopeless and helpless!

The man who can save me is the man that will grapple with my debts, and settle them righteously to the satisfaction of my creditors. That is the man that can save me. There is no salvation for me except by the settling of that debt question. What puts my soul into peril? It is the sin question, and there is no salvation for me until the settling of the sin question. Christ came into the world to save sinners. He grappled with that question of sin and settled it. Paul writing to Timothy says, "God who hath saved us"; it is a thing that is put in the past tense. "Oh, but," said a young lady to me the other day, "I don't think anybody should speak so positively about that. My teacher says we ought to say, we are being saved." Now there is a certain sense in which that is true, but in connection with the sin question, the soul salvation question, it is absolutely untrue. Why? Because all that rests on the work that is finished. It is true that we are being saved, but that rests upon an unfinished work. Whose unfinished work? Christ's unfinished work, as unfolded to us in Hebrews 7:24–28.

In that passage the salvation spoken of is preservation, the keeping of our feet from falling and stumbling along the road. Those who have taken Christ as their Savior and confessed Him as their Lord, now want to live so as to please Him; to walk down here to be a testimony to Him, and to be used of Him to bring others to Him. But then, you see, Christians are only reckoned by their walk and ways.

The world does not measure you by how much you know; it measures you by how much you show. The Lord has left us here to be His disciples, to be fruit-bearers, and to be a testimony for God. Here comes the whole power of the enemy to defeat that object, and if he can get you back into your old worldly ways and associations he has practically brought about a defeat of the present object God had in saving you. **Now Christianity does not only mean that I have got my soul saved, and am going to heaven by-and-by; Christianity means also the reproduction of Christ, in His moral features, in our everyday life. And I can tell you the world knows how a Christian ought to walk, and behave,** but we may bring our utter feebleness to our Lord Jesus Christ who has set Himself apart in heaven to be the Priest, and therefore a Deliverer, a Preserver. So you see there is an aspect of salvation with reference to that.

A Priest is not for sins; a Priest has been set apart in order to help us in our weakness and infirmities—so it says at the end of the fourth chapter of Hebrews.

Infirmities! What are they? They are not sin. I have heard people say when they got into a bad temper and rage—“this is one of my infirmities. It is one of my family failings.” But that is not an infirmity. We must call things by their right name. Where is the infirmity? In the tendency. There may be that natural inherent inclination to be very short in the temper, with very little patience. But the Lord has set Himself apart to supply you with grace to preserve you in the midst of your temptations and your frailties and your weakness. That is what the Priest is for.

So we have a High Priest that is touched with the feeling of our infirmities. He was in all points tempted as we are, except sin; there was no sin in Him. There was nothing in Him to answer to temptation; He suffered being tempted.

The Devil never tempts with anything that costs us suffering; he tempts us with something we like. But the temptation to the blessed Lord caused Him suffering. We have to suffer if we resist the temptation, but He is there a great High Priest and for all that come to God by Him. Them “that come unto God by Him,” is a term that covers all the Christian company; those are the people He is interceding for.

I might just say, by the way, that we read, “to them that look for Him shall He appear the second time without sin unto salvation.”

People tell us it is only those who are looking for Him He is going to take up when salvation, in the third and final way, comes to pass at His second advent. He will leave the other believers behind.

Make no mistake about it: “Them that look for Him” is a term which covers all true Christians, the same people that “draw near to God by Him.” So also “them that love God” is a term that covers the whole Christian company.

He is a Priest that does not die. Other priests died; their priesthood passed from one to another: He ever lives, and He is able to save us for evermore, right on to the end of the journey. He knows our

frailties, and He is able to sympathize, to succor, and ever to keep our feet from failing.

Where can I find all this help? Come boldly to the throne of grace, and obtain the mercy and seasonable help. That throne, which otherwise would have become the throne of judgment, has become the throne of grace, and you draw near and you get His succor, His sympathy, His tender compassion in your hour of need.

