



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,

“Ye are the light of the world” (Matthew 5:14)

The ancient Greeks in their Olympics games had a race in which speed and endurance were not the only tests. Each man at the start was given a lighted torch, and the prize was given to the man who could finish first with his torch still lit. In this story there is a lesson for us to learn. As Christians today we need to keep our lights burning at school or in the work place. The world puts pressure on us to conform to its manner, its ways of immoral living, and its attitude to tolerate and lightly esteem sin. The Lord has left us here to be light for others. His exhortation still is, “Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.” Our Father is the source of all good for us; His glory is the result of a life that is characterized by holiness, purity, and godliness. Those around us should see in our behavior and in our response to sin that we are the children of God. Remember Joseph, a young person like many of you, what a light he was in the dark world. God knew it; in addition, everyone around him saw it and it brought glory to God and blessing to him. Today the light is committed to us. May we be faithful to the end, for then we will receive the incorruptible crown.

May the Lord use this issue of Toward the Mark to strengthen, encourage and help you to be established to the end that Christ may be displayed in your life.

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

Please keep praying for the Lord’s blessing on Toward the Mark.

Yours in our soon-coming Lord,

Emil S. Nashed

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TOWARD THE MARK

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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"

PRAYER

Reading God's Word and Praying are two things of inestimable significance, especially since they are closely connected with one another. If one only reads the Word, neglecting prayer, then cold pride and conceit will be the result. If one only prays, neglecting the Word, then fanaticism and all the blindness that is ever connected therewith will be the result, for the thoughts of God will not be known. Indeed, the fact that one does not search God's Word is evidence that one has no interest in the thoughts of God and in His interests. The prayer life will then be dominated by self-will, and the "I" will be at the center of all — be that "I" ever so piously disguised, as, for example, by being zealous for evangelism or for other things. Only when prayer goes together with serious study of God's Word will it be to the great blessing of the spiritual life.

In Scripture also, great emphasis is put upon prayer. The Lord Jesus began His ministry with prayer (Luke 3:21). The assembly was formed and three thousand men were converted after a ten day long prayer meeting (Acts 1:13-14). The great work among the heathen began in connection with prayer (Acts 13:2-3). And according to God's Word, the entrance of the gospel into Europe was likewise closely connected with prayer (Acts 16:9-13). The twelve apostles gave up a part of the work they had been doing until then, that they might give themselves up "to prayer and the ministry of the word" (Acts 6:4). When we read the Acts it seems as though Paul spent all his time preaching, but when we read the epistles it seems as though he did nothing but pray all the time. See, for example, Romans 1:9-10; 1 Corinthians 1:4; Ephesians 1:16, 3:14; Philippians 1:4;

Colossians 1:3,9; and 1 Thessalonians 1:2. And God's Word tells us to be "praying at all seasons" (Ephesians 6:18), and "Pray unceasingly" (1 Thessalonians 5:17), besides what we are told in scores of other passages.

Prayer is the sign of new birth. Praying is not the same thing as "saying a prayer." Thousands of prayers are said daily — just as once there was an account of a worship service in an American newspaper which read: "His was the best sounding prayer that was ever directed at a Boston congregation." So too the Lord Jesus said of the Pharisees that they "as a pretext make long prayers" (Mark 12:40).

Only true believers can really pray. Prayer is the expression of the new life which is of God, and which is conscious of its dependence upon its Source. This does not mean that God never answers the prayers of an unbeliever! God hears the croaking of the young ravens and gives them their food, and so God sometimes also answers unbelievers if they are upright in their prayers. We have only to think of Genesis 21:17 and Jonah 1:14.

But, although Paul as a Pharisee had doubtless spoken hundreds of prayers, and had without doubt spoken them in uprightness, when he had been converted the Lord told Ananias: "Behold, he is praying" (Acts 9:11). That was the evidence that he had been changed, the sign that he had received a new life: one that was dependent upon God.

The new life feels its dependence and expresses it just as a newborn baby does — sometimes in cries unintelligible and unattractive to its parents. But God understands the incoherent and often unwise pleas. To His fatherly heart they are the sign that this new life is conscious of its dependence, and according to the riches of His fatherly love He gives good things to the one praying.

