



# ***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,

**“Be careful for nothing” (Philippians 4:6).**

“Be careful for nothing.” That is more easily said than done.

You might say, dear reader, how is it possible that I would not be anxious about the state of the church, or the local assembly, or about the pressures of school or work or family; how can one “be careful for nothing”?

Please remember, dear friend, that whatever causes a care in us, produces God’s care for us; therefore, “be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” So “the peace of God, which passeth all understanding, shall keep your hearts and minds, through Jesus Christ.” Not your hearts keep the peace of God; but the peace that God Himself is in, His peace, the unmoved stability of all God’s thoughts, will keep your hearts.

Further, when not careful, the mind set free, and the peace of God keeping the heart, God sets the soul thinking on happy things. “Whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.” God is there, He is the companion of our soul; not merely “the peace of God” but “the God of peace.” When my soul is cast upon God, there is an assurance that the Lord is with the me in the trial, so my mind is kept perfectly calm. The Spirit of love and the Spirit of Christ is there to guard me from the spirit of selfishness that brings fear and discouragement.

May the Lord use this issue of *Toward the Mark* to help you grow and be established as you read it.

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 website to enjoy the previous issues *Toward the Mark*!!

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 ADVOCACY OF CHRIST*

#### 1 John 2:1

The question often arises in the minds of the Lord's people, especially of those who are young in the faith, "What is to be done if we commit sins after we have been saved?" Many a child of God has said, "I know that I have believed in Christ, and see that my sins were put away by His blood; but what troubles me are the sins I commit now, and what am I to do with them?" The direct answer to this question is found in 1 John 2: 1, 2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." This is clearly written to believers, for the apostle addresses them as "my children"; that is, those who have been born of God. And again, "We have an advocate with the Father," as it is only those who are born again who can call God their Father.

The first thing for us to see is that, as believers in the Lord Jesus, all our sins are put away before God by the one offering on the cross, as we get fully brought out in the epistle to the Hebrews; because until this is seen there must always be confusion in the mind, confounding our knowledge of forgiveness of sins with the work of Christ that put them all away when they were all future. In Hebrews 10: 11, 12, 14, we read, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man [Christ], after He had offered one sacrifice for sins, for ever sat down on the right hand of God...For by one offering He hath perfected forever them that are sanctified." The priests, under the law, stood and offered "oftentimes the same sacrifices, which could never take away sins," therefore their work was never done; but this Man (Christ) offered one sacrifice, and "for ever sat down on the right hand of God." Do you see, dear reader, that there is only one sacrifice for sins, and

that there never will be another? So that if all your sins were not put away then, they never can be, for Christ is not going to die again.

**People often say, “I know that my sins were put away up to my conversion”; but Scripture never speaks in that way. When did Christ bear your sins? On the cross. Did He bear a part of your sins, or did He put them away up to the day of your conversion? No; if He bore one, He bore them all when they were all future, when you had committed none of them; for, blessed be His name, He offered the “one sacrifice for sins,” and then “for ever sat down on the right hand of God.” This word “forever” is not that which is used for everlasting, but it has the sense of continuously, uninterruptedly, never to rise up to offer another sacrifice or to complete the work; and the reason that He is so seated at the right hand of God is that “by one offering He hath perfected forever [same word] them that are sanctified.” He has perfected us forever, therefore He has sat down for ever. The value of His one offering, which put away all our sins, is forever; therefore, He has nothing more to do throughout eternity with regard to the putting away of the sins of those that believe in His name.**

Of course, when a soul is first awakened by the Holy Spirit, it could only be past sins that are brought to his knowledge, and that he knows are forgiven; but then, when we get the knowledge of forgiveness, we see that the work that put our sins away was accomplished when they were all future, and the value of that one sacrifice was not only up to the day of our conversion. Now we see the One that did the work “for ever sat down on the right hand of God,” because He has perfected us forever by that one offering; and God says, “Their sins and iniquities will I remember no more” (Hebrews 10:17.) Forgiveness of sins is the common portion of all Christians, as we read in 1 John 2: 12: “I write unto you, little children, because your sins are forgiven you for His name’s sake.” There would be no sense in saying our future sins are forgiven, for we have not committed them, and we ought not to contemplate sinning in the future; but we can always say, as Christians, as in Colossians 1:14, “In whom we have redemption through His blood, even the forgiveness of sins.”