Our High Priest is “made higher than the heavens”—a good thing too! Why? Well, if you fell out of a rowing boat, and I came to you in a rowing boat, I might be able to lift you where I am into the rowing boat, but I couldn’t lift you into a tugboat. I could only lift you where I am myself; if I were in the tugboat I might lift you into the tugboat, but I couldn’t lift you into the big ocean liner. No, I am not there myself. If He is going to bring us to heaven, isn’t it a comfort to know He is higher than the heavens; He can bring you there.

What kind of a Priest is He? Holy. That is the path He trod; it was one of holiness and separation from sinners; is that the path you want to tread? You say, “Yes, Lord, that is what I want.” Then He is for you, though the devil is against you. The Lord has been in our circumstances, and He feels with us; if we want to tread in the way of holiness we have His sympathy. The people that know this present salvation are people who want it.

If I tied you to a seat you would not be much inconvenienced by it until the moment came for you to get up and go; then you would be in difficulties. When a person begins to move on, then they find there is a hindrance.

If you want to tread the heavenly way, the pathway of holiness and separation from sinners, you find you are against the stream, with the power of evil against you. But in all your weakness the Priest is for you, your helper and your Sympathizer. This is the “present salvation,” and I can get it at the throne of grace.

A. Cutting

MEAT

"Sanctify them by the truth"

THE CROSS OF CHRIST

Romans 6:6; 1 Corinthians 1:23–24; 2:4–8; Galatians 2:19–20; 6:14–15

In the verses from Romans and Corinthians we get summarized something of the Apostle's doctrine concerning the Cross of Christ. In Galatians we discover the working out of the doctrine, the way it affected his manner of life.

We may state thus: The first and second scriptures are doctrinal and dogmatic. They state certain things that have been divinely accomplished in the Cross of Christ. The third and fourth from Galatians are experimental and practical. You will notice that in these Galatian passages the Apostle drops from the plural into the singular and uses the little pronoun "I" a number of times; that is because he is not expounding Christian doctrine, but is showing us something of Christian experience as wrought out in himself. In this way he lets us into the secret of the marvelous manner of life that characterized him.

But what characterized him as a pattern saint is also to characterize us. The Cross of Christ is as central and as valid for us as for him. If we consider it, we must do so with the shadow of it lying upon our spirits. Its deep significance must come closely home to us all. We must learn its lesson; it is one that we have never done with while down here.

The Cross was death; but it was a death of utter repudiation, a death of degradation and shame. I think I am right in saying that it was a way of executing the death sentence introduced by the haughty Romans. They had an iron empire and for centuries their empire existed. As you know, unspeakable cruelties were perpetrated, and when they defeated and captured poor barbarians they hang them up in contempt. This was the contemptuous treatment meted out by the Romans to their enemies; now that was the death which the Lord of glory died—a death of repudiation, degradation, condemnation.

Many things might be said as to Romans 6:6, but I am going to concentrate on one. **We have the dogmatic assertion that in the Cross of our Savior our old man was crucified with Him. God did it. God says it. We know it, because God has said it.**

Now what is the significance of “our old man”? **Our “old man” is all that we were in character, as children of Adam, personified.** It is no unusual thing for us to personify a certain character. Visualizing a man of that character, we can see more clearly what the character is.

Now scientific experiments seem to show us increasingly that there are many hidden features and potentialities in any given species, whether of animals or plants. No one specimen exhibits all the features of the species. That is equally true with men. No one man expresses all that is in man. Today we have the Adamic race, having run perhaps through hundreds generations, and numbering roundly over thousands of million; so we begin to see working out in humanity all the features that were in Adam, when as a fallen man he became the progenitor of the human race.

As I went down to the city on the first day here, I saw facing me a poster on which was the words in very large type, “Aren’t men beasts!” (I might say, in passing, that the person, who posted it, perhaps by a happy accident, had put close to it another poster, also in large type, reading, “The Son of Man is come to seek and to save that which was lost,” and this was most appropriate). Now this remark did not have a question mark following it, as though we were invited to express our opinion on the point. It had a note of exclamation. It was a bold assertion; and we have to admit, too sadly true.

