



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,

“Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither [can] ye unless ye abide in Me” (John 15:4).

Fruit-bearing is for the pleasure of God; the Lord Jesus, before leaving His disciples, taught them how to bear fruit. To abide in Him is simply to continue in dependence and communion with the Lord, drawing from Him the heavenly supplies needed by the soul; this produces the matured expression of the life we have from Christ. As you grow in communion with Christ the rich fragrance of the heavenly life will come, and then the fruits will be produced.

A tree not only bears fruit, but grows, thus increasing its capacity for fruit-bearing. We develop our capacity for bearing fruit by growing in the true knowledge of God. How blessed that we know God Himself, as fully revealed in the Person of His Beloved Son and in the wonderful counsels of grace unfolded by the Holy Spirit who has come down from heaven. There is no limit to growth. John shows that we pass from babyhood to young men, then mature to fathers, but there is no limit to the knowledge available to us of God and His dear Son. Long after Paul reached maturity in the full knowledge of God, he said, “That I might know Him.” Many things may come in to hinder growth: the earth attracts, the world seduces, and the flesh entices. If, however, we set our hearts to do God's will, we can count on the help of the Spirit, and as feeding upon the Word, we will grow by the true knowledge of God.

May the Lord use this issue to strengthen, encourage and help you to be established to the end that Christ may be displayed in your life. Thank you for your e-mails and notes of encouragement.

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

Yours in our soon-coming Lord,

Emil S. Nashed

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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"

GOD'S ALL-SEEING EYE!

Psalm 139

This is a most interesting and instructive Psalm which shows that the Psalmist, and each one of us, is under the searching gaze of the eye of God. David realized that the LORD had searched and known him: Every part of his being had been thoroughly exposed to the all-seeing eye of Him Who searches the reins and the heart. While it is a solemn thought that nothing in us can be hid from God, it is a healthful exercise to take this matter up before Him as knowing that He is a God of love and rich in mercy. The soul can be at perfect rest in God's presence, even although we know that He knows all about us. How different it would be if we were in the presence of any other with the consciousness that he knew all the secrets of the bosom—the thoughts, feelings, and desires of the sinful heart. But the knowledge that God knows us, though dreadful to the natural man, when exposed before God brings rest to the saint of God. We can go into God's presence not only knowing that He knows us, but that we know Him. In Him there is the perfection of goodness, and the grace that can make us feel at rest, in the light of His presence.

Every detail of our lives is known to God; every movement of the body, and the thought of the mind and heart at its inception. Every moment of the day of activity, the time of our rest; yea, all the ways that distinguish us down here are thoroughly known to Him. Before the word that has been conceived has left the tongue it is known to God. He knows it altogether: the motive and spirit of its conception, the object of its transmission. Others may be deceived by its sound; we may deceive ourselves regarding the motive for it, but He knows

everything about it perfectly. How good it is to go through life in the consciousness of these things. O that we were constantly conscious that we have to do with God in everything. Sometimes God will not let us go forward; at other times He will not let us go back, for He besets behind and before. In His governmental ways with us He knows how to keep us from ways that would dishonor Him and bring shame and sorrow to our poor hearts; and at times He puts His hand upon us, so that we might feel that it is Himself that is dealing with us in wisdom and in love. Do we feel with the Psalmist that the knowledge of these things is too wonderful for us? How great God is! and yet to think He stoops to deal with puny mortals, with such insignificant individuals as we are. It is indeed wonderful that God should be so interested in the creatures of His hand. Yet it is so!

To have the consciousness that God's eye is upon him constantly is a dreadful thing to the natural man, and at once awakens the desire to be hidden from God. Where can he go to escape the spirit and presence of God, to be sheltered from the eye that penetrates to the deepest recesses of the heart? If he ascended to heaven, God is there; if he took his life and departed to hell, he could not find refuge there. Not even if carried by the swift rays of the morning sun to the distant parts of the ocean where man is not, could he be concealed, but rather would he be led by God's hand, and held in the strength of His grip. Neither darkness nor light could screen him: At all times, and in all circumstances, for time and for eternity, the creature of God is thoroughly exposed to the eye of his maker. All the directing forces of man's inner being, all the secret springs of his heart, all the desires and thoughts of his nature and spirit, are in the possession of God Who formed him in the secret processes of his mother's womb.

