



# *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 2012  
Vol.11 .No.3**

July, 2012

Dear Reader,

“Jesus saith unto him ... Follow thou me” (John 21:22)

**It would seem that the Lord Jesus Christ called young men to follow Him.** Many years after His death and resurrection, the apostle Paul mentions His appearing to His disciples and explains that many of them “are alive unto this day.” **They had been comparatively young when He called them; of course, He knew what He was doing. There was a lifetime of work to be done. There were lessons to learn which fresh young minds could absorb. There were hardships to face which young bodies could endure.** How far are we identified with Christ in the world? Are we careful to avoid anything that dishonors Christ? We should be bold for God in such a world as this. We ought to be able to confound every enemy – not with man’s wisdom and intellect, but in the power of the Sprit of God using the Word of God (we should spend more time enjoying it this summer). There must be a sense of dependence for this, and therefore prayers. **It is a great privilege to follow the Lord Jesus and to be known as His disciples. For the most part, it was youth He needed; so it is today.**

I trust that you will enjoy the great articles in this issue during the summer months. It is our prayer that the Lord would use them for building you up on your most holy faith and help you to be established.

Thank you for your e-mails and notes of encouragement. We love to hear from all of you.

**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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*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 would like copies 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

#### Philadelphia (Revelation 3:7-13)

The address to the church at Philadelphia is the most encouraging word to the soul of the seven addresses. No rebuke is given. No criticism is implied. If I, or we, are trying our hardest to do the right thing in the right way for the right reason, it would be all too easy to assume that this letter refers to me, or to us. The devil will certainly tempt us to give way to that kind of complacency, even self-congratulation. We must be on our constant guard.

#### Verse 7

"He that is holy, He that is true." Most of these seven addresses present the Lord in various official capacities, referring to some part of the vision of chapter 1. Here He presents Himself in what He is personally and morally: holy and true. **The end in view is that the characteristics of The Second Man (1 Corinthians 15:47) become the characteristics of the New Man (Colossians 3:10). If we are to come out manifestly in the features of the New Man, it can only be the fruit of being in personal communion with the Second Man.**

"He that hath the key of David. "David was God's anointed King, to control things on God's behalf, to maintain God's rights, to govern in accordance with God's will. Likewise, there are those in the assembly who care for the rights of God. For further details, read Isaiah 22:20-25.

"He that shutteth and no man openeth, and openeth and no man shutteth." What Christ locks no man can unlock, and what He unlocks no man can lock. The door to be unlocked is the door into the bounty of God, and is outside the control of man. The Lord has absolute control. He will never give up this power to anyone else. Note the order. He is referred to as the One Who is Holy and True before He is

spoken of as the One Who can unlock the door into the bounty of God. He will never unlock a door that is not marked by holiness and truth.

#### Verse 8

"I know thy works." He Who is holy and true and knew them through and through says, "I know thy works," yet found nothing to rebuke.

**"I have set before thee an open door." Philadelphia, the name of which means "brotherly love," is about thirty-five miles south and a little to the east of Sardis. It lay on a highway in a river valley—an "open door" for trade and communications. Christ opens the door of opportunity into all the purpose and counsel of God, but closes the door against all evil. It depends on our own exercise whether or not we go through the door and enter into an appreciation of all that He makes available. These things can only be perceived by the power of the Holy Spirit and appropriated by faith, and the door is open only to those with the moral qualities stated and implied.** Furthermore, if the Lord Jesus places before us an open door of opportunity, no power of Satan can stop it. Neither is there any need of human support to maintain it.

"Thou hast a little strength." They feel their feebleness and rely only on Him, not on themselves (2 Corinthians 3:5). They are not marked by any display of power that would attract the attention of the world, or please the flesh. But behind their felt weakness there is the mighty power and strength of the Lord Himself supporting them. The Philadelphians accepted the support of the One Whom the saints at Pergamos rejected for the support of the world.