All I have to say is: If you really could produce a man who should embody in himself every evil thing that ever has been displayed in the Adamic race, you would have indeed a beast—a terrible monster. There would be no peace or safety until he was condemned and executed. Well, thanks be to God, that is exactly what has been done. God has put the sentence of death on our old man—on all that we were as children of Adam. The marvelous thing is that this sentence should have been made effective in the crucifixion of our Lord Jesus Christ. He came down into death that He might take up the judgment that belongs to a man of that character, and in His Cross our old man has been crucified. That is a

dogma that, when it gets into our hearts, will profoundly affect our lives.

Now in Corinthians you again have the Cross of Christ. **Paul evangelized these very learned folk, who had an outward culture covering much inward corruption.** He tells how he determined amongst them to know nothing save Christ crucified. Now Christ crucified is the power of God and the wisdom of God, and we see in this passage that though foolishness to men, it simply proves the foolishness of men. It is the princes of this world who stand judged in the light of the Cross, for none of them knew the Divine wisdom; had they known it they would not have crucified the Lord of glory.

With all their earthly wisdom they crucified the Lord of glory. They put His title in three languages over His head: in Latin, the language of the military and governmental princes; in Greek, the language of the intellectual princes; and in Hebrew, the language of the religious princes. **All were united, Jew and Gentile. Why did they crucify the Lord of glory? Because they did not know Him. Well, if their wisdom did not enable them to recognize their Creator when they saw Him, it stands condemned.**

Isaiah, in his day, said, “The ox knoweth his owner, and the ass his master’s crib, but Israel doth not know.” That word might now be said with far greater emphasis. Jesus the Son of God was amongst them. They did not know Him. They had not the sense of a donkey!

The Lord of creation stooped in grace amongst us, and His crucifixion put the sentence of condemnation upon the world and its princes. The issue is clear cut. They crucified Him of course, but as God and the holy angels saw it, they crucified themselves.

There is a story told of one of the newly rich, really a very ignorant man, who went into an art gallery containing celebrated pictures of great value. He turned to an attendant saying, “Are these your noted pictures? I don’t think much of them.” The man replied, “Sir, the worth of our pictures is amply assured: they are not on their trial. It is the visitors who are on their trial.” By his remark condemning the pictures, the man was really condemning himself. He only displayed his own foolishness and ignorance. The princes of this world condemned themselves in this fashion.

So the wisdom of the world stands condemned. This is dogmatically stated here; but now we must come to the application, for that is what we want to reach. The truth must affect us in an experimental and practical fashion, and if it does, the effect will be that we shall live unto God. The whole current and direction of our lives will be changed. There will be a new object before us. Galatians shows us this.

In our unconverted days, self was at the very center of our thinking; it was the dirty little puddle into which all our trickling streams emptied themselves. Now the stream of our life is no longer to run into the mud-pool of self; it is to flow into the glorious ocean—Christ Himself. God is to be the Object of life to the Christian; even as Paul said, “I am dead to the law, that I might live unto God.”

“I” occurs no less than seven times in verses 19 and 20, and some of you may feel a little difficulty about them. There is I myself, the living entity, the individual person; but then I may sometimes identify myself in thought with what I am as a new creation in Christ Jesus, and sometimes with what I am as a child of Adam.

With this before us, let us read verse 20 again: **I [as a child of Adam] am crucified with Christ: nevertheless I [the individual person] live; yet not I [as a child of Adam] but Christ liveth in me; and the life which I [the individual person] now live in the flesh, I [the new creation man] live by the faith of the Son of God, who loved me and gave Himself for me.**” I was identified with Him in His death, and captivated by His mighty love, I accept as regards myself, as regards the flesh and its motions, the crucifixion that took place with Christ my Lord. Crucifixion brought home inwardly, privately, to the individual conscience and heart, so that Christ may now come out in the life: This is what accounted for the manner of life that characterized the Apostle Paul.

You probably know the old illustration about a man conscripted to serve in Napoleon’s army, but being a married man, an unmarried friend took his place. After some time the substitute died in battle, and a further conscription taking place, the original man was again called up. When he did not put in an appearance he was challenged, but he stated what had happened and said that he had died in the person of his substitute.

