



# *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,

**“That I may win Christ” (Phil. 3:20).**

Many of the people of this world hope to win lottery money or some special prize thinking it might bring them some kind of happiness. **But “to win Christ” is the prize that Christians should go after.** How is this to be accomplished? Paul, the bondman of the Lord, couples the winning of Christ with the excellency of the knowledge of Christ. To know Christ and to know Him better is to win Him, for that better knowledge leads to deeper fellowship, devotion, and enjoyment; and what has been gained will not be lost hereafter. **To know Him should be the ambition of our lives.** Many of you have summer break from school and some have vacation from work – what an opportunity to use our free time to read our Bible, His word, to spend time in communion with Him. **The more we gain of Him the more of Him will be displayed in our life here on earth** — which by the way is very short, “a vapor that might soon disappear.” How sad if it would be wasted in that which has no eternal value. You do not want to be such a loser do you? **Yes, young Christian, you have the prize, the gain that surpasses any thing the world could offer, and that is Christ — let us not settle for less.**

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

Thanks again for your great response to the magazine and your encouragement to us by e-mail and letters. Please keep us in prayer.

Yours in our soon coming Lord,  
*Emil S. Nashed*

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*I have the pleasure to inform you that as of now, there is a mailing list that has been setup for Toward the Mark, if you want to get an electronic version of the magazine in your mailbox, simply send an e-mail to [toward.the.mark@gmail.com](mailto:toward.the.mark@gmail.com) and you will be added to the mailing list. If you also want a copy of older issues, please mention it in your e-mail.*

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

## MILK

*"The truth shall make you free"*

## ROMANS 7

In the month of January 1886 there was quite a storm in the literary world with the publication of Robert Louis Stephenson's novel "Doctor Jekyll and Mister Hyde." It supposes a situation where a medical doctor, apparently a fundamentally good man, engages in research into a previously unknown drug. This would, he hopes, change a man's personality by releasing hidden forces and tendencies which are normally repressed by his background, lifestyle and environment. He carries out this research in private. He tests the drugs on himself. Eventually, he discovers a mixture which seems to give him what he wants. At first, he enjoys the fascinating results. Indeed, he is absolutely thrilled to experience the changes which take place in his personality.

The dark side to the story is this. At first, the doctor assumes that he himself is in total control. His research produced the drug. He administers the drug to himself. He chooses when to do it. He enjoys the thrill of being able to switch between being the nice Dr Jekyll and the nasty Mr Hyde. In particular, he enjoys the secret that he is living a double life, each part completely different to the other. However, before long, he is horrified to discover that he is developing a craving for the drug. He actually enjoys being the nasty Mr Hyde, and looks forward to his next bad session. Worse still, he is even more horrified to discover that, before long, even without taking the drug, the evil side of his personality takes over, not when he chooses to release it, but at the most unexpected and inappropriate times. Eventually, it takes over completely. He finds himself agonising over the fact that he is now completely

under the control of a power much stronger than himself. He is totally ashamed of the dark forces within. Instead of controlling them, and enjoying the thrill of letting them out when he chooses, he finds himself under their control. He finds himself completely unable to repress them, however hard he tries.

Some, indeed many, would assume that the author is depicting Dr Jekyll as a schizophrenic. I, personally, feel that darker, more fundamental, indeed spiritual, issues are involved. Now, I have no idea to what extent, if any, Robert Louis Stephenson was conversant with Chapter 7 of the Epistle to the Romans. I do know this: the conflict between the nice Dr Jekyll and the nasty Mr Hyde is a replication of the moral and spiritual struggle recounted in Romans 7. What's it all about?

The Epistle to the Romans is addressed to Christians, believers on the Lord Jesus Christ. It is very often used as a basis on which to preach the gospel. Nevertheless, in itself it is not so much the preaching of the gospel to the sinner, as the teaching of the gospel to the Christian. By the time we get to chapter 7, the need for salvation by every responsible person in the world has been made plain. The only righteous basis for the forgiveness of sins being granted to the repentant sinner has been unfolded. It is available to all, but it is effective only in those who believe the Christian gospel. As we read in 3:22, the blessing of God is available, potentially, unto all, but is effective only in those who believe in Jesus. The absolute assurance of salvation for those who believe that Christ died for them, according to the scriptures, and that He was buried, and rose again the third day, according to the scriptures, is emphasised in the following chapters. The potential and power for a totally new kind of life is unfolded. So far, so good!

