



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,

“ ..to preach unto the Gentiles the unsearchable riches of Christ”

Eph3:8

There is something truly great in the fact of being connected with one who is the owner of the unlimited wealth, power and greatness. This, of all things, is what the man of the world covets, and this is what the believer is. He is united to Christ. He is linked to the source of all these spiritual riches. But with all this at our daily disposal, the question arises, “How much of these things did you enjoy from day to day last year?” **The knowledge that they are ours is not enough. We must possess them. The measure of our actual wealth, the daily strength of the soul, for life and warfare here, is just what we have received from Christ, and hold in possession of these “unsearchable riches.”** So how can I enjoy this every day, every moment and constantly draw from His fullness? That will depend on our abiding in Him. There is no “deposit “of these riches in the soul. They come, dear friends, by continual reception, continual circulation, and this necessitates continual abiding. Oh that we would have that as our goal and purpose for this coming year, to explore and enjoy the “unsearchable riches of Christ”!.

Dear friends,

Our hearts are grateful to our faithful Lord who has been our help in years past as we continue to look to Him for what is ahead, for He is the same yesterday, today and forever. To you, dear reader, for praying for Toward the Mark and for your constant encouragement we are most thankful. I’m also grateful for those faithful ones who are helping and laboring quietly to produce the magazine; they are known by the Lord and He will reward them.

It is our prayer that the Lord uses this issue to strengthen you and help you to grow spiritually in your Christian life and walk.

Thanks again for you great response and encouragement to this exercise.

Please keep us in prayer.

Yours in our soon coming Lord,

Emil S. Nashed

Please send your questions and comments to:

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

www.towardthemark.org.

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

MILK

“The truth shall make you free”

ISRAEL AND THE CHURCH

One must have a knowledge of “dispensational truth” to properly understand the Bible. God has dealt with men in different ways at various times and brought in fresh revelations of Himself and of His will. Dispensational truth teaches us to rightly distinguish these different ways and to discern their nature so that the outstanding features of each dispensation will be understood. We thus learn the true character of our calling and of our particular dispensation.

The prominent feature of the previous dispensation was *Israel*, God’s chosen earthly people. Our present dispensation began at Pentecost (50 days after Christ’s resurrection) and is marked by completely different features: the church not Israel is prominent in God’s thoughts.

We do not mean the Jews when we speak of Israel. We mean what that nation was in God’s original plan for them. In like manner, by the Church, we do not mean any building or denomination or group of professed believers banded together at some location but simply *all* those called out of the world to God by Himself during this dispensation of Christ’s rejection--- the Church according to God’s original design and thoughts. The Greek word translated “church” in the KJV simply means “called- out ones.” So by God’s calling and the indwelling Holy Spirit all believers are banded together into God’s Assembly or Church.

The word “church” (ecclesia: called-out ones) is used in three ways in Scripture: to denote the total number of Christians in

any given place (1 Cor, 1:2, Col 4:15), the total number of Christians on the earth at any one time (1 Cor 10:32, 12:28, Eph 1:22) and the total number of Christians (called out and sealed by the Holy Spirit) between Pentecost and the Rapture-- the Lord’s coming in the air (Eph 3:21, 5:25). We will generally use the word in its last (universal) usage although if we speak of the church as it exists on earth today, we obviously mean the previous usage where we saw the Church to be like an army which remains the same even though the units that compose it are changing in both number and personnel.

Having defined our terms, let’s observe some distinctions. John the Baptist, the forerunner of Christ, was the last of a long line of prophets of the previous dispensation. God’s utterances under the old dispensation stopped with him. “The law and the prophets were until John; since that time, the kingdom of God is preached” (Lk.16:16).

The coming of Christ into the world was described by Zacharias as the coming of the dayspring (*sunrising*) from on high (Lk. 1:78). His appearance on earth proclaimed the dawn of a new day—not its actual beginning as yet. The Lord Jesus had a mission to fulfill in the midst of Israel so He needed to present Himself to them as their long-promised Messiah. Moreover, the foundations for blessing must be laid amid the sufferings of Calvary. But when all this was past, when the Lord Jesus had died, risen again, ascended to heaven and sent down the Holy Spirit, then the new day (dispensation) began; it was indeed new: it was completely different from all that had gone before. The characteristic feature of the old dispensation was *law* whereas *grace* is the main feature of the new dispensation. The old dispensation began with the giving of the Law at Sinai. Under the Law, God demanded from men. God was to receive His due from men. The fact that man immediately and completely failed did not in any way relieve men of their new responsibilities. However, God told Moses that in mercy, He

would withhold the threatened destruction in view of the coming of Christ (Ex. 33:19). The law, however continued to be a schoolmaster (Gal. 3:24) until Christ came.

