



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***

**January 2019
Vol. 18 No. 1**

January 2019

Dear Reader,

"What can I do for thee? 2 Kings 4:2

With the New Year upon us, we do well to pause and look back as well as forward. We look back to the past year and recall many experiences of the Lord's gracious dealing with us, so many mercies, so much grace, such compassion and guidance. We look forward because we know that He is the Same. When the widow cried unto the prophet, her husband is gone "The creditor is come to take unto him my two sons to be bondmen," how great must have been the level of the anxiety and the fear of the unknown and what the future would hold. But what answers Elisha, the man of grace? "What can I do for thee? Tell me what hast thou in thy house?" God does not allow us to be placed in circumstances which bear no evidence of His providing mercies. They may be very small, yet faith appropriates them, and encourages the soul in God to proclaim, "The Lord is my helper," and then obey in faith the instruction giving. The widow here borrows from her neighbors' empty vessels. The testimony in asking the loan of an empty vessel was that she who was known to be in such difficult circumstances had something to put into them. Now this is an example of the simple action of one that trust in the faithfulness of God. So, in confidence in the living and loving Lord we bring Him into our life's pathway. For by communicating with Him in prayer and trusting what He promised in His Word, we will experience peace during the uncertainty of the future. If we have faith in Him, in His love, and His care we will hear His voice afresh saying, "What can I do for thee? This will prove our confidence in Him as we go through our daily pilgrimage pathway saying, "The Lord is my helper, I will not fear what man shall do unto me." Heb. 13:6.

Dear Friends, we are thankful to the Lord for His faithfulness and goodness toward us in the past year many. I am grateful to those faithful saints who have quietly been a source of help and encouragement to me in producing Toward The Mark. The Lord is their rewarder. Also, I want to thank all of you dear readers for your overwhelming response to the magazine. It is our prayer that the Lord will use Toward the Mark to help you to grow in grace and in the knowledge of Him. 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

Please send your questions and comments to:

Toward The Mark
c/o Wayne Christian Assembly
60 Smith Lane
Wayne, NJ 07470-5354
Attention: Emil S. Nashed

www.towardthemark.org

TOWARD THE MARK

Contents

The Form of God	1
The Propitiation for our Sins	3
The Purpose of Heart	5
At the Feet of the Lord Jesus	10
Should Christians Keep the Sabbath?	14

If you would like to join the mailing list to receive the electronic version of Toward the Mark, simply visit www.towardthemark.org or send an e-mail to toward.the.mark@gmail.com to be added. If you would like copies of older issues, please mention it in your e-mail.

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 FORM OF GOD

“Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant” (Philippians 2:6,7).

Since “God is a Spirit” (John 4:24), “invisible” (1 Timothy 1:17), “whom no man hath seen, nor can see” (1 Timothy 6:16), it is natural to inquire what is meant by “form” in reference to God.

When we use the English word “form,” we usually think in terms of shape. But even in English this is not its sole meaning. It also refers to a combination of qualities that make something what it is; a particular way of being that gives something its nature or character.

The Greek word for form is *morphe*. It does not have the meaning of mere outward appearance. *Morphe* denotes what is special or characteristic of a person or thing; the essence or inherent quality of a thing. *Morphe* is properly the nature or essence actually and permanently subsisting in an individual.

“Who, being [or better, subsisting] in the form of God” refers to the absolute, pre-existing, and unoriginated deity of Christ. Our Lord existed in the form of God from all eternity. No creature could exist in the form of God. Only God could exist in the form of God.

Being equal with God, He chose to take a place of subjection by assuming a servant form in order to do His Father’s will. To do so, He emptied Himself (“made Himself of no reputation”). That is, He divested Himself of His divine prerogatives, or rights, but did not divest Himself of His deity.

In becoming man, though He voluntarily took upon Him the form of a servant (all that is essential to the character and nature of a

servant), He never ceased to be divine. He did not relinquish divine reality but veiled the manifestation of it.

