



# *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*

**JULY. 2011  
Vol.10 .No.3**

July, 2011

Dear Reader,

“Now we brethren, as Isaac was, are the children of promise”  
(Galatians 4:28).

**Exceeding great and precious promises are given to us through the Lord Jesus Christ; our promises are possessed by faith.** Many promises were given to Israel relating to their life under the law, but believers have promise of things both in this life and in that to come (1Timothy 4:8; 2 Peter 1:11). Our promises are better being based on the grace of God through our Lord Jesus Christ. **But promises are of no value to us unless we lay hold of them and act upon their principle.** We learn from the heroes of faith in Hebrews 11 how they responded to the promises: they saw them, they believed in them, they embraced them, and they bore witness to their reality. **Some of these promises are received immediately like the gift of eternal life to every one that accepted Christ, yet other promises will be fulfilled in the future.** We should not then be like children who want a promise fulfilled in a few minutes, and forgetting those that must wait a season before we can gain the benefits of them. **We need to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and love (2Peter 1:9) or we would not be able to see afar off, a vision that looks farther than oneself, or of this present time.** The rewards may be far off but they are sure to those who are persuaded of their value and heed the exhortation. **For God is faithful and He will fulfill all what he has promised those who love Him.**

I trust that you will enjoy the great articles in this issue during the summer months. Some of them are thought provoking and we pray that the Lord would use them for building you up on your most holy faith. Please keep praying for the Lord's blessing on Toward the Mark

Yours in our soon-coming Lord,

*Emil S. Nashed*

Please send your questions and comments to:

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

www.towardthemark.org

# TOWARD THE MARK

<u>Contents</u>	<u>Page</u>
Addresses to the Seven Churches in Asia	1
Did Joseph and Mary Have Other Children After Christ's birth?	8
“MASTER”: A Word Study	11
Let Not Your Heart Be Troubled	15
Fullness of Joy	18

*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](mailto:toward.the.mark@gmail.com) or visit [www.towardthemark.org](http://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"*

### ADDRESSES TO THE SEVEN CHURCHES IN ASIA

#### REVELATION 2 AND 3

### SMYRNA

(Revelation 2:8–11)

Smyrna was situated about 40 miles north of Ephesus. The name Smyrna has the same root as the word myrrh, a spice used in embalming dead bodies, and is a symbol of suffering, death, burial, and, ultimately, resurrection. It is no doubt for this reason that it is included in the list of ingredients of the holy anointing oil in Exodus 30. Its perfume is obtained by the shrub being crushed. It is clearly emblematic of the sufferings of Christ, and their fragrance to God. The suffering Christians at Smyrna were themselves a sweet fragrance to the Lord Jesus.

All through the church's history, times of material and social affluence have been accompanied by spiritual poverty, but times of poverty and tribulation generate spiritual enrichment. The Lord allowed persecution to come upon Smyrna to purify and refine them. **The letter is full of references to suffering and associated concepts. Sufferings purify. Sufferings strengthen faith, courage and faithfulness. Sufferings always precede true glory** (1 Peter 1:11).

**This letter is the shortest of the seven letters, and, like the others, was written at the end of the first century A.D. By this time, the city of Jerusalem had been totally destroyed, and the nation of Israel, as an entity, had ceased to exist. The Jews were scattered all over the world. It describes, prophetically, conditions in the period of the Church's history during the years of persecution that continued for about two centuries after the Apostolic period came to a close.**

These persecutions did their purifying, refining work at Smyrna. **The message is for the comfort and encouragement of suffering Christians at all times.**

Verse 8

*And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;*

**The Book of Revelation brings to a fitting climax all the threads traceable through scripture. In it, the Lord Jesus is repeatedly referred to as either the The First and The Last, The Alpha and The Omega, or The Beginning and The End. As The First and The Last, He is the sum and substance of all that God is, the personal expression of the very Being of God. As The Alpha and The Omega, the first and last letters of the Greek alphabet, the language in which the New Testament was written, He is the sum and substance of all that God has to say; the personal expression of the thoughts of God. As The Beginning and The End, He is the sum and substance of all that God has done, is doing and will ever do.**