Prayer is not only for experienced believers. But if young converts do not yet know how they should pray, or whether that which they ask for is good or not, should they not then wait before praying?

The Thessalonians had only been saved a few months when Paul wrote his first epistle to them. Yet he says to them: “Pray unceasingly” (5:17). More than that? He, the great apostle, through who’s preaching they had been converted, and who was now instructing them in the thoughts of God, laid great value upon their intercession. “Brethren, pray for us” (5:25)!

From this we can see what great value prayer has and how much God appreciates it. Could there be parents who would not want their children to speak to them nor ask them for anything because the children had not yet learned to speak properly, or might sometimes ask for things which they as parents would not be able to give them, because these things would be harmful to the children? **So God is delighted when His newborn children approach Him in confidence to make known to Him all their needs. It is His joy to answer these prayers, and though His love will not always permit Him to grant every request, because things harmful to the one praying may have been requested, yet He does grant His peace to the heart of the one praying.** “Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus” (Philippians 4:6-7).

The certainty of answer to prayer. Romans 8:31-32 tells us that God is for us, and that He who has not spared His own Son, but delivered Him up for us all, shall with Him grant us all things. And the Lord Jesus says in John 16:27, “the Father himself has affection for you.”

If the Almighty God is for us and loves us and wants to give us all things, what a power prayer then is!

But this isn’t all! In John 14:13-14 the Lord Jesus empowers us to pray in His name and promises also that He will answer such a prayer. In John 16:23 He adds, “Whatsoever ye shall ask the Father in my name, He will give you.” There is, then, not a single limitation, not one uncertainty.

This is also plain when we trace the life of the Lord Jesus in Scripture. In Psalm 109:4 the Lord said that in His life upon earth He was prayer. This characterized Him. He was true man, and true humanity is dependent upon God. God the Creator has not created man as an independent being. Thus, if man is not dependent upon God, he is dependent upon the devil.

In the Lord Jesus we find true, perfect humanity, and therefore, too, we find complete dependence. In Isaiah 50:4 He says, speaking of God: “He wakeneth morning by morning, he wakeneth mine ear to hear as the instructed.” And in the gospels we find His prayer life.

In Luke the Lord is presented to us especially as the true Man, as the Son of Man. In this gospel we find the Lord praying eight times, sometimes for a whole night (see Luke 3:21; 5:16; 6:12; 9:18,29; 11:1; 22:41; and 23:34). Seven times we see Him praying during His public ministry before the cross, and once while dying upon the cross. It is wonderful to consider the circumstances in which the Lord prayed. They are full of important teaching for us, and our hearts are filled with adoration. But I do not want to speak about this now. I only point out that the Lord Jesus, who prayed so much, could say, “But I knew that thou always hearest me” (John 11:42). Every prayer of His is answered – even if it was a question of raising from the dead one who had been buried four days already – and the Lord Jesus knew this beforehand.

Twice God testified of Him: “Thou art my beloved Son, in thee I have found my delight,” and both instances are connected with the Lord Jesus praying (Luke 3:21-22; 9:35; compare with Matthew 17:5). The Lord Jesus said, “My food is that I should do the will of him that has sent me, and that I should finish his work” (John 4:34), and “I do always the things that are pleasing to him (John 8:29). This is why God could answer every one of His prayers, for everything that He requested was fully according to the thoughts of God and had the glorification of God in view.

When we, therefore, pray in the name of the Lord Jesus, it is certain that our prayer will be answered; for our prayer comes to God as if it were a prayer of the Lord Jesus Himself, and this is always answered.

What is prayer in the name of the Lord Jesus? We might well ask ourselves this question, now that we have seen what results such praying has. It means to pray to God in the name of the Lord Jesus.

Is this to say that we utter a prayer in which we ask for everything that we feel necessary, and then at the end say, “We ask this in the name of the Lord Jesus? Often this is what people think and do, to be sure, but this does not make it right.

Praying in the name of the Lord Jesus means praying in His place, vested with His authority and His rights. But then our prayer must bear the characteristics of the praying of the Lord Jesus, too.