Equally God, He digned to become a servant. Had He not been God in His own being, there would not have been any humiliation (“humbled Himself”) in becoming a servant. Since only our sovereign God could leave His first estate (for it is a sin for any creature to do so), His humiliation is proof that He is God. The eternal Son of God could not cease to be what He always was and always will be. Deity is immutable!

Our Savior subsisted in the form of God from eternity. At His incarnation, He began to exist in the form of man and continued to subsist in the form of God.

Had He emptied Himself of His essential attributes of deity, He would have ceased to be God. He laid aside, for a time, the manifestation of His majesty and the visibility of His glory. It is impossible for our Lord to have emptied or divested Himself of His intrinsic and essential being, “For in Him dwelleth all the fulness of the godhead bodily” (Colossians 2:9).

E.E. Cuneo

SEARCH THE SCRIPTURES!

1. What king refused to let the Israelites pass through his country to go to Canaan?
2. What King cut up Jeremiah’s scroll and throw it into the fireplace?
3. What king was referred to by the Lord Jesus as “that fox”?

MEAT

"Sanctify them by the truth"

THE PROPITIATION FOR OUR SIN

It is a striking feature of the writing of the apostle John that whatever God is shown to have provided, in His love, for His own glory and the need of man, is also shown to be closely bound up in and with the Person of Christ.

We may see that propitiation is, by John, associated with the Lord's person. He does not present it as the work of the Lord; this we have elsewhere. But in the First Epistle of the apostle of love we read, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins" (1 John 2. 1, 2); and, again, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). Jesus Christ, then, is Himself the propitiation for our sins. This is as infinitely blessed as it is simple; for if I, as a poor sinner, needed a propitiation for my sins, and I am told that Christ is that propitiation (however little I may be able to explain the meaning of the term), I can rest assured in the fact that Christ being it, it will be 'more than adequate for my guilt.

But we may gather more than this from the manner of the usage of this truth in John's Epistle. The fact is first introduced in connection with the breach of a believer's communion by a sin. "If any man sin [or, shall have sinned], we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." John had been showing the intimate place into which the child of God is brought — into fellowship with the Father and the Son. But when we walk thus in the light, it gives us, to see as nowhere else the fearful hideousness of sin. We are not to sin; but, if anyone does, and is then overwhelmed by the sense of the terrible nature of sin in the presence of the holy God, a provision has been made. Jesus Christ, as Advocate, undertakes our case with the Father, duly representing the confession of our sins on our behalf; moreover, He is the propitiation for our sins.

Thus, whatever satisfaction the righteous and holy nature of God demanded because of those sins, Jesus Christ is that satisfaction. And

the value and efficacy of propitiation is, therefore, in effect, declared to be commensurate only with His Person. If, therefore, we wish to estimate rightly the basis of our restoration to communion, we must think of the eternal excellency of the Son. However we may magnify the heinousness of sin (and we shall never exceed the truth in this respect), we may be sure that it is more than covered by the propitiation of the Son of God. For He did, and He alone could, offer what our sins needed, and the glory of God. demanded.

But we gather even more from these words in John; we see what a character of holiness is stamped upon propitiation. We are not left to, invest it with whatever degree of sanctity we please. The Spirit of God has hallowed the truth in the highest possible way, and in a way that the Youngest child in Christ can but recognize. The Son of God is the propitiation for our sins. "Herein is love, not that we loved God, but that he loved us, and sent his Son, the propitiation for our sins." The work of propitiation is associated with all the Godhead glory of the Son. Can we attach too great importance to a doctrine that is set before us in such terms as these? In the mind of the Spirit, as expressed by John, the work is merged in the Person; and the value of the work is to be measured according to the intrinsic worth of the Son.