**"[Thou] hast kept My word." What they have kept (guarded, taken care of, kept secure) is not their own. It belongs to Him. His word is His revealed mind, the overall scope, not only the details (His words).**

**"[Thou] hast not denied My name." They are here on earth for His interests, not their own (see contrast in Philippians 2:21). They are here for Him, at whatever personal cost, to maintain His claims in a world that has rejected Him.**

### Verse 9

“Them of the synagogue of Satan.” The only opposition spoken of comes from the Synagogue of Satan. **This suggests that which is ecclesiastical: ecclesiastical opposition, ecclesiastical persecution, ecclesiastical corruption.**

“Which say they are Jews, and are not.” As at Smyrna, so at Philadelphia, it was necessary to warn of those who made the claim to be “Jews and are not.” The term is used symbolically. There were those at Philadelphia who were asserting that they were the true Jews, of a higher religious calibre 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. It was necessary for the Lord to denounce them for the lying impostors that they really were.**

“I will make them to come and worship at your feet.” As at Sardis, faithfulness to Christ involved rejection by the Jewish ecclesiastical community, excommunication from the Jewish synagogue and exposure to extreme Roman pressure to worship Caesar. They are promised that their persecutors will ultimately have to bow in deference to them. Whatever the Jews and Romans may have thought lay within their control, only the Holy and True One has the power to open and shut doors.

“And to know that I have loved thee.” Everything is due to and the fruit of His love, not their love.

### Verse 10

“Kept the word of My patience.” The days of endurance of Jesus Christ, requiring continual patience, will go right on to His Coming. **Those who are faithful do not seek to anticipate His Coming by desiring to reign now (compare with 1 Corinthians 4:8). They are content to share His rejection, and to show the same moral virtues of patience and endurance as He does (see chapter 1:9; 2 Thessalonians 3:5; 2 Timothy 2:12).**

**“I also will keep thee from [out of] the hour of temptation.” There could be no thought of the church going through The Great Tribulation. We shall be “taken out” from the world before the wrath of God comes upon it. In The Epistles to the Thessalonians there are repeated reminders that Christians need have no fear of the “wrath” that shall come upon the world, whose people are described here morally as earth-dwellers, completely earth-centred.**

### Verse 11

“I come quickly.” As with Thyatira, Sardis, and Laodicea, the details taken account of at Philadelphia depict a spiritual condition and phase in the history of the Christian church which will run on to the Coming of the Lord for His own. When that moment comes, there will be no delay (Matthew 24:36; Mark 13:32; Hebrews 10:37).

**“Hold fast” (hang on!) The great danger in Philadelphia is giving up. It is necessary for a Philadelphian to overcome because he might otherwise give up.**

“That which thou hast.” That which is gained in true exercise of soul before the Lord against a background of opposition to Him will never be lost.

“That no man take thy crown.” The crown is the mark of the victor. If a man gives up, he can hardly be called a Victor. He cannot be said to have earned a crown.

**Notice the sequence: verse 9 “I have loved thee,” verse 10 “I will keep thee,” verse 11 “I come quickly.”**

### Verse 12

There is a clear commendation and reward for the overcomer, committed to be faithful to the Lord in His absence, in an evil day, whatever the enmity and opposition. The faithful overcomer is promised, in present soul appreciation, what, as to manifestation, must await the world to come (the Millennium) and eventually, in its fullness, eternity (the Eternal State).

We read in Genesis 11:4 that God confounded men’s attempts to build for themselves a city, a tower (pillar), a name. The overcomer is

promised from God what men cannot and will never be allowed to build for or by themselves.

**“Pillar in the temple.” The pillar (compare with 1 Timothy 3:15) is to do with the display (a major “temple” concept) of one who has been supporting the truth, bearing witness in the power of the Spirit, and adorning the doctrine. Christian witness and influence persisted longer at Philadelphia than in any other of the seven churches. Aptly, there is a pillar of an eleventh century church (named appropriately St. John’s!) still standing in Philadelphia. A bronze plaque inscribed with the text of this letter to Philadelphia has been mounted on the remaining pillar. It must be significant that God in His mercy has allowed to be preserved down the centuries a testimony, in the very form of a pillar, to the moral worth of some of His early saints in that locality.**

“He shall go no more out.” When these scriptures were written, earthquakes were quite common in and around Philadelphia. Long experience of the ambient conditions enabled the local population to realise when an earthquake was imminent. Fearful of being injured or even killed by the debris from falling buildings, many evacuated the built up area, “going out” to the comparative safety of the surrounding countryside, to live temporarily in makeshift tents outside the city till the danger was over. Believers would be encouraged to know that the day would come when they would have to “go no more out” to escape danger. More positively, in the Millennium, everything will be an answer to what has happened in this world. All will be “at rest.” Then, in the Eternal State, everything will be in accordance with the will of God, outside of responsibility altogether.