Thus, the phrase The First and The Last suggests the eternity of His Being. He presents Himself in this way to these saints because it looked as if the assembly (under persecution) was going to fade away or die out. **The lesson to be learned is that the One Who is eternal in His Being will Himself preserve eternally His own, His body, His church. What a tremendous consolation and encouragement in days of intense persecution.**

The eternity of His Being could not be subject to death. In becoming man, He entered into a condition in which it was possible for Him to die ((Hebrews 2:9, 14). As man, He felt and sympathized with His people on earth in their many trials (Hebrews4:15). Then He showed His personal superiority over death by the way He passed through it and overcome its power. He can therefore sustain those who are faithful to Him, even if

they in their day have to taste death for the testimony and for Him.

‘which was dead and is alive’ i.e. lived, after having died.

In chapter 1:18 the Lord says, “I am He that liveth, and was dead; and, behold, I am alive for evermore”.

**All other men went into death because they were subject to it. He went into death to overcome it, and to come out of it in glorious resurrection.**

The geographical and historical background is in itself an illustration of the spiritual truth to be learned. **The figure of having died, and then lived again, after having died, would be recognizable at Smyrna. In 600 BC the city was conquered, destroyed and later rebuilt (thus being in its very history a figure of death and resurrection).**

Verse 9

*I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

**The church at Smyrna is highly honored by the Lord. There is no rebuke. No fault or ground for complaint was found in them, only grounds for real encouragement.**

The Christians at Smyrna were in poverty as to their earthly things and social standing, but rich in the things of God. It is the Lord’s assessment of riches here (“thou art rich”), in contrast to the Laodiceans, where they accounted themselves rich (3:17).

The Lord Jesus contrasts these faithful Christians with those apostates who could more accurately be termed morally ‘the synagogue of Satan,’ because, whether they realized it or not, they were doing Satan’s work.

**At Smyrna, it was necessary to warn those who made the claim to be “Jews and are not”.** The term is used symbolically. There were those at Smyrna who were asserting

that they were the true Jews, of a higher religious caliber than others, and worthy of special blessing. But the Lord Himself, Who knew them through and through, says of them that they are not Jews! They were guilty of elitism, self-elevation to a higher class. But, one cannot elevate Christ and self at the same time. **A Jew inwardly (Romans 2:28,29) is one whose heart is in spiritual accord with the mind of God. A Jew outwardly is one who takes pleasure in external, material and physical things, such as cathedrals, big churches, offices with impressive titles etc. The preventive and antidote against Judaism of that order is to partake of the sufferings of Christ.**

Verse 10

*Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

**Men were the apparent enemies of those who sought to be faithful to God, but the devil was the motivating power behind them.**

Tried

**Faith will always be, first, tested, and, then, honored. Tribulation and trial are the normal portion of the faithful believer (2 Timothy 3:12).**

Ten days

The period of suffering is limited by the One Who is eternal in His Being. He has said, “Ten days.” This may allude to the ‘ten days’ in Daniel 1:12,14,15. **Historically, the duration of local gladiatorial contests in the days of the Roman Empire was ten days. Also, ten imperial edicts were issued by ten different Emperors between Nero in A.D. 54 and Diocletian in A.D. 284, under which Christians were persecuted without mercy. The tenth persecution was the most severe**

and it lasted ten years. God set a limit to their suffering. Because He said, “ten days,” there is no power in the heavens, on earth or in hell (i.e., neither celestial, terrestrial, or infernal powers) that can make it a day more. However, if the suffering that faithful saints have to undergo is limited, the glory that follows is limitless and eternal (2 Corinthians 4:16-18).

Be thou faithful unto death –

The Lord Himself was the perfect example of that (Philippians 2:8-9). The Apostle Paul, too, albeit in apparent weakness (cf 2 Corinthians 12:9; 2 Timothy 4:6; Philippians 3:10-11). The persecutions suffered by the Smyrneans arrested the spiritual decay that had begun to set in. The power of death is the devil’s great weapon (Hebrews 2:14-15 but it holds no fear for the overcomer. He is in the hands of the Lord Jesus Christ Who holds the power of resurrection.