**But many have thought, “If we have the ‘forgiveness of sins,’ why do we read, in 1 John 1:9, ‘If we confess our sins, He is faithful and just to forgive us our sins’?” There is another sense in which Scripture speaks of forgiveness: When a child of God has sinned, and his communion has been interrupted, and he confesses his sin, he gets forgiveness, not in the sense of non-imputation, as in Roman. 4:7, 8, but of communion and joy being restored, which had been interrupted by the sin. The above verse (1 John 1:9) is a general statement, and would apply either to a sinner first coming to God and confessing his sins, and so getting forgiveness once for all on the ground of the death of Christ, or to a child of God who has sinned and confesses, and gets forgiveness as a child by the Father. The one might be called justifying forgiveness in the case of the sinner; and the other, Fatherly, or governmental, forgiveness in the case of a saint; and it is very important to distinguish between the two.**

## MEAT

*"Sanctify them by the truth"*

### ISAIAH 53

**This chapter is the central chapter of the second major division of the book. This section commences with a word of comfort for God's people and for Jerusalem. All hangs upon the intervention of God in the Person of His servant. We learn from chapter 41 that Israel had miserably failed as Jehovah's servant—"They are all vanity; their works are nothing; their molten images are wind and confusion" (Isaiah 41:29).**

In Isaiah 40:3 we have an obvious prophecy respecting John the Baptist as Jehovah's messenger: "Prepare ye the way of the LORD, make straight in the desert a highway for our God." John was sent to prepare Jehovah's way, and in John 1:30, calling attention to Jesus, the Baptist said: "This is He of whom I said, After me cometh a man who is preferred before me; for He was before me"; an evident pointer to the pre-time glory of the Person of the Son of God. The Jesus of the New Testament is the Jehovah of the Old.

**This second section of Isaiah, covering Isaiah 40–66, closes with the re-gathering of Israel (Isaiah 66:20), and their presentation as an offering to the LORD. Also, all nations and tongues shall be gathered to witness the glory of the LORD (v. 18). The grand finale of the way of Jehovah, which is introduced in Isaiah 40 with the presentation of the Messiah, is that "it shall come to pass...all flesh [shall] come to worship before Me, saith the Lord" (Isaiah 66:23).**

The basis of all this—the blessing of Israel, the blessing of the Gentiles, the glory of the LORD—is brought powerfully before us in chapter 53. The importance of this prophetic chapter is emphasized as we note its frequent citation in the New Testament—some fourteen references are found there.

**As a matter of interest, we note there are 66 chapters in Isaiah and there are 66 books in the Bible. The first section of the prophet covers 39 chapters; there are 39 books in the Old Testament. This leaves 27 chapters in the second section of the prophet, and there are 27 books in the New Testament. The central feature of this**

**prophetic section is chapter 53, and the central fact of the New Testament is the death of our Lord Jesus Christ. Jehovah's Servant served unto death in the book of Isaiah, and in the New Testament Christ became obedient, even unto death, and that the death of the cross. Well might we then consider this 53<sup>rd</sup> chapter of Isaiah.**

**We might first say that in Isaiah 50 Christ's deity introduces His humiliation.** See, for instance, verse 3 of that chapter, "I clothe the heavens with blackness," the language of the Governor of the universe; yet in verse 4 He is in the Learner's place. Then in verse 6 He is humiliated and maltreated by those who had witnessed Him in the grace of His humility.

**In chapter 53, His humiliation introduces His glory!**

Verse 1—The prophet laments the unbelief of those who were peculiarly the subjects of the mercy of God. The Arm of the LORD is a symbol of the power of God, so often exerted for the overthrow of His enemies and for the salvation of those who trust in Him (see Isaiah 51:9; 52:10; 53:1; 59:16; 62:8; and 63:5, for uses of this title). On occasion, as in chapter 53, the Arm of the LORD seems to be personified.

Verses 2 and 3—"He shall grow up before Him." This is the "Arm of the LORD" growing up before Jehovah. To Him, Christ in the days of His flesh was a root out of a dry ground; life and fruitfulness in all their potentialities were there in Him. Israel was the dry ground. There was no sustenance for our Lord there. All His support was drawn from above. To Israel He was an object of derision and scorn—hence "a Man of sorrows and acquainted with grief."

