



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*

**October 2022
Vol. 21 No. 4**

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Dear Reader,

“AH! Lord God, behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee” (Jer. 32:17).

These great words were sighed out by Jeremiah’s troubled soul in prayer to Jehovah. It is necessary to read the whole of the chapter from which they are taken to enter properly into the prophet’s prayer and the Lord’s answer, but the single verse before us contains deep encouragement for the tried and troubled heart. Dark as present circumstances may be, it is well for the believer, like Jeremiah, to lay firm hold of God Himself. All was gloom to the natural eye, and the promises of God apparently impossible to be fulfilled when Jeremiah uttered the words before us. But he believed God.

And God showed His servant who believed His word, His ways. First, we must trust God’s word, and if there be implicit trust in Him, His ways will be made manifest to us. If you try to become better by your own strength you will find that you are utterly bad. If you do not think about your strength at all, but lean alone on Christ, you will find His grace to be sufficient for you.

It is a good thing to establish our souls in God’s own and everlasting goodness. May the Lord increase our faith in these last days before His soon coming.

As the year 2022 comes to close, it is our prayer that the Lord uses this issue of *Toward the Mark* to strengthen, encourage, and help you to be established to the end that Christ may be displayed in your life.

We are thankful to the Lord for the great number that have been visiting the *Toward the Mark* web site. Thank you for your prayers and notes of encouragement. We love to hear from all of you. I trust that you will enjoy the articles in this issue. It is our prayer that the Lord would use them for building you up on your most holy faith and help you to be established.

Thank you for your e-mails and notes of encouragement. 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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Contents

Therefore, Now No Condemnation	1
God and Man in One Person	4
Caleb and Paul	8
Blessed be the God and Father	10
LIGHT of the Lonely Pilgrim's Heart	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"

THEREFORE, NOW NO CONDEMNATION!

The first few verses of the 8th chapter of the Epistle to the Romans are the summing up of the truths opened out in the three preceding chapters of that epistle, and the result of these truths is stated in these glorious words—

“There is, therefore, now no condemnation to them which are in Christ Jesus” (Romans 8:1).

Two reasons are given for this statement: the first, based upon the doctrine of the 6th chapter; the second, upon that of the 7th. God has His “therefore” for the security of His people, and it is their privilege to be aware of it and to see that their “therefore” is God’s.

Reason 1. “For the law of the spirit of life, which is in Christ Jesus, has made me free from the law of sin and death.”

What is the law of sin and death? We speak of laws in nature by which, for example, the sun shines and the summer goes, and in virtue of which laws the natural world continues in its course. And, as there is a governing law in nature, so there is, spiritually speaking, one over man, and that is “the law of sin and death.” God did not make man subject to this; He made him innocent of sin, and not under the necessity of death; but since the fall, the law of sin and death rules over man.

Man is helpless to vary the law under which he finds himself. Just as the fish, which, at the approach of danger, fly above the waves, man may make efforts to be free from sin, but his very efforts only demonstrate his inability to deliver himself. The short flights of the fish do not change them into birds or deliver them from the law of their existence, and they soon drop again into their native element; and man cannot elevate himself out of himself. Nor does he, by efforts to rise above himself, escape from the law under which he is born.

Condemnation is attached to this governing principle of sin and death. Man gravitates to destruction, as the apple falls to the earth. Man does not rise to glory, as the flame ascends upwards. It is not in man’s being

to direct his course to God and to heaven; alas, it is his nature to get as far away from God as possible, and to tread the broad road.

The extent of this terrible law of sin and death is as wide as the circle where the law of the spirit of life in Christ Jesus is not found. Everywhere outside of Christ, man is under its power, and wherever he may be, in heathendom, Christendom, circles moral and religious, or in those debased and profane, it matters not.

Let us suppose ourselves in wintertime in the arctic regions. No sun is visible, and night continues for many months. The only way to escape from the long, long night would be to quit the arctic regions and to travel southwards, where the law of daily sunrise and sunset holds sway. To light a candle in the arctic night would not change the character of the long darkness, and man's search after light amounts, at the very highest, to nothing more than illuminating his night; no efforts of his produce the sunlight or bring him out of nature's darkness into the marvelous light of God.