### Crowns

**There are two major kinds of crowns referred to in scripture.**

#### **1. The royal crown (diadem) (official)**

The diadem is recognition of regal splendour. It is worn in virtue of the dignity, glory and majesty appropriate to the office filled or the job to be done. This is not under consideration here.

#### **2. The victor’s crown (stephanos) (moral)**

The stephanos is bestowed and worn (for display) in view of achievement. It is the final accolade, the final embellishment. The crown awarded is always appropriate to the circumstances in which it is earned, and in complete contrast with them.

### Crowns for the Christian

Crowns which are available for Christians are edifying and challenging studies in themselves).

Incorruptible (imperishable) 1 Corinthians 9:25-26 (s)

(cf perishable) 1 Peter 5:4c (s)

**Joy (rejoicing) Philippians 4:1-2 (s) my joy, my crown**

**1 Thessalonians 2:19 (s) hope, or joy, or crown of rejoicing**

**2 Timothy 4:8 (s) righteousness**

**Acts 7:54-60 (s)**

**James 1:12 (s)**

**(how long, O Lord, how long?)**

**Revelation 2:10 (s)**

**1 Peter 5:4 (s) – kingdom**

**Hebrews 13 v 20**

**Revelation 4:4 (s)**

### **Righteousness**

### **Life**

### **Glory**

### **Gold**

Revelation 4:10 (s) leads to Revelation 3:11 (s) (and vice versa)

Revelation 3 v 11 – let no man take thy crown

That is, they cast their crowns – but – let no man take thy crown.

### Crowns for Christ

As ever, the supreme, perfect example is seen in the Lord Jesus, the ultimate overcomer. Men gave Him a crown of thorns (Matthew 27:29; Mark 15:17). God has crowned Him with glory and honor (Hebrews 2:9).

The (stephanos) crown is the mark of the victor, overcomer, prevailer (Acts 7:59-60). The Smyrneans had gone right to the bottom in their persecution, even to death. They were to go right to the top in God’s appreciation – the Crown of Life.

**Overcoming in Ephesian conditions merits eating of the Tree of Life, a mark of inward appreciation. The overcomer**

**in Smyrnian conditions will be given a crown of life, a mark of outward approbation.**

Verse 11

*He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*

Shall not be hurt – a positive negative – a very definite negative. The comfort of these promises can even now help us in any present tribulation.

**The second death affects not only the bodies of men, but their souls and spirits. Many of the overcomers might well have to suffer the first death, the death of the body. None of them would have to suffer the second death, which will be administered at the Great White Throne (Revelation20:11-20).** Martyrs in the days of Smyrna, and also over many centuries since then, have been deeply encouraged by the same promise, granting them immunity from the second death of eternal judgment (Luke12:4-5). The scripture says of such, ‘of whom the world was not worthy’ (Hebrews11:38).

In any case, whether we die or not, there is that which is beyond the reach of man to hurt. Then, in the ultimate, the final test and judgment will not touch the believer. The One Who preserves him now in present suffering and persecution has endured the ultimate test (the death of the Cross) so that the believer may have boldness in respect of the day of judgment (1 John 4:17).

**If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. (1 Peter4:16). The Lord Jesus does, and will, give grace day by day, as we need it. Let this encourage us to be faithful to Him now, while we await His coming.**

**Ernie Brown**

MEAT

*"Sanctify them by the truth"*

**DID JOSEPH AND MARY HAVE OTHER CHILDREN AFTER CHRIST'S BIRTH?**

*(The question at the head of this article was received by the editor.)*

I recognize that this subject is one which has been raised in the past to promote controversy in relation to the Person of our precious Lord and His mother. **In seeking to respond to the inquirer one is conscious that it may appear to be an attempt to promote the uniqueness of Mary, the mother of our Lord, but rather and emphatically, it is to promote and elevate the Person who “in all things must have the pre-eminence,” and guard the essential place which He must have in the heart and mind of each one who professes to be a lover of Him. We seek, rightly, to guard His Eternal Sonship, His perfect Humanity, and the perfection of His work. This little article, humbly seeking to compare scripture with scripture, would demonstrate the unique place which He had in the home of Joseph and Mary.**