Verses 4 and 6—This will be the language of Israel in the coming day of their conviction and repentance, for the nation shall yet learn the truth of the sympathetic as well as the sacrificial and redemptive sufferings of the holy Sin-Bearer. Verse 4 certainly teaches us—as quoted in Matthew 8:17—that He first bore in His spirit that which he removed by His power. He entered, in the deep and holy feelings of His heart, into all that His people suffered. He suffered sympathetically in the acuteness of His sinless perfection; they for their sins under the governmental hand of God. The day will assuredly come when the sufferings of the holy Sin-Bearer shall be rightly apprehended, then



shall Israel say in deep contrition, “He was wounded for our transgressions.”

The prophet Hosea has this day of atonement for Israel in mind when he says in his last chapter, verses 1 and 2, “O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD; say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.” Israel then finds in Isaiah chapter 53 the words which they will take in the day of their national repentance.

Verse 5—Their sins are confessed, as it were, over the head of the “scapegoat” (Leviticus 16:21, 22).

Verse 6—They recognize the holy Sufferer as the One upon whom, sacrificially, as it were, the LORD’s lot fell (Leviticus 16:8, 9, 15). True confession will be produced from the lips of the repentant people—we have gone astray; we have turned everyone to his own way. How great had been their disobedience and rebellion! Yet, wondrous mercy!—“The LORD hath laid on Him the iniquity of us all.”

Surely, we have in these verses the great anti-type of the Day of Atonement: The righteous claims of God fully met by the blood of the sin offering—Propitiation. The guilt of the people met in the confession over the scapegoat—Substitution.

Both goats were necessary on the Day of Atonement to set forth these two aspects of the one sacrificial and redeeming work of the Lord Jesus Christ when He offered Himself, through the eternal Spirit, to God. By His spotless sacrifice He eclipsed every sacrifice in the ceremonial system of Judaism, for it was impossible for the blood of bulls and goats to put away sin and make perfect the comers unto God (Hebrews 10:1–4).

Verses 7 and 8—These tell of the willing submission of the unresisting Lamb of God; of His unrighteous treatment; His being cut off; and withal, the true reason for His death, “for the transgression of My people was He stricken.”

Wonderful Savior!

Verse 9—Attests, by His burial in the rich man’s tomb, that there is a divinely fixed limit to the wicked activity of sinful men, “thus far shalt

thou come and no further.” God takes care to attest His appreciation of the moral beauty of that life. Men may say, “when we shall see Him, there is no beauty that we should desire Him.” The charm, the moral perfection, of that blessed Man were unattractive to those who did not believe, but nonetheless there was superlative beauty there, “the beauty of holiness.” So we read, “He was with the rich in His death; because He had done no violence, neither was any deceit in His mouth.” Truly, like the paschal lamb, the Savior had passed the scrutiny of the eyes of divine holiness—kept from the tenth to the fourteenth and proved to be without blemish or spot.

Verse 10—Deeper far than all His sufferings at the hands of men for righteousness sake, were the sufferings at the hands of God for sin—this only and entirely in His sacrificial death. “He hath put Him to grief.”

Verses 10 to 12—The grand issues of the redeeming and God-glorifying death of Jesus:—

1. “He shall see His seed.” A generation, a race, after His own kind, would be brought into being.
2. “He shall prolong His days.” The cross is not the end for Him, no, He shall come forth, the mighty Victor over death and the grave.
3. “The pleasure of the Lord shall prosper in His hand.” He shall establish the will of God universally. The administration of the coming kingdom will be in those competent hands which once had been pierced at Calvary.
4. “He shall see of the travail of His soul and shall be satisfied.” The fruit of His work shall be worthy of the work and of the Workman—fitting answer to the suffering, shame, and loss, of the Cross.
5. “By His knowledge shall My righteous Servant instruct many in righteousness.” The basis of righteous blessing has been laid in His death and all who are brought into blessing before God shall be instructed in the righteousness of their standing through the value of Christ’s finished work.
6. “For He shall bear their iniquities.” Not a cloud shall exist between God and His own. Everything which had stood between them has been fully and righteously dealt with, to

God's satisfaction. Hence, as instructed by God's righteous Servant they will be perfectly at rest in heart and conscience.