It is important for us to remember this, because the human mind is so apt to belittle the things of God. And how terrible to detract from the Person of the Son, Whom no one knoweth (Matthew 11:27). Israel in the wilderness sinned by limiting the Holy One in what He would do for them (Psalm 78:41). Shall the Christian with impunity set the bounds of time and space to the Son of God, Who is the propitiation for our sins, and especially by imposing human limitations upon Him in the performance of that particular work? If any would speak or think slightly of propitiation, let them remember that "He is the propitiation for our sins."

W. J. Hocking

EXERCISE

"Exercise thyself unto piety"

THE PURPOSE OF HEART!

Just as he was nearing the end of a strenuous race, Paul earnestly encouraged Timothy to keep the straight track—to “strive lawfully,” for Paul was finishing his course, he had kept the faith. “Continue thou,” he said to the younger runner, “in the things which thou hast learned and hast been assured of.” And, reminding him of his own energies, he said, “Thou hast fully known my doctrine, manner of life, purpose” (2 Timothy 3:10).

Many younger believers set off with definite purpose to be devoted to the One who has redeemed them at the cost of His own life’s blood, “I am His doubly!” they rightly exclaim. “I am His by creation right and by redemption right. It is only my reasonable service to be altogether for Him.” That is good and true, but devotedness must run in the way of the will of God, made known in the inspired writings, to be acceptable to Him.

It is easy to be sidetracked! It has often been said of Paul, he entered a street called Straight at his conversion, and he kept in it till the end of his life. To do that, it is necessary to give heed to what God says to us in the written Word; and by means of striking types, stirring examples, sound doctrines, along with infallible proofs, divine encouragement is ministered to this end. The God-breathed Scriptures are competent to “fully fit” us, just as we are told at the close of 2 Timothy 3.

First, look at Ruth the Moabitess who returned with Naomi to be among God’s people. Some might say that a Moabitess had no right according to the law to be among the chosen people of God. But mark her firm purpose! “Ruth said, entreat me not to leave thee...whither thou goest I will go...thy people shall be my people, and thy God my God” (Ruth 1:16). So Ruth and Naomi went on together until they came to Bethlehem. And that was not the end. Ruth found a husband in the son of Rahab of Jericho—Boaz, the mighty man of wealth; and divine grace not only gave her a place among Jehovah’s people, but put her in the line of the royal ancestors of King David, and of David’s greater Son (Ruth 4:22; Matthew 1:5). Ruth began well and would not be

diverted; but she reached results that outstripped her highest thoughts, though not beyond the thought of the God in whom she came to trust. What poor sinner of the Gentiles, who has found forgiveness and salvation in Christ Jesus today, ever thought that he would be a son and heir of God and Christ's co-heir? Yet, through redeeming love, so it is. He is even a member of the body and bride of Christ.

We have seen what God did for a young woman. Now look at that young man in the world's metropolis. He belonged to the Lord, but he was a captive in Babylon. We are told of Daniel's purpose when he was in the midst of that large worldly city. He "purposed in his heart that he would not defile himself" (Daniel 1:8) with the Gentile King's meat. That was a fine start!

The finish was better! God watched over faithful Daniel, and though he passed through many great trials, the victories of faith were all the more triumphant. He was honored by Gentile kings, and they owned the God of Daniel to be supreme. Moreover, God himself honored Daniel, not only by giving victories of faith, but by making known to Him His mind and plan concerning the whole course of "the times of the Gentiles." Daniel, the captive, began by saying "NO" to the world's defilements! Who shall say what divine awards await those who say "No" to the world today, and "Yes" to the Son of God, who calls us to follow Him? "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God!" (1 John 5:5). In Acts 11:23, we read of one who was glad when he saw the grace of God in the blessing of many young converts at Antioch, and he "exhorted them all, that with purpose of heart, they should cleave unto the Lord."