The lineage in the gospel of Matthew is the lineage of Joseph, the husband of Mary. It is a kingly lineage, and from it our Lord was born the rightful King of Israel, because Joseph was His legal father under Jewish law. But aside from giving our Lord a legal title to the throne of Israel, Joseph had nothing to do with bringing Him into the world. He and His lineage bear no blood relationship to the Lord. To get the actual lineage from which He came into the world, we must go to Luke chapter three, where we have the genealogy of Mary. This lineage, as far as we may judge by human standards of righteousness, is a pure and clean one. Not one person on Mary's side, from Nathan on down, has any blot on his record in the Word of God.

**Both Mary and Joseph came from the tribe of Judah, and both were descendants of King David. But where the road splits is with the two sons of David, Solomon and Nathan.**

**Solomon was the father of Joseph's lineage, while Nathan was the father of Mary's lineage.**

**Since the Gospel of Matthew presents Christ as King of Israel, Joseph's genealogy goes back only to Abraham. However, Luke's Gospel presents Him as the Son of Man, and so Mary's genealogy goes back to Adam.**

But what about those who are called in the Word "His brethren," who lived in the same household with our Lord?

Are they not Joseph's sons?

**I don't believe they can be for the following reason:**

**Joseph could not have a child to set on the throne of David because he is the great grandson of Coniah. God made it clear that Coniah would have no man of his seed to sit upon the throne of David (Jeremiah 22:30), (Jeremiah 36:30), (Matthew 1:12) and the last one of the seed of that wicked King was Joseph, although Joseph himself was a just man (Matthew 1:19), the prophecy must be fulfilled.**

Now in Matthew 13:55 we learn that there are four men known as the Lord's "brethren," and they are: James, Joses, Simon, and Judas. Other scriptures show us that there were also some sisters, probably three. He had just come to Nazareth, "His own country," and the people there said: "Is not this the carpenter's son? Is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas?"

Let us now examine that comparing scripture with scripture!

**- The mother of these four brethren was a woman called Mary, as we find in Mark 15:40, a scene at the crucifixion, "There were also women looking on afar off: among whom was Mary Magdalene and Mary the mother of James the less and of Joses, and Salome."**

**- But this Mary was the sister of the Virgin herself.**

This is brought out in another reference about the same incident, John 19:25, "Now there stood by the cross of Jesus His mother, and his mother's sister, Mary the wife of Cleophas, and Mary

Magdalene." This followed a strange custom of that day, of sometimes giving two sisters the same name.

**- In Matthew 27:56, this Mary is again called the mother of James and Joses.**

Therefore I think we could clearly conclude from the scripture that:

**These men, James, Joses, Simon, and Judas, were not actually brothers of our Lord, but cousins. They and their sisters were the children of Mary the sister of the Virgin and Cleophas, otherwise know as Alpheaus. For it was a known custom in that part of the world to call the "cousins" "brethren". Further, it appears that this family all lived in the same vicinity with Mary the mother of our Lord (Mark. 6:3), and thus it would be natural for the people in the neighborhood to refer to them as His brethren.**

We know that Mary the mother of the Lord was a widow at the time of the cross, and her care was committed to the disciple John, who took her home and cared for her the rest of her days. We know that Cleophas and his wife Mary, and their children, were ardent lovers and followers of the Lord (Luke 24:18). Two of the sons, James and Jude are mentioned as Apostles of the Lord (Luke 6:16 and Acts 1:13).

**All this gives to the believing heart a sense of comfort and reverential admiration to know that no flesh and blood shared the place in the home of Joseph and Mary with our Lord. We love to think of Him riding into Jerusalem on a colt "whereon yet never man sat" (Luke 19:30). We love to think of His body being laid in a tomb "wherein never man before was laid" (Luke 23:53). We love to think of His singular glory in all things, whose name is above every name (Philippians. 2:9), and there is none like Him.**

## Exercise

*“Exercise thyself unto piety”*

### “MASTER” : A WORD STUDY

The word “Master” occurs some eighty-six times in the Authorized Version of the New Testament. This one English word does duty for eight different words in the Greek original, and we believe it will prove at once an interesting and an instructive study to note carefully the use made by the Holy Spirit in the selection of these various words to convey to the mind of the saints the thoughts of God.

