



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,

“And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what Thou wilt” (Mark 14:35-36).

There are two prayers recorded for us in the New Testament that we can safely call the Lord’s prayers, for they were uttered by our blessed Lord. One is found in the Gospels of Matthew, Mark, and Luke and the other in the Gospel of John. The one recorded in the synoptic gospels is in view of His suffering, and the one in John is in view of the glory that follows. Let us with holy affection stand with wonder and hear his poured-out heart as He is anticipating the hour. In the gospel of Mark, He said “Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what Thou wilt.” There were three facts the Lord was conscious of as he prayed. First, He said “Abba”—the Spirit of God recorded for us not only what He said but how he said it, “Abba”—for He was well aware of and confident in the Father’s love. Second, He said, “All things are possible unto thee”: He knew well the Father’s power. Third, He said, “Nevertheless not what I will, but what thou wilt”: He was resting in the perfect will of the Father. The love of the Father, the power of the Father, and the will of the Father were the threefold cord that sustained that holy blessed Man in His hour of need.

Today there is fear in us and all around us because of the COVID-19 virus. The world and its governments are at loss what to do. We as believers might also be impacted physically or psychologically. Many are praying as they fear the unknown. But how important it is that when we pray our hearts look unto Jesus and pray like Him, with our hearts supported with the full knowledge of the love of the Father, who spared not his Son but delivered Him up for us all. And we pray in the power of the Father, that power that raised the Lord Jesus from among the dead and made Him to set at His right hand. That power that is for us, that is in us, and that is with us. And to rest in the knowledge of the perfect will of the Father, who knows what is best for his children whom He loves. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:16).

Praying that you will be kept under the shadow of His wings, my dear reader. Please keep praying for the Lord’s blessing on *Toward the Mark*.

Yours in our soon-coming Lord,

Emil S. Nashed

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

MILK

"The truth shall make you free"

FEARS, CARES AND HOPE!

Luke 12:4–7,22–44.

There are three things the Lord Jesus does in this scripture. First, He removes all fears; Second, He removes all care; and Third, He implants a divine hope in the heart.

Now, the way the Lord removes all fears is interesting. In verse 4, He says, "My friends, be not afraid," etc. He says more in verse 7: "Even the very hairs of your head are all numbered." No mother shows the same interest in her children as the Lord shows to us. **Who ever heard of a mother taking her child on her lap and counting every hair of their head? Yet, He takes us in the lap of everlasting love, shows His love to us and His care and interest in us, by taking the pains to number every hair of our head. What interest! What care! What love! I want you to see that the Lord's love to you cannot be surpassed. He will never love us more, and He will never love us less than He does at this moment.** His love is perfect. Oh, beloved! Do you know that you are an object of His love, His perfect and everlasting love? How do you know that you are friends of Christ? "He that hath friends must show himself friendly," and He shows His friendliness to you. He is our friend, but we are His friends too, as shown in John 15:13. Not only He is my friend, true as it is, but I am His friend. Impress this on your hearts—we are His friends. **Can you indulge in a fear? I am His friend—removes all fear. What are people most in fear about? The body. Now He says, "Don't indulge in a single fear. I'll take care of your body." Now, instead of having fear, have faith. The Lord wants to expel all fear from my heart. Let us have faith in Him.**

Second, He removes cares (vv. 22,30,32). Here is a second thing—"cares." And how does He take away cares from our hearts? By revealing the Father in heaven. He might have redeemed us and stopped there, but that would not set up relationship between God and us—sins forgiven, redeemed by blood, saved by grace, but no relationship. You must get adoption into a family, or be a born child. We are born into