Then comes chapter 7. It considers the case of a real believer, who has been truly converted to Christ. He has right desires. He really wants to please his Lord and Saviour. He really intends to live a clean, God-honouring life to show his gratitude to the

God Who has saved him. He longs to show everybody who knows him what a wonderful change has taken place in him since he trusted Christ as Saviour.

Then comes the snag. A big snag! The harder he tries to do what he knows to be right, the more he finds that, in spite of himself, he catches himself doing what he knows is dishonouring to God. Chapter 7 of Romans is somewhat of a soliloquy. The writer talks it through with himself. "What's going on?" he says to himself. "When I try to do the right thing, I find myself powerless to do it. On the other hand, however hard I try, I cannot prevent myself doing what I know to be wrong, even, or especially, when I don't want to do it." Much like Dr Jekyll, when his drug had got hold of him, I suppose! Whether or not this is, or has been, the personal experience of the writer, the Apostle Paul, we are not told. One thing is sure. It has been, and continues to be, a real problem for many true believers on the Lord Jesus Christ. In our naivety, we might well assume that, once we have turned to the Lord, and our sins have been forgiven, and we are on our way to heaven, life will be straightforward and easy. Not a bit of it! The Bible tells us many things. It certainly does not tell us that the Christian life will be a bed of roses. Anything but!

What, then, is the problem? At rock bottom, what is the root cause? Flick your eye down the verses of Romans 7. Isn't the problem obvious? I, me, my, mine! 51 times in all, in this reasonably short chapter! No wonder that the person is bogged down in the Slough of Despond, if we may borrow the figure from Pilgrim's Progress. It's all about himself, from start to finish. And no reference at all to the Holy Spirit! There's no deliverance in self, that's for sure. Have you ever stood in a bucket, both feet, and tried to lift yourself off the ground? Absolutely impossible!

The Apostle Paul tackles the problem, first of all, by taking up the analogy of marriage. Marriage, as he so rightly says, brings

responsibilities as well as privileges. However, if a woman is married, and her husband dies, that terminates the marriage, and her responsibilities within that marriage cease. If she then marries again, she has entered into a new relationship, which brings new opportunities, privileges, and responsibilities. She is very unwise if she keeps harking back to the way things were in her previous marriage. It's over. She has started a new life. Those who received the letter would understand that principle from their experience in daily life. Well, says Paul, the analogy also has a valid application in Christianity.

Let us pause there. In many places in the Bible, perhaps particularly in the Epistles to the Romans, Corinthians and Galatians, Paul is very strong on one particular point. It is this. There is only one end, one terminal point for anything that springs from me, my thoughts, my actions. What is that end? Judgment pronounced by a Holy God! Why is that? Because I have inherited a sinful nature from Adam, the head of the human race. That nature expresses itself whenever and wherever I give it the opportunity. I am not responsible to God for having that sinful nature. I am responsible to God for allowing that sinful nature to express itself in sinful thoughts, words or deeds.

Happily, I have put my trust in Christ, believing that He died for my sins, and rose again for my justification. I have accepted that in the death of Christ, my old sinful life was brought to an end in the sight of God. It is finished. It has been blotted out. It is gone. Christ has answered to God for every sin committed by me. Paul teaches that, in the death of Christ, God has brought my old life to an end. Christ has answered every claim of God against me, in respect of every sin I have committed in that life.

Like the woman who has been bereaved and remarried, I need to accept, once and for all, that my previous life, and what I did in that life, have been terminated in God's sight by the death of Christ. That's fine. But, and this is the hard bit, I must also

accept that the judgement of God, borne on my behalf by Christ, in dying as my substitute, was necessary because of what I as an individual did. It was certainly the old nature that prompted the sins. But as a responsible person, I was responsible to God for committing the individual sins, every one of them. That's all over. As the prophet Isaiah says, "God has blotted them out." Like the woman who has been bereaved and married another, I am wise if I accept that the old life, the self-centred, self-orientated life, is over, finished in the death of Christ. Indeed, it was the old life that made the death of Christ essential. Surely, I must not resume the way of life that made it necessary for Christ to suffer the agony and shameful death of the cross of Calvary.