When we think of how God has made us, does it not make us wonder at His greatness and wisdom? What a marvelous creature man is! Well do we praise God for His creatorial

power, and for the wisdom displayed in making such a creature. What mysteries are wrapped up in the development of the unborn child! Every part imperfect, but not imperfect—mysteries of nature, body, mind, soul and spirit; mysteries that alone are known to God. Every member was foreknown to God before it existed: It was written in His book, and before it really existed, during the process of its formation, God's eye rested upon it. How blessed for the Christian to realize that God was interested in him before he had any being. Then to realize, as Paul did, that God's eye was upon him from his mother's womb (Galatians 1:15). There has not been a moment in our lives (and never shall be for all eternity), that God has not been interested in us; watching over us; caring for us, with an infinite and eternal love. He knew all about us when we were born in sin and shapen in iniquity; but there was divine provision for it all in the cross of Christ. What a precious thought: He sent His Son to die upon the cross that we might receive the forgiveness of sins, be justified, have peace with God, and be accepted before Himself in His Beloved Son.

How precious indeed are God's thoughts to us! And how great is their number! God has sent the Holy Spirit from heaven to indwell us, so that our hearts might be engaged with things that "eye hath not seen": all precious thoughts that belong to Him. And we can look beyond time, when everything is according to God's mind, with Christ the centre of all; and indeed to when God shall be all in all. God has been working in secret in view of Christ's glory. All the members of Christ's body were foreknown to God, every one written in His book; and every one will be perfect in that day when, according to God's will, He shall be displayed as Head over all things to the church, which is His body, the fullness of Him that fills all in all. All God's thoughts for us in relation to Christ are indeed more in number than the sand. How blessed to have the consciousness of God's presence! We can lie down at night, and awake in the

morning, with the sense of being in His company; and know that all the time between we have not been out of His presence.

As to the wicked who would trouble us here, we can leave them to God. Hating God, and speaking wickedly of Him, we cannot but abhor the wickedness manifested against the God that we have learned in the intimacy of His presence, and in the secret of His wonderful works. But while loathing the evil in others, we must constantly live in self-judgment. We must be open before God; He must search us. And this is the desire of the heart that lives in communion with Him. Every motive of the heart is to be laid bare before Him, every thought brought into His presence. He will enable us to discern anything inconsistent with Himself, and that being judged we shall be led along in the way everlasting.

J. Muckle

Search the Scriptures!

1. Who built the first altar?
2. Who was the commander of Absalom's rebel army?
3. Whom did the Apostle Peter heal of palsy?

MEAT

"Sanctify them by the truth"

SEVEN GLORIES OF CHRIST

In Peter's Discourse in Acts 2

On that remarkable day of Pentecost, God's Spirit descended from Heaven to fill the twelve apostles (Acts 2:4, 14). They were all "Galilean men," (1:11; 2:7), except for Judas Iscariot, the only one from Judea, but he was no more. To celebrate this Feast of the LORD, also called "the feast of weeks" (Leviticus 23:15–22; Numbers 28:26; Deuteronomy 16:19), devout Jewish people had come to Jerusalem from many areas of the Roman Empire (vv. 9–11). When they heard the apostles speak in the same languages of the areas they came from, proclaiming the wonderful works of God, they were perplexed (v.12). Peter used this opportunity to explain what had happened. The result was that 3,000 men and women repented and were baptized. This was the birthday of the Church.

Introduction to Peter's Discourse

The apostle quoted the prophet Joel, and showed certain parallels between Joel's prophecy and with what had taken place that memorable morning, but without suggesting that this prophecy had been fulfilled on that day, as some think, for its fulfilment is still future. However, in quoting Joel, Peter made an application to address the consciences and hearts of his listeners, "Whoever shall call upon the name of the Lord will be saved." Then he presented to them in seven powerful points the greatness of the Messiah who had recently been rejected. Let us briefly consider the seven glories of the Lord Jesus that Peter highlighted and that caused many to repent.