Now look at another woman in the New Testament. Phoebe furthering the good of the assembly at Cenchrea in the days of the apostles. We read of her in Romans 16. She had been a helper of many and was even privileged to help the apostle Paul himself. About to journey to the city of Rome, where business matters claimed her attention, this earnest soul saw something of greater importance in Rome than business. Those who belonged to the Lord were there, and with a word of commendation from Paul, inscribed in the epistle she seeks their company. Her steady purpose put the Lord's interests first. Business was not allowed to divert her. The apostle desired the brethren to "receive her in the Lord as becometh saints," also to "assist her on

whatsoever business she hath need of you.” God saw to it that she should receive encouragement. Phoebe’s running was not in vain.

But what of the servant of Christ who was used to cheer her in the path? What of Paul, the aged, who exhorted and encouraged his son in the faith, Timothy, to diligence in the heavenward way? We have seen how he reminded the latter in 2 Timothy 3:10 of his “doctrine, manner of life, purpose.” He pressed forward himself to the heavenly goal—“One thing I do,” said he to the brethren at Philippi, “I press toward the mark for the prize of the high calling of God in Christ Jesus.” He might be put into prison, but that did not stay his zeal. Nay, it only gave him greater opportunity to write inspired epistles that others might have the truth and be instructed more fully in the way of the Lord.

In the chapter in Timothy he speaks of the difficulties and oppositions which would arise. He foretells what is clear to all in these days, just before the Lord’s return. The faith, the truth, sound doctrine, and divine power would all be denied or withstood by those who made a false profession or had but “a form of godliness” (2 Timothy 3:5). Such are lovers of pleasure rather than lovers of God. They lead astray the weak. Being high-minded, they are marked by boastful scholarship and learning, “ever learning, and never able to come to the knowledge of the truth.” These skeptical professors of religion stand in sharp contrast to the true believer, who knows the inspired all-sufficient Scriptures, which make wise unto salvation through faith in Christ Jesus. The false-named knowledge or science which young Timothy is told to avoid (1 Timothy 6:20), like all the imaginations of modernism, rationalism, and advanced ideas (apart from the revelation of God) yields no true benefit to anyone, and only awaits the foretold exposure of verse 9: “They shall proceed no further: for their folly shall be manifest unto all men.”

The Apostle shows that this kind of opposition to the truth of God was personified in the magicians of Egypt and their imitations which were used in the presence of King Pharaoh to withstand Moses, when he sought the salvation of God’s people out of Egypt (see verse 8). **Thus, do these men resist the truth. They are worthless in regard to the faith, as Paul says; and, the fact is, these men who boast great**

mental attainments are in reality, “corrupted in mind,” for so the words should read.

All these oppositions to the truth may appear to be formidable, but greater is He that is in the believer than he that is in the world. Therefore, taking good heed to God’s Word, we are to run with patience the race set before us, looking off to Jesus, who is now at God’s right hand, having Himself gone through all the trials and testings on the way.

He did not turn away back when man and Satan raised the violent storm of hatred, persecution, and opposition against Him; but as was foretold seven centuries before by Isaiah, He set His face “like a flint” (Isaiah 50:7), and as Luke says, when the time was come, “He steadfastly set His face to go to Jerusalem.” His soul was troubled, but He would go through all “that the Scriptures might be fulfilled.” His whole course was according to the inspired writings, according to the will of God. He said, “The prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.” In love and devotedness, our gracious Lord and Savior went the whole way for God’s glory, as it was written of Him.

That we might not grow weary nor faint in our minds, but rather be encouraged on the road, we are exhorted in Hebrews 12:3 to “consider well” HIM who endured so great contradiction of sinners against Himself. He went through all victoriously, and is now set down upon the right hand of God’s throne on high. No wonder Paul pressed onward to the goal, looking forward to “that day,” when Christ should shine supreme as over all; and it is not surprising therefore that he should urge young Timothy onward by reminding him of his “doctrine, manner of life, PURPOSE, faith longsuffering, love, patience, persecutions, afflictions” which came upon him because of those who resisted the truth. Like his Lord, he went through in triumph; for, with full purpose, he was careful to “strive lawfully.” In this manner he desired Timothy to run the race set before him.

