



***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,

“...Grace unto you, and peace be multiplied” (1 Peter 1:2).

Grace upon us and peace within us; grace because of our weaknesses and peace because of the present tumultuous conditions; grace, which is the favor of God to cheer our hearts, and peace that can make us more than conquerors through him that loves us. Grace by day because of our continual need, and peace in the night because of dangers and snares. Both may be ours, not given grudgingly, but multiplied to us. The world, the flesh, and the devil subtract and divide; God adds and multiplies. Both grace and peace lie in the knowledge of God. Grace in that God is our resource and peace for he is our refuge.

There is grace that meets all our failures and peace for us in the presence of all our foes. Grace even though we have failed as Simon did, “for the Lord is risen indeed and hath appeared unto Simon.” Peace, even His peace that allowed Peter to sleep in prison even when Herod was planning to put him to death in the morning (Acts 12:5–11). It is the same Simon who has written to us, “Grace unto you and Peace be multiplied.”

May the Lord use this issue of *Toward the Mark* to help you grow and be established as you read it.

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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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"

ZECHARIAH

Part Two: Chapters 3–6

"VISIONS IN THE NIGHT"

Part One finished with the reminder that God is in ultimate, total control; a great consolation to suffering saints on earth in any present distress.

The prophet Zechariah was privileged to be given eight visions in one night. The first three visions, considered in Part One, give the outward, visible, material side of the blessings. The remainder of the visions, before us in chapters 3–6, considers the deeper, inner, spiritual implications of the visions.

Chapter 3 Vision 4 Joshua the High Priest

On the basis of the initial cleansing of the nation by the blood of the Passover Lamb, the nation of Israel had been delivered out of the hands of Egypt and Pharaoh. They had a standing, a right relationship with their God, but their state of pollution and defilement that was the resultant effect of sin must also be dealt with, once and for all. Not their judicial standing before God, but their moral state, is the issue at stake here.

In verse 1 we have Joshua the High Priest standing before God. Satan, the adversary of the people of God, is, as ever, resisting God. In verse 2, God says, "Is this not a brand I have plucked out of the fire. I will use him to do what needs to be done." Joshua is not here standing as an individual representing himself. He is representing the nation as a whole. He is also a picture of the Messiah, Who will eventually fulfill the role Joshua symbolizes.

First, there is a negative need. Joshua's filthy garments must be removed. Only God can do that. There is also a positive need for him to be clothed with a robe of righteousness. Only God can do that. What are the filthy garments? Self made clothes. Self-righteousness.

Things that may well impress men but have no value at all in the sight of God. Man in his own natural state is not acceptable to God. However we try to mend it, wash it, embellish it, decorate it, it is still our own garment, what we are in ourselves. God had cleaned Joshua up, conferred upon him a moral state according to God's own righteous standards. Joshua was now not only capable of officiating as High Priest, he was in a fit moral state to do so.

In verse 8 God directs our attention to Messiah, "My Servant, the Branch," the One with supreme intelligence, depicted by the seven eyes. He is the only sure foundation on which the blessing of Israel, and the government of the world, can rest. Only the Lord Jesus Christ, our Saviour and Lord, can fulfill that role. When He appears in power and great glory (Matthew 24:31), He will personally usher in the blessing, and rule the world in righteousness for the period of one thousand years that scripture specifies.

Verses 9 and 10 summarize the prophetic picture:

1. Iniquity will be removed.
2. God's government will be set up at Jerusalem.
3. Peace, plenty and prosperity will be established and maintained throughout the kingdom of our Lord Jesus Christ, the Prince of Peace.

Chapter 4 Vision 5 The golden candlestick Two olive trees

The candlestick, in verses 1–7, and the olive trees in verses 11–14, both indicate power for light, the bearing of light to the world, testimony given to the greatness of God, and the blessing that He makes available.

However, in verse 6 we read, "not by might, nor by power, but by My Spirit saith the Lord." Verse 7 tells us that, as a result of the work of the Spirit of God, what God brings in, ultimately, will not be to meet the legal requirements of the Law, but will be entirely on the line of grace. Israel will thus be reinstated as God's light bearer to the world.

In verse 14 two anointed ones indicate the twin features which come to light in the Messiah. He is not only the King Who is going to reign. He is also the Priest Who is enabled to draw near to God. At the time, Zerubbabel the governor occupied the royal line; Joshua was High

Priest. Ultimately, both features will be seen perfectly and fully in our Lord Jesus Christ.