(1) **"Approved of God"—Christ was the only One Approved**
"Men of Israel, hear these words: Jesus the Nazaraean, a man *borne witness to by God* to you by works of power and wonders and signs, which God wrought by Him in your¹ midst, as yourselves know" (Acts 2:22). Who can ever be compared with Christ as a perfect Man on this earth? Perhaps the closest parallel is Joseph (Genesis 37–45) but he was not perfect, whereas the Lord Jesus was *approved* by God. He had confirmed this during Christ's public ministry by giving Him to work *powers* (or miracles) or *wonders* (drawing people's attention) and *signs* (signifying a message to the people). The Holy Spirit used the verb *to approve, attest, bear witness to* (Gr. *apodeiknumi*) of Christ, the Messiah. Peter explained in his discourse that the Lord Jesus was indeed God's Messiah, who had been publicly approved by God on many occasions. The same verb is used with respect to the coming Antichrist—the counterfeit Messiah—who will present (show, approve) himself "as god" (2 Thessalonians 2:4, 9) through signs, miracles and wonders *of falsehood*, so that people will accept him (v. 9). Peter's fourth key-term emphasized that God had *wrought* a work through Christ (Acts 2:22), in contrast to activities of falsehood wrought by Satan, but allowed in God's government (2 Thessalonians 2:9, 11). Sadly, the Jewish leaders had not accepted God's assessment and testimony of the true Messiah and His activities.

God's Approved One was Rejected by His People

The process of Christ's rejection by His people is described in the Gospels. His authority was obvious to everyone (Matthew 7:29) and confirmed by His Messianic miracles, in fulfillment of many Scriptures. When the Jewish leaders started to investigate (Luke 5:17–26) they did not respond positively to His ministry (see Matthew 11:19–24). On several occasions the Lord Jesus showed by those miracles that He was the Messiah:

(1) the healing of a leper; (2) the healing a man who was born blind; and especially (3) the healing of one who was (a) mute, (b) demon-possessed, and (c) blind. At this point, the multitudes were convinced that Jesus was the “Son of David,” but then the Jewish leaders ascribed this healing to Beelzebub or Satan. In doing so they brought God’s judgment on them, being guilty of rendering false witness. The Lord confirmed to them that their sin was the blasphemy of the Holy Spirit that cannot be forgiven (Matthew 12:22–32). At this point the Lord had to turn away from them, after having confirmed that He only recognized as His true relatives (brothers, sisters, mother) those who were doing God’s will (12:49–50). The Lord Jesus never disregarded God’s law given through Moses, for He had come to fulfil it. However, He disagreed with the rabbinical interpretations, replacing God’s words by man’s sayings. Rejected by these leaders, Christ was now free to open the door for the Gentiles—something predicted long before (Isaiah 49:6; Luke 2:32). Acts describes this development after His death and resurrection, but the change of dispensations is indicated in various ways throughout Matthew’s Gospel, prefigured by the Lord leaving the house and sitting down at the sea-shore (Matthew 13:1).

The Messiah’s Rejection Opened Wide the Door of Grace

With the word “behold” (Matthew 13:3; cf. Isaiah 42:1; 52:13) Matthew draws attention to the Servant, the Messiah, but also to the fact that the Jewish people rejected their own Messiah, even though He was “approved of God.” This word “behold” draws all ears, eyes and hearts to the Sower and the work He was doing—and is doing today—in and through His disciples who hear and do His word, and which He will be doing in the future. Paul referred to this work when writing, “coming, He has preached the glad tidings of peace to you who were afar off, and the glad tidings of peace to those who were nigh” (Ephesians 2:17). Obviously, since He has gone to heaven, Christ now preaches through the vessels of His choosing: Paul and many

others in past, present, and future. Several parables in Matthew 13 and 24–25 signify such a new work, after Christ had to distance Himself from those who rejected Him (Matthew 12; 23). This new work of God’s grace actually began after Christ’s death, resurrection, and exaltation, and is recorded in Acts.

(2) “Delivered by God”—According to God’s Predetermined Plan

“Him, given up by the determinate² counsel and foreknowledge of God” (v. 23a). On many occasions the Jewish leaders had tried to kill the Lord Jesus, but they never succeeded because His hour had not yet come (cf. Mark 14:49). It is amazing to see, once this hour had come, how many prophecies were fulfilled in a short period of time. Then the determinate counsel of God was to be accomplished, according to His foreknowledge—for He had planned it this way (1 Peter 1:20; Romans 8:29; 11:2; Acts 26:5). This is why the Lord did certain things, for instance in John 19:28, “that the Scriptures might be fulfilled.” God’s counsel implies that His plan (purpose, intention, decision) is determined and fixed, meaning that it cannot be changed (Hebrews 6:17). With our limited minds we cannot understand how God’s counsel can be harmonized with man’s brutal rejection and crucifixion of our Lord Jesus Christ. Scripture always maintains man’s responsibility, while showing God’s ultimate control. “The LORD has made everything for its own purpose, even the wicked for the day of evil” (Proverbs 16:4 NASB). Being enemies of God—without realizing this, as the case of Saul of Tarsus proved—these wicked men opposed their own Messiah, yet they fulfilled God’s plans! However, His sovereignty never sets aside human responsibility.

