



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,

“The effectual fervent prayer of a righteous man availeth much”
(James 5:6).

If there is one thing more than another that we need to be stirred and exercised about it is this matter of prayer and this kind of prayer.

Effectual prayer is prayer that lays hold of God who is able.

Fervent prayer is prayer that comes from a heart that is burning with desire that what is done is that which only God can do.

A righteous man is a man who is subject to the will of God Himself, and so can freely and intelligently pray that the same will may be done in regard to others. Such a man prevails over every devil –every obstacle; his prayer availeth and it availeth much.

Availeth much. It turns the greatest difficulties into the most glorious opportunities, for it substitutes the power of God for the helplessness of man. **So many prayers are neither effectual nor fervent.** They cannot be because the will of God is not working in the heart of the one who prays. Subjection to the will of God, as expressed in His word, is essential to availing prayer. **With this New Year already upon us may we as the disciples ask the Lord not only to teach us to pray but to teach us how to pray.**

Dear Friends, Our hearts are full of thanksgiving to the Lord who is the Faithful and True for His good hand upon us in the past years. To you, dear reader, who is praying for Toward the Mark and to those who are helping in producing this exercise, you are known by the Lord and He is the reward of your quiet labor of love. It is our prayer that the Lord will use Toward the Mark to strengthen, encourage, and help you to be established as we are dependent on Him to feed and strengthen His people. Thank you for your overwhelming response and encouragement to this exercise. Please keep us in 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 would like to receive an electronic version 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 the J. N. Darby translation.

MILK

"The truth shall make you free"

LIFE! ETERNAL LIFE!

What is life? Life as a principle of existence is impossible to define, whether considered in relation to the natural or the spiritual. Nevertheless, the fact of this presence is demonstrated by movement, distinguishing between the animate and the inanimate. It is an active principle, and as such has its origin in God for, "in Him we live and move and exist" (Acts 17:28)

Life, however, is of many different forms, as of angel, man, beast, bird, fish or plant; all of which differ as to form. Each form, too, has its own peculiar nature; that is, it has the essential qualities which constitute it what it is. Nature (Greek –phusis, from phuo – to beget, produce, generate) is that which is inherent in the life of the being, giving it impulse to act, whether mentally, morally or physically, in a manner consistent with the form in which the creature is found, these movements becoming descriptive features of that particular form of life.

Again, each form of life passes its existence in a sphere, element, or place, in which are found conditions, associations and relationships consistent with its form and nature, and which are necessary, as conducive to its well-being. **So life is not merely a principle of existence**, but that which involves all the above considerations; and if so in regard of life in general, even more so, surely, in regard of "eternal life" in particular.

ETERNAL LIFE is not merely eternal existence, either in a state of blessedness or woe – for the unsaved will exist for ever, so also will the unfallen angels, but neither the one nor the other will be in possession of what is said to be "eternal life". **Nor is it immortality only**, for although all believers have eternal life now, yet, as long as they are in a body of flesh and blood, they are subject to mortality; that is, death of the body. Immortality, however, will be the condition as to the body of glory taken to mean the same as "new

birth". Both are intimately connected, for birth and life are co-existent, yet each term is used in Scripture as distinctive, to convey to the mind a distinct and different meaning.

Eternal life is twice mentioned in the Old Testament, in Psalm 133 and Daniel 12. In both these passages it seems to **refer to life during the Millennium**, and as such will be the portion of the godly man, upon the earth, and in conditions which will obtain during that period. **But "eternal life" as spoken of in the New Testament**, that is, in the writings of John and Paul, **is significant of life known in a specific way**. This is clearly indicated in John 17:3, where it is stated to be characterized by the knowledge of the only true God as Father, and of Jesus Christ the One whom He has sent. It follows, then, that life as possessed and known by the believer in this present day of grace is the result of the sending of the Son, and the revelation by Him of God as Father; realized in the light of all that is involved in what that verse states. **It is definitely life of a distinctive character.**

ITS SOURCE AND MANIFESTATION :

"That which was from the beginning, that which we have heard, which we have seen with our eyes, ... (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life, which was with the Father, and has been manifested to us) that which we have seen and heard we report to you, that ye also may have fellowship with us; and our fellowship is indeed with the Father, and with His Son Jesus Christ" (I John 1:1-3).

