



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,

“HINDER ME NOT...” Gen. 24:56

“It seems to me that the Spirit’s voice sounds out in these words, “he that hath an ear let him hear what the Spirit saith.” Worldly ways and entanglements hinder the Spirit in His great work; lukewarmness towards Christ grieves Him sorely; pride and self-complacency quench His activities, and there is no pride so hateful to Him as religious pride. He cannot take of the things of Christ and show them to us if we are indifferent or inattentive or self-centered. Worldliness is bad, very bad, it shows a divided heart, but religious pretension is worse, for SELF is the A and the Z of it, and Christ and His things are made subservient to self. Imagine Rebekah adorned herself with the jewels that the servant brought from Abraham and went among her friends, displaying herself and saying, “See how rich and increased in goods I am. I have need of nothing.” But Rebekah was not like that; she was true as steel to the one who sought her heart and hand; there were no half measures with her, and when the decision was left with her, she was decided; she needed neither to ask advice nor time for consideration; “I WILL GO,” was her answer to those who would have detained her, and that answer must have delighted the servant’s heart. Rebekah did not hinder him.”

It is our prayer that the Lord will use this issue of Toward the Mark to help you to grow in grace and in the knowledge of the Lord Jesus

Thank you for your e-mails and notes of encouragement to this exercise. Please keep us in your prayers.

Yours in our soon coming Lord,

Emil S. Nashed

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I have the pleasure to inform you that a mailing list has been set up for Toward the Mark. If you want to get an electronic version of the magazine, simply send an e-mail to toward.the.mark@gmail.com or visit www.towardthemark.org to 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"

RESURRECTION AND GLORY.

No fact of Scripture is more wonderful than this: there is a risen Man in the glory of God. It is the appropriate sequel to the wonder of God having been manifested in the flesh, as 1 Timothy 3: 16 declares. It is also the basis of a third wonder: the descent of the Holy Spirit to dwell in the believer on earth, according to John 7: 39.

We are also well within the mark when we say that no fact of Scripture is verified with such abundant care as this. In 1 Corinthians 15: 3, 4 the Apostle Paul rehearses the gospel which he preached. The death of Christ for our sins and His burial are stated and left, for there was no need to verify these facts since they were beyond dispute and acknowledged by all. He passes to the third fact of the gospel, "That He rose again the third day according to the Scriptures," and in support of this he adduces a host of witnesses. The resurrection of Christ had not the same publicity and was not carried out with spectacular effect as was His death. Nevertheless, it is the very keystone of the whole arch of Divine truth, as verses 13 to 19 show. How necessary, then, for the Apostle to start by showing that the resurrection of Christ is a fact beyond dispute.

In verses 5 and 8 Paul cites six different occasions on which the risen Lord was seen. He commences with an individual, Cephas or Peter; he mentions that as many as five hundred saw Him at one time, he finishes with his own personal witness, and he saw Him not only risen but in glory. The list he gives is by no means exhaustive. He does not cite the women who saw Him, nor say anything of Stephen. **The wealth of witness which he does cite makes it, however, quite evident that if Christ's resurrection be not a certain fact there is no event of history of which we can be sure.**

Having established the certainty of this great fact the Apostle proceeds to demonstrate its commanding importance. His argument in

1 Corinthians 15: 14-19 is based upon the hypothesis of the non-resurrection of Christ. If He be not risen, what then? Why, the whole fabric of faith and blessing would collapse into ruin. The Apostle's preaching would be vain, and they would stand convicted as false witnesses. The faith of the Corinthians, or of any Christian to-day, would be vain, and such would then be as much in their sins as anyone else. The saints who have died in Christ would be in no state of blessedness at all, but would have perished. We, the living saints, would be of all men most miserable, for we would incur certain worldly disadvantages by believing, and so merely get a little extra trouble in this life with no recompense in the life to come. Truly the resurrection of Christ is the keystone of the arch. Dislodge that, and every stone of the arch falls out.

But equally we may liken it to the foundation stone upon which the temple of truth stands. It is the guarantee of the accomplishment of all God's purposes. In verse 20 the Apostle turns from the negative supposition to the positive assertion that Christ is risen, and he proceeds to enumerate all that is involved in it. Commencing with the resurrection of the saints at His coming, he does not stop until he reaches, at the close of verse 28, the eternal state where God shall be all in all. The glory of that day will be the topstone, just as the resurrection of Christ is the foundation.

The certainty of Christ's resurrection proved, and its commanding importance stated, we have in the latter part of the chapter the bearing of resurrection in regard to ourselves, and great light is thrown on its meaning, on what it really involves, for the believer.

We see, for instance, that resurrection is not mere restoration to life under the ordinary conditions that prevail in this world, as was the case when our Lord restored to life the son of the widow of Nain, or Lazarus of Bethany. These men resumed their life in this world and subsequently died again. Resurrection involves life in altogether new conditions, as verses 42-44 show. Our lives in this world are characterized by our possessing natural bodies with their attendant weaknesses, ending in the corruption and dishonour of the grave. In resurrection we shall

be possessed of spiritual bodies characterized by incorruption and glory and power.