In a very positive way, if I am to live the Christian life to the full, in a way that is well-pleasing to God, it is imperative that I accept the death of Christ as God's definitive statement of His assessment of my old life. God has expressed His judgment of it in sending His Son into the world. In doing so, He has met the need to establish a righteous basis for our relationship with Him, through the death of Christ. At the same time, He expressed the wonder of His love for us. In the light of this, a Christian's life, full of self, would be totally obnoxious in the sight of God. Paul, then, highlights the fact that the person who finds himself in the predicament recounted in Romans 7 is there because he does not fully understand, or is not willing to apply, the truth of what was really involved in the death of Christ on our behalf. Let us learn and accept the lesson once and for all. It is a difficult lesson, but an essential one.

But, not only has our old life been brought to end in the death of Christ. A new life has begun. God has linked us with Christ not only as the One Who has died, but also as the One Who has been raised again from among the dead. Furthermore, He has given us a new nature, a nature that is capable of pleasing God. He has also given us a new power in which and by which to live that new life. That power is a Person, the Holy Spirit, Who

dwells within us. We know that is true because God says so in His word.

Why, then, is there still this problem? Why is there this on-going conflict? Why is there this continuing struggle? It is for this reason. God has certainly given us, put within us, a new nature. However, He has chosen to leave within us the old nature also. Hence the struggle! Hence the conflict! Oh, the wisdom of God! He has left us with the two natures, the old and the new, so that we have the opportunity to choose the new, and refuse the old. In any situation, on any day, at any moment, there is greater glory to God in our choosing to respond to the appeal of the new nature and not the old, rather than being mere automatons, doing what is right because we have been programmed to do so. Incidentally, if anyone is reading this who is agonising over this kind of inner conflict, be encouraged. The fact that there is a struggle going on tells you that there are the two natures within you. Otherwise there wouldn't be any struggle. The old nature would reign supreme, unchallenged.

Nevertheless, it is certainly not easy. Wherein is the answer to be found? Indeed, is there an answer? One of my favourite authors makes a wonderful comment in one of his books. He has this to say. "The answer to every question posed in scripture is found in scripture. However, the key is not always hanging by the door." Happily, in this case, the answer is ready to hand. It is given in vv. 24-25. Listen to the words, then we'll think about their meaning: "O wretched man that I am! Who shall deliver me from this body of death? I thank God through Jesus Christ our Lord."

This is not all that easy to expound. But, consider this. Notice, first of all, that the cry is for deliverance, not pardon. He already has pardon. His sins are forgiven. He has trusted Christ as Saviour. His sins have been cleansed away by the precious blood of Christ, as we read in 1 Jn. 1:7. He is absolutely clear of God's judgment on sin. He has no qualms about the day of

judgment. He is ready for heaven while living on earth. Pardon is not the issue. What is at stake is deliverance from the power, or control, of sin in the life he lives on earth. He has so accepted the teaching involved that he regards the old nature, and the lifestyle it produces, as obnoxious to him as a stinking corpse. "Who will deliver me," he says, "from this dead body, this nauseating, stinking corpse that I have to hump around with me wherever I go." Imagine being chained to a corpse and having to carry it around with you everywhere you go! A sickening thought!

The heart-rending cry for deliverance brings an immediate answer in his own soul, prompted, no doubt, by the Holy Spirit. "I thank God," he says, "through Jesus Christ." That's it! The answer is in a Person. Deliverance is effected by a Person! That Person is the Lord Jesus Christ, the One Who died for us and rose again. The old life, the self-life, brought me under the judgment of God. The new life is to be a Christ-centred life. Only a Christ-centred life, lived under the control of the Holy Spirit, can in any way be a life lived on earth to the glory of God.

"I thank God." This is an intensely personal, individual experience. It isn't something we can do for one another, nor in a crowd. It must be a judgment I come to in the faith of my own soul. But Paul goes on. Having gone through the experience as an individual, he finds himself in the happy company of others who have had the same personal, individual experience. How do I know that? Listen to what he goes on to say. "I thank God through Jesus Christ OUR Lord." His personal, individual experience leads him into the company of others who are likeminded with him in their mutual appreciation of this wonderful deliverance. It's always like that. What we enjoy as individuals strikes a chord in those who have shared in the same experience, leading to a collective response of thanksgiving to the God Whose plan it is.