God's family. Adoption is putting us into relationship with Himself as children of God by Christ. **We have got the place of children according to His will; and because we are children, He sends forth the Spirit of His Son to dwell in our hearts. Now, you have the saved, Jew and Gentile (Ephesians 1) brought into the family, looking up to heaven and saying, "Abba, Father." How do you address God? As Jehovah, as God Almighty, or as Father? If you can address Him as Father, that shows you are in possession of the Holy Ghost. You can never forfeit the place of a child, no matter how naughty you are; but you can forfeit communion.** We are separated to obedience as Christ obeys. Obedience is the source of enjoyment and of communion with our Lord Jesus Christ. There are many Christians who do not know they have a Father; but the Holy Ghost who dwell in their heart open their eyes, and then they look up and say "Father," and go on to know the Father's heart. **Why is it that the children of God have so many cares? Because, though they may know they have a Father, they do not know His heart. Now, I say to such as have cares, "The man that is most dependent on God is the man who is most independent of man." We have no cares, because we know a Father's love and heart; no cares, but unclouded faith in a Father's love.**

Prayer means dependence on God. How extremes meet in that verse: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). You could not know the Father's heart and have cares. His love cannot be more, and it cannot be less. Oh, you have a Father in heaven! Rise up to the knowledge of Him. **Every child of God can say, every day, "I know my Father cares for me, and I am one of His favorites. Come what may, I fall back into the arms of my Father.** Though the storm roar and the vessel rock, I lie down on the vessel's deck, and sleep because I know that I have a Father in heaven." Now that is how Christ takes all fears and cares from our hearts. He removes fears by making us His friends, and He removes cares by showing us the Father's love.

Third, the Lord implants a divine hope (v. 3). There are three things He produces in the heart: waiting for Him, watching for Him, and working for Him. If you are waiting for Him, how are you waiting? Like the man in verse 36? He is coming Himself (John

14:2,3). If you are expecting the Lord's return before the day is over, you have a person before your heart (1 Peter 1:7,8); if not, you are only believing a doctrine in your head, and have not reality in your heart. It is always the One who is coming that is put before us, never the thing that is to happen. **Are you waiting as those in 1 Thessalonians 4:15 and Acts 1:10? They were not waiting for an event to transpire, but they were expecting a person to come.** When they went to bed they expected Him before the sun rose again on the world. Did you get up this morning expecting Christ's second coming before night. If not, you are not waiting for the Lord's return, you are only believing in a doctrine. John 14 speaks of the Person; not of the place, but of Himself. We want more of Christ. I don't care how many mansions there will be there, I only care for the Person. In 1 Peter 1, when he speaks of the place, he says, "Ye greatly rejoice"; but when he speaks of the Person, it is "joy unspeakable, and full of glory." No words can describe it. He went up personally, and He will come personally. He is coming. I don't say the coming is near, but the Person who is coming is near.

In Revelation 22:7,12,16,20, we see four times He puts His own Person before the Christian as the One He expects us to be waiting for. What I press on you, beloved, is that we should be like unto men that wait for their Lord personally, socially, commercially, and ecclesiastically. It is our holy and blessed privilege to get up and go to bed expecting our Lord. I know nothing so likely to take place tonight as for the Lord Himself to descend from heaven. That is the blessed, near, purifying, and only hope put before us. **You may believe a doctrine, but it will not affect your attire and practice. You must believe in a Person for it to touch all the points of the compass.** Obedience waits; but a heart is not satisfied only with obedience, it wants to show attachment to Christ by watching (v. 37). Oh, beloved, it is not only that we are to be waiting, but we are to be watching for Him! (vv. 42, 43). My brethren and sisters, are you on the watch-tower? Oh, beloved, would you not like to be the first to see the bright and morning star? The morning star is for the Church. The sun is what Israel is waiting for (Malachi 4); but we are waiting for the morning star (Revelation 22). The star comes before the sun. Take care to keep out of evil ways, lest you be not practically ready for Him at His coming. Oh, let us not only be obediently waiting for Him, but let us be affectionately watching for Him! (vv. 42,43.)