The remnant is brought into a moral appreciation of things as they really are. They are thus and then able to witness to the condition of the nation as a whole. They are a picture of what the nation must ultimately come to if they are to be brought nationally into the blessing of God.

Chapter 5 Vision 6 Verses 1–4 The flying roll

There are two kinds of sin referred to in verse 3. First, “every one that stealeth.” Sin against the neighbor. That is BAD. Secondly, “everyone that sweareth.” Taking the Name of God in vain. Sin against God. That is MUCH WORSE. The nation of Israel are told that they need to be right with God and right with their neighbor, dealing with everything and everyone on a righteous basis, before the nation can be brought finally into blessing.

This will be the testimony that is carried as a flying roll, taken wherever it is needed, carried and given by those whose testimony and life is in line with the message they carry. The remnant at the time of the return from Babylon had this effect in a small way.

After the church has gone at the Rapture, when things get increasingly difficult for the nation of Israel, there will be a small minority who are true. They will bear a faithful testimony. That remnant, and later the whole nation of Israel, will be a moral force in the world, using and applying the word of God. This is symbolized in the flying roll.

Chapter 5:5–11 Vision 7 The ephah.

Before the events and conditions depicted in Visions 4, 5, and 6 can be brought in, there must be a purging out of the evil. Another measure is brought in, this time of capacity, carrying a talent of lead. Verse 8 explains this: “This is wickedness.” Then, at the end of verse 10, “Whither do these bear the ephah?” The answer—“to build it a house in the land of Shinar.” Consistently, wherever Shinar is mentioned in scripture, it is seen as a source of idolatry and rebellion against God.

Here, the nation was beginning to rejoice in being released from captivity in Babylon. The remnant had returned, started but not yet finished rebuilding the temple in Jerusalem. They are just as bad as Babylon. The idolatry into which they constantly fell has its root in Shinar, the origin and source of the evil of idolatry. There is no hope of blessing until this is recognized and confessed.

The promises are there. They will be fulfilled, but first the nation must be brought to national repentance because of the sins they have committed.

Chapter 6:1–8 Vision 8 The four chariots

God controls all things for the eventual blessing of His earthly people. He uses the agency of the four major Gentile monarchies. He ensures that the result of their activities, but not necessarily the details of the activities themselves, is according to His will. He holds them responsible to Himself for how they have treated His beloved people. He permits all this in order that His people might be brought into that spiritual and moral condition, whereby they will ultimately enjoy the blessing which He has purposed for them.

Chapter 6:9–15 The Final Projection

The will of God shall be established and brought to full fruition by the Man “Whose Name shall be called the Branch” (i.e., Jesus, our Lord, filled out in the detail of The Gospel of Luke). He is the only Man Who can bring in and maintain a system of national and then universal blessing on behalf of God.

Note the emphasis. He shall grow up and build the temple of the Lord. The counsel of peace shall be between them both (Jehovah and Messiah are “fellows,” equal in Person; vv. 12–13). He bearing His Cross, went forth (John 19:17). He bears their names on His shoulder and on His breast (Exodus 25:12, 29). He shall ultimately bear the glory (v. 13), fit to do so because He bore their sins (Isaiah 53:5). He shall sit upon the throne, ruling as King, and be a Priest upon His throne (v. 13). He shall regulate things rightly on God’s behalf. In verse 14 we have a little picture of the twelve tribes in the world to come, enjoying the fulfillment of all the promises that have been made to them, when Messiah comes in power and great glory. In verse 15, we see “them that are afar off.” That is, when Messiah is

given His right place, when the nation of Israel are in their right setting, then, and only then, will the Gentile nations themselves be blessed in a proper way.

Summary

Man's sins, disturbing the balance that there is in God's fair creation, not only disturbs the imbalance in the produce, but also the administration of the harvest. But when Messiah takes control, and the blessing is distributed via the nation of Israel, supply and demand will be in perfect balance. The blessing will not be restricted to the pleasant land of Israel, but will be seen and enjoyed throughout the length and breadth of the earth, because everything will be in proper perspective, because the true King and Priest will be upon His throne.

Ernie Brown

Search the Scriptures!