The first epistle of John opens in a way which no other epistle does, and the first two words are, we suggest, the key-words of the epistle. "That which" is an abstract term, and refers to the "eternal life". It was "that which" was with the Father. Yes, ever and abidingly so! A statement which conveys to the mind not only the fact of its existence then and there, but also expresses its character. **Here truly was a life incomparably unique; so morally glorious that it could only be manifested in all its essential qualities and graces by the Son Himself become incarnate – "God manifest in flesh".**

Heard and seen from the beginning. Yes, from the beginning of its manifestation and display before men in the Son in Manhood. And so, He is said to be the "word (logos) of life". He ever was that, but is now seen to be such in manhood before the eyes of men, He

being the embodiment and expression of it. This life was never seen on earth before, nor could be until He came for “He is the true God and eternal life” (I John 5:20).

This life was in the mind of God for men before the ages of time (Titus 1:2), and that it might become the life of man, the Son became a man, “the Man Christ Jesus”. How clearly this is put by another – “Being in Himself life, He came into the world as the life. The thing was embodied in the Person of the Lord as Man, and there it was – the life of man, not angels”. Personally, substantially, and manifestly – it is CHRIST!

It was that which the apostles had not only “seen and heard”, but that which their hands had handled. Here then was life which they could take account of by eye, ear, and intimate contact with, and that in all its moral excellencies and perfections as seen in Him. A life, too, which they, as born of God (and later indwelt of the Spirit), were morally capacitated to appreciate and respond to. Responding to it, they had fellowship together as to it, a fellowship designated as being “with the Father, and with His Son Jesus Christ” in a holy mutuality of enjoyment and appreciation. **Into this delightful circle of fellowship we are now brought, for it is the privilege and portion of all those walking in the light of the full revelation of the Father in the Person of the Son. This position, “in the light”, is that in which all believers are now set and walk.** In it there is no disturbing element of darkness, for “the true light already shines”, and the “blood of Jesus Christ His Son cleanses us from all sin”. This last is the moral basis of the position.

ITS COMMUNICATION TO MEN:

First, it is said to be the GIFT (or the act of favor) of God (Romans 10:23). It must be so, being impossible of attainment under law or by any other means. Man, in Adam, being a moral bankrupt, it must come by gift or not at all. But, although it was the disposition of God to give eternal life to men, a holy god must have a righteous foundation for the bestowal, or “act of favor”. He could not connect eternal life with the state of man “in the flesh”. This would be inconsistent with righteousness, for man in that state was under sentence of death, as judgment against time for sins. The sentence must be carried out! Therefore, “As Moses lifted up the serpent in the

wilderness, thus must the Son of Man be lifted up, that every one who believes on Him may not perish, but have life eternal” (John 3:14).

He, the Son of Man, lifted up upon the cross, made sin for us, bearing judgment and wrath of a holy God upon Him as the sinner, was abandoned of God there; died, and was buried. So we read, “God, having sent His own Son, in likeness of flesh of sin . . . has condemned sin in the flesh” (Romans 8:3). Representatively, then, there in Christ upon the cross “sin in the flesh” was judged, and the while life and history of man as in that state judicially terminated. **God is therefore now free to connect eternal life with man as in a new state before Him; that is, as “in Christ” the risen Man, the living Head of a new and heavenly race – “He breather into them” (John 20:22), as J.N.D. says, “a breath of inward life”, and takes his place as the Head of a race – a living race of men, to be eternally associated with Himself as the glorified Man in heaven.**

Being glorified, He the Son, having taken this new position as Man in heaven, and receiving “authority over all flesh”, that as to all that the Father had given to Him He should give “life eternal” (John 17:2). This life, then, is the “gift of God” and is communicated to men by the Son.

ITS POSSESSION BY THE BELIEVER:

Now it is emphatically stated that “This life is in His Son” I John 5:11. It is in Him essentially. Nevertheless, it is true also that “He that has the Son has life” (verse 12). How is it that he has the Son except by faith?

He, the Son, is presented before the vision of the soul as the Object for faith to grasp. Laying hold of Him thus, the One in whom the life is, the believer is possessed of the “life” which is in the Son for man. Blessed fact! Faith connects him with the Source of life for men and he has “eternal life”. He has it NOW. But this appropriation of Him is as the One who in “flesh and blood” the Son of Man, has given His flesh for the life of the world (John 6:52). How could He do this but by death? His body given, His blood shed; so that “He that eats My flesh and drinks My blood has life eternal” (v.54). **It is the Appropriation of Himself in death; of the necessity and fact of His vicarious death and blood-shedding, as the moral basis for the communication of “life eternal”. Risen again, however, and glorified, He becomes the “food” for the**

maintenance of the life communicated, for – “He also who eats Me shall live also on account of Me”.