In time, Christ came. A Power stronger than law was present in Him, as seen in the case of the sinful woman in John 8:1-11. Under the potent influence of grace, the hypocrites were convicted far more effectively than under law. Further, the sinner was forgiven; something that the law could not do. Thus, today, *God* gives and man receives. The new dispensation is thus marked by grace which “reigns through righteousness unto eternal life by Jesus Christ our Lord” (Ro. 5:21).

The old dispensation centered around Israel whereas the new is connected with the Church. The law was only given to Israel as God’s attention was focused on Israel as a nation. Their privileges were national, not individual although God always had His secret dealings with individuals and these dealings were more prominent in the days of the national failure. But at their beginning, God took them up nationally without reference to spiritual state of individuals: Israel’s standing before Him was on a national basis.

On the other hand, there is nothing national about the Church. Today, God visits all nations “to take out of them a people for His name” (Act 15:13-14). Those thus gathered out for His name comprise the Church. **The Church is thus extra-national, not national or even international. It is completely outside of all national distinctions and totally independent of such.** The Church is *one flock* (John 10:16, RV), *one body* (1Cor. 12:13), *a spiritual house, a holy priesthood* (1 Pet. 2:5) and *a family* comprising the children of God (1 John 2:12, 3:1).

Moreover, the Church comprises individuals who have personally been made right with God, are forgiven and are

indwelt by the Holy Spirit. Only then do they become members of the body and “living stones” in the spiritual house.

A ritualistic worship was connected with Israel--a worship that only pictured the future workings of God. The Church’s privileges are connected with the eternal realities themselves--with substance rather than shadows. The Church’s worship does not consist of sacrificial offerings and symbolic ceremonies but of “worship in spirit and in truth” (John 4:23-24). The law (Judaism) had only a “shadow of good things to come and not the very image of the things” (Heb. 10:1). But for us, the good things have come. Christ has established them (He 9:24, 10:12), the Holy Spirit has revealed them (1 Cor. 2:9-10) and the believer may gaze upon them with the eye of faith (2 Cor. 4:18).

Israel’s blessings were mainly earthly and material whereas the Church’s are heavenly and spiritual. Israel was instructed to thank God when they finally possessed their promised land by taking the first of all their crops and placing them in a basket before the Lord, with an acknowledgment of His goodness on their lips (Deut. 26:1-11). But the Christian’s approach to God is far from this materialistic way. Our heavenly inheritance is spoken of thus: “Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings in the heavenlies in Christ” (Eph. 1:3). How complete a contrast!

Israel’s destiny is to be the channel of blessing to all nations during the Lord’s future 1000-year reign (Isa. 60). The Church’s destiny is association with Christ in heaven (chapters 19 and 21 of Revelation, showing the Church as the Lamb’s wife).

Although the death of Christ marked the close of God’s dealings with Israel as a nation (they reached their climax at the cross) God nevertheless continued certain supplementary dealings with Israel until the death of Stephen (Acts 7:54-60)

and perhaps even to the destruction of Jerusalem in AD 70. Likewise, although our present dispensation (and the Church itself) began on the day of Pentecost, God gradually revealed His plans for His Church over many years, particularly through the Apostle Paul. Also, we should note that God's ways with Israel have only ended for a time. In the future, all the glorious promises made to that favored nation will be fulfilled. Israel has simply been put on a siding while the Church occupies the main tracks. When the Church is transferred to heaven, Israel will again be brought out upon the main line of God's dealings.

In Acts 7:38, Stephen speaks of "the church in the wilderness" and the headings of many Old Testament chapters in the KJV also speak of the church. Thus many believe that the Church existed in Old Testament times. Israel was the "assembly" in the wilderness just as the unruly mob of Diana's worshippers were called an "assembly" in Acts 19:41 but these can in no way be connected to the Church of the New Testament. Further, the chapter headings in the KJV are not inspired, and thus to apply certain prophetic utterances to the Church is simply the mistaken views of well-meaning men. However, the mistake is a very serious one because this confusion of Israel with the Church has been used by men to bring Jewish principles and ceremonies into Christianity.