If someone goes to a bookseller and asks for a Bible in the name of someone whom the bookseller knows to be a devout Christian, the bookseller will at once be inclined to believe him. But if he should ask for a deck of cards or for some trashy novels, the bookseller would not believe him. Why? Because the bookseller knows the believer, he knows that he would not

be ordering such things, and thus that the person making the request is not coming in the name of the believer.

Thus, too, prayer in the name of the Lord Jesus must bear the characteristics of the praying of the Lord Himself – perfect dependence – and thus prayer that has the glorification of God in view and is in perfect accord with His will.

Conditions for Answered Prayer In John 15:7 the Lord says: “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you.”

Here we find the broadest assurance that God will grant whatever is prayed for. No exception is made at all. Can there be more than “what ye will?” “Ye shall ask what ye will and it shall come to pass to you!”

But this assurance follows upon, “If ye abide in me, and my words abide in you.” This is the condition which must be met if we want to be certain that our prayers will be answered. If we abide in the Lord Jesus, we shall ever become more conformed to Him. If His words abide in us, our feelings, the things in which we are interested and that which we want, will be in harmony with His feelings, His interests, and His will. And we know that these all are in perfect harmony with the will of God. And so this same promise is also given in John 16:23-27, “because ye have had affection for me, and have believed that I came out from God!”

Hebrews 11:6 gives us yet another condition. “He that draws near to God must believe!” “But let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about; for let not that man think that he shall receive anything from the Lord” (James 1:6-7).

God answers faith! How can He answer a prayer if the one praying does not even have enough confidence in Him to believe that God will do what he has asked?

In Matthew 21:21-22 the Lord says the same thing. But He adds that there must be evidence of faith. A tightrope artist once walked a rope which spanned the Niagara Falls. He went across again with a wheelbarrow and still again with a life-sized doll. Then he asked the spectators whether they believed that he could carry a living man across too. They all cried out, "Yes!" But when he called for a volunteer whom he might carry across, no one had that courage.

This is why the Lord Jesus does not only speak about faith, but also of the evidence that one has faith, evidence manifested by saying to the mountain, "Be thou taken away and be thou cast into the sea.

Hindrances to Answered Prayer. How does it happen that so many prayers are not answered? Scripture gives us various reasons.

Daniel 10 shows us that prayers which are good still are sometimes not immediately answered. The devil tries with all his might to prevent their being answered. Ultimately he cannot do this, but if God allows it he is well able to slow down a direct answer. And God sometimes permits this in order to put our faith and our perseverance to the test.

However there can be reasons within us why God cannot answer our prayers. In Isaiah 59:2 Israel is told: "Your sins have hid his face from you, that he doth not hear." The Psalmist says: "Had I regarded iniquity in my heart, the Lord would not hear" (Psalm 66:18). And in 1 John 3:21-22 we read: "If our heart condemn us not, we have boldness toward God, and whatsoever we ask we receive from him, because we keep his commandments, and practice the things which are pleasing in His sight."

Scripture mentions various things by name, things that cause our hearts to condemn us, and that keep our prayers from being answered.

In Mark 11:22-26 **the lack of a readiness to forgive** is mentioned (see Ephesians 4:32). Our approach to God is based on the fact that God has forgiven us all our sins in Christ. How then can we have boldness if we do not from our hearts forgive everything that another has done to us?

James 4:3 says: "Ye ask and receive not, because ye ask evilly, that ye may consume it in your pleasures." **If we ask God for things in order to gratify the lusts of our hearts, the desires of the old nature – how can God give us these things?** God hates the old nature and has judged it upon the cross (Romans 8:3). He calls upon us to reckon ourselves dead to sin (Romans 6:11), and to put to death our members which are upon the earth (Colossians 3:5-17). "But they that are of the Christ have crucified the flesh with the passions and the lusts" (Galatians 5:24). Doesn't asking for these things indicate already that the words of the Lord Jesus have not been abiding in us (John 15:7)? And doesn't it indicate that our inclination is completely contrary to that of the Lord Jesus and to the thoughts of God?

1 Peter 3:1-7 gives another reason. **Relationships in the family life (between husband and wife, between parents and children, between the children one with the other) can be such also as to hinder the answering of prayers.** How can we have boldness toward God when everything is not in order in our families, when there are still questions there that have not been settled?