Now you have got works, devoted works and works till He comes. He does not want you to sit down with folded arms, and say, I am waiting and watching. You are not like Paul if you sit with sinners round you and are not trying to bring them to Christ. Paul was ready, whenever he could get listeners, to tell them what the Lord had done for him. We can't all preach, but everyone has his own work. One who loves us waits and watches for the first opportunity of finding what he can do; and I believe if there is a heart to do, we shall find something to do without any difficulty. If you sit at His feet, lean on His arm, and pillow your head on His bosom, you will find out what He likes you to do. There are young converts who need confirming and establishing in the truth; there are others to be told of a Savior. Everyone ought to be able to speak to the anxious ones. Tell them where and how you got salvation, and where and how they can get it for themselves. If you have a heart for Christ, because He has taken away your fears, expelled your cares, and implanted a divine hope in your heart, then you will be obediently waiting for Him, lovingly watching for Him, and devotedly working for Him till He comes. May God make Him increasingly precious to each one of us for His name's sake!

H. M. H.

MEAT

"Sanctify them by the truth"

PRECIOUS NAME!

What should we call our Lord Jesus?

The name of the Lord Jesus is precious to each believer. But some teach that the Lord Jesus should only be referred to by using a transliterated Hebrew name, such as Yeshua. In dealing with these questions, there is an unfortunate tendency to treat them as an academic argument among biblical scholars. However, it is vital to approach this matter in the wisdom given from above to each simple believer.

The purpose of the scriptures is to reveal "God's thoughts, of all His ways with regard to man, and of His determinate purpose as to the Christ, and as to man in Him" (Introduction to JND Translation, 1881). This can only be accomplished by means of translation from the most accurate manuscripts maintained by the Holy Spirit for the use of those skilled in spiritual understanding and translation. Men such as J.N. Darby and William Kelly combine the necessary qualifications to undertake such a task. Their translations provide the meaning of the words in English from the original languages.

Transliteration, by contrast, transfers the pronunciation of a word from one language to another, and this neither Mr. Darby nor Mr. Kelly did.

It is helpful also to distinguish between names and titles. A name describes who the person is in character or excellence. Some examples are: "Call His name Jesus, for He shall save His people" (Matthew 1:21); "Call His name Jesus. He shall be great" (Luke 1:31–32); "And his name is called The Word of God" (Revelation 19:13).

A title, however, describes the role or position that a person is appointed to or carries out. For example, "God has made him, this Jesus [name] whom ye have crucified, both Lord and Christ [titles]" (Acts 2:56). "And gave him to be head [title] over all things to the assembly" (Ephesians 1:32).

It is clear that we should understand from John's gospel that the writer's purpose in recording his gospel is "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name" (John 20:31).

Of course, it is true that Jesus has the same meaning as Joshua (Jehovah is Salvation). Both are rendered in English and convey the same meaning. But the character of the persons is quite different. Jesus is the name given to our Lord at his birth (Greek *Iesous*); the New Testament scriptures were written in Greek by the men God used under the direction of the Holy Spirit. That name describes the God who became a man, born of a woman, made in the likeness of men and partaking of flesh and blood (sin apart)—a Man of Sorrows, who accomplished at the cross the work of salvation for man. **But the JESUS of the New Testament has an entirely different character from Joshua of the Old Testament, and thus requires a unique name to distinguish and mark Him out. He is highly exalted in resurrection at the right hand of God and crowned with glory and honor. For Joshua's name means Jehovah is the savior, but Jesus is Jehovah, the Savior in name and in character.**

Similarly, the title of Christ (Greek) or Messiah (Hebrew) has the same meaning in both languages: "God's anointed." The title Messiah is found only four times in the scriptures, twice in the Old Testament and twice in John's Gospel. The Messiah was presented for Jewish acceptance but rejected. Christ after suffering death for every man has been raised from the dead and glorified at God's right hand (Acts 2: 56)—certainly not an earthly Messiah, but the Christ of God. He is the second man from heaven, who having entered into death and defeated every foe, was raised from among the dead and has returned to heaven. He is still the same Person, but with an additional aspect to the title, for he is God's anointed "to head up all things in the Christ, the things in the heavens and the things upon the earth" (Ephesians 1:11).

As believers, we are "in Christ," whether alive on the earth or asleep in the grave, "thus also in the Christ all shall be made alive" (1 Corinthians 15:22). As the Church, which is His body, we are united to Him and He is head of the body, which is "of Christ" and we are nourished and "increase with the increase of God" (Col. 2:17,19).