7. "I will divide Him a portion with the great." Once alone in the awful sufferings of the Cross, He shall not be alone in the recompensing glory. He shall have companions then. God declares (grand expression of His complete satisfaction with the finished work of Christ), "I will divide Him a portion with the great." The Savior in the unselfish activity of His love—proof that the cross has not exhausted His love—"shall divide the spoil with the strong." Who are the great and strong in that day of Christ's coming glory? Those who have borne reproach for His Name in the world which crucified Him. Those who share rejection with Him here shall share glory with Him there.

All this, says God, for four reasons:

1. "He hath poured out His soul unto death." His death shall never be forgotten in the glory.
2. "He was numbered with the transgressors." His shame shall be fully answered. Though earth may despise and defame Him, God honors Him in heaven and will manifest His approval of Him to a wondering universe. This chapter gives an answer to such a question as—"What shall be done unto the man whom the king delighteth to honor" (Esther 6:6).
3. "He bare the sin of many." God answers with glory that love which took Christ into death for the justification of others. He who once "bare the sin" will bear the glory.
4. "He made intercession for the transgressors." That prayer of His, uttered in the extremity of suffering, "Father, forgive them; for they know not what they do" (Luke 23:34), though little accounted by the motley throng which surrounded the cross, has been fully evaluated in heaven, and is here added to these features which bring forth the reward of God to Him in the day when the pleasure of the Lord shall prosper in His hand.

As we close this meditation on this wonderful prophetic Scripture, we would sincerely say, "To Him be the glory, and the dominion, for ever and ever. Amen."

**N. Anderson**

## EXERCISE

*"Exercise thyself unto piety"*

### "A LITTLE MAID"

### FAITHFULNESS IN OBSCURITY

2 Kings 5:2–4.

**There was nothing novel about the history of this little maid. Her lot was common to thousands in those hard, cruel days of intertribal warfare. Uprooted violently from the midst of home and loved ones by the savage enemies of her country she found herself a humble captive in the house of the conquering general.**

“The Syrians had gone out by companies and had brought away captive out of the land of Israel a little maid; and she waited on Naaman’s wife.” There in few words you have her pitiful story from the pen of the inspired historian. She is not named. Who would expect her to be? A little slave in a foreign land, alone and friendless—one’s only wonder would be that in the Book of Books she should be mentioned at all.

It was, indeed, through an exclamation that fell from her lips that Naaman first heard of a cure for his leprosy. But even so, that fact would hardly seem to be of sufficient importance to merit such notice. Yet it is noticed, and that in an emphatic way.

“And she said to her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.” Her very words are carefully noted by the Spirit of God. They have an importance beyond that which appears at first sight.

**Let us not be surprised at this. Have we not seen in Scripture again and again that it is the insignificant instruments that God uses, the unexpected servants by whom He does great things? And not only this; do we not find oftentimes the rarest qualities and graces expressing themselves in the poorest, the humblest, and most retired of His people?**

We may well appropriate these beautiful lines to spiritual things, only remembering that no hidden flower that God cultivates in this desert-world wastes its sweetness. If such are not appreciated by men their sweetness is a joy to the heart of their Father and God. Just such a flower as that was the little captive maid.

Quietly consider her story and see if three most excellent virtues do not lie enwrapped in it.

**First, she was possessed with THE MOST SUBLIME CONFIDENCE IN GOD. Without any misgiving she announces a fact: “He would recover him of his leprosy.”**

How did she know it so positively? Who told her that? She could not argue from precedent and say that what she had seen done once might be done again. There was no precedent to argue from! The cleansing of a leper was an unknown thing in the land of Israel in those days. For this we have the authority of the Lord Jesus Christ. Preaching in the synagogue at Nazareth He said, “I tell you of a truth...many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian” (Luke 4:25–27).

Here, then, is a very extraordinary thing! A young girl confidently asserts that if her heathen master, who had fought against and ravaged the people of God, will only go to the prophet of the great JEHOVAH, he shall be miraculously delivered from the grip of the most deadly of diseases; yet she can produce no tangible warrant for so asserting, she cannot even cite one case of a professed follower of Jehovah being so delivered. Which is it? Preposterous folly or sublime faith?

That must have been the question debated in the ranks of Israel when David descended into the valley of Elah to meet Goliath. The issue of the conflict soon decided the question for them. Men may hoot with derision while faith is calmly marching to her goal. They stand all amazed or shout with applause when her unexpected triumph is won.