Thus the soul is nourished, the spiritual and moral constitution built up and developed by feeding upon Him! We live, according to the divine thought of life for us.

THE SPIRIT, THE POWER OF LIFE IN THE BELIEVER:

There is, then, now no condemnation to those in Christ Jesus.”

“In Christ Jesus.” This is the new position for us. No longer taken account of as “according to flesh”, but “according to Spirit”.

We have entered upon a new moral existence, and a new law, or principle of life now governs us – the “law of the Spirit of life in Christ Jesus”. Thus vitalized, energized by this new power of life, we cease to mind the things of the flesh, and delight to mind the things of the Spirit, namely, those of life and peace. God’s Spirit dwells in us, the Spirit of life “on account of righteousness”; which characteristically is the “Spirit of Christ” (Romans 8:1-9).

The effects of this power operating within are then detailed in this wonderful chapter. We “put to death the deeds of the body’s” and live (v.13). As sons we are “led by the Spirit” (v.14). By the same Spirit we cry “Abba, Father” (v.15). Finally, our mortal bodies are to be “quickened” by the Spirit which now indwells.

Bearing all this in mind, then, let us sow “to the Spirit”, that from the Spirit we may now “reap eternal life” (Galatians 6:8). Again, let us “Lay hold of eternal life” (I Timothy 6:12).

ITS NATURE AND CHARACTERISTICS:

God is the One who has given to us this life (1 John 5:11).

Hence, it is a divine and spiritual life. Divine, in the sense that it is from God as its Source and so having a nature which is consistent with that of the divine Giver; spiritual, in that it is outside the realm of the natural. It is not within the compass of the five senses. Having then this life, and the nature belonging to it, it follows that features produced by the active impulse of that nature will of necessity be such as are characteristic of, and in accord with, its divine Source.” God is light.” He is that essentially. **But what is true of Him essentially should now be true of us characteristically, if this life is to be expressed.** Therefore, let us

“walk as children of light, for the fruit of the light is an all goodness and righteousness and truth” (Ephesians 5:8). Also, “God is love” so “every one that loves has been begotten of God” (I John 4:7). And, “Every one that loves Him that has begotten loves also him that is begotten of Him”. **Light and love, then, are to be seen in us as expressed features of “eternal life”.**

ITS SPHERE, RELATIONSHIPS AND ENVIRONMENT:

Eternal life, however, is to be known and realized in a sphere of holy and divinely formed relationships; and that, too, in conditions which are morally suitable to and consistent with the life possessed. These are to found, and there only, in the circle of affections into which have been brought according to divine purpose, as now set before the Father’s face holy and blameless in love; and “blessed with every spiritual blessing in the heavenlies in Christ” (Ephesians 1:3-6). In this position of unparalleled favor as sons, we “know the Father”, and respond to His love.

Eternal life has gone back to heaven in the Person of the Son. Its eternal home is there where He is, and it is important for us to note that “There is nothing in common between the spheres of heavenly life and earthly life now, we await a spiritual and glorified body; then, fully capacitated, we shall enter upon the full realization of what “eternal life” is, which in all its fullness is now seen in the glorified Man in heaven.

W.J. Brett

SEARCH THE SCRIPTURES!

- 1. Where cheese is first mentioned in the Bible?**
- 2. How many days did it take to rebuild Jerusalem’s wall?**
- 3. Who was the first person to be called a mother-in-law in the Bible?**

MEAT

"Sanctify them by the truth"

THE GLORIES OF THE LORD

COLOSSIANS 1:9-22

“What is thy Beloved more than another beloved?” is a question asked in the Song of Solomon. What say you, dear fellow-believer, to this question? It is an important one, for in the answer to it lies the true reason of the Christian’s confidence and hope. The Apostle Paul would doubtless have replied in some such words as he wrote to the saints at Colosse, in the verses we have just read. In one way the epistle to the Colossians is greater than the epistle to the Ephesians, for while in the latter the wonderful workmanship and structure of the church, the body of Christ, is described, **in Colossians the glories of the Head are predominant; and it is the greatness of Christ the Head which fills the body, this being formed for the display of His pre-eminence.**

The Word of God reveals various titles and honors that belong to our Lord, and these may be likened to the cutting of a beautiful diamond with its numerous facets. The skill of the diamond cutter has been exercised so that the beauty of the stone may be admired. **Every name, every title of Christ is like a fresh angle upon the diamond, designed to bring out His inherent beauties, that we may view them in the light of God,** whose delight they are. Some of these are gathered up in the chapter before us.