- The word translated most frequently “master” is didaskalos, meaning *an instructor*, or *teacher*; it is, in fact, translated ten times “teacher” elsewhere in the Word.

It is used by the four Evangelists with about equal frequency—in all, about forty-seven times; and outside the Gospels it occurs (as “master”) but once (James3:1).

It is translated “teacher” in John 3:2, and “master” in verse 10 of the same chapter. Once it is rendered “doctor” (Luke 2:46). **There is a remarkable use made of this word in John 13. In verse 13 Christ says, “Ye call Me Master and Lord: and ye say well; for so I am.” Here we learn that the disciples in addressing Him used the term, “Master;” *didaskalos*, first; they gave His title, “Lord;” *kurios*, a secondary place—teaching, to them, was above lordship. But He corrects this mistake in what He says immediately following—albeit, with the rarest delicacy; “If I then, your Lord and Master.” He reverses the order used by them, as if to teach that obedience is above all learning and intelligence, even in the things of Scripture.**

**It reminds us of that word of the prophet to the disobedient Saul, “Behold, to obey is better than sacrifice; and to hearken than the fat of rams.” To learn is well, but to put diligently into practice what we already know is still better.**

- The above word, kurios, is translated fourteen times “master” it is from *kuros* (*supremacy*), and means *supreme*, in authority, i.e. *controller*. It is elsewhere translated, sixteen times, “Lord;” and “Sir” twelve times; once it is, strangely enough, translated “God” (Acts 19:11). It is used there, we suppose, as we should say “the Supreme.” But the most accurate translation of J. N. Darby corrects. this, using “the Lord” instead. This is the word translated “Sir” always in the New Testament.

- Eight times “master” is the rendering of the Hebrew word Rhabbi, *rabbi*, “an official title of honour.” These are: Matthew 26:25, 49; Mark 9:5; 11:21; 14:45; John 4:31; 9:2; 11:8. **Elsewhere the word is left untranslated, “rabbi.”**

**This is the word invariably used by Judas, the traitor. He never once addressed the Son of God as Lord; the other apostles, at the supper, gave Him His proper title, Lord, *kurios* (Matthew26:22); but Judas, in verse 25, says Master, *rhabbi*. And in John 14:22 the Spirit of God is quick to inform us that it was not the traitor who addressed Him as “Lord”, “Judas saith unto Him, not Iscariot, Lord, how is it,” etc. (see also 1 Corinthians12:3). He “had a demon,” and could not, therefore, call Messiah, Lord. But the time is coming, and coming soon, we believe, when every knee shall bow and every tongue—Judas’s among them—shall confess that “Jesus Christ is LORD;” *kurios* (Phillipians2:11).**

- This same word “Master” is the sole rendering of the word “*epistates*,” “an appointee over,” i.e. *commander* (or *teacher*). It is found only six times in Scripture, and always in Luke—5:5; 8:24, 45; 9:33, 49; 17:13. It is used by the disciples exclusively, excepting once, where it is the appellation applied to the Lord by the ten lepers.

- Another word rendered by the English “master” is *despotes*, “an absolute ruler” (despot). It is only four times translated “master”—1 Timothy 6:1, 2; 2 Timothy 2:21; Titus 2:9, and 1 Peter 2:18. It is elsewhere translated “lord”—four times—Luke 2:29; Acts 4:24; 2 Peter 2:1, and Revelation 6:10. It is the word frequently used for a master of slaves; but it is a remarkable fact that, though it is used by the apostles in reference to earthly masters, when they remind these masters that they also have a master in heaven, they do not use this term, but the milder and more dignified title of *kurios*, Lord (Ephesians 6:9; Colossians 4:1; also Romans 14:4). Christ’s bondmen are under a “perfect law of liberty,” “His commandments are not grievous,” and He is to them no “despot,” but a loving, gracious “Lord and Master.” And He rules by love, not force.