Further, as the still later verses of the chapter show, our present bodies are in the image of Adam, the earthly man, and mortal. In resurrection our bodies will bear the image of Christ, the heavenly Man, and be immortal and incorruptible. Resurrection, moreover, is the public declaration of victory over death and the grave, so that when the saints stand in their risen condition the saying, "Death is swallowed up in victory," will be triumphantly fulfilled. For this we wait, but while we wait we are already rejoicing in it, for God "giveth us the victory through our Lord Jesus Christ" (v. 57).

After all, the victory that is yet to be altogether depends upon the victory that already has been. In the twinkling of an eye, at the last trump, the saints, as a mighty army, will stand forth in glory as a fruit of the resurrection change. Their victory will be great, their hearts full, and their praises abundant.

"This is our redeeming God!

Ransomed hosts will shout aloud."

But greater even than this was that yet more fundamental victory when the Lord Jesus, in the early hours of the first day of the week, came forth in a resurrection body from the grave of Joseph, closed with the seal and guarded by the soldiers

We have no victory apart from His. All is "through our Lord Jesus Christ."

This leads us again to consider His resurrection. He, too, was not restored to continue life — even His perfect life marked by every moral beauty — in this world. This was the mistake of Mary Magdalene on the resurrection day. She imagined He had come back like Lazarus on the old footing, and she had to learn He was, as risen, on an altogether new footing. He had laid down His life and taken it again as He said (John 10: 17), but He had

taken it up in new and heavenly conditions suited to the place of supreme glory He was so soon to occupy at the right hand of God.

How clear this chapter makes it that the Lord Jesus is to-day a Man in glory. His resurrection did not involve His discarding the Manhood He had assumed in incarnation, as some seem to think. It involved rather the coming forth of His holy body, which never saw corruption, in new and spiritual conditions. His body is now altogether beyond the possibility of death, a body which, according to our chapter and Philippians 3: 21, is the glorious pattern to which our risen bodies are to be conformed; a body, therefore, in which He abides for ever.

And that risen Man is in glory! A truly astounding fact. The Old Testament view of things is stated pretty concisely in Psalm 115: 16. "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men" The earth was emphatically man's sphere as he was originally created, and there was the place of his dominion. In keeping with this you find "heaven" mentioned about thirty-eight times in the Psalms [in the King James Version], and then not infrequently as only indicating the atmospheric heavens, where the birds fly and the clouds float; whereas "earth" is mentioned one hundred and thirty-five times at least. The New Testament view, consequent upon the exaltation of Christ, is very different and vastly enlarged.

Read Ephesians 1: 20-30 by way of contrast to the verse in Psalm 115. Note that God not only raised Christ from the dead but "set Him at His own right hand in the heavenly places." In those scenes, untainted by sin, there are various ranks of spiritual beings, as well as authorities upon earth, whether in this age, in their very imperfect condition, or in the age to come when they will be perfectly controlled from heaven. Well, the risen Man is above them *all*. And not only above but FAR above. He is Head and Chief over every one of them, and, further, He is Head to His body the Church in a far more intimate way. Small wonder then that we who compose the Church should be spoken of in verse 3 of the chapter as blessed "with all spiritual blessings in heavenly places in Christ."

Here let us again note that in all this the Lord Jesus is our Great Representative. We rejoice in His resurrection and glory for His own sake, but we do not forget how great the bearing of it all on ourselves. His resurrection was the loosing of the pains of death (see Acts 2: 24). Death, of course, had no claim on Him personally. It had substitutionally, inasmuch as He espoused our cause and on the Cross assumed our liabilities. Hence His resurrection involves the loosing of us from all pains and penalties. He was liberated, but so were we. He was "delivered for our offences and raised again for our justification" (Rom. 4: 25). In view of this His resurrection is often spoken of as the receipt which God has given into the believer's hand, proclaiming the complete discharge of all his liabilities which were taken up by the Lord Jesus in His death.

It is even more than this. It is also the pledge and beginning of that new creation into which the believer is brought. It is like the olive leaf with which the dove returned in the evening after Noah had sent her forth for the second time over the waste of waters (Gen. 8: 6-12).

The dove, emblematic of the Holy Spirit of God, was sent forth three times. On the first occasion it returned with nothing. There was no rest for the sole of her foot, for the waters were everywhere. This sets forth the utter ruin of the first man and of the old creation as connected with him. All were submerged in death. On the second occasion she returned with the solitary olive leaf. At last the first bit of the renewed earth had appeared above the waters. Here we see that in the second Man pleasure is found. His resurrection was the beginning, solitary as yet, of the new creation. On the third occasion the dove found not a simple leaf only, but a resting-place for her feet, just as the day is coming when in a renewed earth the Spirit of God will be poured forth abundantly, or as in the new creation scenes beyond the millennial age He will dwell in perfect complacency.