In verse 13 He is spoken of as “God’s dear Son,” or more expressively “the Son of His love”; this I will venture to call

THE GLORY OF RELATIONSHIP

We have been translated into His kingdom, but for the moment let us leave aside the consideration of this blessing, and gaze at the glory of God’s beloved. Its resplendence sets Him far, far above all those whom men may call beloved; **none can compare with Him in this**

respect, He is the Son. In the past ages of eternity He dwelt in that holy, blessed relationship.

His eternal place was in the bosom of the Father, knowing all the secret purposes of love, knowing all the depths of the Divine counsels, all the good pleasure of God’s will. It is in that character the Son has come forth to make the Father known, and the disciple who pillowed his head on the bosom of his Master, has said, “We beheld His glory, the glory as of the only begotten of the Father.” We beheld it, said John; we discerned it, when others saw no beauty, that they should desire Him. **We saw His glory as the beloved Son, the One indeed in whom all the Divine counsels found their center, for whom every thought of God had its purpose, which ranged forward into an eternity as limitless as the eternity in which He had ever lived in the Father’s love.**

But pass on to verse 14 and behold the glory that He, the Beloved of the Father, has won, its brilliance heightened by contrast with that which we have been considering. It is

THE GLORY OF REDEMPTION

Think of all that Christ was to God, and then turn your thoughts to the darkness and woe of Golgotha. Think of the eternal glories of the Son, and then of His precious blood shed that we might live. We may well be amazed at the journey that brought Him ever downward, until He could go no further, for there was no further to go, He had reached the bottom. There indeed was the love of God told out in the depths, in all its magnificent extent. Never will the realms of glory, the breath and length and depth and height of the vast universe of bliss, express the love of God, like the cross of our Lord Jesus Christ. There was a glory that was set before Him in the past eternity, and He won it by the blood of His cross, won it in shame and dishonor, in darkness and death. Alas, that today so many are disposed to slight the cross, but to do so it to take the fairest gem from His crown, to hush the chorus of eternity, to silence the song of the redeemed. Hark, as it bursts forth, “Unto Him that loved us, and washed us in His own blood.” When the saints surround Him in glory, the first note that reaches His ear will be in praise of His redeeming love.

But the glory of redemption far exceeds our needs, for it involves the whole question of sin as it affects the nature and majesty of God. When our Lord was about to leave the supper table for the garden of Gethsemane, we hear Him saying, “Now is the Son of Man glorified, and God is glorified in Him.” Pause a moment; do you understand His words? **What is glory? Perhaps the simplest definition of it is, the shining, or showing forth of excellence.** Take all the excellence of whatever you please, and display it, that is its glory. Hidden in the rosebud is the scent and color of the flower, but when it opens in the sunshine, then is displayed the glory of the rose and its excellent fragrance is manifest. So was the excellence of God hidden, until the glory of redemption was won after such a fashion, that all the attributes of God, **His love, holiness, truth, majesty, judgment, the rights of His throne, were perfectly displayed, without any contradiction between them.** I venture to say that this alone makes our Beloved excel every other. **All man’s schemes of salvation are based upon the contradiction of the attributes of God. They set His justice against His love, His mercy against His holiness. But not so when the Son of God won the glory of redemption, for then every quality that is in God was shown forth in absolute and perfect balance.**

In verses 15-17 Christ is seen as “the image of the invisible God, the first-born of every creature.” To him belongs

THE GLORY OF CREATION

The title “first-born” does not mean in any wise the first who was born, but that He is pre-eminent in excellency of dignity and power. For because by Him all things visible and invisible were created, the first place must belong to Him in the sphere He has formed. The importance of this is that among the intelligent beings that fill this creation, He, the image of the infinite unseen, makes God known, and this is the great end for which He holds it together. Verse 16 should read, “In Him were all things created,” then “all things were created by him,” and lastly, they were created “for Him.” **He did it by Himself; creation is the work of the Son. He did it for His own pleasure and purpose, and in doing it, He did it in Himself, that is, He put His own stamp and character upon it. As an artist leaves upon his work the evidence of his own**

individuality so that it is at once recognized as his, so creation bears witness of its Creator, the Son of God. Men have not eyes to see it now, but when the day of display comes, every whit of it will utter glory, as Psalm 148 clearly show.