Let us remind ourselves that we are talking about the real experience of many earnest Christians. Let us pray that they, and we, will learn the lesson. In doing so, we shall then be enabled, with God's help, to keep the old nature in check. Furthermore, we shall then be able, also, to allow and encourage the new nature to express itself; to live not for self, but for Christ, and live increasingly in His likeness. Certainly, we shall never achieve sinless perfection in this life. However, with God's help, and in the power of the Holy Spirit Who dwells within us, our motives, and our lives too, can follow the pattern expressed in those lovely words of Theo Monod, which speak of the joy of such a transfer.

Oh, the bitter shame and sorrow,  
That a time could ever be,  
When I let the Saviour's pity  
Plead in vain, and proudly answered,  
"All of self, and none of Thee!"

Yet He found me; I beheld Him  
Bleeding on the accursed tree,  
Heard Him pray, "Forgive them, Father!"  
And my wistful heart said faintly –  
"Some of self, and some of Thee."

Day by day His tender mercy,  
Healing, helping, full and free,  
Sweet and strong, and ah! So patient,  
Brought me lower, while I whispered,  
"Less of self, and more of Thee."

Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last hath conquered;  
Grant me now my supplication –  
"None of self, and all of Thee."

**E.Brown**

Meat

*“Sanctify them by the truth”*

### BREAKING OF BREAD – PART 3

AS

### THE EXPRESSION OF FELLOWSHIP

(Read 1 Cor. 10: 15 – 17)

It should be clear that the great subject of this chapter is our associations, our fellowship as those who partake of the Supper (as outlined in the following chapter). We find in chapter 10 our individual responsibility, and in chapter 11 our collective privilege, as an Assembly together to participate in the Lord’s Supper. The verses in chapter 10 would search our conscience as we examine the associations and ties of our daily lives.

The word which stands out in our verses is “communion,” or as it is more accurately translated, “fellowship.” In the “cup of blessing which we bless,” or give thanks for, we express the fellowship of His blood; likewise in the bread which we break there is an expression of the fellowship of His body.

This word “fellowship” carries with it the simple thought of “partnership” as we see it translated in other places:

- “which were *partners* with Simon” (Lk. 5:6)
- “he is my *partner* and fellow helper” (2 Cor. 8:23)
- “if thou count me therefore a *partner*” (Phile.17)

We all understand this term to imply not only the thought of common sharing of benefits derived from partnership, but also the essential sharing in responsibilities of such a participant.

Now if we apply this principle to the scripture before us, its meaning becomes abundantly clear. The “cup of blessing” of which we drink and the bread of which we partake set forth the fellowship or partnership of each believer with that which forms the base of it all, the death of Christ. On the one hand, we have

the great benefit of His death: it has glorified God and brought us out of the bondage of sin and death into liberty. On the other hand, we, as identified with the one who was rejected and crucified in this world, have to separate from the things of this world to Himself.

The great object of 1 Cor. 10 is to make this truth a living reality as preparatory for chapter 11. There is no thought of this being simply a doctrine we accept, but rather something we work out in our Christian life. So the example of Israel in the wilderness is given. Here is a company enjoying privilege: sheltered by the blood of the Passover lamb, delivered from the power of the enemy by the victory of the Red Sea, and provided with all the resources of God for the wilderness journey (water from the rock and manna from heaven). But how did they behave in responsibility – in separation from evil – lusting, idolatry, fornication with Moab, complaining about the food, and murmuring against God. All these details illustrate how we are to do nothing and link with nothing which brings our fellowship into reproach. We fully realize that we partake of the Lord’s Supper once in the week, but the “fellowship” of His death is a perpetual matter. And so we are given this beautiful term, “the Lord’s Table,” found only this once in Scripture, which sets forth figuratively where and with whom we have fellowship – with the food for the soul provided by Him, in His presence. How can I, as one of His own, eat at a place characterized by the “prince of the power of this world” (table of demons)? It is surely impossible that my spiritual appetite and desire for companionship can be satisfied anywhere but at “His Table.”

Surely this simple presentation helps to prepare us for the necessary separation to Himself in our pathway here in this world, so that in heart and conscience pure, we can be found in His presence to remember Him.