So too with the little maid. Her words were amply vindicated in the end. The issue of them was crowned with success. It was not folly, it was faith. Her faith in God was like a diamond of the finest water. It rested not upon human arguments. It found no support in human circumstances. It transcended human reason. It just soared aloft with eagle wings to lay hold upon GOD Himself, and there it rested. She

evidently believed in the power and the compassions of God. From that she drew her inspiration, so that, laughing at the impossible, she was able to say, "It shall be done."

**Second, she manifested THE MOST SUBLIME COURAGE in TESTIMONY.**

"Add to your faith virtue [or courage]" is an apostolic command (1 Peter 1:5). This the little maid anticipated and obeyed. To have such confidence in the power and grace of God as to feel sure that, in the teeth of all experience and appearances, He will bless and deliver an enemy if only he seeks Him, is one thing. To boldly and confidently assert one's inward confidence and convictions is quite another.

Put yourself in the shoes of the little maid and think what it meant. In similar circumstances would you not have said:

1. "They have no confidence in Jehovah. My assertions will seem incredible. I shall but be laughed at for my words."
2. "May they not misinterpret my words and my motives? Will they not think it an artful scheme to decoy Naaman in a defenceless condition into the land of Israel that vengeance may be wreaked on him?"
3. "Supposing that for some obscure reason that I do not understand Jehovah is not pleased to cure Naaman, with what anger and rage he will return! How absurd he will look to the public! A great man fooled and sent on a wild-goose chase by a little girl! In such case he will wreak vengeance on me! My life will not be worth ten minutes' purchase! I quite believe God will cure him by His prophet, but—No. It will be more prudent if I hold my tongue."

We could, in fact, have doubtless found many reasons why we should not take our courage with both hands and boldly declare that which we knew of God. The little maid was proof against such considerations.

What was it that nerved her for such bold witness? The answer seems to lie upon the surface of the scripture.

Third, she was moved by **THE MOST SUBLIME COMPASSION FOR THE LOST**. The manner and tone of her utterance shows it. Here is Naaman—the hereditary foe of her people, the indirect cause, at

least, of her captivity, and the news filters down to her ears that he is a lost man, doomed to a loathsome death. Is she filled with ill-concealed satisfaction? Does she exult at the thought of a miserable end overtaking him? Not at all.

See her stand before her mistress. Note the tear-drop of pity in her eye. How those words spring from the tender fountain of her heart and burst the portals of her lips: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Coldness and cynicism were absent, warmth and the ring of reality were there!

Lifted above all petty motives of revenge, her compassion was no less sublime than the strength of her confidence in God or the courage with which she witnessed to Him. It was indeed more than sublime. It was positively divine. Like David's kindness to Mephibosheth (2 Samuel 9:3), her kindness too "was the kindness of God." In words and behavior, she strikingly displayed the good and gracious character of the God she served.

Well done, little maid! In very trying circumstances you performed that most high and holy service of rightly representing Him with whose name you were identified. The greatest of God's servants cannot do more than this.

Your reward is on high. Naaman may have thanked you on his return or he may not. But even if no word nor look of recognition were ever given you by man, you did not "waste your sweetness on the desert air." The fragrance of your words and spirit was fully appreciated by your God, and you will hear from the lips of ANOTHER, Himself the perfect Servant, the words "Well done!" in that day.

\* \* \* \*

**There is an application to the story of the little maid. It does not require great mental acuteness to see it. For himself or herself let each reader make it.**

The day in which we live has its own peculiar testings, and, in spite of the thin veneer of Christianity which Christendom carries, never was living faith in God at a lower point. Yet God Himself stands revealed to faith in a way in which He did not in Naaman's day.

God perfectly revealed to us in Christ should certainly inspire us with the strongest confidence in Himself. The Holy Spirit given since the day of Pentecost to us as believers should fill us with courage, for “greater is He that is in you than he that is in the world” (1 John 4:4); and further, God has said, “I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do to me” (Hebrews 13:5, 6). Lastly we have been saved that we may be in communion with the mind of the Savior and display His character before the world; putting on “as the elect of God, holy and beloved, bowels of mercies [bowels of compassion, JND], kindness, humbleness of mind, meekness, longsuffering” (Colossian 3:12).

**Let none of us lose heart because of obscurity. In your small corner you may brightly shine for Christ, since:**

“The God that lived in Naaman’s time  
Is just the same today!”