1. Who did the Spirit lift up between heaven and earth by the hair of his head?
2. To whom did the Lord Jesus say, "Weep not"?
3. Which gospel mentions that an angel rolled away the stone from the Lord's tomb after His resurrection?

MEAT

"Sanctify them by the truth"

THE KING AND HIS KINGDOM

To a believer the Lord Jesus is not only Lord and Saviour, but also our King. We, who know Him as Saviour and Lord, know Him in relation to the Assembly and the House of God, but we also need to appreciate something of His Kingdom and our place within it. We are well aware of our relationship with the Lord Jesus as our Saviour, the One who died for us and bore the judgment of God for our sins. We know Him as Lord, the One who is my Master, to whom I am accountable in my service for Him and through whom all my blessings flow. As our Head He is directing me in my daily life and providing spiritual nourishment and wisdom. But do I acknowledge Him as my King, the One who has rule over my affairs in this world, who sets out the standards by which my behavior is conducted before men, and who has appointed me as an ambassador to represent His Kingdom in this world. The Kingdom over which the Lord has His royal rights is known by a number of names, but most commonly as the Kingdom of God. Entrance into that Kingdom today—and since His death, resurrection, and ascension to heaven—is by profession. Whether the profession is real or not, it requires His citizens to comply with the governmental laws and statutes of the Kingdom and is accompanied by the promise of a judicial review at His public presentation whether in heaven (for the believer) or on earth (for the mere professor).

God established kingly powers in the Garden of Eden when He delegated dominion to Adam to rule over the creation which He had made. We know the first man failed and sin entered into the world, but Adam's failure brings to light God's perfect man, our Lord Jesus as outlined in Psalm 8:5–8 and repeated in Hebrews 2:7–8. God later established a national kingdom in this world when He brought out the children of Israel from Egypt, and in that kingdom we have the direct rule of God over the earthly nation (Exodus 15:16–18). As King He gave them laws and statutes, appointed officers, and arranged their affairs and directed their movements through the wilderness and into the land. Then when the people had their land and their cities they

wanted a king of their own appointing. Samuel, God's judge and prophet, spoke against this, but the people would not listen to him; God made clear that they had not rejected Samuel but had rejected Him (1 Samuel 8:7). The people's king, Saul, proved a disaster but then God anointed His representative king in David, and by a covenant established a kingdom which was after God's mind. God declared that David's family would be His Kingly line and we see the land made great and all the enemies removed by the power of God, exercised by the king. Then followed the display of God's glory in and by David's son, Solomon, when his rule followed, and the magnificent temple built for the dwelling place of God and the showing forth of His *shekinah* glory. All was guaranteed to David's progeny, but they failed and did not follow God's law and statutes, ignoring His warnings through His prophets. God comes in with judgment, and under Nebuchadnezzar gives to the Gentiles the territory and establishes their right to govern, but does not give up His rights. (Daniel 2:37–38). God does not constitute or recognize this Gentile nation as His Kingdom, nor give it sacrifices or laws; indeed one of the first acts of the new kingdom was to establish idolatry. But in the end of the prophecy which establishes this Gentile kingdom we see God's mind revealed in Daniel 2:44–45. We look on now to the fulfillment of this in Christ's Kingdom on earth when the "times of the Gentiles" end and the King from Heaven establishes His Kingdom from Jerusalem when the whole world will ultimately be under His rule.

During this period of Gentile rule the King of God's Kingdom was presented on earth (Matthew 1–4). We find in Matthew 2:2: "Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage." Note well, He was **born** a king, not one born **to be** a king. Our Lord Jesus came to this earth to claim His Kingdom as the Messiah of Israel and His presentation follows. John the Baptist, as the forerunner, announces the Kingdom of the Heavens as being at hand and calls on the Jewish people to repent and prepare for Him, and a godly remnant is seen of those who accepted this testimony and were baptized. In Matthew 5–7 He proclaims the laws or principles by which the Kingdom will be governed, and teaches men to be in right relations with both man and God, who He reveals as a Father in Heaven. Here we have the