Yet another glory rises before our gaze in verse 19 –

THE GLORY OF REVELATION

It pleased the Godhead, that all the fullness should dwell in Him; this is an assertion of His absolute deity, but also of revelation, for compared with at similar verse in chapter 2:9, we see that the fullness dwells in Him bodily.

None but One who is God could reveal God, and abiding in flesh here on earth, in mercy, in compassion, in suffering, as He laid His hand upon the leper, as He unstopped the deaf ears and opened the blind eyes, the Son of God has expressed by word and deed the very heart of God. **The light of what God is like shone for every man.** Alas, those men should have seen and hated both the Son and the Father!

But He is also, verse 18, “the first-born from the dead,” and in this title we see

THE GLORY OF RESURRECTION

Surely the most wonderful victory ever achieved was when the Prince of life, the Son of the living God, shattered the forces of death, led captivity captive, and tore the scepter of the domain of death from the grasp of him who had so long possessed it, and today He stands in the glory of risen life, with the keys of Hades and death in His pierced hand. The absolute authority in the realm of death belongs to Christ. **None enter that domain but at His word, and when He pleases. He can take out of it whom He will.**

Then, lastly, we are brought to the top stone, verses 20-22 –

THE GLORY OF RECONCILIATION

The Godhead is working through the Son, in order to reconcile all things to itself. The great day for that has yet to dawn, when sin will be banished for ever from the universe of God, never again to dishonor His name throughout the history of eternity. God will be

all in all, and the Lamb of God will have the glory of accomplishing it. Meanwhile the power of it in evidence, in those already reconciled in the body of His flesh, through death, already joying in God, having received the reconciliation (Romans 5:11).

What was it that brought your soul into harmony with God? Was it not this, that like the man who was born blind, your eyes were opened to see the Son of God as the sent One of the Father? In this lies the secret of rejoicing in the Lord always, in this the power of eternal life, and by this great fact Christ will accomplish the reconciling of all things. For He is Head of His body, the church, and through His church He is going to reap the answer to His request of John 17:23, "I in them, and Thou in Me, that they may be made perfect in one, that the world may know that Thou has sent Me, and hast loved them as Thou hast loved Me." The glory of God that shines forth from the city, the bride, the Lamb's wife, is the witness that the Father sent the Son. The universe will see it, the world will behold it, the nations will walk in the light of it, the kings will bring their honor to it, and heaven's hallelujahs will resound in praise of the marvel of marvels that in the fullness of Divine love, "the Father sent the Son."

Blessed results must follow for those in whose hearts these glories of the Lord are enshrined. There will be the filling with the knowledge of God's will (v. 9); then fruit will be produced in the daily walk, and growth in the knowledge of God (v. 10); then in connection with the glorious power of the Head, there will follow strengthening unto all patience and longsuffering with joyfulness (v. 11); and lastly, worship will rise to the Father who has called and fitted us for such an inheritance (v. 12).

Is the question answered for you, "What is thy Beloved more than another beloved?" Have you learned to know Him in these glories? If so, His name to you is above every name, He is the chiefest among ten thousand, yea, He is altogether lovely.

J. Green

Exercise

"Exercise thyself unto piety"

"GREAT THINGS FOR THYSELF"

In the days of Jehoiakim the son of Josiah, the state of things in Judah and Jerusalem was rapidly deteriorating. Jeremiah was the prophet, raised up of God and commissioned to proclaim the word of the Lord and courageously expose the state of things that was leading to the final disaster. Baruch was the scribe that was employed to write in a book the solemn words that Jeremiah had to utter. This we learn when Jeremiah 45 is read.

The masses of the people were indifferent, if not hostile, to all that Jeremiah had to say: **but not so Baruch. He not only wrote down the prophecies of judgment, but he felt the weight and sorrow of them, as we see in verse 3 of that short chapter.** Woe had been pronounced upon the people, but he felt it for himself, saying, "Woe is me now!" Moreover he accepted it from God. He might well have spoken of Nebuchadnezzar, the great Babylonian monarch, as bringing the misery upon them; but no, for what he cried was, "The Lord hath added grief to my sorrow." He at least believed the things he had written, and he knew that the final crash was still to come, and near at hand.