Praying according to His will. Yes, we must first judge ourselves in the light of God, and confess all that is not good to the Lord, and in so far as men are concerned, before men, thus cleansing ourselves by self judgment. Then we shall obtain boldness before God.

But then, if we want to be sure to receive that which we request, we must ask according to His will. And how do we know what the will of our Father is? He has shared His thoughts with us in His Word, and, when we walk in daily fellowship with Him

through the Holy Spirit we will get to know His thoughts from His Word. This is why daily study of His Word is so important. How can God, for example, answer a prayer in which something is requested that He has already given long ago – for example, an outpouring of the Holy Spirit, when Scripture expressly teaches that the Holy Spirit has been poured out and now dwells upon earth in the assembly and in each believer individually! Or if we should ask that He deliver us from indwelling sin, when He already has judged this in the Lord Jesus upon the cross (Romans 8:3; 2 Corinthians 5:21)!

Through the Word and in daily fellowship with the Lord we learn to know the will of God. And thus we can pray according to His will, so that we can have the assurance that our prayers will be answered.

Pray Unceasingly. So, can only well-advanced believers who have thoroughly studied God's Word pray?

Fortunately not! **Would parents tell their child that he might not ask them for anything until he were grown up, because the child still spoke awkwardly and sometimes asked for foolish things? Oh, no! They are glad when their child comes to them with his requests.** That is evidence that the child is convinced that they are his parents, that he cannot do without them, that he has confidence in them, too, and that he is convinced that they love him and care for him – though perhaps not fully conscious of all this.

God our Father listens with deep joy to our voices when we come to Him. Are we not His children? Of Paul, who had just been converted, He said, "Behold, he is praying." He had the apostle Paul write to the newly converted Thessalonians: "Pray unceasingly!" And this great apostle, through whose preaching perhaps millions had been saved by that time already, and who had received special revelations by which the full counsels of God had been communicated to him, yes, who had been in the third

heaven and in paradise had heard unspeakable things (2 Corinthians 12:2-4) – this apostle was so convinced of the power of the prayers of these new converts that he requested of them: "Brethren, pray for us" (1 Thessalonians 5:25).

The clearest evidence that a believer is growing is undoubtedly when he sees more and more the importance of prayer – yes, that without prayer everything is worthless.

God our Father tells us: "In everything, by prayer and supplication with thanksgiving, let your requests be made known to God." And if we should perhaps ask for foolish things then, so that His love cannot grant them to us, yet "The peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus" (Philippians 4:6-7).

May the Lord grant that all of us will see the value of prayer more and more, and consequently use this infinite privilege more. How happy our hearts will be and what a testimony will flow forth from our lives.

H.L. Heijkoop

SEARCH THE SCRIPTURES!

- 1. What priest anointed Solomon King?**
- 2. In which Gospel is John the disciple not mentioned by name?**
- 3. Who sent spies to watch the Lord Jesus?**

MEAT

"Sanctify them by the truth"

THE CHURCH

PART III

The church is definitely stated in the Scriptures to be the "body of Christ" (Ephesians 1:22-23; Colossians 1:18-24). The truth of this is also seen in other portions of the Word, as seen in 1 Corinthians 12 and Acts 9:4.

It is largely in Paul's writings that this truth is taught, and the importance of it was conveyed to him in his first contact with the Lord Jesus on the way to Damascus. Perhaps it would not be too much to say that the interview he then had with Jesus as risen characterized the whole of his subsequent service to the saints. The knowledge that the persons on earth who he was persecuting were in fact the body of the living Head in heaven, revolutionized the whole outlook of Saul of Tarsus. He saw something which completely swept away from his thoughts the religious system in which he had lived and in which he had thought he was serving God. He learned that there was a living organism here on earth – the body of Christ. This living organism, which stands in sharp contrast to all organizations, religious or otherwise, was brought into being when the Holy Spirit of God came down on the assembled believers at Pentecost. The disciples had been "breathed on" by the Lord Jesus in the 20th chapter of John, and were thus to be characterized by the same living impulses and features which were seen in Christ Himself, but the body as such awaited the coming of the Holy Spirit for its formation.