Men like Abraham, Moses and Elijah were thus never part of the Church: they were of the past dispensation. Morally, these men were giants while many of us believers are only pigmies. God will bless them because of their godliness but not as part of the Church. Even John the Baptist of whom none was greater, was, when viewed dispensationally, less than the least in the kingdom of heaven (Matt, 11:11). He belonged to the dispensation-of-servitude, we to the dispensation-of-sonship (Gal, 4:1-7). While on earth, the Lord Jesus pronounced a new thing, a future work, of which these great men of old had no part. On *Himself*, the Rock, He said "I will build My

Church" (Matt. 16:18). It was to be founded on the Son of the living God, not on a mere prophet, no matter how great. This is our portion!

Israel was called to take possession of the Promised Land for God as a pledge that the whole earth belonged to Him even though Satan had usurped dominion over it. When they entered the Land, they crossed the Jordan as the people of "the Lord of all the earth" (Josh. 3:11-13). Further, their calling was to preserve in the world the people "of whom as concerning the flesh, Christ came" (Rom. 9:4-5). Also God used Israel as the final proof of the utter depravity of man. Israel was separated from all the surrounding corruptions and privileged beyond all others and yet, as shown in the records of their own law (Rom. 3:9-18), they completely failed and proved in this way the hopelessly fallen condition of all. If, as Rom. 3:19 puts it, the law completely condemns even the specially treated and blessed nation of the Jews who were under the law, then *every* mouth is stopped and *all* the world is "guilty before God".

On the other hand, God's object and purpose with the Church is that He is to be expressed in it. It is Christ's body (Eph. 1:23). We live and express ourselves in our physical bodies; so Christ lives and expresses Himself on earth through the Church. The Church also represents Him on earth during this time of His earthly rejection and absence. Satan has gotten rid of Christ personally from the earth but He is here as represented in His people. To touch the Church or any who belong to it, is to touch Him. Saul had been persecuting the believers and yet the Lord's words to him were, "Saul, Saul, why do you persecute me?" (Acts 9:4).

The Church is also God's house, the only house He has on earth at the present time (1Tim. 3:15). God will not be turned out of His own world! Therefore, He dwells today in a house that no worldly king can burn to the ground or destroy.

God's ultimate purpose is to have a bride for Christ (Eph. 5:25-27), a people who, although presently sharing His rejection as heavenly strangers, will eternally share His heavenly glory.

We have still other blessings which Israel never had. One of the greatest is the knowledge of God as *Father*, as fully revealed in Christ. "No man has seen God at any time; the only begotten Son who is in the bosom of the Father, *He has declared Him*" (John 1:18). Then we have the fact, not the promise, of accomplishment of redemption. The I.O.U. has been exchanged for the pure gold of the finished word of Christ. **Further, the Holy Spirit now indwells believers** (John 14:16, Acts 2:1-4). Although the Holy Spirit has always exerted His influence on earth, **His abiding-presence here is a new thing.** Also new is our relationship with God. **We are no more servants but sons (Gal. 4:4-7).**

Much more could be said but these four facts should show us something of the wealth of blessing that belongs to us as Christians. *Let us thank God that we live on this side of the cross of Christ!*

F. B. HOLE

SEARCH THE SCRIPTURES!

1. Who is the only Egyptian queen mentioned in the Bible?
2. What gem is mentioned most often in the Bible?
3. What was Barnabas's original name?

Meat

"Sanctify them by the truth"

THE BREAKING OF BREAD

PART 1

It is with a sense of the great love of our Lord Jesus in giving this remembrance of Himself to us (1Cor. 11), that one would seek to give this little outline.

Perhaps the initial question should be, "With whom should I break bread?" At this point one would emphasize the absolute and fixed unchangeableness of God's principles. To begin we refer to the first mention of the act of breaking bread, after its initiation by our Lord. In Acts 2: 42, "they continued steadfastly in the doctrine and fellowship of the apostles, and in breaking of bread and of prayers." We see a distinct circle who broke bread together composed of those continuing in the doctrine and fellowship of the apostles. It is those whom the Lord gathered as we note in Acts 2: 47, "the Lord added to the church;" in Acts 11: 24, "much people added to the Lord;" and in 1 Cor. 1: 2, "all that in every place call upon the name of Jesus Christ our Lord."

It is thus clearly set out that it is the Lord Himself who is the center and gathering point. We break bread in remembrance of Him and so **show forth His death** until He comes--not His life, or His glory or His coming again, but the wonder of His death. That death and His cross were the last observations that this world had of Him. **He is the One this world cast out and crucified and it is He with whom we are now associated. In the breaking of bread, we are identified with the death of this One who has left this world behind and is now at the right hand of God. We too, have died to this world in His**

death; as He is risen, so we are linked with Him, and have now received that life which He resumed in resurrection and which we know as eternal life.