But there was a sequel to this which you may not have heard. The matter was referred to Napoleon, who decided in his favor, saying his legal position was unassailable, but that he could not have it both ways. He could not claim to be legally dead in the person of his substitute, and yet go on living as before. He decreed that he must change his name. Both he and his family had henceforth to live in the name of the man who died for him. That illustrates my point, but with us it has to go much deeper than a mere change of name. There has to be a change of life—“Christ liveth in me!” The One who died—the One in whom crucifixion was an actuality—that One is now going to live in those for whom He died.

All life must have an object, and we have an adequate Object for the new life into which we are introduced in the One who loved us and gave Himself for us. Forever our eyes will be centered on Him. Today we live by the faith of the Son of God. Presently we shall live by the sight of Him.

How amazing this is! Jesus the Son of God loved me, and gave Himself for me. The Lord of glory on the one hand, and then poor little me on the other—not merely little, but degraded, dirty, unlovely. Paul had to endorse the description of the Cretans as always liars, evil wild beasts, lazy gluttons; but then he went on to say to Titus that we ourselves were hateful and hating one another. It is as easy as anything to hate somebody else, as seeing their bad points, but we have to face the fact that we are hateful ourselves. Have you ever sat down and said, “I am a hateful person.” If you have not said it, it is time you did so. Yet the Son of God looked down upon hateful me and He loved me. This is a fact that moves the heart! **About the most astounding thing I know is that He loved me when there was nothing in me to love, and He gave Himself for me. What a melting fact is this! How gladly then do I say, “Lord Jesus, let Thy Cross lie upon that which I am, that there may be something of Thy life manifested in me.”**

Now as I close, one word about the world, its wisdom comes to nothing, as Corinthians tells us. The world itself comes to nothing. John tells us that—“The world passeth away, and the lust thereof.” The Apostle Paul in our passage again speaks personally and experimentally saying, “God forbid that I should glory, save in the

Cross of our Lord Jesus Christ.” He gloried in that sentence of repudiation, shame and death. **That Cross stood between Paul and the world, for not only was the world crucified unto him but he to the world.**

I wonder which of those two things is the more difficult for us to take in. Has the world died a shameful death of repudiation in our eyes? Has the death of Christ torn the gaudy mask from the face of the world? She is not a lovely damsel: She is a wrinkled old hag. Have we seen its true character as tested by the presence of the Lord of glory? But then, the world says, “I don’t want you. You are crucified in my eyes.” Now it is a very humiliating thing thus to be crucified to the world. Paul found it so; the sentence of the Cross was upon him; and yet he said, God forbid that I should glory in anything else but this.

May God help us to look at things in this light, and may the Cross of Christ stand between us and the world. **May we glory in the Cross, even as Paul did. How much did the Cross cost our Savior? What did it mean to Him?**

Many centuries ago the custom crept in of wearing or carrying crucifixes, which, it was thought, would remind people of the Cross of Christ. Very soon the reality was lost. The symbol killed the reality it was supposed to keep alive.

What we want is that the Cross, in its real significance may truly lie engraven upon the fleshy tables of our hearts.

F.B. Hole

SEARCH THE SCRIPTURES!

1. Who brought Simon Peter to the Lord Jesus?
2. Who said that Moses wrote of Him?
3. Who was the first woman in Europe to believe on the Lord Jesus Christ?

EXERCISE

"Exercise thyself unto piety"

THE END OF ALL THINGS IS AT HAND!

1 Peter 4:7

It may be well questioned whether we are as deeply conscious of the instability of things around and of the approaching end as were the early Christians. At the close of the year, or of any other period of time, we may be impressed with it; but it is very doubtful if we live daily with the thought that all things are rapidly heading up for the Lord's interposition in power to establish His kingdom. The fact and the teaching of Scripture we are acquainted with, for the subject is often dwelt upon in conversation and in the ministry of the Word; and yet, somehow or another, we relapse into counting upon the continuance of all things as they have been from the beginning of the creation.