Let us each challenge our hearts as to how we should have reacted to such a situation. If endowed with some energy and initiative, would not our tendency have been to say, that times of national disaster present great opportunities for the courageous individual for advancement and great profit? It would seem that the temptation to think in this way was present

with Baruch; and hence the word to him, “Seekest thou great things for thyself? Seek them not”. **Self-exaltation was definitely to be ruled out.** He was simply told that his life would be given to him as a “prey” or “spoil” wherever he might be carried. God would preserve his life and that was the only profit he was to expect.

This little episode has been recorded in the Scriptures for our instruction. Let us seek to profit by it. From the moment that Solomon began to seek great things for himself and to pile up riches, decline set in with the nation and its kings. **Self-seeking in a day of prosperity is ruinous and even more so in a day of declension and disaster. This was true of Israel who were under the law. It is equally true, if not more so, for the people of God today, since we are not under the law but under grace.**

But, alas! Self-seeking has been a very prominent evil in the sad history of Christendom. It began very early, for the Apostle Paul in his imprisonment had to write, “All seek their own, not the things which are Jesus Christ’s” (Phil. 2:21). A few centuries passed, and the awful evils of the clericalism, which reached its culmination in the Papacy, came to pass, in which self-seeking was pursued without a trace of shame. Still further the centuries have enrolled on, and we find ourselves, as we believe, in the closing days of Christendom, and of the character of those days we get a glimpse in the Lord’s words to the Laodicean church, recorded in Revelation 3. **The outstanding feature of that church is its self-satisfaction, which is the natural outcome of a self-seeking course, crowned with success.** There is indeed a striking affinity between the “success” of Solomon and of the Laodiceans. In Ecclesiastes 2 we read how Solomon became “rich and increased with goods,” until he had “need of nothing.” Laodicea was in just that state, though the “goods” in which they gloried, were of a different sort to those of Solomon. At the finish, Solomon found

his to be only “vanity and vexation of Spirit;” and the end of the Laodiceans to be spued utterly out of the mouth of the Lord.

The seeking of great things for self is, of all the tendencies of fallen human nature, the chiefest. The world-system has been evolved according to the principles of fallen men. It has come under the searching analysis of the Spirit of God, and the verdict is, “All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father” (1 John 2:16). And what are these three component parts of the world but different forms of self-seeking?

In the cross of Christ the world has been judged, as we read in John 12:31. In that same cross “sin in the flesh” has been condemned, as stated in Romans 8:3; that is our fallen nature is condemned, and thereby “self” is judged and set aside. **At no time is it to dominate the thoughts and desires of the Christian.**

Hence the word to us is, “Seek those things which are above, where Christ sitteth on the right hand of God” (Co. 3:1). This is as important for us, whose lot is cast in the twentieth century, as it was for the saints of the first century. Obeying this injunction we shall be delivered from seeking great things for ourselves.

And, what is more, we shall be seeking the great things of God. **A devoted servant of God, who a century and a half ago was a pioneer in missionary work, had as a motto something like this: “Attempt great things for God, expect great things from God.”** Carey, the Northamptonshire cobbler, spake thus, and he labored on, in spite of opposition and sometimes ridicule, particularly at the translation of the Scriptures into native tongues. No spectacular results were visible during his lifetime, but great things from God have sprung from what he attempted for God.

So let us remind ourselves that as with Baruch, so with us, only in a far deeper and more wonderful sense, our life has been given to us as our “spoil.” It was prophetically declared of our risen Lord that, “He shall divide the spoil with the strong” (Isaiah 53:12) and we are brought into the eternal life which is His, for we have it in Him.

The eternal life which is ours is not centered in self but in Him. As Christians, let us leave the world to seek for itself the great things after which it lusts. We have the life which is life indeed and seeks only the things of God’s kingdom and of Christ. So let us obey Paul’s instruction to Timothy to “lay hold on eternal life” (1 Timothy 6:12), to which we have been called by the grace of God.

F. B. Hole

ANSWERS TO SCRIPTURES SEARCH!

1. 1 Samuel 17:18
2. 52 days (Nehemiah 6:15)
3. Naomi (Ruth 1:14)

Rest

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

“BE CAREFUL FOR NOTHING”

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:6).