The critical aspect of this matter is the essential description of who HE is—we are in a new relationship with God, not earthly but heavenly, and the second man from heaven has been called JESUS. To argue about translation and transliteration is to use man’s wisdom, but we are given wisdom from above to know Him. As a simple Christian, “I love the name of Jesus, the sweetest name on earth,” the most glorious name in Heaven, and the one who in a soon coming day will take me to His Father house (and mine!) and who will be for eternity “this same Jesus.”

All references are quoted from “A New Translation” by J.N. Darby (1889 edition).

J.A. Pickering

SEARCH THE SCRIPTURES!

1. Where is the first “Fear not” mentioned in the Bible, and to whom was it said?
2. Where is the first “Fear not” mentioned in the New Testament, and to whom was it said?
3. Where is the last “Fear not” mentioned in the Bible, and to whom was it said?

NAME ABOVE EVERY NAME

“Which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual [things] by spiritual [means]” (1 Corinthians 2:13).

“But holy men of God spake under the power of [the] Holy Spirit” (2 Peter 1:21).

It is very clear from the above verses that every word in the Holy Bible in the original text is dictated by the Spirit of God. He chose every word and every letter for the writers to pen down. We all believe in the literal and verbal inspiration of the Scripture.

It is also clear that the Name of our blessed Lord which the Spirit of God dictated to the writers of the New Testament is *Iesous*. The Spirit of God did not dictate it in Hebrew, but in Greek. Are we in a better position than the Spirit of God to determine that the Hebrew name of our Lord Jesus is better?

Generally, in the New Testament the Spirit of God had the writers use Greek words.

However, there are a few places in the New Testament where the Spirit of God dictated the words in the original language in which the words are uttered. In those places, the words are uttered and accompanied by a translation usually preceded by the expression, “which is interpreted,” or “which is to say,” or “which means.” Or “that is” Here are some examples with the emphasis added:

- “But about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? *that is*, My God, my God, why hast thou forsaken me?” (Matthew 27:46; see also Mark 15:34).
- “And having laid hold of the hand of the child, he says to her, Talitha koumi, *which is, interpreted*, Damsel, I say to thee, Arise” (Mark 5:41).
- And looking up to heaven, he sighed, and saith unto him, Ephphatha, *that is*, Be opened (Mark 7:34)

- “And he said, Abba, *Father*, all things are possible to thee: take away this cup from me; but not what *I* will, but what *thou* [wilt]” (Mark 14:36).
- Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (*which is to say, being interpreted, Master,*) where dwellest thou? (John 1:38)
- Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; *which is to say, Master.* (John 20:16)

See also 1 Corinthians 16:22.

The Spirit of God did not use that approach with the name *Iesous* in any place in the New Testament. We do not read, for example in Philippians 2:10 “That at the name of *Yeshua* which is, interpreted, *Iesous* every knee shall bow.”.

Similarly, in every place in the New Testament that is inspired and dictated by the Holy Spirit, where the Greek language was used, His Blessed Name is written in Greek and not in Hebrew.

“Well, then,” some may ask, “should we use the Greek name then to address the Lord Jesus?”

The Lord in His grace and mercy has permitted the translation of His Word into almost every language spoken in the world so mankind could understand and be saved. The Lord did not demand that everyone must learn Hebrew and Greek so they could understand the revealed Word of God or so they could address Him in those languages only. We find in Acts 2:6–8 the clear evidence of God’s desire that each one would hear His word in their own native language.

Please do not misunderstand me. It is wonderful to study the original languages, not to show off or claim spiritual superiority, but to see the beauty of the Word of God and the deep meaning that sometimes the translations might not be able to convey perfectly.

It is clear from Acts 2 that when the apostles miraculously spoke the marvelous things of God in the very languages that people could understand, when they mentioned the Name of our Lord

Jesus in their preaching, they did not switch to Hebrew and pronounce His Name in Hebrew and then switch back and continue speaking Persian, Arabic, or the other languages as the Spirit gave them utterance (vv. 9–11). In addition, the Spirit of God did not use His Hebrew Name in writing the New Testament (in Greek) or when He recorded to us what holy men of God said in their prayers, teaching, and preaching.