But we are made free from the law of sin and death. God has by His Spirit communicated a new life to us. The spirit of life which is in Christ Jesus has met us in our helpless and condemned state, and, being in Christ, who is risen, we are lifted up out of our former condition. The Christian lives in another element from that which was natural to him, and his life exists in Christ Jesus alone.

We may use in illustration of the law of the life, which is in Christ freeing the believer from condemnation, that creature typical of resurrection—the butterfly. And who, not knowing its marvelous history, could believe that the slow, creeping caterpillar, becomes the swift and gloriously winged butterfly? It groveled and fed amongst the leaves till the time arrived for freedom from its first state. Then it died to its first state and thus entered upon its chrysalis condition. Death terminated its former existence and its first history, and out of death it rose a creature of beauty to live a new life, to feed upon different food, and to flutter through the sunshine.

Yet far more wonderful is the moral change, the change in habit of life, bent of thought, energy of mind, yes, the whole existence of him whom God has truly converted. The evidence is unmistakable, and commands even the respect of those who are not in Christ Jesus. Such an instance

is now before us. A man, whose whole life of some forty years had been spent in the pursuit of every kind of evil that could possibly engage him, was turned to God suddenly under the preaching of Christ. His townsmen confess to the unmistakable reality of his new life, his old companions bow before it, and his home testifies to it. Nature's miracle of new life, from the caterpillar to the butterfly, is not to be compared with this miracle of God's grace, which has changed a ringleader in iniquity to a pattern of piety and gentleness.

The Christian has died with Christ to his former state, and out of Christ's death, in the power of His resurrection, he has the new life, and thereby is freed from the old governing law of sin and death. The Spirit of life, which exists alone in Christ, has wrought the believer's deliverance. He does not belong to the old, judged state, and being in Christ, "there is, therefore, now no condemnation."

Reason 2. "For what the law could not do, in that it was weak through the flesh, God, sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

The law given to man by Moses was rendered ineffective for producing righteousness in man, by reason of the incapacity of man's moral being for obedience to its behests. It was weak through the flesh. The best of laws will not make men good. "The flesh," like an intractable and hopelessly dull scholar, yielded no result to the commands of the "Schoolmaster." And this went on up to the time of, or until, Christ. (Galatians 3:24.) Then God, who gave the law, sent His Son into the world in the likeness of sinful flesh, not to perfect the work of the law, not to add to its instruction or to continue its efforts to produce good out of man, but to die in the stead of the intractable and unteachable scholar: man. God sent His Son into the world for the question of sin. The law had relation to sin. It forbade sin. Christ came and took up and determined the question. It was by forsaking Him who was His own Son upon the cross that God condemned sin in the flesh, and this God did to deliver us, so that, being in Christ Jesus, and having a new life, and a new force in Him, the righteous demands of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

H.F. Witherby

MEAT

"Sanctify them by the truth"

GOD AND MAN IN ONE PERSON!

In Ephesians 1:15 to 23 there is a beautiful prayer addressed to "**the God of our Lord Jesus Christ,**" a prayer which emphasizes the reality of the manhood of the Lord Jesus.

In Ephesians 3:14-21 is another prayer of Paul addressed to "**the Father of our Lord Jesus Christ,**" for in this the Lord Jesus is regarded from the viewpoint of His deity, as the blessed Son of the father.

But in Colossians 1:3 Paul's prayer is addressed to "**the God and Father of our Lord Jesus Christ**" (New Trans.): for in this book, we view a precious unfolding of the glory of the Lord Jesus as uniting Manhood and Godhead in one blessed Person. "**For in Him dwells all the fulness of the Godhead bodily**" (Colossians 2:9 New Trans.).

What marvelous, matchless fulness is here! It is far beyond the ability of the creature to understand the fulness of its significance, far beyond our understanding how this great manifestation can be true.

Declared in the Word of God.

But the truth of it nevertheless is so plainly declared in the pure word of God that only gross unbelief would deny it. Faith, on the other hand, gladly accepts it, and rejoices with joy unspeakable at the thought of a revelation so amazingly wonderful that only the God of eternal glory could be its Author. Consider Ch. 1:15: "Who is the image of the invisible God, firstborn of all creation" New Trans.).

His great deity is first affirmed: He is the image of the invisible God, that is, the perfect representation of God. Adam was made in the image of God" Genesis 1:27); but Christ is the image of God.