As the formation of the body was the direct action of the Holy Spirit of God, so every member of that body from Pentecost to

the present day has been the subject of the same Holy Spirit's action. "For by one Spirit are we all baptized into one body." In that Scripture the apostle goes on to show how far beyond the principles of Judaism the truth of the body is. He adds, "whether we be Jews or Gentiles, whether we be bond or free." This is one of the grand facts of the mystery of which Paul speaks in Ephesians 3, where in verse 6 he says, "That the Gentiles should be fellow heirs, and of the same body." We thus see, on the one hand, that our position in the body, which is the church, is dependent entirely upon the work of God by His Spirit, and on the other hand we see that the truth of the body is related to the choicest eternal thoughts of God Himself.

Whilst dwelling upon the important place the work of the Holy Spirit has in connection with the formation of the body, we must also remember with adoring hearts that the work of the Lord Jesus on the cross enters into the matter. In Ephesians 2:16, we read, "And that He might reconcile both (Jews and Gentiles) unto God in one body by the cross."

The outward condition of the church gives us anything but a true picture of the body. God's word is emphatic in saying, "there is one body," or it might read simply "one body" (Ephesians 4:4), as though God would impress upon our hearts the thought that is implicit in those two words. In that verse we again see the oneness of the body connected with the "one Spirit." As there is only one Holy Spirit, so as the result of His activities, there is only one body.

In Ephesians, chapter 1, something of the dignity of the body is brought before us. It is spoken of as "the fullness of Him that filleth all in all." The previous verses give us some indication of the glory of Christ in relation to the purpose of God. The glorious Person is "head over all things to the church which is His body." Now the church as the body is said to be the "fullness" of that glorious Man, that is to say she is capacitated to display the feelings, the mind, the affections, and the desires of her glorious Head. In Romans 13:10, love is said to be the "fullness of law"; that is the correct rendering of the word. It is in fact the same word as that used in the verse referred to in Ephesians chapter 1. Every thought of God in the law finds its expressions and filling out in love. By no other principle could God's

mind in the law be expressed. So the church as the body is unique in the fact that no other company is adequate to express that which is to be found in her glorious Head. What a place of dignity grace has set us in, and with what delight the blessed Lord takes account of His church!

Do we not see from such Scriptures as Ephesians 3:6 and Acts 26:18 that these great and glorious thoughts of the saints were in the mind of God in sending forth the precious gospel?

The value of the church as the body of Christ is shown in the gifts He has given. According to Ephesians 4:12, these gifts (which we do not here enlarge upon) are, amongst other things, for the “edifying of the body of Christ.” The “whole body” in “every part” (v. 16) is in mind; none are left out, the objective being the “increase of the body unto the edifying of itself in love.” Thus the body is to be filled out by that which is the very nature of God Himself.

While appreciating and enjoying the place of dignity into which we are brought as forming part of the body of Christ, we must ever remember that in this sphere, as indeed in all others, Christ must have the pre-eminence” Not as in 3 John 9 where Diotrephes sought the place for himself, and would seek to cast his brethren “out of the church.”

In Colossians 2:19, we see the necessity of holding fast the Head.” The conduct and self-exaltation of those who do not do so is portrayed in the previous verse, but the result of “holding fast” is blessedly seen in the nourishment and unity which “increase with the increase of God.”

Finally as seeking to fulfill the exhortation of Colossians, chapter 3, we can know and enjoy the peace of Christ presiding in our hearts, and move here as He did in a spirit of thankfulness to God. “And let the peace of Christ preside in your hearts, to which also ye have been called in one body, and be thankful. Let the word of the Christ dwell in you richly . . .singing with grace in your hearts to God” (vs. 15-16).

F.A. Hughes

Exercise

"Exercise thyself unto piety"

HEALTH HAZARD WARNING

PRIDE

Another universal and very dreadful disease is PRIDE. Proverbs 6:16 tells us that of the 7 things which the Lord hates, pride comes first and lies second. Pride brings contention (Proverbs 13:10), destruction (Proverbs 16:18), it brings a man low (Proverbs 29:23), and more besides.

Again we must ask where does pride come from? It comes from the Devil. In Ezekiel 28:12-14 we get a picture of him under the figure of the King of Tyre. He would seem to be the very greatest of God’s creatures, full of wisdom and perfect beauty; “thou are the anointed cherub that covereth, and I have set thee so.” We read, “thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee.” In Isaiah 14:12-14, we learn what that iniquity was: “I will” is repeated five times. It makes one shudder to think of such audacity, and that in one so privileged!