expression Kingdom of God first mentioned, and it is clear that this Kingdom is not defined geographically or physically, as in the Old Testament, but rather morally, that is in our behavior: "righteousness, peace, and joy in the Holy Spirit" is a sphere where God's will is seen. In the Gospel of Matthew we have two expressions which give distinction to the book, namely "the Kingdom of Heaven or the Heavens" and the "Heavenly Father or Father in Heaven." The first term is found exclusively in Matthew and in accordance with the presentation of the King in this Gospel we understand that this denotes the rule of heaven over earth and confirms Daniel 4. Apart from four references to the heavenly father or father in heaven in Mark and Luke, all of the remaining 14 are found in Matthew. There follows in chapters 8–9 the display of the power of the King with the miracles of healing and the subjection of nature. Chapters 10–11 outline the preaching of the Kingdom by the disciples as well as the King Himself, and in chapter 12 we find that the King is rejected and the King thereupon leaves the house (Israel) and goes to the sea side (Gentiles).

Matthew 13 presents the Kingdom in mystery form (like unto), which is to be understood by those who are given spiritual wisdom (v. 35), and provides the history of the Kingdom of the Heavens during the King's rejection and absence. In summary, the Kingdom of Heaven is that aspect of the Kingdom of God which sets out the dispensational bearing of God's Kingdom and emphasizes that Heaven rules over the affairs of men.

The Kingdom has many aspects to bring to light the overarching reach of this subject; in Matthew 13 there are two further references to the Kingdom: "of the Son of Man" (v. 41) and "the Kingdom of their Father" (v. 43). Both of these designations look on to a future day: first when our Lord Jesus as Son of Man takes rule over the entire universe and brings in His rule for the display of the will of God here in this world. The second aspect, that of "their Father," reveals those children who have been given to Christ during the time of his rejection and who, in the coming day of His glory, will shine forth as the sun.

Subsequent parables in Matthew 20, 22, and 25 give further details of the likeness of the Kingdom of Heaven. Then in Matthew 26:29 there

is revealed a further designation as “My Father’s Kingdom,” a time when in the Lord’s earthly kingdom established here in this world those who have been brought to know God as Father—including those from repentant Israel—will be brought into the joy and blessedness of the place.

The description of the Kingdom as “Our Father David’s,” is found in Mark 11:10. It is a name given by the disciples as our Lord entered Jerusalem and the crowds thronged Him calling Hosanna. Picture this scene before the Jewish people: the promised Messiah entering His city and establishing His reign as outlined in the Psalms and Prophets, the glory of the King, Israel being God’s nation, and all the peace and prosperity of the Davidic Kingdom. But this is not to be—the King is rejected and the fulfillment of the prophecies still awaits, but on a yet grander scale.

In John’s Gospel we find the clear statement of the Lord Jesus as the King of Israel in the confession of Nathanael (John 1:49), representative of the Godly remnant in the Jewish nation, but the King is rejected; indeed from the outset of the Gospel we read, “He came onto His own and His own received Him not” (John 1:11). We find the conclusive finale of His rejection at the trial and crucifixion when Pilate would present our Lord, “Behold your king!” And the response of the crowd, “Crucify Him...we have no king but Caesar” (John 19:14–15). The whole world was represented at the cross where the Saviour laid down His life: “And Pilate wrote a title also and put it on the cross. But there was written: Jesus the Nazaraean, the King of the Jews. This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near; and it was written in Hebrew, Greek, Latin” (John 19:19–20).

The Kingdom of Christ (Ephesians 5:5) provides us with the holiness and righteousness which will mark the reign of God’s anointed King, the One who demonstrated the perfection of manhood here in this world, where God’s will is perfectly expressed, and which will be characteristic of the Kingdom.

Colossians 1:14 introduces us to the “Kingdom of the Son of His love,” and it is love that marks those who are of that Kingdom. We are brought into a regime of love, the love of God shed abroad, love that caused our Saviour to give Himself for His own. There is more,

however, as being brought into this association as sons with Him, to be before our Father in the public display of this love relationship now as in His Kingdom.

There remain two further facets of this glorious Kingdom: the first “the Heavenly Kingdom” (2 Timothy 4:18) and second “the Everlasting Kingdom” (2 Peter 1:11). In the first the apostle is contrasting the wicked Roman kingdom wherein he is suffering unjustly with a kingdom governed by righteousness and where the reward for faithfully serving His master is assured. Not death at the hands of a criminal tyrant but the blessedness of heavenly peace and contentment. In the second, the everlasting feature of the Kingdom reminds us that there is no successor to this kingdom; the earlier kingdoms of this world have come and gone: Babylon, Medes and Persians, Greece, and Rome and all the following powers are ended or to be ended by the power and majesty and dominion and authority of the Lord Jesus, who will reign supreme as King of Kings and Lord of Lords, bringing every ruler or king into suzerainty. This rule will bring to fruition the prophecy of Daniel 4:34–35 and establish a perfect government in this world by a Man and vindicate God, as outlined in Revelation 11:15.