We well know that the company of believers seen in the early church was all one--no breakdown or failure, certainly not the divided, ruined state seen today in Christendom. But that failure is on man's side. God is faithful and, as noted above, His principles are unchanging. Those who form the circle today, **in God's sight**, are still all those added to the Lord. But not all today are in the doctrine and fellowship of the apostles. The Lord has given us clear instruction for the conditions today (see 2 Tim. 2:19-22). In principle then, those who would be found in the company and those who call upon the name of the Lord out of a pure heart are the same persons seen in Acts 2. **Externally the breakdown is evident, and we cannot think it possible to restore things to their original condition. However, we can, recognizing our failure and our part in the ruin, return to those conditions where we can be conscious of the Lord's presence amongst us as gathered to Him. The disciples in John 20 recognized Him when He showed His hands and side, and they knew His peace. What a circle of divine love! And it is into this circle He would draw us today.**

Now we may ask, "How do I recognize this circle or enter into it?" Let it be clearly stated that every believer on the Lord Jesus has title to it. Sadly, not all are prepared to enter into it. Even in Paul's day we read, "Those of Asia have turned away" (2 Tim 1:15). No doubt they were Christians, but they gave up their position of association with a heavenly Christ, and they went on with their own affairs and left the apostle in prison and isolation.

While many Christians today do not identify with the rejected Lord, even though He is now glorified, this does not in any way curtail the circle of fellowship. Entrance into the public circle of fellowship is based upon commendation; therefore, those commending have a great responsibility and require spiritual discernment. What understanding or position should be looked for? One person may have intelligence as to the truth without any reality, while another who has been truly saved may not be able to satisfactorily express things to an enquirer. Thus many mistakes have been made. Some truly exercised souls have been hindered while more pretentious persons have been put forward, both situations grieving the Lord. Perhaps the real key to the position is found in Rom. 5:5, "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This verse is given to us immediately upon the unfolding of the truth of being justified. Likewise in Eph. 1:3, the Spirit is given following belief of the gospel. So what is looked for is rather the evidence that, first, the Spirit of God is in the soul, causing a simple appropriation of the work of Christ, which leads to attachment to Him ("to you therefore who believe He is precious"); and second, that the subduing power of the love of God is displayed in the life. It is these things which should mark those who seek reception into this circle, and in this simplicity the soul will be led on, not in the coldness and shade of an outside place, but in the warmth and light of Christian fellowship. **These persons, appreciating and seeking to answer to the Lord's love, enter into the meaning and blessedness of the "breaking of bread," and other truths associated with the Lord's Supper will gradually be formed in the heart and mind--and the Spirit, having liberty, will lead into all truth.**

J.A.P

Exercise

“Exercise thyself unto piety”

“LET NO MAN DESPISE THY YOUTH”

These words of the Apostle Paul were addressed to Timothy, whom he described as “My own son in the faith” (I Tim. 1:2). Moreover Timothy had received the great favor of a spiritual gift from the Lord, ministered by, “the putting on of my (Paul’s) hands” (2 Tim. 1:6). This was also given “by prophecy, with the laying on of the hands of the presbytery” (I Tim. 4:14); expressive of their fellowship with him in it.

From II Timothy 1:6-8, we gather that Timothy was naturally of a timid and backward temperament, for Paul wrote exhorting him to stir up the gift he had received, reminding him of the power and love which were his by the Spirit of God, and hence he was not to be ashamed of the testimony nor of Paul in his imprisonment. All these instructions were not put on record for the sake of Timothy alone. They are for the help and instruction of every Christian young man from that day to this. It is in this light that the two epistles should be studied.

It was to Timothy that Paul wrote “Let no man despise thy youth,” (I Tim. 4:12). Do any of us ask, In what way should a young believer act, so that his youth should not be despised? The answer is very direct and practical, and given in the same verse; for we read, “be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in party.”

Let all who read these lines take full account of this verse in all its details. It is not the correct knowledge of doctrine, important as that is, but the carrying out of it in practice, that is enjoined upon us. And it is well to note that the Apostle Peter also stressed conduct, for he exhorted the elders to be, “ensamples to the flock” (I Peter 5:3), using the

same word. Whether with the young or with the old, there is nothing sadder than a head full of sound doctrine, if divorced from the conduct which the doctrine enjoins. In such a case you have just a hypocrite.