Secondly, as man he is "the firstborn of all Creation." Adam's rights as firstborn are totally set aside when the Son of God, as man, enters His own creation — He takes all the rights of the firstborn. And it is further added, "because by Him were created all things," again referring to His

creatorial power as Gods for His Manhood and deity are perfectly united in this one blessed Person.

Again, in Ephesians 1:17 we are told, He is before all, and all things subsist together by Him" His testimony to His deity in maintaining creation in existence is followed by the lovely declaration, "And He is the Head of the body, the assembly, who is the beginning, the firstborn from among the dead, that He might have the first place in all things" (vs. 18). As Head of the body, He is very clearly Man, and Man in resurrection from among the dead.

The beauty of this blending of deity and manhood is again immediately emphasized in verse 19: "For in him all the fulness (of the Godhead) was pleased to dwell."

Proven in His Personal History.

Many other scriptures besides Colossians bear their grand witness too this blessed One as God manifest in flesh: but as well as Scripture declaring it, it is also beautifully proven in His personal history when He moved among men on earth.

Consider Matthew 8:23-27. On board a sailing vessel the Lord Jesus calmly slept. He is certainly therefore Man, for God does not sleep (Psalm 121:4). But when awakened by the disciples because of their fear of the raging storm capsizing the boat, He calmly rebuked the winds and the sea, and there was a great calm. He demonstrated that He is God, the master of the elements. His sleep can be attributed only to the fact that He is Man; but His authority over wind and sea is attributable to His being God. This is seen too in Matthew 14:25, when He walked on the sea. At His word, Peter began to walk on the water, but turned his eyes from the Lord to the raging waves and began to sink. But the sea is totally under the domination of the Lord Jesus, for He is God, and while standing on the sea, He lifted Peter up.

In Matthew 9:4 the Lord Jesus knew and answered the thoughts of men, as in fact He did in various other cases. Even Satan does not know men's thoughts: only God does. This proves Him to be God: yet immediately after He refers to Himself as "the Son of Man" (v. 6).

In John 9:11, when the blind man, in obeying the instructions of the Lord, had his sight given to him, he refers to the Lord as "a man that is called Jesus." But when the Lord later came to him, He asked, "Dost thou believe on the Son of God?" The man questioned as to who this was, and the Lord answered, "Thou hast both seen Him, and it is He that talketh with thee." He answered immediately, "Lord, I believe." "and he worshipped Him" (v. 38), The Lord fully received the worship of this man. Peter would not receive worship (Acts 10:25-26); nor would an angel allow John to worship him (Revelation 22:8-9): for only God is to be worshipped (Matthew 4:10).

The Lord unquestioningly received worship on many occasions, for He is God. He is also truly Man, as the blind man said.

Again, in resurrection, the Lord Jesus appeared to the disciples a week after Thomas had refused to believe He was raised. He proved He knew the previous words and thoughts of Thomas, though He had not been present when Thomas made his rash statement that he would not believe apart from seeing the print of the nails and putting his fingers into these and putting his hand into the side of the Lord. The Lord told him to do this, but Thomas could not go so far. He said, "my Lord and my God." There before him in bodily form was the Lord Jesus, the wounds too bearing witness to the fact of His true manhood; but Thomas unhesitatingly calls Him, not only "my Lord," but "my God." And the Lord received this supreme adoration without question. Blessed, holy, eternal Son of God! Blessed, spotless Son of Man!

These are but a few of the great number of scriptures that bear witness to the wonder of supreme Godhead glory and attractive Manhood grace combined in one adorable Person for eternity.

How well may this fill us with awe and wonder and eternal adoration.

L.M.Grant.

EXERCISE

"Exercise thyself unto piety"

CALEB AND PAUL

Joshua 14:6–13; Philippians 1:20–26

The thought in my mind was just to bring before us some examples of faith to encourage us today in a special pathway; for the day we live in is surely a special day—one in which we are called to maintain a special truth given to us by God. And to do this we need the special faith of a Caleb or a Paul.

Now it is difficulty that calls out faith; but faith fears no difficulty, for to faith all is possible, and to God all is possible.