So, when some insist, we should only use the name of our Lord Jesus in the Hebrew language when we address Him, they are adding a burden that the Spirit of God warned us against (Acts 15:10). Let us be thankful for the grace of God, that we may call upon His Son our Lord Jesus Christ in our own tongue and with all our hearts affections.

E.S. Nashed

EXERCISE

"Exercise thyself unto piety"

"SHE HATH DONE WHAT SHE COULD"

"She hath done what she could" (Mark 14:8)

We are all tested by times of difficulty. At the present time many of us are in circumstances that we have never experienced before, in that meeting together has been put on hold. Do we then just sit at home and do nothing, or do we do what we can?

Mary of Bethany was prepared for such circumstances and had set aside for the Lord something that was very valuable. She was watching for the moment when she would be able to give it to the Lord.

In Jerusalem the chief priests and the scribes were seeking how they might take the Lord by craft, and put Him to death, as they were motivated by envy. That brought about both danger and difficulty for any lover of the Lord Jesus. But in that home in Bethany, into which Martha had received the Lord and where her brother Lazarus lived, who the Lord had brought again from the dead, there was a welcome for the Lord. He knew it, and resorted there on that darkest of all nights. So it was that Mary grasped the opportunity that she had been waiting for.

The Lord was fully aware of the very valuable box of pure nard that Mary had, as He had no doubt brought about the circumstances whereby it came into her possession. The question was, would she use it for herself, as it was probably that with which she would be anointed on her wedding day, and thus draw attention to herself, or would she give it to Him, that He might be the object of everyone's attention.

This is a very practical matter in which we are all involved, because the Lord has given each one of us something that can be used for self-gratification, or it can be used for the glory of the Lord Jesus. Every true believer has been sealed by the Holy Spirit and, as born of God, has a new nature that can respond to God's precious word and be led into the enjoyment of God as a true worshipper. But we have to first yield ourselves to God, and then all that we have. David said in 1

Chronicles 29:14, “For all things come of Thee, and of thine own have we given Thee.”

The Lord Jesus does not expect us to do what we are not capable of, or to give what we do not possess; He alone knows what we have and can say, “She hath done what she could.” Paul’s word to the Philippians, “For all seek their own, not the things which are Jesus Christ’s” (2:21), are a challenge to us: Is it mine or His?

Mary had no doubt about this. By sitting at His feet and listening to His words, she had grown to love Him more than any other, and all that she had she owned as His. And so we read in John 12:3: “Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment.”

There were some who valued that spikenard at 300 pence, which was equal to a laboring man’s wages for a year, but the Lord’s valuation was exceedingly more than this and warranted His words: “Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” Could there be a higher commendation than this for something done for Him?

By contrast to Mary and what she did, we read in Luke 19:20–26 of the wicked servant who was given just one pound, which he obviously considered to be of little value, as he had kept it laid up in a napkin (a sweat rag) instead of putting it to use so that it might increase. He clearly was lazy as he had no need of a cloth to wipe sweat away from his face and instead used it to wrap up the pound he had been given to use for his master. He certainly did not do what he could, but took his ease and did nothing, and so came into condemnation. In verse 26, the Lord applies this parable to each one of us, “For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.”

May we, out of true affection for Christ, use what He has given us for His glory, and thus in a day to come receive His commendation, “She hath done what she could.”

Jeffrey Brett

THE STILL SMALL VOICE OF JUDGMENT

“And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice” (1 Kings 19:12).

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Peter 4:17).

“And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife” (Genesis 12:17).

With justifiable alarm, we are witnessing a new and dangerous disease race around the globe. As fatalities increase, we take measures to try to protect ourselves and others. There is, however, a danger far greater and more pervasive than COVID-19.