**F. B. Hole**

**SEARCH THE SCRIPTURES!**

1. Who told Hager to name her son Ishmael?
2. What Amorite king refused to let the Israelites pass through his kingdom?
3. Who is the only women mentioned in Paul’s letter to Philemon?



## REST

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

### THE SECRET OF PEACE

**“I laid me down and slept: for Jehovah sustained me” (Psalm 3:5).**

**How emphatic and simple! Is it so with you reader? Does all trouble find your heart so resting on God as your Father, that, when it is multiplied, it leaves your spirit at rest, your sleep sweet, lying down sleeping, and rising as if all was peace around you, because you know God is and disposes of all things? Is He thus between you and your troubles and troublers? And if He is, what can reach you?**

The thousands of enemies make no difference if God is there. The Assyrian is gone before he can arise to trouble or execute the threats which, after all, betray his conscious fear. We are foolish as to difficulties and trials, measuring them by our strength instead of God's, Who is for us, if we are His. What matter that the cities of Canaan were walled up to heaven, if the walls fell at the blast of a ram's horn? Could Peter have walked in a smooth sea better than on a rough one? Our wisdom is to know that we can do nothing without Jesus—with Him everything that is according to His will.

**The secret of peace is to be occupied with Him for His own sake, and we shall find peace in Him and through Him, and be more than conquerors when trouble comes; not that we shall be insensible to trial, but find Him and His tender care with us when trouble comes.**

**J. N. Darby**

### ANSWERS TO SCRIPTURE SEARCH!

1. The Angel of the Lord (Genesis 16:11)
2. Sihon (Numbers 21:21–26)
3. Apphia (Philemon 2)

## INNER CAVITY DISCOVERED!

Egypt's pyramids have a worldwide appeal. Most major news media covered the intriguing discovery of a large cavity inside the Great Pyramid of Giza, near Cairo. Even without such a discovery, this pyramid is always newsworthy. It is the last of the Seven Wonders of the Ancient World still standing. Scientists, using an advanced imaging method (muon tomography), detected a large and mysterious internal structure inside the monumental tomb built around 2560 B.C. The 100 footlong (30 m) "cavity" or "void" has archeologists searching for clues as to the purpose of the cavity and what it might contain—if anything. The researchers said it constitutes the first major inner structure found in the Great Pyramid since the nineteenth century. "What we are sure about is that this big void is there, that it is impressive, that it was not expected by, as far as I know, any kind of theory," said one of the leaders of the study published in the journal *Nature*. "We open the question to Egyptologists and archaeologists: What could it be?" asked another expert from Cairo University. "This is definitely the discovery of the century," says archaeologist and Egyptologist and a National Geographic Emerging Explorer.

"There have been many hypotheses about the pyramid, but no one even imagined that such a big void is located above the Grand Gallery." The greatest discovery related to the Great Pyramid since the 1800s was this large gaping void discovered by muon tomography.

**But the greatest personal discovery in one's life is the discovery of the inner void—the cavity—and how to successfully fill it.** Coming to terms with this empty, barren, inner wilderness is brutally difficult. People run from the discovery. They deny the "why" about the cavity's existence. They keep running from their Creator—God.

People pack their lives with activities, pleasures, accomplishments, and advancement. But the gnawing inner void at the core of their being relentlessly craves to be filled. Sadly, many in despair, live wasted and often short lives. When they exhaust all their options to fill the cavity, they turn to more self-destructive behavior.

Perhaps you have never thought of your unsettled, restless, and discontented feelings as an inner void. But now you know what it is. Without God embraced at the core of your being, you will always have a void.

The Holy Bible tells us humans were designed with an inner capacity to enjoy an intelligent and fulfilling relationship with God. Sin destroyed this relationship. Our sin causes this disconnect with God and creates the inner void. The big story of the Bible is God's incredible and amazing response to our sin. He loved us and sent His Son from heaven to be our personal Savior.

**The Lord Jesus Christ died here on a cross on the outskirts of Jerusalem. The Bible says, "God commend His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). A True Christian is one who has had their inner cavity filled up with the love of God. Of Christians, the Bible says, "The love of God is shed abroad in our hearts" (Romans 5:5). The Lord Jesus said "come unto me ... and I will give you rest" (Matthew 11:28). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Will you admit your need and allow Him to pour into your inner cavity the love of God and experience the fulfillment that only a personal relationship with the Lord Jesus Christ can bring?**