When the twelve spies went through the land to search it out, Caleb and Joshua brought back a divine report as to it; the others brought back only a human one. They forgot that which it was God's purpose to give to His people, and so they said: "The cities are walled and very great...It is a land that eateth up the inhabitants thereof, and all the people that we saw are men of a great stature." But the others say: "Let us go up at once and possess it: for we are well able to overcome it." They see it with Jehovah's eyes, and there is no difficulty with Him. The people listened to that which was false, as they still do today. This was the tenth time that Israel had failed, and then it was that Jehovah judged His people and said they should not go into the land.

It is very beautiful in Caleb the way in which he comes to Joshua and claims what Moses had promised him. All through those forty years of wandering in the wilderness that promise had sustained these two men. It was no little thing to them to have to tread that wilderness during forty long years because of the unbelief of the people. But at the end of it there was no diminution in the strength of Caleb. He could say, "I am as strong this day as I was, in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both, to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake, in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be that the Lord

will be with me, then I shall be able to drive them out as the Lord said.” Here was faith that had God before it, faith that saw everything in connection with God and valued it as His gift.

And today, what is it that sustains us in the path? “This world is a wilderness wide,” as we have been singing; it is not our sphere; we have to pass through it and refuse it. But we read the people’s hearts turned back to Egypt, and it is often so with God’s people. They are often only separated from the world by circumstances, whilst all the time their hearts are in it. They are not satisfied. It is not with them that they are not saved, but it is that Christ is not known, and proved, and loved.

The cross tells me that all down here is closed to faith, while Christ is made the object, the prize, and the goal of the soul. This is what we get in Philippians. 3 Here we find a soul, a heart, completely absorbed with its object. It is Christ who loved me and gave Himself for me that occupies Paul’s vision at the beginning of his course; and we find him the same at the close. Though all has come to ruin, yet nothing moves him. Caleb can say he has “wholly followed the Lord his God”; Paul can say, “This one thing I do.” Can you and I speak thus? Alas, alas, alas!

Paul had no other thought but Christ from the beginning, when He called him, to the end of his course. And this is just what we need in the present day. The Epistle to the Philippians just says to us, Go on, go on! Look at the divided mind in Paul. He says, “I am ready to depart”; but at the same moment, “To abide in the flesh is more needful for you...What I shall choose I wot not.” His had been a life given up to the things of Christ, and now he is ready to be offered for Him. We have not the power of this. How far do we know what it is to be martyrs, witnesses? We are not called to the stake; we are not up to it perhaps. But a martyr is simply a witness; and following Christ and refusing the world is martyrdom. The one who loves Christ is prepared to die for Christ. “I have a desire to depart.” How he can speak of it! It was the will of Christ. He had made others suffer once for His name’s sake, and now he is ready to die himself. “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.” How precious that is! There is a crown laid up for Paul

that the righteous judge will give him. The very proof of His righteousness will be giving Paul that crown.

Thus, Caleb walked in the sense of the approval of God, and Paul also in his day. And I would ask what have we if we have not intimacy with Christ? Where are we if we are not where they were? Just nowhere! Hence come murmurings and complaining. Are we appreciating the One who at such a cost has given us such a portion? What is before Christ as a Man? Does He not value all that has been given Him by God? All that He has acquired by infinite sacrifice? And there we shall be with Him and like Him; there we shall be to His eternal praise.

The Lord gives us to be in the power of all the truth that He has given to us in these last days, to be in the communion of it, the life, the reality, the power, the knowledge of it; that all that He has given to us may be taken possession of by us, to His everlasting praise and our glory.

Food for the Flock

SEARCH THE SCRIPTURES!

1. Who is the prophet and judge that anointed the first two kings of Israel?
2. What are the names of the priest and the prophet that anointed Solomon king?
3. Who is the Blessed and only Potentate, the King of kings and the Lord of lords”?

REST

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

"BLESSED (BE) THE GOD AND FATHER OF OUR LORD JESUS CHRIST"

The words of our title are twice used by the apostle Paul, in 2 Corinthians 1:3, and Ephesians 1:3; they are also used by the apostle Peter in 1 Peter 1:3.

In each case they express divine praise from a heart that has been deeply moved by the sense of God's grace. The features of grace are quite distinct in each, but the source is the same, and the initial words of the outburst of praise and adoration are identical.

The apostle Paul has been greatly troubled about the condition of the assembly at Corinth and had faithfully written to them sending the epistle by the hand of Titus.