Indeed, every Christian recognizes the voice of the Lord in all of what is around us: the stress and perplexity facing the world and its leaders; the impact on the health and wellness of its inhabitants; the impact on all sectors of the world economy, whether agriculture, health care, food supplies, manufacturing, supply chains, sports, and entertainment. I hear Christians saying, and rightfully so, that sin and immorality that have been tolerated and legalized, God has been rejected by the public sector, atheism is spreading in the academic world of universities and many other institutes of learning, materialism, greed, selfishness, hatred, and the spreading of the cults of new age and spiritualism—these are the causes of what the world is facing today. Many Christians are praying and reaching out with the gospel message for souls to come to the Lord Jesus and to repent and accept Him as their personal Savior.

Though all of that is very true, I fear that we are missing the most important point, and that is the voice of God speaking to us individually as families, as local assemblies, and as a worldwide fellowship. Let us consider what the Lord is doing to get our attention so that we might consider our ways.

The collective and public weekly gathering to remember the Lord and announce His death until He comes has been suspended for the time being in almost every country in the world; so, too, is the weekly prayer meeting and Bible study in the local assemblies. Bible conferences have been cancelled and many opportunities for spiritual activity and fellowship with one another cannot be conducted.

Many have rushed to use the available technology, for which we thank the Lord, to set up ministry meetings, Bible studies, and prayer meetings. This is, of course, of great value, and many of the saints during this time of fear and uncertainty have benefited as a result.

But the question that lingers in one's mind is: What is the Lord is saying to us? Are we feeling the pain and the loss in our own souls because we cannot be together in person to remember Him? We cannot do that online, and all this wonderful online activity should not make us complacent that we have figured out a way to get our spiritual needs met.

The hindrances that prevent our gathering to remember the Lord should cause us to sit quietly in His presence in our private settings and examine everything. It is a very unique situation, dear saints, that we all need to consider. For though we have meeting places, though we have means of transportation, though the roads are not blocked, though many of us are healthy and able, yet we cannot go to be together to meet the Son of God. Do we feel heaviness in our heart and sadness that we cannot be together on the Lord's Day to listen to the voice of holy love collectively as assemblies as we have done for many years?

Are we blaming what is happening and what the Lord is doing on the ungodly world around us; that the Lord is punishing them because of their wicked deeds? But what if, perhaps, we are the cause of what is happening to the world around us that is preventing us for gathering together on the Lord's Day? Was it not because of Abram's thoughts and actions that "the Lord plagued Pharaoh and his house with great plagues"?

Is it our unfaithfulness, materialism, and adoption of the things and the ways of the world and its thinking in our lives, in our families, and in our assemblies? Yet we go to the meeting to be in His presence and act as though everything is good.

The envy, the looking for prominence, the fighting, the backbiting, the backstabbing, the evil speaking, the hypocrisy, the double lives, the lukewarm feeling toward the Lord and His things. Yet we go to the meeting to be in His presence and act as though everything is good.

Our personal devotion to Him, reading His Word, and spending time in His presence is not a priority in our lives, for we are busy taking care of our legitimate responsibilities and affairs; we have left our first love. Yet we go to the meeting to be in His presence and act as though everything is good.

Yet the eyes of the Lord that are “purer...than to behold evil” (Habakkuk 1:13) are seeing all of that—and more, for nothing is hidden from Him. What must be the feeling of His heart?

Should we take responsibility like David did? He recognized that it is was his pride and his actions that brought the plague upon the land in which over 70,000 died (2 Samuel 24:15-17).

Can we hear the voice of the Lord to us in all of this?

“Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you” (Hosea 10:12).

Some might say we are in New Testament times now and that this is the day of grace, and therefore that we cannot apply this to ourselves. It is true, thank God, that this is the day of grace. But “what shall we say then? Shall we continue in sin, that grace may abound?” (Romans 6:1).

Does our Holy Father change His nature in the day of grace? Does His loving hand in disciplining His children not apply in the

day of grace; does not Hebrews 12:6-11 teach us that it does apply?

Should you listen afresh to the voice of the Lord speaking and warning the churches of Sardis and Laodicea?

“These things saith he that has the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, which are about to die, for I have not found thy works complete before my God. Remember therefore...and repent” (Revelation 3:1-3).

Has the Lord, while we are sleeping spiritually speaking, taken away our privilege of gathering to remember Him for the time being? (Song of Solomon 5:2-8).