How excellent the thought that in the risen and glorified Man, Christ Jesus, we see the pledge and beginning of those

". . . bright and blessed scenes

Where sin can never come,

Modern unbelievers do not hesitate to question the fact of Christ's resurrection, even denying the reality of His death in their effort to avoid it. What can be said to such?

Very little. As a matter of fact and history the resurrection of Christ has been logically proved with a fulness and exactitude to which very few, if any, of the great events of time can lay claim. If men put the telescope to the blind eye like Nelson, and will not see the evidence, words are of little avail.

Most of them probably see quite clearly that of all the miracles the resurrection stands first, and that if that be granted they cannot consistently object to much else that is in the Scriptures merely on the ground of it being miraculous.

Why did the apostolic preaching, as recorded in the Acts, take the resurrection of Christ, rather than His death as its central theme?

Because, as we have said, His death was admitted by all, and in regard to that they had but to explain its meaning. His resurrection was fiercely contested. Here the apostles faced the point of strongest opposition and they knew that if the Spirit of God carried home their testimony to the breaking up of resistance here, the whole position of unbelief gave way.

Incidentally it shows that neither the apostles nor the men of that day were credulous people who easily received any story. Paul had to say, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26: 8). So evidently the resurrection seemed to men then as incredible as it seems now; yet the truth of it was maintained by the apostles, and multitudes who received their witness, though for all of them it meant loss in this world, and for many a martyr's death.

Is it correct to speak of the resurrection of the body?

Some have insisted that it is persons that are raised.

You have only to examine carefully the language of 1 Corinthians 15 to see that it is quite scriptural to speak of the resurrection of the body. Unbelieving questions were raised among the Corinthians, particularly in regard to the resurrection body. "How are the dead raised up? and with what body do they come?" (v. 35). In replying the apostle likens the burial of the body of a saint to the sowing of a grain of wheat, and he points out the analogy between them. That which is buried or sown has a link of identification with that which is raised or which springs forth from the ground. Yet in both cases the risen condition is far in advance of the former condition. In verse 44 he says plainly, "It is sown a natural body; it is raised a spiritual body." The resurrection of the *body* could hardly be stated in clearer language

It is a fact, of course, that Scripture, speaking just as we often do in ordinary conversation, sometimes identifies the person with the body rather than with the spirit. "Devout men," for instance, "carried Stephen to his burial" (Acts 8: 2). If we think of Stephen as identified with his spirit, he was, of course, with Christ. Actually they carried only his dead body to burial. Again, John 5: 28, 29 tells us that "all that are in the graves shall hear His voice, and shall come forth." Their spirits are with Christ, it is their bodies that actually come forth.

Some of us have great difficulty in thinking of the Lord Jesus as a Man for ever. Is that an assured truth of Scripture?

Well, let us look at the Scripture evidence step by step.

On the resurrection day He came forth from the grave a real Man in a human body, not a body of *flesh* and *blood* as He had before the Cross, but of *flesh* and *bones* (Luke 24: 39); a body in which He could eat (Luke 24: 43); a body which bore the marks of His suffering and which could be handled by Thomas (John 20: 27).

In that same body He was "carried up into heaven" (Luke 24: 51). "A cloud received Him out of their sight" (Acts 1: 9). A spirit

could not be said to be *carried up* nor are clouds necessary to receive such out of human sight. He was still a Man.

Shortly after Stephen saw Him in glory. His testimony was, "I see . . . the *Son of MAN* standing on the right hand of God" (Acts 7: 56).

Later still Paul writes of Him as "The Man Christ Jesus" (1 Tim. 2: 5). He does not speak of Him as the One who once *was* the Man Christ Jesus. He is a Man *to-day*.

The millennial age is to come. It is to be put not under angels but under Man in the person of the Son of Man. This is the argument of Hebrews 2: 5-9. Clearly, then, He will be Man in the coming age.

At the end of the millennial age He is to deliver up the kingdom to God, even the Father, and become Himself subject (see 1 Cor. 15: 24-28). Bearing in mind that He is God equally with the Father we might with astonishment ask how this can be, save that we remember that also He is Man. As Man, He fills perfectly man's place of subjection without for one moment ceasing to be equal with the Father. Our blessed Lord is essentially God, yet for eternity He takes the subject place, only explicable by the fact that to all eternity He is also Man; and as such the Head and Sustainer of the redeemed creation, which is the fruit of His work.

Are we right in speaking of glory as a future thing?

Jesus is glorified today, is He not?

He certainly is glorified to-day at the right hand of God. That does not, however, in the least clash with what the Old Testament so abundantly predicts, His coming visible glory in the very scene of His former reproach and dishonour.