The effect is that we cease to be actively looking for the return of our blessed Lord and Savior, that we lose our pilgrim character, and contract the color of the scene through which we are passing. There are few, we trust, who would dispute this, for on every hand the sad spectacle is seen of Christians with their hearts upon advancement, acquisition, and aggrandizement in this world, **so that to be worldly is no longer a reproach even amongst Christians.** A brief consideration therefore of the attitude and conduct of the early saints in regard to these things may be used to recall us to the reality of our departure and declension.

It is true that Peter writes to the "sojourners of the dispersion," that is, to the believing Jews who were scattered through various provinces of Asia Minor. But they were Christians, and their very circumstances did but help to portray, to bring out into relief, the two characteristics that attach to all Christians, namely, that they were strangers and pilgrims (see chapter 2:11). **They were strangers because, as with us, they had here no continuing city, inasmuch as their home was on high; and they were pilgrims, or sojourners, because they were on their journey to the home for which they waited, and into which they would be introduced on the Lord's return.** Such being

their character, it was, as long as they were true to it, an encouragement to be reminded that the end of all things was at hand. It helped them to gird up the loins of their mind, to be sober, and to hope to the end for the grace that was to be brought unto them at the revelation of Jesus Christ (chapter 1:13). In the next epistle likewise, speaking of the coming of the day of the Lord, in which the heavens will pass away with a great noise, the elements melt with fervent heat, the earth also and the works that are therein be burned up, **he presses upon them in view of these things, with great solemnity, the question: What manner of persons ought ye to be in all holy conversation and godliness?**

The same sense of the uncertainty of the continuance of the present system of things is very markedly expressed in the Epistle to the Hebrews. It is more there in contrast with the unchanging Christ, but it is still there and again and again pressed home upon those to whom the epistle was addressed. "They [the heavens] shall perish, but Thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Again, in another aspect, the apostle writes, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry" (chapter 10:36–37); and again he recalls them to God's promise, "Yet once more I shake not the earth only, but also heaven." **There is indeed scarcely an epistle in which Paul does not bring before us the speedy coming of our Lord, and as preparatory to the pouring out of the wrath to come upon this wicked world.** Even then it was the "last days," and John can write, "Little children, it is the last time"—"hour" is the word he uses, although he may signify a period; still it shows the light in which he regarded the day in which he lived. **Whether Peter therefore, Paul, or John, the testimony is the same that the end of all things is at hand. Unless, then, we have the sense of this in our souls, if our walk and conduct be not governed by this conviction, we are not, in so far, in communion with the mind of the Spirit of God.**

Let us then enquire what should be the moral influence of this knowledge upon our souls. To answer the question we will not, on this occasion, travel beyond the scripture at the head of this paper.

Peter then says, “Be ye therefore sober, and watch unto prayer,” or, as it really is, prayers. By “sober” is meant that quietness and gravity of mind, that solemnity of feeling, which is produced by the Spirit of God in the hearts of those who enter into the character of the approaching end of all things. It is, on the other side, a mind freed from the intoxicating influences of this scene, and thus marked by an absence of all levity, and by the possession of that subduedness and reverence which flow from walking before God in the sense of the shortness of the present period, and of the coming judgments. The Lord’s own words may be cited in the same connection: “Take heed to yourselves,” He said to His disciples, “lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares... Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” And it will be noticed that the Lord, even as Peter, presses constant prayer upon His disciples.

In Peter it is “prayers,” showing, we cannot doubt, that he had the united prayers of the saints in his mind. How much need to remember his exhortation! Valuable as teaching or exhortation are in their respective places, in the prospect of the end of all things, if realized in the soul, prayers would be felt by all to be more suitable. It would be so if the end of life was before us, and much more will it be so in the contemplation of the dissolution of all things. We may well ask ourselves if we watch sufficiently unto prayers, watch against every hindrance to our being together for this end, and watch to lay hold of every opportunity for pouring out our hearts together in the presence of God.

Extracted

ANSWERS TO SCRIPTURE SEARCH!

1. Andrew (John 1:40–42)
2. The Lord Jesus (John 5:46)
3. Lydia (Acts 16:14–15)

REST

“Shall I not seek rest for thee that it may be well with thee?”

THE COMING OF THE LORD JESUS FOR HIS SAINTS!