While awaiting the return of Titus, he had passed through very deep exercise of soul. He wrote of this, "In Asia, we were excessively pressed beyond (our) power, so as to despair even of living. But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who raises the dead" (2 Cor. 1:8-9).

Added to the tribulation, there was the suspense of waiting to see what would be the result of the letter to the assembly at Corinth.

Of this he says, "Now when I came to Troas for the (publication of the) glad tidings of the Christ, a door also being opened to me in (the) Lord, I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia" (2 Cor. 2:12-13).

Coming to Macedonia, there was still trouble for the faithful servant of the Lord, even as he writes, "For indeed, when we came into Macedonia, our flesh had no rest, but (we were) afflicted in every way; without combats, within fears" (2 Cor. 7:5).

Then came the answer from Corinth and from God: "But He who encourages those that are (brought) low, (even) God, encouraged us by the coming of Titus; and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so that I the more rejoiced" (2 Cor. 7:6-7).

This is the background of the outburst of praise from Paul in 2 Corinthians 1:3. The pressure has been removed, and he turns to God in praise and thanksgiving for the encouragement in the midst of his tribulation for Christ's sake. He does not refer the encouragement here to the coming of Titus with the good news from Corinth, but to "The Father of all compassions, and God of all encouragement."

Nor does the apostle think of the divine consolation as for himself alone; it is ministered by God in view of others. This is indeed true of God's ways with us all: what we pass through has not only our blessing in view, but the good of all with whom we come into contact. It is only as we have known the comfort and encouragement of God in our own trying circumstances that we can enter sympathetically into the circumstances of others, and minister to them the consolation we have ourselves experienced.

Although the opening words of praise to God in Ephesians 1:3 are the same as in 2 Corinthians 1:3, the reason for them is very different. The heart of the apostle is deeply moved, in different circumstances, and with other thoughts in his mind.

Now he is a prisoner for Christ's sake; he is not in the midst of difficult labors, or without rest in his spirit. True, he is still suffering, and he still has the care of all the assemblies; but his spirit is at rest, and he is free to contemplate the eternal purpose of God with all that purpose involved for the glory of Christ and the blessing of His own.

He is about to stand before the tyrant Nero in the defense of the Gospel, but he is not troubled in the contemplation of this, for his one desire is that Christ might be magnified in his body, whether by life or by death.

Paul's heart is filled with the sense of the sovereign goodness of God as he repeated the words of 2 Corinthians 1:3, "Blessed (be) the God

and Father of our Lord Jesus Christ." He is not thinking of God now as the Father of mercies, ministering comfort and encouragement for our journey through this world, but of God as the source of the divine blessing that has been brought to us according to His counsels, blessings that flow from what He is as the God of our Lord Jesus Christ and as the Father of our Lord Jesus Christ.

The apostle looks back into eternity, away from his circumstances, and from all that belonged to him and to us as passing through this world, and his heart and mind are filled with the sense of the great love that planned to have men in richest blessing, along with God's own Son, in an eternal scene of rest and bliss, sharing the place of relationship, nearness and affection that Christ as Man had now entered. His spirit overflows with praise as he thinks of the sovereign love that has even now blessed the saints in the heavenly places in Christ.

Then the apostle Peter, in the opening of his first epistle, uses the same words in praise to God.

He is not thinking of consolation in the service of God, or for the pilgrim pathway; nor has he the eternal counsels of God, that have given us such rich blessing, before his mind; he is contemplating the "great mercy" that "has begotten us again to a living hope through (the) resurrection of Jesus Christ from among the dead."

How rich is God's mercy in bringing us into His family.

As belonging to Adam's family, we were without hope; and even Israel, as a chosen people, had lost almost all that God had given them, and were about to be driven from the land. We had no part whatever in our blessing; it was God's great, sovereign mercy, that wrought in our hearts, giving us a new nature, and bringing us into relationship with Himself. In this new relationship, although passing through this world, we have a living hope, because the One in whom our hope is lives for evermore, having passed through death.

The resurrection of Christ focuses our attention on the scene where all our hopes are in Him.

As born of God, our portion is in "an incorruptible and undefiled and unfading inheritance, reserved in (the) heavens." Adam was expelled from Eden; Israel was about to be expelled from their inheritance; but the inheritance of the children of God was secure; it was in heaven, not in Eden or in Canaan.