- Another word translated “master” is *kathegetes*, a guide, i.e. a teacher. It is found only three times in Scripture—Matthew 23:8-10—and then used only by the Lord Himself.

- *Oikodespotes* is another word translated “master.” It means “the head of the family,” and is found in Luke 13:25 and 14:21. It is elsewhere translated “goodman (of the house)” and “householder.”

- The one remaining word is *kubernetes*, “helmsman,” i.e. captain, or (ship) master, and is used but once—Acts 27:11.

**Our study is finished. One thing we have learned if nothing more, and that is the wonderful fullness there is in the Word of God, of which our English Bible gives us but a faint idea. And as this fullness relates chiefly to Christ, it is to the Christian’s advantage, and for God’s glory, that he use all the helps available—translations, concordances, lexicons, dictionaries, and every other means available to assist him in gaining access to these treasures, hid from the slothful and indolent, but discoverable to those who will “search for them as for hid treasures,” with the one object before them—the soul’s profit and blessing—“through the knowledge of God and of Jesus our Lord” (2 Peter 1:2). Amen!**

NOTE.—The writer is indebted for his information in this paper wholly to the “Exhaustive Concordance of the Bible,” by James Strong, a work of incalculable value to the English student of the Scriptures.

C.Knapp

### SEARCH THE SCRIPTURES!

1. Who had a huge bed made out of iron?
2. Where were Saul and Jonathan killed by the Philistines?
3. What Roman official was visited by an angel who told him God had heard his prayers?

## Rest

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

### LET NOT YOUR HEART BE TROUBLED

How is it possible to keep the heart from troubling when trouble is knocking at every door and peering through every window, and when tribulation and sorrow are rolling about us breast high? How, when cherished props are broken and useless, and earthly hopes have failed and fled, when the human arm upon which we leaned sustains us no more, and the heart from which we drew our sympathy lies dead and unresponsive to our cry? How can we be unafraid when hatred and unholy strife are tearing with wolfish jaws not the flesh only, but the very souls of men, and all the foundations of the earth are out of course, and our Lord's promise to return seems so long of fulfilment? Can it be possible to keep our hearts from troubling in such sad days, and in such conditions as these, and to have no fear though the road be rough and long, and the earthly outlook so appalling?

Yes, it must be possible, or He who never will deceive or disappoint would not have spoken the words. To discover the secret of this great tranquillity we must work back through these words of the Lord. This absence of all foreboding is the result of a peace which He gives to us, and which He calls "My peace." He made peace for us by His death, and that peace He has left with us, but that which He speaks of as "My peace" is something different and additional. It is the peace that filled His own heart when He endured the contradiction of sinners against Himself, the deep unbroken quiet of His soul that depended not on any outward circumstances, but belonged to the place where He dwelt and dwelleth still—the Father's bosom, i.e. the love of

which He spoke when He said to the Father, "Thou lovest Me before the foundation of the world." In this love He dwelt, it was the home of His heart, and so He is described as "THE ONLY-BEGOTTEN SON, WHICH IS IN THE BOSOM OF THE FATHER." This peace is connected with this dwelling-place, and within it only can it be known.

**This peace was His, for that dwelling-place was His, it was His before the ages of time, it did not cease to be His when He tabernacled amongst men. He had a right to it and was worthy of it: fully, at all times, and for ever worthy of it. He did not leave that dwelling-place when He came to earth, the Father's bosom was still His home, and the peace that belongs to it was His, and He says, "MY PEACE I GIVE UNTO YOU."**

But how can this be? That question also is answered for us by Himself, for He added, "Not as the world giveth, give I unto you." The world stands at the doors of its fair mansions and dispenses its benefactions to the poor and distressed that gather at its gates, but these same poor cross not the thresholds, they have no place or portion within the doors. Not thus does the Lord give unto us, for not thus could His peace be ours. He opens the door of His dwelling for us, and bids us "Come and see." **He tells us that His home of love—the Father's bosom—is ours, He shares it with us as His companions and His brethren, and wants us to know its joys and the changeless peace that belongs to it. Can any trouble disturb the deep serenity of the Father's bosom? Can earth-born storms create forebodings in the heart that dwelleth there? And this is the true home of every child of God, it is the place of their dwelling now and for ever.**