“In word.” This is a very big test for each of us, for “out of the abundance of the heart, the mouth speaketh.” What is enthroned in our hearts will assuredly govern our speech. It is not a question of how we speak about divine things for a short hour in a Bible reading, but of what kind of talk characterizes us in our homes, in our business life, among our friends, in the social circle, and at all times.

“In conversation.” In the Bible this word is used in its old-fashioned sense, embracing our whole manner of life and behavior. Do we so behave as to be well pleasing to the Lord, and set forth what becomes a follower of Christ in the eyes of those who told us? Years ago it was said of a prominent minister that he preached so well that he never ought to be out of the pulpit, but that, on the other hand, his life was so inconsistent with his preaching that he ought never to be allowed to enter it. A sad example truly; but we knew a young man who gave Scripture expositions of a lofty nature, and yet disgraced himself in private by questionable talk and action.

“In charity.” You have only to study I Corinthians 13, to see the practical way in which divine love works. One sentence seems to stand out vividly. It does not “behave itself unseemly,” for it is more than a matter of kind words. It shows itself in kind actions. Love in action gives great weight to the spoken word. On the contrary, even if we could speak with the tongues of men and angels, and yet not have love, we should be simply like “sounding brass or a tinkling cymbal.” Christian audiences to their distress are quick to recognize the sounding-brass and tinkling-cymbal speakers.

“In spirit.” We recognize too often the dictatorial spirit, the gossiping spirit, the frivolous spirit, or even the attractive spirit of amiable human nature; but we should rejoice that we have the Spirit of Christ, for, “If any man have not the

Spirit of Christ, he is none of His” (Rom. 8:9). Surely that Spirit should permeate our spirits, resulting in the fruit of the Spirit, of which Galatians 5:22, 23 speaks, being seen in our lives. It is well to remember what Spirit we are of.

“**In faith.**” We have five senses, which are all receptive and put us into touch with this world of time and sense, but death at one blow brings them to a finish. But the believer is connected with another world and with eternal things by faith; things of which the unbeliever knows nothing. Hebrews 11 is the great faith chapter of the Bible, and it shows us that where there is faith there is bound to be works. Eighteen times in that chapter, we find the words, “by faith,” or “through faith,” reminding us that faith is not real unless it is practical. Read down the chapter and note what a wealth of action in times past sprang from faith, and how also it has wonderful sight.

Abraham looked for a city whose Builder and Maker is God; and Moses endured as seeing Him who is invisible in natural light. Faith should mark our lives.

“**In purity.**” This should unmistakably mark the Christian young man, especially in these days of loose morals on every hand. The Apostle Paul exhorted Timothy to treat the younger women “as sisters, with all purity” (I Tim. 5:2). When the young indulge in thoughtless flirtations, which are manifestly of the flesh, great dangers are incurred, and all too many have learned too late and to their grief, how bitter is the fruit of it all. It is true for saint as well for sinner that, “Whatsoever a man soweth, that shall he also reap” (Gal. 6:7)

One thing is certain: if a young man pays heed to these six exhortations, he will be greatly respected in the circle in which he moves, and his youth will not be despised.

The Apostle Paul sounded a warning note to all, old as well as young, when he bade every man, “not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Rom. 12:3). It is not given to every Christian young man to have conferred upon him a spiritual gift, such as that of an

evangelist, or a pastor and teacher. It is sad when a young man, not so gifted, imagines himself to be gifted and consequently pushes himself forward to no profit. Real gift will always be welcomed and appreciated by godly saints. On the other hand a gifted young man like Timothy may be unduly backward. Such should be stirred up and exercised not to fail in service. We are to think soberly.

In writing thus we have in view those who meet on simple lines laid down in Scripture, and who are therefore not hindered by clericalism, which would leave everything in the hands of the clergy, and leave those called the “laity” without exercise on such matters. But it is still possible for the young brother, who does meet with others on Scriptural lines, to evade all responsibility in service, whether in testimony or in worship.

What boundless opportunities there are for the young believer today, whether in preaching the Gospel, in ministry to the saints, for gathering children under the sound of the Word, for visiting the needy, for tract distribution! Not only are there vast districts abroad not yet evangelized, but at our very doors there are multitudes unevangelized. We are told that hardly ten percent of the population attend any place of worship, so what must be the spiritual condition of the remaining 90 percent? Moreover, when we read our Bibles we are struck by how often God used a young man in His work. In the Old Testament, Joseph, David, Daniel, come at once to mind. In the New Testament the men called to be His apostles were evidently young. In our own time too the same thing has been seen.