Who can handle such an enemy? Only ONE. Even Michael the archangel (Jude 9) contending with the devil (regarding the body of Moses) durst bring no railing accusation against him, but says, “The Lord rebuke thee.” Wise words indeed – consider them my soul!

The next question must be, “where do we find PRIDE today?” Why, we find it almost everywhere!

PRIDE:

IN LACE **the clothes we wear**
IN FACE **women and men**
IN RACE **especially when abroad**
IN PLACE **whatever the sphere**
IN GRACE **alas and alas, even where there**
is a gift from the Lord

There is also danger in every age! In the Garden of Eden Eve saw that the fruit of the tree was “good for food.” Especially when we are young we like to satisfy our appetites. In middle age (the acquisitive age), we make it our ambition to obtain items we do not possess. In old age there is an inveterate tendency to find something we have accomplished at some time in our lives and to be very proud of it. What a triumph and testimony when we can overcome, in the Lord’s strength, these human weaknesses. To God be the glory!

We have to be reminded that it is our blessed Lord, to whom all judgment has been committed (John 5:22), who will take account of pride wherever it is found. In Matthew 12:36 we learn that “we shall all give account in the day of judgment for every idle word that we speak.” But what about the nations? Here is a list of the nations who will be judged in that day, all judged with pride particularly mentioned.

Israel – many references
Mt. Seir – 2 Chronicles 20:10
Judah – Jeremiah 13:9
Edom – Obadiah 3
Jerusalem – many references
Egypt – Ezekiel 29:9
Ammon – Zephaniah 2:9-10
Ethiopia – Zephaniah 2:12
Moab – Isaiah 16:6-7

In addition all the nations are judged in the Seals, Trumpets and Vials judgments in Revelation.

Manifestly PRIDE unchecked leads to utter destruction (Proverbs 13:10).

But what a joy to turn to ONE in whom is NO PRIDE! He who is “Meek and lowly in heart” (Matthew 11:29), and now turn to Philippians 2:6-8, and follow the seven downward steps He took to the death of the cross.

“See from His head, His hands, His feet,
Sorrow and love flowed mingled down.” Isaac Watts

“O keep us, love divine, near thee,
That we our nothingness may know;
And ever to Thy glory be,
Walking in faith while here below.” (J.N.D.)

Dr. D.W. Paterson

ANSWERS TO SCRIPTURES SEARCH!

1. Zadok (1 Kings 1: 39)
2. The Gospel of John
3. The chief priests and scribes (Luke 20:20)

Rest

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

FEAR NOT!

Freedom from fear is God's Will – "I will trust, and not be afraid" (Isaiah 12:2). **Freedom from fear, at all times and under all circumstances, is the will of God for His people. The trust and love which He desires, and imparts, casts out the fear that springs from unbelief. Fearlessness, we affirm, is the prerogative of the child of God, and, in so far as a man is possessed by Christ, will he be liberated from fear.** Where He is, fear takes flight, as darkness vanishes before the light. "It is I, be not afraid." His resurrection greeting and gift was peace; "Peace from Him which is, and which was, and which is to come." The hearts that enthrone Omnipotence, dwell in the secret place of the Most High, and abide under the shadow of the Almighty may well exclaim: "Therefore will not we fear, though the earth be removed and the mountains be carried into the midst of the sea." Far beneath the restless, swelling billows there is peace:

The Roman Emperor threatened Chrysostom with banishment if he continued a Christian. He replied, "Thou canst not, for the world is my Father's house; thou canst not banish me." "But I will slay thee," said the Emperor. "Nay, but thou can not," said the noble champion of the faith, "for my life is hid with Christ in God." "I will take away thy treasures." "Nay that thou cannot," was the response, "for, in the first place, I have none that thou know of; my treasure is in heaven, and my heart is there." "But I will drive thee away from man, and thou shalt have no friend left." "Nay, that thou can not," once more said the faithful witness, "for I have a Friend in Heaven from whom thou cannot separate me."

"Fear Him, ye saints, and you will then have nothing to fear."