When Jesus presented Himself to Israel as their King, entering Jerusalem on an ass as the prophet had predicted, the hour was come that He should be glorified (John 12: 23). Was He glorified? No. He had, on the contrary, to speak immediately of His death and its consequences. Yet soon after in the upper chamber He said, "Now is

the Son of Man glorified," only God, having been glorified in the Cross, was going to "glorify Him in Himself " and do it "straightway" (John 13: 31, 32). That is His present glory hidden in the heavens.

In our Lord's prayer, as recorded in John 17, we get three references to His glory.

In verse 5 He prays to be invested as Man with the glory which He had with the Father before the world was. In this He stands alone.

In verse 24 He speaks of "My glory, which Thou hast given Me." This is a supreme glory given Him in virtue of His sufferings and death in which also He stands alone though we are to behold it.

In verse 22 He says, "the glory which Thou gavest Me I have given them." This is the public glory of the coming age in which we, His saints, are to have our happy part. When He is manifested we shall be manifested with Him in glory.

F. B. Hole

SEARCH THE SCRIPTURES!

- 1. What is the first war mentioned in the Bible?**
- 2. Who was the first person to fall asleep during a sermon?**
- 3. Where this phrase is found in the Bible "the skin of my teeth"?**

Meat

"Sanctify them by the truth"

JESUS CHRIST COME IN FLESH.

The ark and the camp were, in some sense, necessary to each other during the journey through the wilderness. The ark, seated in the tabernacle on which the cloud rested, had to guide the camp; and the camp, in its order, had to accompany and guard the ark and all connected with it.

This was the business of the camp. There was to be subjection to the will of Him who dwelt in the cloud; dependence on Him who led them daily; conscious liberty because of having left Egypt behind them, and hope because of having Canaan before them. Such a mind as this was to be in the camp; but its business was to conduct the house of God onward to its rest, "the possession of the Gentiles."

Then journeying through that desert would not have constituted divine pilgrimage. Many a one had travelled that road without being a stranger and pilgrim with God. In order to be such, the ark must be in their company.

The mind of the camp, of which I have spoken, might betray its weakness, or forget itself, and this might lead, as we know it did, to chastening again and again. But if its business, of which I have also spoken, were given up, there would be loss of everything. And this did come to pass. The tabernacle of Moloch was taken up, instead of the ark of Jehovah, and the camp, therefore, had its road diverted to Damascus or Babylon, far away from the promised Canaan. (Amos 5: 25; Acts 7: 13.)

And thus it is with ourselves. We are to maintain those truths which the tabernacle and its furniture represented: and the Apostle commits our entrance into Canaan to that. "If ye continue in the faith;" and again, "if ye keep in memory what I have written unto you." Our safety, our rest in the heavenly Canaan, depends on our keeping the truth.

This, however, is to be added — that not merely for our own safety sake, but for Christ's honour is the truth to be kept.

This is to be much considered. Supposing, for a moment, that our own safety were not concerned in it, Christ's honour is, and that is enough. Such a thing is contemplated in 2 John 10: the elect lady was inside the house, — she was in personal safety, but she has a duty to perform to "the doctrine of Christ;" so that if one come to her door, and bring not that doctrine, she must keep him outside, and refuse to have him where she is.

Title to entrance is confession to that doctrine, a confession of "Jesus Christ come in the flesh," a confession that involves or secures the glory of His person. A full confession to His work will not do. The one outside may bring with him a sound faith as to the atonement, sovereignty of grace, and like truths; but all this is not a warrant for letting him in. There must be confession to the person also. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son; if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Surely this is clear and decided. I believe that this is much to be considered. The truth touching Christ's person is to be maintained by us, even though our souls' safety were not involved in it. I grant that our salvation is involved. But that is not all. He who owns not that truth is to be kept outside. It imparts tenderness as well as strength to see that the name of Jesus in thus entrusted to the guardianship of the saints. This is what we owe Him if not ourselves.

The wall of partition is to be raised by the saints between them and Christ's dishonour.

Those journeying from Egypt to Canaan will not do. Let the journey be attended with all the trial of such an arid, unsheltered, and trackless road, still it is not divine pilgrimage. A mere toilsome, self-denying life, even though endured with that moral courage which becomes pilgrims, will not do. There must be the carriage of the ark of God, confession to the truth, and maintenance of the name of Jesus.

Now, in John's Epistles, the name "Jesus Christ" expresses or intimates, I believe, the deity of the Son. The Holy Ghost, or the Unction, so filled the mind of that apostle with the truth, that "the Word" which had been "made flesh" was God, that though he speaks of Him by a name which formally expresses the Son in manhood or in office, with John that is no matter. The name is nothing — at least nothing that can interfere with the full power of prevailing assurance, that He is "that which was from the beginning," the Son in the glory of the Godhead. This is seen and felt at the very opening of the first epistle, and so, I believe, throughout. (1 John 1: 3, 7; 1 John 2: 1; 1 John 3: 23; 1 John 4: 2; 1 John 5: 20; 2 John 3-7.)