“I will write” – not only a divine Speaker, but a divine Writer.

“The name of My God, and the name of the city of My God, New Jerusalem, which cometh down out of heaven.” The overcomer is given a personal appreciation of that which is dear to the heart of God, and His Christ. The overcomer can move through this life with the name of his God written upon him in a way that is manifest to others. **The New Jerusalem (see also 21:2; compare with holy Jerusalem, 21:2; and heavenly Jerusalem, Hebrews 12:22), will be a city where everything is pure and transparent and will display**

**the glory of God eternally. The Philadelphian saint is so great, morally, that he is written upon with something that is eternal in character.**

“My new name.” The personal pronoun “My” is prominent throughout the letter. All that is available to the saints today is administered under His Personal Lordship. The new name by which Christ will be fully manifested will come to light in the world to come, but it hasn’t come to light yet. There are matters connected with divine, spiritual, eternal things that we cannot assimilate yet, but we shall.

Verse 13 - Final challenge

**“He that hath an ear, let him hear what the Spirit saith unto the churches.” A Philadelphian is one who is separate from the formalism of Sardis and the infidelity of Laodicea, and is true to all that Christ has revealed to him. Those who are truly Philadelphian don’t talk about it; they manifest it.** The danger is that it is very easy in attempting to take high (ecclesiastical) ground to slip from Philadelphia into Laodicea. **A Laodicean is one who has Philadelphian light without Philadelphian character.** Every true Philadelphian willingly submits to the control of the blessed Person Who alone can open and shut doors.

**I, and we, cannot and must not CLAIM to be Philadelphia, as individuals or as a local assembly. At the same time, I and we can and should AIM to be Philadelphian in character, seeking to be preserved from thinking more highly of ourselves than we ought to think (Romans 12:3). It is not CLAIMING a POSITION or STATUS, but AIMING to be in a CONDITION, that counts. We would be well advised to look for Philadelphian qualities in other believers and guard against Laodicean tendencies in ourselves.**

**Ernie Brown**

*“Sanctify them by the truth”*

### **THE GOLDEN PREFACE**

*“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1:1-18).*

**How exceedingly rich and blessed a privilege it is to us that our God should permit us to meditate upon *Himself* (Psalm 104:33-34). To have the Scriptures and with delight trace His purposes and counsels, His ways, faithfulness, loving-kindness, and mercy, is wonderful indeed, but beyond all this is the supreme favour that we should be engaged with, and delight in God Himself.**

**There are three well-known chapters in the New Testament where we get the glory or glories of our Lord set forth: John 1, Colossians 1, and Hebrews 1; each has its own peculiar character.**

**Let us look a little at the first passage, which was called by the ancients “The Golden Preface.”**

At the outset let me say that, as being but finite creatures, we can neither grasp nor define eternity, neither can we fully know nor fathom divine Beings, the Triune God. Deity as such is beyond creature ken. All thought, all language is defective here: in the nature of things all must come short. Keeping this in view we see the importance of keeping close to the Holy Scriptures, where we have the only perfect and infallible standard of truth. Alone, absolutely alone, stands the written Word, contrasting with all else, and as far above man’s productions as the Creator is above the creature. What a mercy to have such a Book in a world like this!

**And how important that we read it aright. There are two ways in which it may rightly engage our earnest attention: (1) careful reading and taking in divine facts, and (2) reading it in a devotional way.** The importance of this distinction cannot, I think, be overestimated. The lack of the first is the cause of much ignorance, while lack of the other gives occasion for the well-known saying, “One may be as clear as a sunbeam and as cold as an iceberg.”

**In the other Gospels Christ is set before us as coming in relation to certain divine dealings which came out in the Old Testament, but in the Gospel of John He is presented as having come to make God known, and in connection with that which existed before the world was. He comes to reveal the Father.**

“In the beginning was the Word,” and if for a moment we read verse 14 along with this we see that “the Word became flesh” (JND). This is the incarnation. **The One who is called God in verse 1 is said to have become flesh in verse 14.** But note first of all the rich cluster of glories in these first verses. **“In the beginning was the Word”:** eternity of being. **“And the Word was with God”:** personality. **“And the Word was God”:** Deity. **“The same was in the beginning with God”:** co-equality. The One who is all this has been pleased to become flesh and dwell or tabernacle among us. This is the truth of the incarnation, stated here in words remarkable for their simplicity—stupendous in its greatness, incomprehensible in its nature, and marvellous beyond all telling in its results. Results wrought out in that body for God—Father, Son, and Holy Ghost; for man; for angels; for

all creation; for time and for eternity. What a wonderful truth, then, is the incarnation. No marvel the Spirit says by the Apostle, “Great is the mystery of godliness, God was manifest in the flesh” (1 Timothy 3:16).