This surely is the secret of this blessed peace. For notice, that the Lord had already said, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, *and bring all things to your remembrance, whatsoever I have said unto you.*" **He had told them of the Father, and of the Father's love. His words were the**

revelation of the Father, the unfolding of the Father's bosom, of His deep thoughts of love towards them. The Holy Ghost was to bring all this back to their remembrance, and to be the power within them by which they should enter consciously and intelligently into that which had been revealed. And their portion is ours; yours, tired and trembling believer, and mine. You and I may dwell in the Father's love and enjoy the peace of Christ which passeth all understanding here and now.

Let us not stand at a distance, the prey of dark misgivings, nursing our sorrows and fears as though the Father had forgotten us or was angry with us, but take up the children's place and rest in the Father's love and enjoy that surpassing peace, and let not our hearts be troubled, neither let them be afraid, though tribulation in the world be our appointed lot.

**J.T.Mawson**

### ANSWERS TO SCRIPTURES SEARCH!

1. Og, king of Bashan (Deuteronomy 3:11)
2. Mount Gilboa (1 Samuel 31:1-6)
3. Cornelius (Acts 10:1-8)

### FULLNESS OF JOY

#### PART II

O Lord, 'twas sweet the thought  
That Thou wast mine;  
But brighter still the joy  
That I am Thine!

Thine own, O Lord, the fruit,  
The cherished fruit,  
Of Thine all perfect love!  
No passing root

Of evil e'er will dim  
Thy cloudless rays;  
But a full heart pour forth  
Thine endless praise!

Nor what is next Thy heart  
Can we forget -  
Thy saints, O Lord, with Thee  
In glory met,

(Perfect in comeliness  
Before Thy face -  
Th'eternal witness all  
Of Thine own grace),

Together then their songs  
Of endless praise,  
With one harmonious voice,  
In joy shall raise!

O joy supreme and full,  
Where sunless day  
Sheds forth, with light divine,  
Its cloudless ray!

**J.N.Darby**

## DOES DEATH END ALL?

A grade school teacher recently took a poll among his students on their attitude toward death. One third of them expected to die in a nuclear war before they were 30. Another third expected to die before they were 40. “We’ll all go together,” they calmly asserted. Hence they were all committed to the policy of living life to its full, getting “all the kicks” they could, while life still remained.

This reflects the general psychology of life today. Since the advent of nuclear weapons, the extreme brevity of life has been forced upon human thinking, especially among the young people. It seems to be a spirit of Fatalism, and it is one of the greatest contributing elements to the wave of crime and lawlessness that has been sweeping over the world.

**But does death end all? The story is told of a conversation between an atheist and a Christian doctor. Said the atheist, “Doctor, I do not believe what you are preaching.” The doctor answered, “You have told me what you do NOT believe; now would you please tell me what you DO believe?”**

“Certainly,” replied the atheist, “I believe that death ends all.” To his amazement, the doctor answered, “So do I!”

“What?” exclaimed the astonished man, “you are a Christian, and you believe that death ends all? You are certainly a strange Christian.”

**The doctor agreed, explaining as follows: “Death ends all your chance of doing evil; death ends all your joy; death ends all your projects, all your ambition, all your friendships; death ends all the Gospel that you will ever hear; death ends it all for you – and you go into outer darkness.”**

Death ends the opportunity for repentance, for the Word of God offers no hope beyond the grave. During your life time you may say “I believe I am right, but what if you are wrong? What then? Surely it would be wise for you to give some honest consideration and investigation of this matter before the final count-down, when you must go forth into an unknown eternity. Death will end all such opportunity to correct your biggest mistake in life, and regret will haunt your conscience for all eternity.

**In contrast, the doctor then described what death meant to him as a Christian: “Death would end all my wanderings, all my tears, all my perplexities, and all my disappointments, all my aches and pains; death would end all that, and I would go to be with my Lord in glory to have full joy for all eternity.”**

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” John: 3:16