In the thoughts of this epistle, "Jesus Christ" is always this divine One, so to speak, the eternal Life manifested. With John, "Jesus Christ" is "the true God." Jesus is the "he" and the "him" in the argument of his first epistle; and this "he" and "him" ever keeps before us One who is God, though in assumed relations and covenant dealings.

The confession, therefore, which is demanded by them is this — that it was God who was manifested, or who came in the flesh. (See 1 John 4: 2; 2 John 7.) For in these epistles, as we have now seen, "Jesus Christ" is God. His name as God is Jesus Christ. And it is assumed or concluded that "the true God" is not known, if He who was in the flesh, Jesus Christ, be not understood as such; and all this simply because He is God. Any other received as such is an idol. (1 John 5: 20, 21.) The soul that abides not in this doctrine "has not God," but he who abides in it "has both the Father and the Son." (2 John 9.)

This, I judge, is the mind and import of the required confession that "Jesus Christ is come in the flesh." I here speak of God under the name of Jesus Christ, and it is, therefore, the demand of a confession to the great mystery of "God manifested in the flesh."

The very adjunct (as another Has written to me), "come in the flesh," throws strongly forward the deity of Christ; because if He were a man, or anything short of what He is, it would be no such wonder that He should come in the flesh. And verses 2 and 3 of chapter 1 guide us to John's thoughts in the use of the name "Jesus

Christ." That which was from the beginning, the eternal Life which was with the Father, was the Person he declared to them. The words "with the Father" are important, making it evident that the Son was the eternal One, the name of this eternal Son being Jesus Christ. And it is interesting to compare the close with the commencement of this epistle — "this is the true God and the [with the article] eternal life."

I desire to bless the Lord for giving my soul fresh assurance on such simple ground of Scripture, that this duty lies on us of maintaining the honour of the name of Jesus.

In the course of our Lord's journey on earth, we see Him in the following ways:

1. As the born One — holy, meeting God's mind in the nature or human material.
2. As the circumcised One — perfect under the law, meeting God's mind in it.
3. As the baptised One — meeting God's mind in dispensational order and righteousness.
4. As the anointed One — meeting God's mind as His image or representative.
5. As the devoted One — meeting God's mind in the covenant of grace to sinners.
6. As the risen One — sealed with God's approval in victory for sinners.

Thus does He meet all the mind of God while providing for us. All was magnified in Him and by Him, all made honourable. God's proposed delight in man, or glory by Him, has been richly answered in the blessed Jesus. While in His person He was "God manifest in the flesh," in the succession of His stages through the earth He was accomplishing all the divine purpose, delight, and glory, in man. Nothing unworthy of God was in the man Christ Jesus, His person, His person, experiences or ways.

J. G. Bellett

Exercise

"Exercise thyself unto piety"

Christian living

We would like with God's help, to take up some of the special dangers or besetting sins to which young Christian (and old ones as well) are liable, and respecting which it may helpful to see what scripture has to say. "To be forewarned is to be forearmed" and these papers are written in the earnest hope and prayer that they may be practically used in pointing out and guarding some against those sins and failings which so often ruin a walk otherwise consistent, and bring reproach upon the name of Christ. It is by our action in small matters that the world judges us— not by the amount of knowledge of scriptural principles, but by our application of them in daily life

Part 2

ANGER

Unlike the three subjects we have already considered (selfishness, pride, and envy); this is spoken of in two ways in Scripture. The one points out when it is right to be angry, and the other, when it is grievous sin. Perhaps the most interesting as well as the most profitable way of looking at the subject will be to consider first a few examples of each.

We will begin with anger as a sin, and observe from the instances selected what are its results when indulged in.

The First Instance of Anger

is in the case of Cain, He was "very wroth, and his countenance fell," the result being the MURDER of Abel. In Genesis 27:41, in the case of Esau, we find another instance of how anger is akin to murder, as the Lord pointed out in Matthew 5:21-22. When anger is sinful it is always the result of some previous sin. When it is righteous, it is the result of a righteous and holy feeling. Bearing this in mind in going through these examples, it will be interesting to observe not only the results, but the causes of anger. In

Cain's case the cause was ENVY, in Esau's, JEALOUSY. In Numbers 20:10-11, we find the meekest man in all the earth led into anger by his IMPATIENCE, the result of his anger being DISOBEDIENCE, the punishment he received being exclusion from the promised land. Many might justify Moses on the occasion, but God does not. It is true he was provoked, but followers of Christ here see that

Provocation is No Excuse for Anger.