It is our desire that this meditation may lead out our hearts to the Lord Jesus and cause that here in this world we may exhibit the features of our King and Sovereign, as His ambassadors and servants.

This meditation flowed from reading the “Kingdom of God & Kingdom of Heaven”¹ by George Davison (*Precious Things*, July/, 1956 Volume). That article was written as an answer to a question regarding the difference between the Kingdom of God and the Kingdom of Heaven.

JAP

¹ <http://stempublishing.com/authors/davison/ANSWERS.html#a2>

EXERCISE

"Exercise thyself unto piety"

SPIRITUAL SLOTHFULNESS!

In these last days there is a very real danger threatening the children of God, most insidious, and therefore more dangerous. This is spiritual slothfulness. In former times, when to confess Christ entailed the loss of all one's possessions, and possibly of life itself, this danger hardly existed. The risk was so real and great that a man had to be in deadly earnest before taking it. But in Christendom generally all that is now past, each man thinks and believes as he likes, and no one takes any notice. And yet, while persecution has virtually ceased in the western world, how is it that one meets so few Christians who, like the apostle Paul, are ready to give up everything in order to "win Christ?" So many have commenced their Christian course full of zeal, and most anxious to work for Christ, but little by little the first love has declined, and gradually the spirit of slumber has overcome them, and they are at last content to live, with outwardly blameless lives no doubt, but with no real "heart for Christ." He is no longer the one object of their affections, and it is sometimes difficult to perceive any difference between them (true believers though they may be) and men of the world. May not the cause of this sad decline be found in "spiritual slothfulness?" The Spirit of God has not failed to take account of this grave danger, for in the book of Proverbs alone some 24 verses speaking of slothfulness and its effects may be found, and how often is not the believer, directly or indirectly, urged to be diligent?

But let us now see if we cannot find what, in the Christian life, is the first cause, or germ, of this terrible spiritual disease, which saps the very life of the believer, and utterly destroys all true testimony for Christ. I believe that the beginning of all decline is *neglect of prayer*. In nearly all the epistles we find the

Spirit stressing the great importance of prayer in such words as these; "Continuing instant in prayer"; "Praying always with all prayer"; "Continue in prayer and watch"; "Pray without ceasing." We read that our blessed Lord, during the three and a half years of His public ministry, was constantly in prayer, and on one occasion we are told that He continued all night in prayer to God. And on the night of His betrayal, in the mount of Olives, He prayed over and over again, until at last, being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground. If that blessed Man, the sinless One, our great Example, so realized the need of prayer, how great must *our* need be!

The next step on the downward path will be *neglect of the Scriptures*. When, after the death of Moses, the Lord instructed Joshua as to his course on leading the people into the land, He said, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." Further, it was ordered that in the days to come, when the people should desire to set up a king like unto the nations around them, he should only be a man of God's choice, and that when he sat upon the throne of the kingdom he should write him a copy of the law; that it was to be with him, that he might read therein all the days of his life, and so learn to fear the Lord his God. Throughout the law and the prophets there is continual mention of the Word of the Lord, while in the Psalms we are constantly reminded of the blessedness resulting from the study and meditation of God's statutes and testimonies. When our blessed Lord was tempted by the devil He met and vanquished him by the sword of the Spirit, the Word of God, alone. When opposed by the scribes and Pharisees, His invariable reply was, "What saith the Scripture?"

The apostle Paul writes thus to Timothy: "From a child thou hast known the holy Scriptures, which are able to make thee wise." Peter, in his first epistle, says, "As newborn babes desire the sincere milk of the Word, that ye may grow thereby." And

later on, writing to those “that have obtained like precious faith with us,” he earnestly warns them of the danger of becoming lax in Christian walk, lest they should become barren and unfruitful in the knowledge of our Lord Jesus Christ, and seeks to stir them up by putting them in remembrance of these things.