QUESTIONS & ANSWERS

Q. Would you please explain the meaning of the verse "and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh" in Jude 23?

Paul , Jamaica

A. Dear Paul:

In this epistle Jude has four groups of persons in view: first, those to whom the letter is written, the dear saints of God; second, the "ungodly persons" of verse 4; followed by the "some" of verse 22; and finally the "others" of verse 23.

The "ungodly persons" have turned the grace of God into vile and intemperate behavior and deny the only Master and our Lord Jesus Christ. Such are apostate and fall into the category of 2 John 10-11.

The "some" includes simple people, who we might describe as those who blindly follow the ungodly persons, who allow themselves to be caught up with them. Upon such we have compassion, and seek to present to them the wonderful news of the gospel.

The "others" of verse 23, are those who are more clearly identified with the ungodly persons of verse 4. These have **clothing — "garments spotted by the flesh," which displays their "works of ungodliness" and their denial of the Person of our Lord Jesus. **Such people need very careful handling. We are required to be wise. There are grave dangers and any approach in a spirit of self-confidence may have serious consequences for us.** The saint of God must use much discernment to distinguish between these various persons and, in the realization of the horror of judgment to come and the wickedness of the flesh, "save" or present the good news of salvation, in the light of present danger and our own known weakness. **The gospel is to be preached unto all, but in the preaching we are to be aware of our own weakness and not allow ourselves to be drawn into debate and argument, but to present the gospel in its simplicity and urgency and leave the work of conviction and conversion to the Spirit of God.****

JAP

WHY THE YOUNG MAN DIED

There was a young man who lived in the western part of the USA. He had never done anything really wrong, but one day he went to a party with some of his college friends and many of them were drinking. After losing a game of cards, he was mocked and lost his temper. He picked up a revolver and shot and killed his opponent and others who were laughing at him. He was arrested, tried, and sentenced to death. However, because of the fine and upright life he had previously lived, his relatives and friends started a petition for him. Before long people all over the state had signed it and at last it was taken to the governor, who happened to be a Christian. Tears came to his eyes as he looked at the large baskets filled with petitions. He decided to pardon the young man, and immediately wrote out the pardon certificate. Then the governor dressed in the garb of a clergyman, put the pardon in his pocket, and went to the prison.

As he approached the cell the young man sprang to the bars. "Get out of here," he cried. "I don't want to see you. I have had seven of your kind already. I had enough religion at home!" "But wait a minute, young man," the governor shouted, "I have something for you. Let me talk to you. I am..." "Listen," the young man interrupted, "if you don't get out of here at once, I'll call the guard and have you put out!" "But I have good news for you," the visitor replied as he began to reach into his coat pocket. "Won't you let me tell you about it?" "You heard what I said," cried the young man, "and if you don't leave immediately I'll call the guard" "Very well," replied the governor, as he turned sadly away and left. In a few minutes the guard of the prison came to see the young man. "Well, young man," he said, "I see you have had a visit from the governor." "What?" exclaimed the prisoner. "Was that man dressed like a preacher the governor?" "He was," the warden said solemnly, "and he had a pardon in his pocket for you, but you would not even listen to him!"

"Quick, warden, get me some paper and a pen!" He wrote: "Dear Governor, I owe you an apology, I am sorry..." In his office at the Capitol building the governor received the letter and read it sadly. Turning it over, he wrote on the back, "No longer interested in this case," and handed it to one of his secretaries. The day came for the young man to die, and he was asked if there was anything he would like to say before taking those dreadful steps to the gallows. "Yes," he said. **"Tell all my friends that I am not dying for my crime. I am not dying because I am a murderer, even though I deserve to do so. The governor wanted to pardon me, and he had the authority to do it, I could have lived. But I am dying because I wouldn't let the governor speak to me, and because I did not accept his pardon."**

Friend, if you are lost and finally condemned by God, the righteous Judge, it will NOT be because of your sins. It will be because you would not accept the pardon and forgiveness that God offers you now through His Son. If you refuse Jesus Christ as your Lord and Savior, what can God do? God is bound by His own Word, and you leave Him no alternative. You are turning down your one and only hope of salvation. Here is what His Word says about His Son, the Lord Jesus Christ: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). That, friend, is the reason you are condemned.