May all who read these lines be marked by humility and devotedness for the Lord’s sake. Let us see to it, that prayerfully and earnestly we make the most of the one life God has given us, so that at the end we may not look back with regret, having missed our glorious opportunities.

A.J. Pollock

REST

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

THE LORD THY KEEPER

(Psalm 121)

In this beautiful Psalm we have the experience of a believer who, in the midst of trials, finds in the LORD his help and unailing resource. The first verse is really a question. It should read:

"I will lift up mine eye unto the mountains: from whence shall my help come?" (R.V.)

The God-fearing man finds himself faced with trials and difficulties, but realizes that in himself he has no power to meet the circumstances. He needs "help." The greatest source of weakness in the presence of trial is often the self-confidence that leads us to think we can meet the trial in our own strength, or by our own wisdom. We have to learn, and it may be like Peter of old, through bitter experience, that, in the presence of trial and temptation, we have no strength in ourselves. At every step we need a helper to support us in the trial, and carry us through the trial.

Realizing his need of help, the question immediately arises in the soul of the Psalmist, "From whence shall my help come?" He is surrounded by mountains that look strong, imposing, and immovable, even as there are those in the world that apparently are firmly established in power, and unassailable by an enemy. But can we trust in any fellow creature? The prophet Jeremiah tells us, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel" (Jer. 3:23). Realizing his need of help, and that the help of man is in vain, the godly man turns from the creature to the Creator, and very blessedly he says,

"My help cometh from the LORD, which made heaven and earth."

He does not fall back on the acknowledgment of a general truth that there is help in the LORD, but, in simple personal faith, he says, "My help cometh from the LORD."

In the remaining verses of the Psalm the Spirit of God answers this simple faith by unfolding to us the blessings of the one who looks to the LORD for his help. The one recurring thought in these verses is the constant care of the LORD. The word "keep" is the characteristic word of the Psalm. Bearing in mind that the word "preserve," in verses 7 and 8, should be translated "keep," it will be noticed that this encouraging word occurs six times in the last six verses.

"He will not suffer thy foot to be moved."

First, the soul learns that, looking to the LORD for help, he will be kept amidst all dangers. In days when we may be faced with sudden dangers, working desolation, how good to be encouraged by the word, "be not afraid of sudden fear, neither of the desolation of the wicked when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being moved" (Prov. 3:25, 26). If we take our eyes off the LORD, and get occupied with the passing prosperity of the wicked, we may have to say, like the man of Psalm 73, "My feet were almost gone; my steps had well nigh slipped." Looking to the LORD, and rejoicing in the LORD, we shall be able to say, with Hannah of old, "He will keep the feet of His saints... for by strength shall no man prevail" (1Sam. 2:1, 9).

The road we travel may at times be rough, the enemy may oppose with his wiles and snares; temptations may abound, and difficulties arise--all these trials the LORD may allow--but there is one thing He will not allow: He will not suffer the feet of those that trust in Him to be moved from the path that leads to glory. Thus, in the next Psalm, in response to the LORD'S word "He will not suffer thy foot to be moved," the godly soul can say with the utmost confidence, "Our feet shall stand within they gates, O Jerusalem" (Psalm 122:2). The last words of the Lord to Peter were, "Follow me." He has marked out the path for the Christian, and if, with our eye upon Christ as our unailing help, we follow Him, it will lead far into the depths of glory where He has gone.

For the path where our Saviour has gone
Has led up to His Father and God
To the place where He's now on the throne,
And His strength shall be ours on the road.

“He that keepeth thee will not slumber. Behold He that keepeth Israel shall neither slumber nor sleep.”

Secondly, the one who looks in simple faith to the LORD, learns that His care is unceasing. An apostle may sleep on the mount in the presence of a glory too bright for nature; and again in the garden in the presence of a sorrow too deep for our endurance; but the One who is our keeper will “neither slumber nor sleep.” A back-sliding saint, like Jonah of old, may be “fast asleep,” even when the LORD is working, the wind is rising, the sea is raging, the ship is sinking, and the men of the world are trembling, but there is One, who having loved His own which are in the world, loves them unto the end with a love that never ceases to care for His own amid all the storms of life.

Thou weariest not, most gracious Lord,
Though we may weary grow;
In season, the sustaining word
Thou giv'st our hearts to know.

“The LORD is thy keeper: the LORD is thy shade upon thy right hand.”