From these few examples we see the paramount importance of reading and meditating on the holy Scriptures, the Word of God; for the neglect of this will gradually lead the slothful soul to the third step of decline, namely, conformity to the world, and the loss of that separation which is so strongly insisted on in Scripture. It were easy to quote many Scriptures to prove this, but hardly necessary.

I would only add a sentence or two from John 17; “They are not of the world, even as I am not of the world;” “Holy Father, keep through Thine own name those whom Thou hast given Me.” Beloved Brethren, we are now in the very last days, and the words of our blessed Lord ring ever more clearly in our ears; “Surely I come quickly;” let us then pay more earnest heed to what His beloved disciple John says; “And now, little children, abide in Him: that when He shall appear we may have confidence, and not be ashamed before Him at His coming.”

G.F. Barlee

Answers to Scripture search!

1. Ezekiel (Ezekiel 8:3)
2. The widow of Nain (Luke 7:13)
3. The Gospel of Matthew (Matthew 28:2)

REST

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

COMFORT AT JESUS’S FEET !

John 11

There is great comfort and instruction for us in taking notice of Mary, the sister of Martha, whose habit it was to be at the feet of Jesus. This Scripture, which we have read, is not the first occasion on which she is in the presence of Jesus. She is seen in Luke 10 sitting at the feet of Jesus, hearing His word; and this, no doubt, accounts for her attitude in John 11. He had there made known to her His thoughts, and here she seems to have the intelligence of what was becoming to the occasion. It is of great divine import for each one of us to be so near to the Lord as to know His mind and the secrets of His heart. Sitting at Jesus’ feet, and hearing His word, is the good part which shall not be taken from us; it is open for all, but only known and enjoyed by those who desire and seek it.

Lazarus, the brother of Martha and Mary, was sick, and the sisters, knowing the love of the Lord, sent to Him saying, “Lord, behold, he whom Thou lovest is sick.” Knowing the issue of this sorrow for the family He loved, the Lord can say, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” How blessed it is to be loved by One who knows the end from the beginning; what comfort to the heart to realize that all our sorrows and distresses are known to Him, and that He seeks our greatest good in them. Whoever could have thought that the glory of God and the glory of the Son of God were wrapped up in the sickness of a human being? But such it is! Oh that we realized that God’s glory is bound up with all the sorrows through which we are called to pass here.

After remaining two days where He was, the Lord took His steps towards the home of the sorrowing sisters; telling the disciples that Lazarus was asleep, but that He went to awake him out of sleep. At first, the disciples thought He spoke of natural sleep, and on learning that Lazarus had died, Thomas said to his fellow disciples, “Let us also go, that we may die with Him.” Poor Thomas had no more idea

than Martha of the greatness of the Person of "The Resurrection and the Life." Martha, on hearing of Jesus' coming, went to meet Him, but Mary sat still in the house. Telling Jesus that if He had been with them, her brother would not have died, Martha speaks a blessed word, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Alas! that beautiful word was really beyond Martha's faith, as is seen, when Jesus tests her. She had faith in the resurrection in the last day; yea, she believed that Jesus was the Christ, the Son of God, which should come into the world; but it could not rise to accept Jesus as the Resurrection and the Life.

Calling Mary her sister, Martha says, "The Master is come, and calleth for thee." There is no mention of Jesus having called for Mary. Is it that Martha judged that the words spoken by the Lord were for Mary, who, having formerly sat at His feet, could enter into their meaning? Arising quickly, at the bidding of Jesus, Mary comes to where He was, and seeing Him, "*She fell down at his feet.*" The place where she had learned His word, was the place to which she brought the deep sorrow of her heart; this is where she found the solace and comfort her heart yearned for. She had nothing else to say than Martha had said on first seeing Jesus, but she weeps at the feet of Jesus. Her tears, and those of the Jews with her, cause the Son of God to groan, and trouble Him in spirit. How blessed to know that the Son of God can enter into the grief of the human heart, plumb the depths of its sorrows, and bring there the solace and comfort of His own love. If the failure and sin of man have brought grief and sorrow into the world, the Son of God has come to learn what grief and sorrow are that His love for His own might find expression in a ministry of sympathy and succor.