In this way God desires us all to press forward today, in spite of the peculiar oppositions to the truth (so clearly foretold) in these “last days,” just as Christ is about to come again.

The eternal purpose of God is in Christ Jesus, as Ephesians 3:11 says. He will bring all to glorious fruition in scenes of rejoicing and praise, where love, holiness and righteousness shall dwell. Meanwhile, let those who are the sons of God through faith in Christ Jesus rejoice greatly and let them know no faltering in their running, but with purpose of heart go forward. God has “saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began” (2 Timothy 1:9); therefore it is said for our encouragement, “We know that all things work together for good to them that love God, to them who are called according to His purpose.”

May purpose of heart similar to Paul’s mark us all.

H.J. Vine

ANSWERS TO SCRIPTURE SEARCH!

1. The king of Edom (Numbers 20:14–20)
2. King Jehoiakim (Jeremiah 36:23)
3. King Herod (Luke 13:31)

REST

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

AT THE FEET OF THE LORD JESUS

To be at the feet of the Lord Jesus is to be in the most blessed spot in God’s universe. It is there that every problem is solved and every question answered: whether of sin, service, sorrow, or self. There is no place like it for the guilt-laden sinner, no place like it for the perplexed or happy saint.

The Lord Jesus is greater than our sins.

The first great truth that dawns upon the soul as we come into this place of blessing is that He is greater than our sins. It was this that the sinner of the city discovered in Luke 7. Jesus had said, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” It is more than likely that this tired woman had heard these words and, attracted by them, had followed Him to Simon’s house. Should she enter it? What right had she to do that? The frowns of the Pharisee and his guests would have driven her from the door if the One whom her soul sought had not reclined just within it, in the lowest seat at the feast. Her need of Him was greater than her fear of them, and two forces were at work which were greater than their hostility, these combined to bring her to His feet. His love drew her, her need drove her, and pressed by the drawing of His love and the driving of her need, she took the one step across the threshold that brought her to the spot where her weary, burdened heart could find relief and rest.

At His feet she wept out her repentance for a sinful life, and mingled tears of gratitude to Him with those penitential tears for the welcome He gave her. Simon would not have permitted her to touch him, his guests would have spurned her, but the lowly Jesus, mighty Prince of Life, was not like them: He was the friend of sinners. She discovered that He had a heart of infinite tenderness, that could feel even for her, and that when He opened His mouth He spoke as no other man ever did or could speak: He spoke of forgiveness, of salvation, of peace, and surely of all things on earth or in heaven none could meet the longings of her weary soul like these.

Her sins were not too great or too many for His forgiveness; where her sin had abounded, His grace did much more abound. His words lifted the burden from her conscience and heart; in Him she found her salvation and her peace. She heard Him say, “Her sins, which are many, are forgiven.” And who can describe the blessedness of the One who has heard and believed such words as these? David could describe it, and so can I, and so can all who have come conscience-stricken, sin-laden, honest at last to the feet of this great Savior. They know the relief from the burden, the peace after the storm, the deep, holy calm that fills the heart as the sense of forgiveness steals over the soul. Only at His feet can this be known. It all comes in and through Him, “in whom we have redemption through His blood, even the forgiveness of sins” (Ephesians 1).

The Lord Jesus is greater than our service.

I do not say that the beloved Mary of Bethany was the woman of the city—some have done so and made out a good case for their view—I merely point out that she dearly loved the spot where that woman’s burden rolled away, and that every time we read of her, she is at the feet of Jesus. The first of these instances is in Luke 10:38–42.