The apostle writes, “I speak as to wise men, judge ye what I say”, (v. 15) inviting the Corinthians, and by extension us, to enter intelligently with our Lord Himself into what is meant by “the communion of His blood,” and the “communion of His body.” In those two views of Christ’s death we look first at His blood shed – that which satisfies the claims of a Holy God and at the same time expresses God’s love (the blood of the new covenant, wherein the great purposes of God’s love are set out, see 2 Cor. 3). Secondly we have His body given, the whole condition of man judged and set aside when the Lord Himself, in wonderful grace, took upon Himself our responsibilities at the cross. As believing on Him we can see in His death the end of “us” before God as man in the flesh. (See Rom. 7:4, “Ye also are become dead to the law by the *body* of Christ,” and Heb. 10:10, “We are sanctified through the offering of the *body* of Jesus Christ once”.)

Does not this meditation of Him, who gave Himself so the purposes of God’s love should be carried out, produce a response which will happily accept a path of separation and devotion to Himself, thereby creating conditions which enable us to enjoy the Lord’s Supper as we partake of it week by week.

**J.A.P**

### SEARCH THE SCRIPTURES!

1. Who is the first daughter mentioned by name in the Bible?
2. Which book in the Bible mentions angels the most times?
3. Which king built Israel’s capital at Samaria?

### Math Exercise

*“Exercise thyself unto piety”*

## BIBLE NUMBERS

### PART 1

Have you ever thought that numbers have meaning in the Word of God? Here are some wonderful thoughts as to their significance.

## **ONE**

The number 1 has for its fundamental idea the exclusion of difference.

- I. It excludes any other: “The Lord our God is one Lord.” (Deut. 6:4.) “In that day there shall be one Lord, and His name one.” (Zech. 14:9.) It speaks, thus of:
  - a. sufficiency which needs no other; of power, omnipotence
  - b. independency, which admits no other
 And from both these thoughts, of what abides, is perpetual, eternal.
- II. It excludes external difference, and speaks of:
  - a. identity, identification
  - b. concord, peace
- III. It excludes internal difference: “The dream is one” (Gen. 41:25), and speaks of:
  - a. harmony of parts or attributes. Thus of consistency, congruity, and of righteousness, which is congruity with relationship.
  - b. of individuality—one body, limb, branch; in the highest though of it, personality; in the lowest, of life, which is the basis of all that is truly individuality.



- IV. As an ordinal number, the first, the beginning:
  - a. In the highest way, true of God as Creator, Life-Giver, Father, Source of all
  - b. Headship
  - c. Implies precedency in thought and sovereignty in will: under which together we have counsel, election; promise, grace
  - d. Birth

Primarily, then, and very naturally, this number speaks of God; but it may be also applied to men, and may have, then, (as all numbers) an evil sense.

- I. It may speak of righteousness, as before seen; obedience, practical recognition of divine sovereignty, and so of “repentance toward God;” integrity, which is indeed “wholeness,” oneness.
- II. Of independency, as disobedience, rebellion—will.
- III. I think it speaks of single state, barrenness.

## TWO

The fundamental thought is the opposite of the first number: there is now another. It speaks, therefore, of difference, division, (it is the first number which divides) and thus often becomes symbolical of the power of evil.

In a good sense, it speaks of addition, growth, increase; so of help, confirmation, fellowship. We have this idea expressed in our word, “seconding.” (cf. Eccl. 4:9-12.)

Here we have:

- I. Confirmation in the way of testimony: “The testimony of two men is true.” And the power of this confirmation depends much on the very diversity of the witnesses: take the Old and New Testament as God’s great witness to man. The Second

Person of the Godhead is “the True Witness” and “the Word of God.”

- II. Salvation; help
- III. Fellowship, relationship, covenant—the legal one
- IV. Dependence, humiliation, service. Here again the idea of “seconding” assists the thought.

It will be observed how these various meanings unite in Christ, the Second Person of the Godhead, the Second Man, and uniting these two natures, the divine and human, in His own person,—the Savior, humbling Himself to death to serve us.