This is a familiar passage, but how many have we seen in the power of it? How much do we know about it? It is well enough to read it in the Word, but how many who admire it there have translated into practical experience? You say, “I have been to the Lord about a matter and come away quite resigned about it.” But that is not it: **this does not propose to give you resignation, but a peace that passeth all understanding, the peace of God. **You make your request known to Him, and you are no more troubled about it than He is.** You do not know how He will arrange the matter for you, you are no longer burdened about that. **He who loves perfectly has the matter in his hands now, you have put it there. He will not forget it nor neglect it, and in dealing with it He will bring forth the issue according to His own knowledge of what will be for your present and eternal good.****

Nothing may be altered. God may leave you the trial or difficulty, or may let the sorrow run its full course, as in the case of the Bethany sisters. **The circumstances are not changed, but you are and you live through the trial as one who dwells within the circle of the arms of God.** David would say in the Psalms, “In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me” (27:5), and, “thou shalt hide them in the secret of Thy presence from the pride of man, Thou shalt keep them secretly in the pavilion from the strife of tongues” (31:20).

God is able to make good His word to us all.

QUESTIONS & ANSWERS

Q. What is meant by the expression “baptized for the dead” in 1 Corinthians 15:29?

A. This expression has often been misunderstood. First, **baptism is a picture of death**, and we who are baptized are identified with the One who has gone into death thus we acknowledge ourselves as dead to this world. Second, to help us in our appreciation it is important to understand that verses 20-28 of Chapter 15 are in a parenthesis. If we read verse 29 after verses 18-19 the apostle shows us that if there is no resurrection then “those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ we are the most miserable of men.” So why should we be baptized? Why identify ourselves with a dead Christ if there is no resurrection? But, Christ is raised from among the dead and also “those that are the Christ’s at His coming.”

Many of the early Christians suffered martyrdom, as do many today. **We are baptized for or, in the place of the dead**, those who have suffered the article of death. **We are filling the ranks of those who have fallen asleep, whether in martyrdom or natural death. The thought in the mind of the apostle is of a battlefield, in which fresh soldiers are taking the place of those removed by death. (Simply put as those who defend the faith and serve the Lord are taken, they are replaced by new believers who will continue the Lord’s work here on earth.)** The apostle would ask us, why join that company if our faith is vain and there is no resurrection? Let us hear the glorious answer: “thus also **in the Christ** all shall be made alive” (1 Cor.15:22). We who are identified with Him in His death, along with all of those who have fallen asleep in Jesus, will be “made alive,” quickened, and then enter into what is really “life.” **So today let us heed Paul’s admonition: “Awake up righteously, and sin not; for some are ignorant of God” (1 Cor. 15:34).**

JAP

HOME

PART I

Oh! Bright and blessed scenes,
Where sin shall never come;
Whose sight my longing spirit weans
From earth, where yet I roam.

And can I call my home
My Father’s house on high?
The Rest of God, my rest to come,
My place of liberty?

Yes! In that light unstained
My stainless soul shall live;
My heart’s deep longings more than gained,
When God His rest shall give.

His Presence there, my soul
Its rest, its joy untold,
Shall find, when endless ages roll
And time shall ne’er grow old.

My God the center is;
His Presence fills that land;
And countless myriads, owned as His,
Round Him adoring stand.

My God, whom I have known,
Well known in Jesus’ love,
Rests in the blessing of His own
Before Himself above.

J. N. Darby

A SACRED MOUNTAIN

In China there is a sacred mountain called Taishan. For many years pilgrims would climb its 7,000 steps to the top. First, they would pass through the “middle gate,” then through “heaven’s southern gate,” until they reached one of the most beautiful buildings in all of China. It was called “The Temple of Azure Cloud.” Here the people would offer sacrifices, hoping they would reach God. But alas! The people were no nearer God than when they took their first step!

Man tries to reach God by climbing UP, but the message of Christianity is that God came DOWN in the person of His Son, the Lord Jesus, to save us from our sins.

God is far beyond the highest mountain top, too far away for sinful man to reach so only God Himself could span the great gulf between us. By the great miracle of the birth of the Lord Jesus He became a man and died on the cross of Calvary for us. We cannot climb to God, but He can come to us!

“Christ Jesus came into the world to save sinners” (1 Timothy 1:15).

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised Him from the dead, thou shalt be SAVED” (Romans. 10:9)

Do not keep trying to reach God in your own way, for it will lead you nowhere. In faith take that step and receive Jesus into your heart by faith.