We often admire Mary for taking the place of the disciple instead of the servant on this occasion, but may we not waste admiration upon her that ought to be bestowed upon the Lord? He it was who drew her into that place of subjection and blessing; she did but respond to His drawing, as the needle responds to the magnet. Happy woman! He at whose feet Mary sat at rest and without fear was none other than Him before whom the angels veiled their faces, and cried, Holy, holy, holy, Lord God of hosts; but she knew Him in the revelation of His grace, as the One who had come into the world not to be ministered unto, but to minister and to give His life a ransom for many. She had discovered that His heart found a peculiar and unspeakable joy in filling up the vacancies in human hearts with the knowledge of His Father and Himself; it was His meat and His drink. She realized that it pleased Him more to have her there listening to His word, than any service she could have rendered to Him would have done. And she knew that she could only serve Him intelligently and well as she sat as a learner at His feet.

He values our service and will most surely reward it, but He loves our company more, and we may neglect Him while we serve. He has more to say to us and do in us, than to say through us and do by us. He should be more to us than all we can do for Him, and we show that we know this as we sit at His feet and hear His word. There and then He can sanctify and cleanse us by the washing of water by His Word and can nourish and cherish us and fashion us according to His own good pleasure.

The Lord Jesus is greater than our sorrows.

The sisters at Bethany were bewildered and broken by a sore bereavement. They had hoped that their Friend, who loved them so dearly, would have hastened to their help and healed their brother of his sickness when they appealed to Him, but He had not done so. It seemed as though He had failed them in this great crisis of their lives, for He had spoken no word and their brother had died and now lay within a sealed sepulcher, and they sat at home without hope. It was then that He came to them. Martha went out to meet Him and stood upon her feet and talked, but when He called for Mary and she came to the place where He waited for her, she fell at His feet and wept. Behold her prostrate at His feet. Listen as she pours out her grief before Him. See her as she looks up through her tears into His face. What wonder must have filled her soul as she beheld tears upon His cheeks! How beautiful He must have seemed to her that day! What a revelation of His heart were those tears! How His sympathy must have swallowed up her sorrow! What intimacy with Him did her sorrow yield her! Would she ever forget it? Then He walked by her side to the resurrection of her brother, and in His company, with Himself so near, her heart must have said, All is well. Sorrowing saints of God. Jesus Christ is the same yesterday, today, and forever!

Presently His voice of power broke through the power of death and set the captive free, and the multitude beheld and wondered; but Mary had learnt something more wonderful than the power that amazed them. His sympathy had poured its comfort into her soul; she had learnt that He was greater than her sorrow. Never would she have known how much He loved her, or how tender His heart was, or how all-sustaining was His presence, had it not been for her great sorrow.

The Lord Jesus is greater than self.

The last we read of Mary is in John 12, and it is fitting that her life's record should close there. The pound of "spikenard very costly" would have distinguished her among her acquaintances. It was the sort of thing those Eastern women reserved for the greatest day in their lives. She had not even poured it on her brother at his death, much as she loved him, but she poured it out upon the feet of Jesus, well knowing that He was going to death and burial. The world had nothing to give to Him but a cross of shame and a grave with malefactors, and she only among all His disciples realized this, and she said by her action, He is worthy of the best that I can give Him, all I have that would distinguish me shall go into His grave. The Lord interpreted that action as no man could have done, and said, "Let her alone: against the day of My burying hath she kept this," and, "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her." What she had done showed what the knowledge of His love could do. It had made a woman forget the beautifying of herself, and all that would distinguish her; it had made her risk the criticism and scorn of her friends who did not understand. To her henceforward Mary was nothing and Christ was everything. Mary wanted no place for Mary in a world that did not want her Lord.

It was to this point that Paul was brought when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world" (Galatians 6:14). And to this point the Holy Ghost would lead us all. Soon every ransomed saint of God will bow before Him in His glory above and cast their crowns at those feet that were once pierced in death for us, and worship and adore Him there for He is worthy! We shall cast our best at His feet in the day of His glory. Mary cast her best, and herself also, at His feet in the days of His rejection and sorrow. If He will be worthy then to fill our hearts and vision without a rival, He is worthy now, for "Jesus Christ is the same yesterday, today, and forever."