Israel had corrupted and defiled their inheritance with their idolatries; but the Christian's portion is in a land that Satan cannot enter, as he entered Eden, or where man in responsibility can fail and defile.

Whether we think of the wonderful compassions of God for us in passing through this world, or of the sovereign grace of God in giving to us eternal, spiritual blessings in heavenly places in Christ, or of the great mercy of God in bringing us into His family, and giving to us such a blessed heavenly inheritance; it is surely becoming that our spirits in the realization of His great love, should break forth in the praise of the apostles Paul and Peter, and say, "Blessed (be) the God and Father of our Lord Jesus Christ."

ANSWERS TO SCRIPTURE SEARCH!

1. Samuel (1 Samuel 10:1; 16:13)
2. Zadok and Nathan (1 Kings 1:45)
3. Our Lord Jesus Christ (1 Timothy 6:14–16)

*LIGHT of the lonely pilgrim's heart,
Star of the coming day!
Arise, and, with Thy morning beams,
Chase all our griefs away.*

*Come, blessed Lord, bid every shore
And answering island sing
The praises of Thy royal name,
And own Thee as their King.*

*Bid the whole earth, responsive now
To the bright world above,
Break forth in rapturous strains of joy
In memory of Thy love.*

*Lord, Lord, Thy fair creation groans,
The air, the earth, the sea,
In unison with all our hearts,
And calls aloud for Thee.*

*Come, then, with all Thy quickening power,
With one awakening smile,
And bid the serpent's trail no more
Thy beauteous realms defile.*

*Thine was the cross, with all its fruits
Of grace and peace divine.
Be Thine the crown of glory now,
The palm of victory Thine!*

Sir Edward Denny

THE KEY OF LIFE!

Are you interested in life, life after death? The ancient Egyptians were—very much so. They spent their lives working for, and hoping to obtain, the key of life. They believed this would give them entrance into the abode of the blessed. Great changes have taken place in the world during the intervening millennia, but the desire for life in the hereafter remains paramount in the heart of man.

A visit to the ancient monuments in Egypt was most impressive and enlightening. Abdu, our guide, led us from one great temple to another. Then across the Nile River to the west side, and down we went through the long passages to underground tombs hewn out of rock. He pointed to engravings and sculpture work on the massive walls and numerous columns, on huge statues, and decorating the walls and ceilings of the tombs. There were pictures of the pharaohs, depicting their exploits and achievements. There were pictures of the various gods performing their rituals. Every remaining space was covered with hieroglyphics. We were overwhelmed with the magnitude of the antiquities in contrast to the minuteness of detail and perfection of the carvings and engravings.

Abdu pointed to one symbol: “That is the key of life,” he said. It proved most interesting. We recognized it repeatedly in the writing. We also noticed it often grasped as a key in the hand of the statues of the pharaohs. We saw pictures of the gods, half animal and half man, presenting the key to the great ruler.

What a contrast! Ruins of temples, broken and fallen-down statues, plundered tombs. On every side the signs of death, of destruction, and all stamped with **the key of life**. “Yes,” said Abdu, “the ancient pharaohs worked diligently all their lives to obtain **the key of life**. They believed that their deeds on earth would be weighed in scales, the good on one side and the evil on the other. If the good outweighed the evil, then they would be qualified to receive **the key of life**.”

There, in all his pride, stood the enormous statue of Ramses II, his hand at his side, holding the key of life. We looked again at the symbol. “What does it look like?” We asked ourselves the question. We asked each other. In the hieroglyphics it means “to live” or “life.” It originated from a representation of a man with his arms outstretched. The answer came in unison. “Like the cross, the cross of Jesus Christ, the cross upon which he died in order to give eternal life to everyone that believe on Him and accept Him as their Lord and savior.”

The ancient key of life could not give eternal life. The cross, in itself, cannot give life. But the Man who died on the cross, He has given us **the key of life**. Here it is: “This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent” (John 17:3). The great desire to obtain life after death remains in the heart of man. Many are searching for an answer. **Are you interested in life after death?**

The key of life is being offered to you today. By accepting the Lord Jesus Christ in faith as your personal Savior, eternal life, with all its glory and fullness, will be yours. The Lord Jesus Christ said, “He that heareth my word, and believeth on Him that sent me, hath everlasting life” (John 5:24).