Can we humble ourselves, consider our ways, confess our sins, repent, and go back to our first love?

May the Lord have mercy on us for His Name’s sake.

E.S.Nashed

REST

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

THE LORD IN THE BOAT

At the bidding of their Master, His fishermen-disciples launched forth upon as calm a sea as ever the sun shone upon. They had sent away the multitude and taken Him “even as He was in the ship” and put Him in the hinder part of it—which was the helmsman’s seat. It did not call for much confidence in His skill to entrust the steering of their boat to Him on that fair evening, but they had scarcely settled down to their oars when there roared upon them a great tempest such as the Galilean sea is famous for. But never in all their experience had those well-seasoned boatmen seen anything like this one; it looked like a battle for life, and only by skillful steering could they hope to outride that storm, and lo, the helmsman was asleep. Perfect peace in the storm!

But what now? If the helm had been in the capable hands of one of the sons of Zebedee, or if wide-awake Simon had had control they might have had hope of reaching a safe anchorage, but what hope could there be for them while the helmsman slept? As the tempest grew in violence their terror increased, until at last they awoke Him with that cry of anguished unbelief. “Master, carest Thou not that we perish?” And in that cry their Master’s power over the storm and His love for them were alike questioned.

At the cry of His disciples the Lord rose up from His sleep and there shone forth a gleam of His glory. With tender compassion in His heart for their weakness and with the quiet of an eternal calm in His wondrous eyes, and with omnipotence in the words of His mouth, He spoke to the storm and the great billows fell at His feet in mute submission as a spaniel cowers at the feet of its master.

It is not the Lord’s power over the storm that I want to stress but His peace in it. “His head was on a pillow laid and He was

fast asleep.” His peace was as wonderful as His power. Why had those men who followed Him no faith? How outrageous their doubts of Him were! They might have stretched themselves beside Him and shared His rest. They might have known the wonder of untroubled peace in the greatest tempest they had ever experienced and made that night memorable by their confidence in Him.

Those disciples were safe when that great calm spread itself out upon the sea, but they were just as safe when the billows thundered down upon them, for the Lord was with them in the boat, and His presence was the pledge of their safety. And what of us? We have spoken of safety in Him in fair weather; we have professed to trust Him in pleasant circumstances; but what now in the raging of the storm? Verily, we are sailing on a tempestuous sea and our confidence in Him is being tested. Is He with us? Have we taken Him even as He is into our boats and committed the steering of our lives to Him? If so, shall we fail as these men failed?

Suppose He allows the trial to deepen in its intensity, and is apparently asleep as to it, can we still trust in Him? When Paul was in the great storm at sea, he said “I believe God,” and later when in prison and facing martyrdom he wrote, “I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.” We are not to seek for trouble, for the Lord taught His disciples to pray “deliver us from evil,” and it is right that we should desire that conditions should be such that we may lead quiet and peaceable lives in all honesty and godliness. And with this in view we are invited to let our requests be made known unto God with thanksgiving, and the result shall be that the peace of God shall garrison our hearts and minds through Christ Jesus.

But suppose the storm continues, and it is the will of God that we should be greatly tested. What then?

The Lord slept in the storm, and that sleep was the evidence that He was indeed a man, knowing weariness through labor and the rest that sleep gives; and it is remarkable that the only time that we read of Him sleeping was in the storm. What was the secret of that wonderful repose? Upon what pillow did He put down His head? The secret was His perfect confidence in God, and His pillow was His Father's changeless love. We know that He was more than man, His command of the elements proved that and He guided and controlled the boat even while He slept; but He was man, and never used His divine power for His own advantage or comfort. He lived in absolute dependence upon His Father whose word He obeyed day by day. His Father's will was His will and He knew that His Father's will for Him was always right; He laid Him down to sleep in the knowledge that God would keep His beloved in all His ways; the ever-blessed and absolutely dependent Jesus rested there.