On His way to the tomb "Jesus wept." This powerful expression of the feelings of the heart of God's dear Son speaks more eloquently than words the reality of His Man-hood, the tenderness of His feelings for His loved ones, and grief at the state in which poor man was on account of sin. Mary would never forget those precious tears, as Jesus walked with her towards the place where His glory and power were manifested. And can any true child of God, who has known the presence and companionship of Jesus in days of sorrow and bereavement, forget the sweetness of the sense of His company or the reality of His comfort and grace? Is it not worthwhile to pass

through the sorrow to have Him with us? Like Mary, we can count upon His sympathy and presence, until we reach the scene where His voice of power will be heard in calling His loved ones from the grave.

Flowing out of this sorrowful experience Mary answers to the mind of the Lord, in true affection, in the next chapter. The Lord had ministered to her in teaching her His word, in showing His love and sympathy, and in manifesting His power; now Mary ministers to Him as she anoints His feet with costly ointment, and wipes His feet with her hair. The overflow of a heart that delights in Him, is precious to Him, gratifying His great heart of love. This surely is worship! What a deep joy to learn at Jesus' feet, to bring our grief and tears to Jesus' feet, and to worship at Jesus' feet! May we desire to minister to Jesus, worshiping Him; but, like Mary, this will only come as we learn in His presence, from His own word, and know in all the circumstances of life the companionship of Jesus.

J.M

Results of Christ's Resurrection

Having entered into death, the Son of God came out as the victor, leading "captivity captive" and ascending "up far above all heavens, that He might fill all things" (Ephesians 4:8-10); Colossians 2:15). Through death, the risen Christ annulled "him that had the power of death" (Hebrews 2:14), and "abolished death, and hath brought life and immortality to light through the Gospel" (2 Timothy 1:10). The risen Son of Man has said, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18).

All the blessing brought to the saints of God depends upon the death and resurrection of Christ, whether it be justification or salvation (Rom. 4:25; Rom. 10:9), or all that we enjoy "in Christ" in the heavenly places.

Although these blessings were in the counsel of God for us, they have been secured to us through Christ entering into death and rising again. The apostle Peter also brings this before us where he writes, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

RESURRECTION!

" .. The Lord is risen indeed.." Luke 24:34

That the Father has been revealed in the Person of the Son, that there is a divine Person on earth, the Holy Spirit, and that there is a Man in heaven, the Lord Jesus Christ, is the essence of Christianity. All blessing for the Christian rests on the great work of redemption accomplished by the Lord Jesus on the cross, but we never could have received the divine blessing procured for us through the death of Jesus apart from His resurrection from among the dead. One of the great truths of Christianity is that there will be the raising from the dead of all who have died. The fundamentalists among the Jews believed in the resurrection of the dead, but it was not until the Son of God came into the world that the truths connected with resurrection were revealed.

Prophecies of Christ's Resurrection

There are many types, figures and prophecies in the Old Testament that bring before us the death and resurrection of Christ: Adam was put into a deep sleep before he received his helpmate; Isaac was laid upon the altar before he was given back as in resurrection; Joseph went into the pit and into the dungeon before he came forth to be the savior of the world, David went down into the valley of Elah and conquered the giant, bringing back his head and his sword; Benaiah went down into the pit on a snowy day, slew the lion, and came up victorious; Elijah crossed the Jordan and went up to heaven; Elisha crossed with him, then returned to accomplish his mighty works; and Jonah was three days and three nights in the belly of the great fish before entering upon his mission. These, and many more pictures from the Old Testament Scriptures, bring this great truth before us. On the day of Pentecost, Peter recalled the prophecy regarding Christ's resurrection in Psalm 16, "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to Me the ways of life" (Acts 2:27, 28). Psalm 110, Isaiah 52 and 53, with many other Scriptures, direct our thoughts to the resurrection of the Son of God. **Many of the Old Testament prophecies could not be fulfilled if Christ were not raised. All the glorious Messianic prophecies are based on Christ risen from the dead.**

While on earth, the Lord plainly foretold His resurrection, recalling Jonah's three days in the belly of the great fish, and telling His hearers that He would be three days and three nights in the heart of the earth. He also recalled that which was spoken of Himself in Psalm 110, "Sit thou on My right hand, till I make Thine enemies Thy footstool", and said to the Jews when they asked Him for a sign, "Destroy this temple, and in three days I will raise it up" (John 2:19). Frequently He told His disciples that He would be crucified, and rise again the third day (Matt. 16:21; Matt. 17:23; Matt. 20:19). **Even the enemies of the Lord recalled what He had said about His rising again (Matthew 27:63). Witness to the Resurrection**