Thirdly, looking to the LORD for his help, the soul is assured that the help of the LORD is always available. A friend at our right hand is a friend at our side, to whom we can turn at any moment. So David can say, “I have set the LORD always before me: because He is at my right hand, I shall not be moved.” The wicked man, trusting in himself, “said in his heart I shall not be moved,” only to come under the judgment of the LORD (Psalm 10:6, 16). The godly man, trusting in the LORD at his right hand, can say, “I shall not be moved.” Moreover, he can say it with the utmost confidence, for if the LORD says, “I will never leave thee, nor forsake thee,” we may boldly say, “The Lord is my helper, and I will not fear what man shall do unto me”

(Heb. 13:5, 6). How good to realize there is a Friend beside me, to whom I can turn-- One with all wisdom to guide in every difficulty, with all the power to overcome every opposition, with all sympathy in every sorrow, and all grace for every weakness, and mercy for every need.

The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

“The sun shall not smite thee by day, nor the moon by night.”

Fourthly, the believer looking to the LORD for his help, is assured that he will be kept at all seasons. In a world of warring nations we have to face ever present dangers, both “by day” and “by night.” The LORD does not say to the believer, “Thou shalt not have to face these terrors even as others,” but He says, “If you make Me your ‘refuge’, and put your ‘trust’ in Me, ‘Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday’.” (Psalm 91:2, 5, 6).

“The LORD shall keep thee from all evil: He shall keep thy soul.”

Fifthly, the believer that looks to the LORD for his help will be kept from all evil. At a time when the world, as in the days of Noah, is increasingly marked by corruption and violence, evil will take many forms. Scripture speaks of evil thoughts, evil imaginations, evil words, evil deeds, and evil doers. The Christian, being blessed with all spiritual blessings in heavenly places, will, in a special way, be opposed by the “spiritual wickedness in high places” that is working behind the scenes. Nevertheless, looking to the LORD, the believer will, “in the power of His might,” be able to withstand every attack of the enemy in “the evil day,” and thus be kept from evil (Eph. 6:10-13).

Moreover, in a world in which we know not what a day may bring forth how good to know that, of the one who looks to the LORD for his help, it can be said, “He shall not be afraid of evil tidings: his heart is fixed trusting in the LORD” (Psalm 112:7). The Apostle Paul

warns us that we live in a day when “evil men and seducers shall wax worse and worse, deceiving and being deceived” (2 Tim. 3:13). In his day he had to meet those who did him “much evil”, but, trusting in the Lord, he could say, “The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom” (2 Tim. 4:14, 18).

Nought can stay our steady progress,
More than conquerors we shall be
If our eyes, whate'er the danger,
Look to thee, and none but Thee.

“The LORD shall keep thy going out and they coming in.”

Sixthly, the soul that looks to the LORD for his help can count upon the unfailing care of the LORD in all circumstances.

“Going” and “coming” speak of the changing circumstances that mark a world of unrest. In the gospel day, the Lord could say to His disciples, “Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had not leisure so much as to eat” (Mark 6:31). In His compassionate care the Lord will give us times of rest “apart” from the busy world; but, down here, it will only be “rest awhile”--words that indicate we must be again in movement. For the eternal rest we must look on. “There remaineth... a rest to the people of God.” Of the one that entereth into that blessed rest we read, “He shall go no more out” (Heb. 4:9; Rev. 3:12). In the meantime, in all the busy round of a life of toil in a world of need, the one that looks to the Lord for his help can count on the Lord to keep him in every circumstance.

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack,
His wisdom every waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him.

“From this time forth and for evermore”

Finally, we learn that the one who looks to the Lord for his help may be assured that he will be kept through all time even for evermore. The Psalmist, doubtless, had the Millennial reign in view; the Christian can give a wider application to the words as he looks on to a glad eternity to be spent “evermore” with Christ and like Christ in the Father’s house, where He has gone to prepare a place for His heavenly people. The Lord can say of His sheep, “I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of My hand.” In the beautiful picture of Luke 15, the Lord finds His lost sheep, “layeth it on His shoulders,” and “cometh home.” Nothing less than His home will do for His sheep. We may wander, but He finds His sheep, He keeps them in His strength in their passage through time, and at last He will bring all His wandering sheep home to be, “FOR EVER WITH THE LORD.”

We thus learn from this beautiful Psalm that, trusting in the LORD and looking to Him for our help, we shall find:

**He will keep us from all danger;
His care will be unceasing;
His help is always available;
He will keep us at all seasons;
He will keep us from all evil;
He will keep us in all circumstances;
He will keep us through all time for evermore.**

O keep my soul, then, Jesus,
Abiding still with thee,
And if I wander, teach me
Soon back to Thee to flee.