It must be remembered that God's anger is always righteous anger, ours surely is not. hence we frequently have the expression "provoked Him to anger," applied to God, rightly; but man who is dependent, should not give way to anger, but leave the matter with God as supreme. Jesus when on earth took the place of man; hence He bore all with perfect patience and meekness, committing His cause to Him who judges righteously. The punishment in Moses' case may seem sever, but we must remember that Moses was a great saint, "Moses, the man of God"; and that little sin in a great saint is worse than a great sin in a sinner. God cannot lightly over-look outbreaks of natural passion in His people, even when provoked; for He has given them power to restrain it.

In 1 Samuel 20:30 we find Saul angry with Jonathan and seeking to kill him, his anger being caused by HATRED of David. In Ahab's cruelty to Naboth (1 Kings 21) we find that

Anger Leads to Murder,

being caused by COVETOUSNESS. In 2 Kings 5:11 we find the anger of Naaman stirred up by his PRIDE, and leading him to despise God's message to him.

We might easily multiply these examples, for the seeds of them are in every human heart (of the actions of which the Old Testament is such a wonderful mirror), be we will only select one or two more. In 2 Chronicles 16:10 we find Asa very angry with Hanani, because the latter had rebuked him for his DISOBEDIENCE. This leads Asa to put Hanani in prison, an act of gross INJUSTICE. In the case of Uzziah (2 Chron. 26:19), his wrath was caused by his being rebuked for committing SACRILEGE, for which sin he was immediately punished by God with leprosy. These two last instances show us how often anger is a result in our hearts of being rebuked or faithfully reprov'd for some sin that we have committed. Let us be on our guard against this. It is enough to have committed the sin; but it is far worse,

when reprov'd of it by some servant of God, to add to it by a second, and possibly a third, as Asa did. We feel sure that if our readers will but carefully weigh these instances of anger, and compare them in cause and effect with their own history, they will find what a wonderfully accurate mirror of the human heart the Word of God is. In Esther 3:5 we find

Anger Caused by Pride,

in the person of the wicked Haman, and leading to the attempted destruction of an entire people. The same cause, PRIDE, in Nebuchadnezzar's case, filled him with rage and fury, so that the form of his visage was changed (like Cain's), and led to INTENSE CRUELTY on his part against his victims, which, however, God miraculously overruled. In Jonah's case we find greater anger caused by IMPATIENCE, which led him to speak against God. He appears to have so completely given way to it, that in chapter 4:9 he actually justifies his unrighteous anger to God. In the New Testament we find the anger of Herod leading him to murder the children of Bethlehem. We further see, in Luke 4:28, that the Jews stung with JEALOUSY of God's favors to the Gentiles (vv. 24-27) sought to MURDER Christ on the very spot; and in Acts 7:54 we find the Jews again filled with HATRED AGAINST CHRIST, actually gnashing on Stephen with rage and stoning him to death.

Causes and Results of Anger

From these illustrations we find that anger is caused by envy, jealousy, impatience, hatred, pride, covetousness, and by the just rebukes of God's people; that, if unchecked, it tends to cruelty and murder, also to disobedience, injustice and despising God's Word. Turning for a moment to what is said about it in Scripture, we find that it is expressly forbidden (Matt. 5:22; Rom. 12:19); it is a work of the flesh (Gal. 5:20); it is characteristic of fools (Prov. 12:16; 14:29; 27:3; etc.) it brings its own punishment (Job 5:2; Prov. 19:19); it is often stirred up by bad words (2 Sam. 19:43, etc.), but pacified by meekness (Prov. 15:1); that we should not provoke others to it (Eph. 6:4; Col. 3:21).

We will now briefly consider some instances of

Righteous Anger.

In Mark 3:5 we find the Lord angry, "being grieved for the hardness of their hearts." How instinctively we feel in this case, the unselfishness of the anger. It is all for their sakes and for God's glory.

Righteous anger never has self in any shape or form for its cause. Moses was angry in Ex. 11:8, but it was for the indignities offered by Pharaoh to the Lord and His people, unlike his anger in Numbers 20, for which he was punished. We also find Moses angry in a similar way in Ex. 32:19 and Lev. 10:16. In Nehemiah 5:6 we find Nehemiah very angry against gross injustice done by others, and to others, not against himself; hence he did “well” to be angry. In Eph. 4:26 we get the exhortation to “be...angry, and sin not”; that is, not to treasure up anger and malice in our hearts.

We have now before us the two sorts of anger: the one generally the fruit of some other sin, always having self for its ultimate cause; the other springing from zeal or indignation for the Lord, and having Him or His people for its cause. We thus find that the first anger, like other sins we have considered, is a selfish sin; and the surest way of being saved from it is to be free from oneself. This should be at conversation, but does not practically take place till Christ reveals himself in sufficient power to the heart to replace the wretched idol of self (2 Cor. 4:10). A Christian can only be happy in proportion as this is the case, for a selfish Christian is a most miserable object, and is indeed a contradiction in terms. The surest way, therefore, to overcome the sin of anger is not by cultivating a placid disposition, which is only dealing with externals, but by striking at the root, which is self, and replacing it with Christ. The true Christian is zealous for his Master’s interests, not his own, and may be righteously angry when His glory is concerned, but not for his own sake. May the Lord make us all more zealous for Him, and deliver us from serving and pleasing ourselves.