How unassailable are the proofs of the resurrection which the apostle Paul presents at the beginning of 1 Corinthians 15. Apart from the apostles, "above five hundred brethren at once" had seen the Lord, most of them alive when the apostle wrote. As to the appearance of Jesus in resurrection to the apostles, Luke wrote, "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days" (Acts 1:3). Among the apostles who saw the Lord alive were Matthew and John, who have written of the resurrection in the Gospels that bear their names. Simon Peter too, in his First Epistle, writes of "the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God" (1 Peter 3:21, 22). Paul had not known the Lord on earth, yet he saw Him risen from the dead, seated in heaven, even as he writes, "And last of all He was seen of me also, as of one born out of due time" (1 Corinthians 15:8). The risen Christ appeared only to chosen witnesses, but He will yet appear to all the nation. Paul anticipated that day, for he too was chosen to be a witness to the risen Christ.

Divine Power Displayed in Resurrection

Divine authority is evinced in the Son of Man having judgment committed to Him; but divine power is displayed in resurrection, whether as seen in Christ raising the dead on earth, in His own resurrection, or in the raising of all the dead in the first and final acts of raising the dead. Paul tells us that Jesus is "declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4); and that the "exceeding greatness" of God's power was made known "when He raised Him from the dead" (Ephesians 1:19, 20). This was the power seen in raising the daughter of Jairus, the widow of Nain's son, and Lazarus from death and corruption. (contended on page16)

"WHERE ARE WE ?"

It was a clear night in the summer of 1995 when American Airlines #965 from Miami was setting up for the final approach to the Cali Columbia Airport. It was so routine that the crew had been discussing seniority in the company rather than paying close heed to the position of their new Boeing, equipped with the latest navigational equipment.

Captain Nick Tafuri called across the yard to his neighbor, when leaving his home in Miami that night "see ya tomorrow night"...**but there was no "tomorrow night" for the captain...it was "this night."**

"Where are we?" These were the final three words of First Officer Don Williams on the ill-fated flight three minutes before it plowed into the side of a Colombian mountain five miles from the airport, taking 157 souls with it. They came so close to avoiding that tragedy. The First Officer immediately pulled up on the aircraft, but those big turboprops take time to spool up. Their desperate bid for altitude was too late. A reporter so rightly assessed the tragedy in the words: **"The most important question came too late."**

Some people would like to think that no one knows for sure where they are going, or where they will be when they take that final flight into Eternity. The Bible clearly informs us of our position and condition, and confirms where we will be forever.

"Where are you, my friend?"

There are those who try to convince us that we are going nowhere, and humanity does not have a destination, that we are just in a cycle. If man has no destiny, he has no duty, no obligation, and no responsibility. He has no guidelines or goals. Who is to say what is right or what is wrong? Who is to say a partner can't break and ruin a marriage? Who is to say people can't live together before they are married? It is your value system against mine! No absolutes, no principles, no ethics, no standards! Life then is reduced to weekends, paychecks, and quick thrills. If man has no future, really he is not worth much! However, we know better from the Word of God. The Lord Jesus said, "I am the way, the truth and the life, no man cometh unto the father but by me!" (John 14:6). Had God given 1,001 ways to Heaven, the sinner would still want one more because of the nature of his evil heart! The dominant desire of human beings is to go their own way. Man has received wrong directions. The devil told him in the Garden of Eden that he did not have to listen to God. What did he think would be best? Since taking those wrong directions, man gropes amid ignorance and error, for God has declared, "The way of the wicked is darkness" (Proverbs 4:19). **Again the Lord Jesus said that he was the door to the narrow way that leads to life (John 10:9). When you trust Christ as your Savior, that He paid the penalty for your sins on the Cross, taking God's Word for it...you are declared by God as "saved" (Romans 10:9).**

Dear friend, I am sure that you just heard of another unexpected tragedy on March 24, when Germanwings #4U9525, an Airbus A320, crashed in the French Alps while en route from Barcelona to Dusseldorf. You do not know when your life will end.

Why not take a minute to ask yourself the most important question before it is too late:

"Where am I? Where am I going?"

"Believe on the Lord Jesus Christ and you will be saved" (Acts 16:31).