**It is of all importance to have established in the soul first of all the truth of the Deity of the Word; and then we are enabled to see that He is also spoken of as Son.** We do not need to leave the chapter before us for that. It is a solemn consideration that that which the mind of man views as contradictory is but bringing out the excellences of His person. One beautiful touch in this connection is given in Hebrews 1:8, **where God the Father is presented as addressing God the Son in the words, “Thy throne, O God, is for ever and ever.”** But, some one asks, why insist on these things? Because they lie at the foundation of everything. **All that concerns the glory of God and the blessing of man hangs upon who He is. The cross in its entire wonderful story has all its glory from the Person who hung there.** “If the foundations be destroyed, what can the righteous do?” (Psalm 11:3).

But, says one, “It is beyond my depth.” Perfectly right, so it is. It is a deep that knows no sounding. If I cannot understand it I can *believe*; and so can every Christian. **Every Christian has faith (Ephesians 2:8), and therein lies the ability to lay hold on divine facts.** If the truth is taken in, there is safety; the whole security for the Christian lies just there. To take in the truth is to have error exposed, and to take in the truth puts the soul in a position that the Spirit of God can unfold before its adoring gaze the depths of God. **To meet error we do not have to explore the pit of evil: we need but to know the good.**

Verse 3 is the work of His mighty power before incarnation. Creation is the product of almighty power, a power which calls into being things which previously had no existence, but in itself it comes in by the way, and is the platform for the display of *what God is morally*. This thought is introduced in verse 4: “In Him was life.” **Creation was by Him, life was in Him,** and immediately we come to the moral sphere man is brought in “The life was the light of men.” It is not said the light of angels, fallen or unfallen, because it was not distinctively for such. Fallen angels are never spoken of as recovered, and unfallen are kept in the order in which they were created, **but for man God**

**purposed to bring in eternal life, and this life is in His Son (1 Timothy 1; Titus 1:2; 1 John 5:10).**

Next comes the sad tale of the light shining in darkness, but the darkness comprehended it not. What a picture of the incompetency of the creature to whom these counsels applied.

The intervening verses—6 to 13—have a character of their own, different from the five that go before and the five which follow after. His coming is viewed in relation to John’s witness to Him, to the people, and to those that received Him. They give in epitome His whole path here.

Verse 14, already mentioned, shows Him full of grace and truth. What a beautiful figure for our hearts to delight in, in the measure in which we have appreciation for what is morally excellent. Taken together with verse 17, it shows the perfect embodiment and expression of what God is in His nature as light and love, and it gives force to that word “of His fulness have all we received, and grace for grace,” or “grace heaped upon grace” (compare Romans 5:17, “Abundance of grace”).

**But the parenthesis of verse 14 shows what He is with the Father, and goes deeper than display. John here brings the light of the Holy Spirit to bear back upon that wonderful path, and shows Him in His own unique distinction as an adequate object for the Father’s heart. The glory here is different from that in chapter 2. There it is dispensational and official, here it is personal and moral.**

**In verse 1 we have who He is, verse 14 what He became, but in verse 18 what He has done—revealed God;** and this involves *where He has gone*—into death, for the culmination of all was in His death upon the cross. If in verse 3, then, is shown His mighty power as in Deity, this verse shows Him as Man in the condition to accomplish that which never could be done by creation. “Jesus, who was made a little lower than the angels, *for the suffering of death*” (Hebrews 2:9).

How wonderful that the God of glory should take this way of glorifying Himself!

My impression is that no stronger proof of His being God is to be

found than this verse, **for none less than God could reveal God.** The words **“in the bosom of the Father”** are to be understood as His eternal place, a place He never left, and indicate that though He took the relative place by becoming Man, nevertheless He is absolutely God.

The meditation on these verses raises another question which is beautifully met by the Apostle in Colossians 1 with reference to this same subject. He is there leading on to the divine and eternal glories of the Lord, but in the preceding verses (Colossians 1:12-14) the question of our state is first settled, and this qualifies for the contemplation of these things. The soul at rest in His presence, every moral question settled, all gone in His death, we can *meditate* on Him.