A.T.Schofield

ANSWERS TO SCRIPTURES SEARCH!

1. **The war led by the king of Elam (Genesis 14)**
2. **Eutychus (Acts 20:19)**
3. **Job 19:20**

REST

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

GLORYING IN TRIBULATIONS

"...we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man some would even dare to die. But God commendeth His love toward us in that, while we were yet sinners, Christ died for us."-- Romans 5:3-8

“And not only so, but we glory in tribulations also.”
While we stand here, looking for that glory as our coming portion, not only have we joy at the thought of the glory of God, but, the apostle says, we make our boast in tribulations. How can this be? How can we walk so triumphantly as to count tribulation ours, part of our wealth?

If a victor is to glory over his adversary, he must have him under his feet. To triumph over tribulations, we must take them from God’s hand as positive occasions of blessing; for we cannot boast in what is not of worth to us. It is because the love of God is shed abroad in our hearts by the Holy Spirit that we are able thus to go through tribulations, to God’s glory, and to our own blessing. The trial must be taken from God’s hand, and I must know that it comes from One who loves me. I must be in the bright confidence that God, who has accepted me, and given me peace, loves me individually, just as if I monopolized all His love, before I can make my boast in tribulations. Through grace I am set, as it were, in His heart; and the love of God is an infinite love; a love which embraces His Son, and then turns round to those whom He has taken into union with Him; so that Christ could say, in speaking of His own which were in the world to His Father, “Thou hast loved them as Thou hast loved Me.”

As we draw this wondrous love of God as a warm mantle around us, “keeping ourselves in” it (Jude 21), it so acts upon us that we can boast in all surrounding circumstances, knowing that they are

bringing to us a tide of blessing from our God. Our poor human hearts are thus brought into contact with the great heart of God, by the Spirit which He has given us.

“Knowing that tribulation worketh patience.” Part of God’s way with us is to teach us that tribulation worketh endurance. But what if we go into the trial without God? It can only work hardening. It is true that God will bring us to the point where we shall get the blessing which He intends for us, but that point is only reached when He has taught us to completely surrender our wills to Him. These wills of ours are ever ready to assert themselves, but as long as we go on trying to bear any trial by ourselves, apart from God, the result must be disastrous.

We can never go through tribulation with endurance unless we take it straight from God; and when there is complete surrender of our will to His, deliverance comes.

If God had delivered the three Hebrew children before they went into the burning fiery furnace, what would they have missed? “One like unto the Son of God” walked with them there, and enabled them to walk with Him; and how the glory of God shone before the startled heathen king! Did they not then, do they not now, boast in that fiery trial? We too shall praise Him through His eternal day for all that we have passed through with Him.

Paul was so assured of the power of Christ that he was willing to be weak, to be but the vessel through which that power should be displayed. We shrink from trial, with the sense of our own incompetence to bear it; thinking of ourselves, and forgetting that we are not competent for the very smallest thing. God would not have us go through trial with stoical endurance, but rather with the sense that He has measured out the cup, and He will give us power to drink it.

He would teach us too, if we seek grace to bear it with Him, that power to bear the burden is as real a deliverance as if the burden were taken away; for we can carry a hundred-pound weight as easily as a one-pound weight, if our power is increased a hundredfold.

We need that strength should be supplied to enable us to endure in quietness--while the lips pour out praise to our God--day after day, in such a manner that the world may see it is no sham, but that we have a power about which it knows nothing. Then, as soon as the lesson is learned, He who

afflicts, not willingly, delivers. But the chastening may often be long continued, for love cannot but do its best for us, and the heart which loves us as no heart down here can love, is just measuring it out to us as the expression of that love.

“Endurance worketh experience.” Having passed through the tribulation with God, I have learnt something of His way with me; and there is a preciousness in this experimental knowledge, this having felt His hand and known that it is a reality. Surely it is worthwhile to know this, at the cost of the furnace.

“Experience, hope.” As with all God’s dealings, so with tribulations; they rarely repeat themselves, and as we go on with God, and call to remembrance His dealings with us, we have a new ground of hope, a hope which He has authorized us to form; a hope which, unlike any hope which rests upon the creature, “maketh not ashamed;” for it rests upon His character and upon His Word.

“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”

This is the grand evidence, to which God points, of a love which goes far beyond every other love.

It was just when we could no more move towards God than a corpse could, that Christ died for those who were thus utterly away from God. The very highest point to which human love could rise is here placed in mighty contrast with this love of God toward us. As God points us to the cross of His Son, of what does it tell us? That dying of the Son of God to save us, what does it mean? We could never tell if the Holy Spirit did not reveal it to us. But He does reveal it; for this love of God is shed abroad in our hearts by the Holy Spirit given unto us.