J.T. Mawson

QUESTION AND ANSWER:

Q: Should Christians keep the Sabbath? “One of my college classmates, who claims to be a Christian, told me that I need to keep the Sabbath and obey the 10 Commandments because they are given by God. How can I answer him? Should I keep the Sabbath?”

A: Dear Reader, there is no question that the ten commandments were given by God, including keeping the Sabbath (the seventh day). But they were given to God’s earthly people, the children of Israel (Exodus 20). The Sabbath was introduced by God (Genesis 2) as a day of rest from His labor in creation. That rest ended when sin was brought in by Adam and Eve, and as a result death passed upon all because all have sinned. The children of Israel were given the law with the promise of life on this earth; however, they were not able to keep it. God intervened, and the Lord Jesus Christ entered the world to put away sin by the sacrifice of Himself, for ALL men. His death and the judgement of God He bore are the righteous payment required by a holy God. He rose from the grave on the first day, ascended into heaven, and as a glorified man is now at the right hand of the majesty on high. This gospel was preached to all, is without condition, and is based on grace through faith in the Lord Jesus Christ as Savior.

Almost immediately men began to introduce conditions, including following laws like keeping the Sabbath, but His gift is unconditional: “For by grace are ye saved through faith...it is the gift of God; not of works, lest any man should boast” (Ephesians 2: 8,9). Paul wrote to the Galatians, “Knowing that a man is not justified by the works of law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of the law” (2:16; see also what he wrote to the Romans in chapter 3:28).

Dear reader, the law was given only to Israel and never to anyone else; Christ completed the law in His death for the people of Israel, and so they can be brought into the gospel, but we who were never under the law are kept free from it. We will enjoy the “Rest of God” in a future day when He will rest in His people in the Eternal Day (Hebrews 4:9), but until then the Godhead is not at rest: “My Father worketh hitherto and I work.”

J.A.P

BITTER DISCOVERY...

TWO BROTHERS, Raul and Sergio Gonzalez, each worked hard and saved every spare bit of cash. They hoped to get ahead by investing in real estate. They took their first step in this direction when they combined their savings and delivered a sealed bid on a building with six apartments which was being auctioned off. The building needed work—lots of it—but the two were capable and willing.

The dreams of the two seemed to be coming true when they received notice that their bid had won. The transaction was completed, and they became the happy owners of the property.

A week later, a city worker tacked a demolition notice on the front of the building. The brothers had unwittingly bought a building which was condemned to be torn down because of asbestos contamination.

Raul and Sergio sought to recover their money from the auction company. They claimed that they were not informed the building was condemned to demolition when they had bought it. The sales representative responded by drawing the attention of the brothers to a line in the sales brochure which read, "Numbers of Rooms in the property: 000."

He pointed out that by this statement they should have understood that they were not buying the building at all but only the land. The brothers replied that they had read that line, but since they could see the building, which definitely had rooms in it, standing on the property, they had believed the statement was a typographical error.

However, the situation was past straightening out. The sale was final. The brothers had spent their savings, placed their hopes and wishes on that which was condemned. Raul and Sergio Gonzalez received a harsh awakening when they discovered that they had bought a condemned building.

Many people are headed for the same type of bitter discovery, only on a far greater scale. Are you one of them? Are you living as though the only real estate you will ever know is on this earth? Are you seeking to lay up for yourself the pleasures, possessions and properties obtainable in this life with no thought of the life to come, with no regard for God? Surely it would be wise for you to give some honest consideration and investigation of this matter before it is too late, Then, when you die you will be ushered condemned into the awful hell.

Why? Because a sentence of condemnation is written over you: *"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."* "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned. John: 3:17-19. Why ignore the one remedy which was able to save you?

"Believe on the Lord Jesus Christ and you will be saved..." Acts 16:31