**What shall we say to these things, to the fact that the high and lofty One, the Omnipotent, the Eternal Son has become Man, “God manifested in flesh?” Truly it surpasses all thought, but where shall we find the cause? Blessed be His name, it is found in one word, love the love of God, and that love has found an outlet in this way, a way which never could have been conceived by the creature.**

Matthew and Luke give the earthly and human side, but John gives the divine, and Paul, in Philippians 2 and Hebrews 10, goes back by the Spirit with John into the eternal regions, and shows us Who and where He was before being here in the likeness of man in the body prepared for Him. May the immensity of the favor rest upon our spirits, that such an occupation should be ours, that we should be permitted to behold our God (Isaiah 40:9) and to meditate upon Him (Psalm 104:33-34).

**His works in creation, providence, and government may be explored, but it is through redemption He has made Himself known, and this hangs on the great truth of incarnation. Well might we say, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out...For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.” (Romans 11:33, 36).**

**J. McBroom**

## Exercise

*“Exercise thyself unto piety”*

### Guarded Lips

**“Set a watch, O Lord, before my mouth; keep the door of my lips.” So wrote the Psalmist. He could not trust himself in this matter; and if idle words were to be disallowed an exit, the Lord must be the doorkeeper. “The tongue can no man tame,” wrote the apostle as inspired by the Spirit of God (James 3:8). And again, “If any man offend not in word, the same is a perfect man” (James 3:2).**

**Perhaps we err more in this respect than in anything else. Let your speech be always with grace seasoned with salt.** Prophetically it is written of Him who is our example as well as our Savior, “Grace is poured into Thy lips.” “Never man spake like this Man.” As the Man ever dependent and obedient, His ear was opened morning by morning to hear as the learned, that He should know how to speak a word in season to him that is weary (Isaiah 50). Hence “gracious words” seasoned with salt were spoken to men, insomuch that they marveled (Luke 4).

**If we are to be well-pleasing to our Lord and Master either in public testimony or in ordinary conversation, we must be like Him in this respect, and as our lips are not holy naturally as His were, we need, like Isaiah, to have them touched by the live coal from off the altar.** This seems to typify the teaching in Romans 6:11. If we are in the good of this, we shall be enabled to yield our members (including our tongue) as instruments of righteousness unto God (Romans 6:13). Love to one another would make us faithful to one another, speaking the truth in love, but in Revelation 2 and 3 we have in this respect a great pattern set before us; before a word of rebuke is uttered, the commendable things are taken notice of by Him whose eyes are as a flame of fire.

**But out of the fullness of the heart the mouth speaks and no man’s words can be better than His thought, so we are exhorted to think on the things that are lovely, pure, and of good report (Philippians 4). The outcome of this thinking will surely be that we shall speak of these things, and if we see unlovely things in any of our brethren in Christ let us speak to the Lord about these rather than each other.**



## HOW TO MAINTAIN THE TRUTH.

Recently, I came across an extract from a letter written a number of years ago which appears to be very appropriate to some of us today. It is as follows: —

**"By some an attempt is being made to pull down the barriers of truth and make us give up what we have. If the younger men amongst us, who are so soon to take the lead, if the Lord tarry yet awhile, are not true in practice to the truth, not only of the gospel, but also of the church of God, the truth itself will slip away from them. As I see the developments all around, I burn with jealousy for the truth we have. It makes us in its practice, a people rejected by all, but who have the bread that all need. If we keep separated from every movement which leaves out what gives offence in the truth; if we just live out in practice what the truth is, we shall remain no doubt a small, unpopular people, but we shall be to the end God's vessel of truth to His whole church on earth, and that will be ten thousand times better throughout eternity than to have been on popular lines for greater success to men."**

### SEARCH THE SCRIPTURES!

1. What king was famous for having an enormous iron bed?
2. Who were the two army captains that murdered their king as a favour to David and were then executed by David for treachery?
3. Where was Paul when an angel assured him that he would be brought before Caesar?