H.Smith

ANSWERS TO SCRIPTURES SEARCH!

1. Tahpenes (1 Kings 11:19)
2. The sapphire, mentioned 12 times.
3. Joses or Joseph (Acts 4:36)

QUESTIONS & ANSWERS

Q: I heard that Christ is in heaven now as our High Priest and our Advocate, to help me as a Christian. Would you please explain what this means?

A: Dear fellow-Christian,

Allow me to first give some Scriptural references to the Lord Jesus as High Priest and as Advocate:

-High Priest: Hebrews 2:17-18; 4:14

-Advocate: John 14: 16, 26; 15:26; 16:7; I John 2:1

His work as High Priest:

- Help: He is able to help those that are being tempted;
- Sympathy: "For we have not a high priest not able to sympathize with our infirmities";
- Deliverance: He is able to save completely;
- Intercession: "Always having to intercede for them."

His Work As Advocate

- Christ manages all our affairs for us above as the Holy Spirit does for us below;
- As Advocate, He has to do with sins not weaknesses;
- He restores our communion with the Father and the Son.

"The Lord intercedes for us without our even asking. We do not gain Him to intercede for us because of our repentance or prayers." J. N. Darby

Much love in Christ,

J.A

THE MAN OF SORROWS

PART 1

O ever homeless Stranger,
An outcast in manger,
How rightly rose the praises
When shepherds hid their faces

More just those acclamations,
Chanted earth's deep foundations,
Come now, and view that manger-
A houseless, homeless stranger

To God in the highest glory,
And learn that wondrous story,
How blessed those heavenly spirit,
That spite of our demerits

And chant the highest glory
In telling out the story
Oh, strange yet fit beginning
In which thy grace was winning

Bless'd Babe! Who lowly liest
Descended from the highest,
Oh suited now in nature
To make the fallen creature

O love, all though surpassing!
Nor yet in triumph passing,
We cling to thee in weakness-
We gaze upon they meekness,

There see the godhead glory
And, willing, hear the story
My soul in secret follows
I trace the Man of sorrows,

thus, dearest Friend to me;
that Thou might'st with us be!
of haven that wondrous night,
in brightest angel-light!

then when the glorious band
just laid by God's right hand.
the Lord of glory see,
in this poor world for thee-

and peace on earth to find;
God pleasure in mankind.
who joy increasing find,
God's pleasure's in mankind;

of him thy praise above,
of God come down in love!
of all that life of woe,
poor man his God to know!

in manger-cradle there;
our sorrows all to share.
for love's divinest ways,
the vessel of thy praise.

That thou should'st with us be,
but human infancy!
the manger and the cross;
through suffering, pain and loss;

shine through that human veil,
of Love that's come to heal.
the footsteps of His Love;
His boundless grace to prove.

J. N. Darby

IT MUST BE APPLIED

An owner of a soap manufacturing plant was talking with a Christian. Said the soap maker, "The Gospel you preach hasn't done much good, for there is still a lot of wickedness and wicked people." The Christian made no immediate reply, but they soon passed a child making mud pies. He was exceedingly dirty that the soap maker told him to stay far from him. It was then the Christians turned and so he said, "Soap has not done much good in the world, I see for there's still much dirt and dirty people." "Oh, well," answered the manufacturer, "**Soap is only useful when it's applied.** This child could come to me, get free soap and get all cleaned up". "Exactly," was the Christians reply. "**So it is with the Gospel we proclaim**"

The Lord Jesus Christ said "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Mt. 11:28). Now is the time granted to man to have the eternal redemption which Christ has obtained for us by His blood. No one in the entire world can take this burden of sin but the Lord Jesus. Nothing that can be done by the burdened man himself, or by any other man or men, can avail. Only what the Lord Jesus did on the cross in atonement for sin must be applied. Every man who desires his burden removed and his sins to be washed away must come to the Lord Jesus and to Him alone; and every one who gives it to Him is given immediate rest of soul. For "the blood of Jesus Christ his son cleanseth us from all sin" (1 John 1:7). Those who prefer to enjoy sin in this life, and who stifle conscience lest it disturb them, will have to face Christ as judge when the time of judgment comes. Then He will tell them, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41).

O reader, which will it be for you?

"Come" now and be saved, get your sins washed away, and avoid that dreadful "depart from Me."