“I JESUS have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and THE BRIGHT AND MORNING STAR. And the Spirit and the bride say, COME...He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” (Revelation 22:16–20).

The thought of the Lord’s coming should lift us outside the presence of men, whether great or small. It will if it is a living hope in our souls, and we shall labor only to be acceptable to HIM (2 Corinthians 5:9).

His coming will be the end, not only of a path of suffering, but of privilege, and service, and testimony. Already we are blessed with all spiritual blessings in Him (Ephesians 1), and that cannot be improved upon. These are tasted now by the Holy Spirit in an earthen vessel (2 Corinthians 4:7); then we shall know them in an unspeakable fullness in a glorified body (1 Corinthians 13:12; 2 Corinthians 5:1; Philippians 3:21).

CHRISTIANITY IS UNIQUE. We wait for Him, to be with Him in His glory, but we are with Him now in His suffering. David’s followers shared his suffering and rejection, and afterwards his glorious reign, for David could not be suffering and reigning at the same moment. Our Lord is rejected here, and HERE we suffer with Him. He is accepted with the Father, and we are accepted THERE in Him, the Beloved.

He is “the Son,” we are sons (Galatians 4:6); one with Him in life and nature (John 14:20; Hebrews 2:11); His body and His bride (Ephesians 1:22–23; 5:25–27). We wait for Him; but even now He dwells within our hearts, the cause and object of bridal affection which go forth to Him in the Spirit’s power. He will come again, and that quickly, in answer to these affections (Revelation 22:17). It was so at His first coming (Luke 1:2).

The Creator and Incarnate Heir of all has been cut off and cast out of His inheritance, but at His coming He will put the church right, and afterwards the world also. He will unite heaven and earth under His glorious sway, and through the heavenly city, the holy Jerusalem, He will flood creation with the glory of God (Revelation 21:22–27).

J. McBroom

WHY DIDN'T YOU PAY THE RANSOM?

In March of 1987, eight-year-old Marco was kidnapped and taken away from his mother at gunpoint. For seventeen months he was held for ransom in a mountain hideout in Italy while his captors demanded a two million dollar ransom. When paramilitary police had gotten close to the hut where the boy was held, his captors placed him on a mountain trail with the order, "Walk!"

The police found him on that mountain trail. His hair had grown past his shoulders. Around his left wrist were marks left from the chain that had held him to the wall, and he was wearing the same t-shirt which he had worn on the day he was kidnapped.

The national news media carried the coverage of the boy's recovery and many people wept when they learned he was safe. However, the mother's joy was dampened when her son was returned to her and he looked at her without any emotion in his brown eyes; in a very cold way he asked, "Why didn't you pay the ransom? You don't want me back, do you?"

The kidnappers had apparently told the boy that his parents didn't love him because they were not willing to pay the ransom. The ransom sum the men had demanded was far beyond what his parents were able to pay, but the kidnappers had repeated their lie to the boy so many times that he had begun to believe them.

The question, "Why didn't you pay the ransom?" can never be asked of God, for He paid the supreme ransom for our sakes. Nor can anyone doubt His love, because of the cost of that ransom.

For God, "who is rich in mercy," has made a way for you to escape the final judgment you deserved because of your sin, to save you from the chain of Satan and from being captive to him. He gave His only beloved Son, to be your ransom. The Lord Jesus on the cross gave His life and shed His blood to pay your ransom. The ransom required to set men free from the power of sin and death cost far more than all the silver and gold in the world; it cost "the precious blood of Christ" the Bible, says "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold,...But with the precious blood of Christ, as of a lamb without blemish and without spot" 1 Peter 1:18, 19.

Through sin death had an iron grip on mankind that the only way to break it was for the Son of God to come and die in the sinner's place. Because "Christ Jesus...gave Himself a ransom for all," the good news goes out to all men, telling them of a free salvation. It is offered to all, but only received by those who believe that Jesus is the Son of God with all their hearts.

God's Word, the Bible, says it so plainly: "While we were yet sinners, Christ died for us" (Romans 5:8). More than that, we are promised that "whosoever believeth in Him [Jesus] shall receive remission of sins. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:23).