Christian, He gives that pillow to us, and we may find sweet repose in the midst of trouble. He says, "My peace I give unto you...not as the world gives give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27); He also said, "My Father and your Father, My God and your God" (John 20:17). Knowing this we may say, "I will both lay me down in peace and sleep: for Thou, Lord, only makest me to dwell in safety" (Psalms 4:8). And if fear arises in the heart and the cry breaks forth, "Master, carest Thou not that we perish?" the answer is "casting all your care upon Him, for He cares for you" (1 Peter 5:7).

J.T. Mawson

ANSWERS TO SCRIPTURE SEARCH!

1. Abram (Genesis 15:1)
2. Zacharias (Luke 1:13), Joseph (Matthew 1:20)
3. John (Revelation 1:17)

THE CORONAVIRUS IS NOT THE MOST DANGEROUS VIRUS



In a scramble to escape the coronavirus, a couple drove more than 3,400 miles across Canada and then flew another 500 miles deep into the northern Yukon territory.

Dana Tizya-Tramm, chief of the Vuntut Gwitchin, told newspapers that the man and woman from Quebec landed Friday in Old Crow, which is north of the Arctic Circle. “They had sold everything that they had, drove across the country and jumped on a flight to our community. He said that they literally just picked it out on a map and figured it would be the safest place in Canada to weather a Covid-19 storm because they were afraid to die from Covid-19.”

This long-distance effort to escape the pandemic occurred at a time when government authorities around the world, including in Canada, were urging people to avoid nonessential travel. The couple was intercepted at the local airport as they waited to pick up their luggage. The man told the authority that, with everything going on with the virus, they were afraid that that they might get infected and die and they wanted to find a place to be safe from the virus.

To ensure the visitors didn’t come into contact with others, the police immediately brought them to the local co-operative, which rents out rooms. They were met by the Royal Canadian Mounted Police and instructed to stay in their room at all times until they left Sunday on a flight back to the territorial capital of Whitehorse.

“I do feel for these individuals—when I spoke with them, they were legitimately scared,” Tizya-Tramm said Monday from the fly-in community of 250 people about 60 miles east of the Alaskan border. “To me, this is a very human story. It’s a story of two people who were afraid of to die, who wanted to seek refuge, and thought they were going to a safe place.”

A GREATER DANGER

With justifiable alarm, we are witnessing a new and dangerous disease race around the globe. As fatalities increase, we take measures to try to protect ourselves and others. There is, however, a danger far greater and more pervasive than COVID-19. Of course, you already know we will all die someday. The question is not if we will die; the question is only when, and how. Why must we all die? The Bible gives us the reason: “By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” We cannot help that we are born with the tendency to sin, but each of us has also become guilty of deliberate acts of sin.

No amount of hand washing or disinfectant can halt the spread of sin; the entire human race is already infected, and what’s worse, the mortality rate is 100%. Physical death is only part of the result of this “disease” called sin. The far greater consequence extends throughout eternity. The Bible says that “it is appointed unto men once to die, but after this the judgment.” God is absolutely holy, and any sin is unacceptable to Him. Anyone who dies with their sin unforgiven is forever separated from God, and consequently from all that is good. Jesus Himself repeatedly warned about the great danger of eternal punishment. Dear friend, this is real! God has provided a remedy, but if you haven’t received it yet, you are at this moment still in tremendous danger.

AN EFFECTIVE CURE

COVID-19 has experts racing to develop an effective vaccine—and other medical treatments—which we hope will prevent the loss of many lives. But I’d like to point out that God has a plan in place to combat and ultimately cure the sin pandemic. Below is a quote from John 3:16 in the Bible: “For God so loved the world, that He gave His

only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

The Lord Jesus the Son of God never sinned but took our place to endure the judgment we deserve. He died; He was buried; He rose from the dead. “Whosoever believeth in Him,” John 3:16 says. God loves you and longs to save you from your sin and from eternal death. He offers every guilty, sincerely repentant sinner the gift of salvation, simply through fully trusting Christ alone. Trusting yourself or any other way of salvation will never work. “Christ Jesus came into the world to save sinners” (1 Timothy 1:1). Yes, the danger of judgment for our sins is very real. But you can have forgiveness and cleansing from all those sins through the Lord Jesus Christ. “The wages of sin is death,” but the good news is: “the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:2.)