## Rest

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

## The Love of Christ

### PERSONAL LOVE

*"I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20).*

**Do not we treasure these words as we make them our own? "The Son of God loved ME and gave Himself for ME." How glad our hearts are for that individual, personal love of Christ! We get this brought before us in the eleventh of John, "Now He (Jesus) loved Martha and her sister and Lazarus." He loved each of them, and was there not something peculiar in the character of His love to each one, and is there not that peculiar characteristic that you and I enjoy as we know Jesus for ourselves? It was that the Apostle John delighted in when he spoke of himself as the "disciple whom Jesus loved." Did not Jesus love all the eleven? Surely, but John took that love to his own heart and rested in it. Dear young believer, get alone with Christ; in this day of hurry among men, seek often to be in secret with Him and let the warmth of that love rest upon you. But some of you are saying in these meetings, I have been disturbed, I find there is something in me that seems so contrary, and which does not answer to the love of Christ—I have been finding myself out. Romans 6 and 7 have been a torture chamber to me. How I long to be free from the power of sin that seems to dominate me still! Can it be that I am not a true Christian? I would not like to tell anybody about it, but am I a child of God? "Let this verse comfort you: I am crucified with Christ." To be crucified was to be judged as unfit to live upon the face of the earth. Are you worse than that? And that one can say, "the Son of God, who loved me and gave Himself for me." The Lord is not disappointed in you; He knows all that you are and knew from the beginning what you would prove to be, but He has picked you up to keep you, for He loved, loves, will ever love you, not because of anything in you, but because He loved you. Oh, the joy of resting in that! The Son of God**

loved me because He is love. **The Son of God stooped from His glory into manhood to pick you up, but He knew all you were before He picked you up. He was crucified for you, and you may take up this language and say, “I am crucified with Him”—that is the end of your sinful hateful self in righteous judgment; “that though living still here upon earth, I may now live by the faith of the Son of God”—a faith that flows from Him and supplies all the needs for your pathway down here**

### **PERSISTENT LOVE**

*“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us.” (Romans 8:34-37).*

We have here not so much the personal love of Christ, but the persistent love of Christ. It is just that which is presented in a verse in John 13, Jesus, “having loved His own which were in the world, He loved them unto the end.” He loved them perfectly, He loved them all the way through. **We find in this verse that there are four sides to the love of Christ. It is a love square—“Christ that died.” In His deep love for you He went into the distance and darkness and depths of desolation of the cross. “It is Christ that died, yea rather, that is risen again.”**

The Spirit would occupy us with the resurrection of Christ. In what haste His messengers on the resurrection day were sent to His disciples with the message, “Go to My brethren, and say unto them **I ascend**. . .” It was not, “Go to those poor sinners and tell them I have borne their sins,” though that was true. **He had died to end their sinful history that they might be for ever associated with Him, but He speaks of the height of blessing He has won for them.** Christ keeps back nothing that His love can impart. May you and I have no reserve from Him. We also find that He is “**even at the right hand of God,**” and He is there for us. **In love He lives as once in love He died, and that love is active—“He maketh intercession for us.”** How is it that we are here tonight? It is the result of Christ’s present

loving intercession on our behalf which has brought us hitherto and will bring us to the Father’s house.

“Who shall separate us from the love of Christ?” **The apostle puts his back against that rock of the love of Christ and challenges all comers, and you may face the future, whatever it may hold, with this assurance that Christ will love you just as He did when He laid down His life on Calvary’s cross; for His is an unchanging love.**

### **SEARCHLESS LOVE**

*“May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Ephesians 3:18-19).*

The apostle takes us on a high Mountain. He is looking here at the whole scope of the wonderful purpose of God which has Christ at the centre, and he wants you and me to know the breadth and length and depth and height of His great scheme for the glory of His Son; but we may almost be dismayed and bewildered in the magnitude of it. He goes on however, to say, “and to know the love of Christ.” **In all that glory the place nearest to our heart will be the love of Christ that rests upon us, and that love passes knowledge—is unspeakable.**

In Ephesians 5:25 the love of Christ is again brought before us, “Christ also loved the church and gave Himself for it.” **I only turn you to that because I want your heart to take in all who compose that assembly in this present day of blessing from Pentecost until that glad day of rapture when love will have its loved ones in the home on high. Never have less in your thoughts than the whole assembly of God.**

### **CONSTRAINING LOVE**

*“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead” (2 Corinthians 5:14).*

**He died for us that we should live, and grace is now supplied that we should not henceforth live unto ourselves. We have all done that, and whenever we have done it we have just lived lost lives with ourselves as a centre. But He would have us live “unto Him who died for us and rose again.” He lives, an object for our**

hearts, an object for our lives. There is nothing here worth going in for, all here is a bubble that will burst, but there is that which abides, there is a life that lasts, a life that endures for ever, a life lived for the will of God, and you and I constrained by the love of Christ may live unto Him who died for us and rose again. We get in Romans 12, "Present our bodies a living sacrifice, holy, acceptable unto God. . . ." We are His by grace, we are His by purchase, by redemption, but He wants each one of us to be His by presentation. Have you ever honestly and sincerely alone with Him put your body in His hands? He has bought you—deliver the goods.