Learning the heart of God toward us thus, shall we not have courage to go forward? Surely, whatsoever else may be in the future, God is there, and the coming of the Lord draws near. What more could we wish or have?

Author unknown

QUESTIONS & ANSWERS

Q: Would you send me some explanation about demons and their effects in these days? Is it right that we as believers can rebuke bad spirits and get them out of possessed persons?

Eli J.

A: Dear brother,

Although our struggle is with the unseen world (Eph 6: 12), yet we are exhorted to be looking to the Lord Jesus (Heb 12:2).

Now let us see what the Bible says about Demons

Their origin:

- Demons, or devils are angels (Math 24:41) who placed their confidence in Satan when he wanted to be GOD (Is 14:12, 13 & 14). We also learn that Satan was able to We also learn that Satan was able to deceive one third of God's angelic beings (Rev 12:4).

Their destiny:

- As mentioned above, their end is the lake of fire, but I want you to understand that they are a defeated enemy. They know this (Mark 1:24) and their destruction (Matt 8:29)and their torment.

Their frustration:

- They cannot possess the believer in Christ because we are not our own, we are bought with a price.(1Cor 6:19,20).OWNERSHIP
- We are temple of the Holy Spirit and sealed by the Spirit of God (1Cor 6:19, Eph 1:13). Authentication that we are the Lord's.
- We can rest assured, my dear brother, that they cannot even touch the believer unless they are allowed by the Blessed God. Read the book of Job.

Our gifts and responsibilities:

- It is important to keep in mind that God is sovereign at all times. Having said this, we need to understand that there is no precise gift given to the assembly for casting out demons (Rom12, 1Cor12 & Eph 4). Yes the Lord and his disciples rebuked and cast out demons to confirm the Word of God and Christianity (Mark 16:17 to 20) but now both are confirmed (Heb 2:3, 4).
- Our present responsibility, as I see it from the Word of God, is not only to preach the gospel to lost souls that they might be liberated from the bondage of Satan and his demons, but also to fast and pray (Matt 17:21).

Much love in Christ

JA

THE TREE OF LIFE

PART 1

Soon we taste the endless sweetness
Of the Tree of live above;
Taste its own eternal meetness
For the heavenly land we love.

In eternal counsels founded,
Perfect now in fruit divine;
When the last blest trump has sounded,
Fruits of God for ever mine!

Fresh and ever new are hanging
Fruits of life on that blest Tree;
There is stilled each earnest longing,
Satisfied my soul shall be.

Safety, where no foe approaches;
Rest, where toil shall be no more;
Joy, whereon no grief encroaches;
Peace, where strife shall all be o'er –

Various fruits of richest flavor
Offers still the Tree divine;
One itself, the same for ever,
All its various fruits are mine.

Where deceiver ne'er can enter,
Sin-soiled feet have never trod,
Free, our peaceful feet may venture
In the paradise of God;

Drink of life's perennial river,
Feed on life's perennial food,
Christ, the fruit of life, and Giver –
Safe through His redeeming blood.

Object of eternal pleasure,
Perfect in Thy work divine!
Lord of glory! Without measure,
Worship, joy, and praise are Thine!

J. N. Darby

LORD CONGLETON'S OFFER

Lord Congleton was a rich man, and he was a Christian who loved to tell others of the Savior the Lord Jesus Christ.

A number of families lived in little homes on his estate, but many of them owed him several years' rent.

One day he decided to forgive any one of his tenants who owed him rent money. He put up a notice saying that if anyone came to him between ten and twelve o'clock, their debt would be forgiven.

Many people looked at the sign, but didn't believe it.

Ten o'clock and eleven o'clock went by, but still no one dared to go in and see Lord Congleton. Finally at ten minutes to twelve, one man ventured in. Sure enough, his debt was forgiven. He wanted to rush out and tell the others, but Congleton said, "No, stay here till 12 o'clock. **The forgiveness of rent is promised to faith, and only to those who believe my declaration,** and up to noon."

At 12 o'clock the man ran out saying, "It's true! My debt is forgiven!" The people rushed to the house, but the door was shut. It was too late!

Only one man believed the lord's promise.

The Lord Jesus is offering forgiveness from sin to all who receive it. Don't lose out—by faith receive Jesus as your Savior today. Otherwise you will spend all eternity in hell as a result of your unforgiving debt which is sin.

The Bible, God's Word declares that:

"..whosoever believe in him shall receive remission of sins"

Acts 10: 43b

".. behold, now is the accepted time; behold, now is the day of salvation"

2 Corinthians 6:2b

"..and said what must I do to be saved? And they said believe on the Lord Jesus Christ and thou shalt be saved and thy house." Acts 16:30,31