This is the good sense; in the bad one, we have:

- I. Difference, division, contrast, contradiction, opposition, conflict, enmity, the enemy’s work. The unclean beasts were in the ark in twos; the mother of a female child was to be unclean two weeks after its birth,—double the time for the man-child. And I may notice here how the woman herself illustrates this number, full of contrasts as she is: dependent on man, but his help-meet; the type of increase, yet through whom came sin, death, and yet, through her victorious “Seed,” salvation.
- II. Death is division, separation, the last enemy; yet the death of the cross, in which the conflict between good and evil rose to its height, is once again salvation. Nowhere is there so great a contrast, such apparent contradiction, as in the cross.

## THREE

3 is the symbol of cubic measure, solid measure, solidity; of fullness, realization. Take any two dimensions, and multiply them together: what have you? A measure of surface merely. Take a third dimension; now you have more than surface: the third dimension strikes in deep below the surface, and gives you a measure of solidity. 3 stands, then, for what is solid, real, substantial; for fullness, actuality. What are

length and breadth without thickness? A line that you can draw upon paper is more than that.

3 is the number of Persons in the Godhead—of the divine fullness, therefore—and until we reach this, God is not fully manifested. Thus it is the number of manifestation. It is that of the Spirit, who realizes in the creature the counsels of God.

When the deep lay over the waste and desolate earth, the Spirit of God brooded upon the face of the waters. When men are born again to God, the gospel comes to them, not in word only, but in power, and in the Holy Ghost. What is sanctification—the work of the Spirit—but that in which salvation is actualized in the soul? Without the work of the Spirit, there is nothing but outside work: “that which is born of the Spirit is spirit;” this is that third dimension which every saint has.

The sanctuary, God’s dwelling-place, is a cube: ten cubits in the tabernacle; twenty in the temple; the final city, which the glory of God lightens, is a cube also: the length and the breadth and the height of it are equal. There the counsels of God are realized, the holiness He seeks is attained.

In the sanctuary, God is manifested, where all human power is prostrate in the dust: resurrection is therefore on the third day. Revival, restoration, and recovery naturally connect themselves with this.

In connection with these thoughts, we have:

- I. Glory, which is indeed, with God, but the manifestation of Himself.
- II. Possession, portion, dwelling-place: heaven as the sanctuary and dwelling-place of God. Worship and praise, the sanctuary-work.
- III. Fruit manifests the tree
- IV. Union, as in marriage, which is the image of sanctification, a separation to.

## FOUR

4 is the first number which allows of simple division, as 2 is the number which divides it. It is the symbol of weakness therefore; so of the creature in contrast with the Creator, the material that yields itself to be fashioned by the divine hand, and may, alas! yield to another. In Scripture, it divides either as 3 plus 1, the numbers of manifestation and creative sovereignty, or as 2x2, true division, and signifying evil.

4 is also the number of the four corners of the earth, of earthly completeness and universality, which has thus on it, the stamp of weakness, whatever men may boast. It is the number of the four winds of heaven, the various and opposing influences of which the earth is the scene. This brings in the thought of testing and experience, which with man connects itself so constantly with failure. Practical walk in general comes under this number.

Four beasts sum up the Gentile empires, with their sovereignty over all the earth; four cherubic living ones (Rev. 4 and 5) watch over it. The fourth book of the Law, Numbers, expresses in the most vivid manner the various thoughts connected with this number.

## FIVE

In the cleansing of the leper and the consecration of the priest alike, the blood is put upon three parts of man, which together manifest what he is – the tip of the right ear, the thumb of the right hand, the great toe of the right foot. By the ear, he is to receive the word of God; with the hand, to do the enjoined work; with the feet, to walk in His blessed ways. This is evidently man in his whole responsibility.

Each of these parts is stamped with the number 5.

The ear is the avenue to the higher parts, and there are just five senses by which man is connected with the scene around – the avenues of perception, by which alone he can be appealed to.

The hand of man is that by which he moulds and fashions the natural world around him. It is the expression of active power — the four fingers with the opposing thumb, the consecrated because the governing part. These on the two hands give 10, the number of

commandments in the two tables of the law, the measure of natural responsibility.

The foot, the expression of personal conduct, gives a similar division (much less marked, however,) and the two feet a similar 10. 5 stands thus as the number of man, exercised and responsible under the government of God.