"Lord, I am Thine, Thy claims I own,  
Myself to Thee I'd wholly give,  
Reign Thou within my heart alone  
And let me to Thy glory live."

**I. Fleming**

### ANSWERS TO SCRIPTURES SEARCH!

1. Og, the king of Bashan (Deuteronomy 3:11).
2. Recab and Baanah, captains of Ishbosheth (2 Samuel 4).
3. On board ship during a storm (Acts 27:23-24).

### A SONG AND A PRAYER.

Blessed Redeemer! sent from above,  
Matchless Thy beauty, wondrous Thy love,  
Tender Thy mercies, faithful Thy word,  
Gladly I own Thee Saviour and Lord.

Precious the moments when I retrace  
Thy path so lowly, Thy ways of grace,  
Hearts that were broken, eyes that were blind,  
In Thy blest presence healing did find.

Tempted of Satan, yet did'st Thou go  
Forward in triumph o'er every foe,  
Till in the darkness of Calv'ry's tree,  
Thou did'st atone for sinners like me.

Past all Thy sorrow, now on the Throne,  
Thou without ceasing lovest Thine own,  
Constant and watchful, Thy shepherd care,  
Till they together Thy glory share.

Come! Precious Saviour into my heart,  
Bid ev'ry rival thence to depart,  
Be Thou my pilot safe to the shore,  
With Thee to enter joys evermore.

Keep me, Lord Jesus, to Thee so near,  
Let Thy blest presence banish all fear,  
Soon from the glory Thou wilt descend,  
Soon shall I see Thee, Saviour and Friend.

R. B. W

## THE BRIDGEMAN'S SON

Many years ago, in a small house on the bank of the Hudson River, there lived a man with his wife and his little son. He was in charge of the train bridge, a large swing bridge near their house that he had to open for big boats to pass by and close so trains could cross the river. Since he could not leave his post during the day, his wife would carry his lunch over the bridge to him.

One day, however, his wife could not make the trip to the little house on the other side of the bridge where he sat at the controls, so mother asked the little boy if he thought he was big enough to take Daddy's lunch to him. He felt very honored to be asked to do this job alone. He assured his mother that he would be very careful and do a good job, so she kissed him and sent him on his way.

As he approached the big bridge, he felt a little unsure, but seeing where his father was at the other end gave him fresh courage. Carrying the lunch basket, which was almost as big as himself, he slowly made his way down the tracks. His father, realizing it was now approaching noon-time looked out the window, He was happy to see how big his little boy was getting, and lovingly watched him take his small, careful steps. On and on the little boy trudged, looking only straight ahead, when to the father's horror a train whistled for the bridge. **The signal down the tracks let the train know that the bridge was already closed, so it did not slow down. The father quickly realized that his son was in the very middle of the bridge, and would have no chance to escape the oncoming train. As the train came into view, the father thought that he could save his son by opening the bridge—but that would cost the lives of all those on the train. Bravely, he held the bridge closed, and the speeding train made it safely to the other side.**

**The people on the train were saved, but at the great cost of the Bridgeman's son. Saving those people cost the father his only son, and it cost the son his life.** Just like the Bridgeman in the story, God "spared not His own Son, but delivered Him up for us all" (Romans 8:32). In His great love for us, God chose to give "His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). **When God saw our terrible, lost condition brought on because of sin, He (the righteous Judge) knew the sentence of everlasting punishment that was ahead of us. He also knew the one way for us to be saved from that judgment, so He sent His only Son to become our Savior. Jesus, by suffering sin's judgment—in our place—on the cross of Calvary, has provided salvation and pardon for all who will accept it.** Consider the cost paid by the Father and the Son to offer salvation to you. There is no need for you to bear your burden of sin any longer, nor face its required punishment of separation from God in the torment of eternal hell (Revelation 20:15). *Jesus paid the price for you; all you need to do is trust Him today as your Savior.*