Notice, moreover, how carefully man's power is characterized as creature, dependant power. His hand is the instrument of it, as the vice-regent of God in the world: no beast has, in any proper sense, a hand. Yet the power is in no way like divine power—simple, and without effort, but a co-operation of forces, in which, as he recognizes, "union is strength:" the four fingers, whose symbol is weakness, helped by the strong opposing thumb; the two hands also assisting one another.

The common scriptural division of 7 into 4 + 3 helps us to realize the present one into 4 + 1, the symbol of the creature under the government of God—this approached from the creature side: and the throne of God thus approached is encompassed with clouds and darkness. The divine ways with him give him constant and needed exercise, through the throne is there, steadfast, and towering above the clouds. 5 will be found constantly associated with this thought of exercise as under responsibility; but also with the kindred one that, under God, the way, according to its character, leads to a corresponding end. This whole lesson, Deuteronomy, the fifth book of Scripture, enforces throughout.

"The creature in relation to the almighty Creator" gives the fundamental thought.

In connection with 5, and as very near akin to it in meaning, we may take —

## TEN

It is but 5 x 2, as I have already said. The ten fingers and toes are plainly so, and they give us respectively man's capacity for action and competence for an upright walk. But the measure of capacity is that of

responsibility, and the measure of responsibility is that of judgment or of reward. Thus ten plagues fall upon Egypt.

The Ten Commandments are on the two tables of testimony, the measure, on the divine side, of man's responsibility.

In the kingdom of the ten tribes, Ephraim was set on its own responsibility, apart from the rule of the house of David.

The ten toes of the image of Nebuchadnezzar's vision enable the feet to stand firm — are what answer to the ten horns upon the fourth beast in that of the prophet — again the measure of power.

In the ten virgins of the parable, responsibility is enforced; and here they are five wise, five foolish. The testimony here is that of the bridegroom's return.

Finally, in the tithe demanded by God in Israel, we have the whole (of whatever it might be) looked at as composed of ten parts, the measure of responsibility, of which God takes one in token of His sovereignty.

## FORTY

40 is, again, but 4 x 10 — full testing according to the whole responsibly.

**F.W.Grant**

### ANSWERS TO SCRIPTURES SEARCH!

1. Naamah daughter of Lamech (Gen. 4:22)
2. Revelation. More than 70 times
3. Omri, Ahab's father(1 Ki. 16:23,24)

## REST

*"Forever, O Lord, thy word is settled in heaven."*

### A WALL THAT GAVE UP ITS SECRET

Many years ago a lady in Spain wanted to do something special to show her love for the Lord Jesus Christ. One day, she was talking to a man building a wall. When she discovered that he had never owned a Bible, she offered him one, writing his name on it. The man was too embarrassed to refuse it but, when she left, he said to himself, "I will never read this, and I'll make sure no one else does either!" So he placed the Bible behind one of the stones in the wall, making sure it could not be seen, and finished the wall.

A few years later, an earthquake hit that area of Spain, and a building inspector, looking for damage, found this same wall with a crack in it. Upon examining the damage, he found to his amazement a book hidden there. Carefully he removed it and took it home to read. The inspector, after reading about the Lord Jesus, wanted, in his turn, to tell people of this great love. He became a Bible colporteur, selling Bibles from place to place.

In one town he stopped to talk to a stonemason. When he offered the mason a Bible, he was told an amazing story of how years ago this man had sealed into a wall he was building the only Bible he had ever owned. The colporteur drew from his pocket the Bible he had found in that wall. "Is this it?" he asked the stonemason. Together they looked at the front page where the lady had written the man's name. After listening to the colporteur's story, the startled stonemason went home to read his re-found Bible. The stonemason became a Christian and later a missionary in a foreign land.

## QUESTIONS & ANSWERS

**Q:** The question has been posed to me why other books are not included in the Bible, especially the book of Sirach and the other Apocryphal books?

P.L

**A:** Dear saint,

I suppose the simple response is that it is only the blessed God who has the right to include books in His holy Word. These books that you are questioning are not inspired books. Interestingly, they have not been acknowledged as inspired by the Jewish Rabbis. There is also much contradiction in them. The Lord Jesus never quoted from it, nor did any NT writer. They might have some moral teaching or historical value, but they are not inspired.

I understand how confusion creeps in when one is told of certain books that are included in certain versions of (so called Christian circles) and not others.

By the help of the Lord, I would like to suggest the following:

- This particular book "Sirach" was written in Hebrew between 200 and 175 B.C by Jesus, son of Eleazar, son of Sirach and was translated into Greek sometime after 132 B.C by the author's grandson.
- This book was introduced, and I quote, "applying skill;" by contrast, the word of God was breathed by God and was spoken forth and recorded under the power of the Holy Spirit (Pet 1:21)
- There are many contradictions between "Sirach" and the Bible. For example, "Better is the wickedness of a man than a woman who does well; it is woman who brings shame and disgrace" (Sirach 42:14 ); "Of the woman came the beginning of sin, and through her we all die" (Sir 25:24); compare these with Rom. 5:12. Lastly, "As waters extinguish a blazing fire, so almsgiving atones for sin" (Sirach 3:30), compare with Eph 2:8,9.
- Some suggest that Sirach's writings are rich in moral living and thus compare it to the Proverbs. It is a dangerous approach to claim inspiration for a book because it has great moral value. All false religions preach and have writings about good morals.
- Lastly, I suggest that when Sirach was written, some made reference to his writings as a historian, and in some cases to his moral writings, but by no means as a book inspired by God. In Josh. 10:13 we read about the book of Jasher not as divinely inspired, but as a historic reference to show forth the marvelous works of God.

Much love in Christ

**JA**

## THE MAN OF SORROWS

### PART 3

I pause:- for in Thy vision  
The day is hastening now,  
When for our lost condition  
Thy holy head shall bow;

When, deep to deep still calling,  
The waters reach Thy soul,  
And - death and wrath appalling -  
Their waves shall o'er Thee roll.

O day of mightiest sorrow,  
Day of unfathomed grief!  
When Thou should'st taste the horror  
Of wrath without relief.

O day of man's dishonour!  
When, for Thy love supreme,  
He sought to mar Thine honour,  
Thy glory turn to shame.

O day of our confusion!  
When Satan's darkness lay,  
In hatred and delusion,  
On ruined nature's way.

Thou sougest for compassion -  
Some heart Thy grief to know,  
To watch Thine hour of passion -  
For comforters in woe.

No eye was found to pity,  
No heart to bear Thy woe;

But shame, and scorn, and spitting -  
None cared Thy Name to know.

Thy pride of careless greatness  
Could wash its hands of Thee:  
Priests, that should plead for weakness,  
Must Thine accusers be!

Man's boasting love disowns Thee;  
Thine own Thy danger flee;  
A Judas only owns Thee  
That Thou may'st captive be.

O man! How hast thou provèd  
What in thy heart is found;  
By grace Divine unmoved,  
By self in fetters bound.

Yet with all grief acquainted,  
The Man of sorrows view,  
Unmoved - by ill untainted-  
The path of grace pursue.

In death, obedience yielding  
To God His Father's will,  
Love still its power is wielding  
To meet all human ill.

**J. N. Darby**

## SWIMMING LESSONS

OR

## A SAVIOR ?

“For the Son of man is come to seek and to save that which was lost.” Luke 19:10

If a man unable to swim fell into deep water and was crying out for help, what would you do? Throw him a book on five Easy Swimming Lessons? Shout encouragement? How about jumping into the water and crying out, “Just look at me, brother! Follow my example! I’ll teach you how to swim and save yourself!” You would do no such thing!

This drowning man doesn’t need swimming lessons. It’s too late for that! What he needs is a savior, one who will come to him in his desperate state, reach down, lift him up, and deliver him from the clutches of death.

It’s the same way with man’s spiritual condition.

The Bible says that “all have sinned” and that the “wages of sin is death.” Everyone born into this world has fallen into sin, and in its clammy embrace is doomed to destruction.

The only means of escape must be through a “Savior,” one who stoops down in grace and delivers the needy soul from judgment. It is impossible for a man to learn to “save himself.” Trying his best won’t do, and following the example of others is of no avail. What he needs is a Savior.

How thankful we should be then that “the Son of man is come to seek and to save that which was lost” (Luke 19:10). He delivers all who trust Him for their salvation. Even as a drowning person must relax and cease his struggling in the arms of his rescuer, we must do the same with this Savior, the Lord Jesus Christ.

“Believe on the Lord Jesus Christ, and thou shalt be saved”  
(Acts 16:31).