(3) Crucified by Man—Jews and Gentiles Both Guilty of His Rejection

“Ye, by the hand of lawless men, have crucified and slain” (v. 23b). With this statement, Peter put the burden of guilt upon his Jewish audience, without saying that the Romans were without guilt. The Jews Peter addressed were responsible as being part of the nation that had rejected their own Messiah. In Matthew 12, the Lord had accused these leaders that they were guilty of the blasphemy against the Holy Spirit, which could not be forgiven to that generation. The only way out, still open to all individuals among the guilty nation, was to repent so that God would consider their national guilt as “man-slaughter” once they accepted God’s “city of refuge.” The following points should be understood: The nation was guilty of premeditated murder and thus under the penalty of death, but God accounted their action as a mistake done in ignorance. Why? Because on the cross the Lord Jesus had prayed, “Father, forgive them for they do not know what they are doing” (Luke 23:34). On the basis of this prayer, God treated His people as having acted in ignorance (1 Corinthians 2:8). For this reason, as recorded in the beginning of Acts, He gave them another opportunity to accept their Messiah whom they had rejected on earth, but who was now risen from among the dead and exalted in heaven.³ Christ addressed them from heaven by His apostles and through His Spirit, as He had earlier spoken to them on earth. Unfortunately, this testimony was rejected as well, for they killed His special messenger, Stephen (Acts 7).

(4) Resurrected by God—As Risen, Christ became Head of a New Order

“Whom God has raised up, having loosed the pains of death, inasmuch as it was not possible that he should be held by its

power” (v. 24). The Prince of life could not be held by the referred to King David as power of death. Peter follows, “Being therefore a prophet, and knowing that God had sworn to him with an oath, of the fruit of his loins to set upon his throne; he, seeing it before, spoke concerning the resurrection of the Christ, that neither has He been left in Hades nor his flesh seen corruption” (vv. 30–31). Then the apostle went on to say, “This Jesus has God raised up, whereof all we are witnesses” (v. 32). This last point had been predicted by the Lord before (John 15:27) and confirmed by Him after His resurrection (Luke 24:48). Who can fathom the greatness of God’s power that was manifested in Christ’s resurrection, a power even greater than God’s might displayed in creation! Ephesians 1:19–20 uses four or five different words to describe God’s strength manifested in Christ’s resurrection. Today, this supreme, magnificent power and energy are at work in the sinner who comes to believe (Ephesians 2:1–10). Praise God!

Christ’s resurrection was not of the same order as the resurrection of those who had been brought back to life until then. Although there are six cases (three in the OT and three during Christ’s public ministry) that illustrate the principle of resurrection, yet in actual fact, these persons only were brought back to this life, to die again later. They had been in the “river of death” and came back to this side, whereas our Lord Jesus crossed that river and rose on the other side, in the “land of the living.” The ark of God crossing the Jordan River (Joshua 3–4) illustrated this. The New Testament teaches that a true Christian is identified with the risen and exalted Christ (Colossians 2:12b; 3:1).

(5) Exalted by God—Christ is now a Man Glorified in Heaven

“Having therefore been exalted by the right hand of God...” (Acts 2:33a). Exalted means to be lifted up (5:31). Christ’s moral elevation was on earth, especially in relation to the cross (John 3:14; 8:28; 12:32), whereas God’s action to exalt the

rejected One in heaven, publicly proved His full satisfaction. Peter mentioned this in his address with points backed up by many Scriptures:

- Christ was exalted by God, who made Him to sit down (Philippians 2:9; Ephesians 1:20). This is confirmed in many Scripture passages, especially in Hebrews and also in 1 Peter 3:22.
- Christ ascended (John 20:17) and set Himself at God's right hand (Mark 16:19b; Hebrews 1:3). Who else could fill that place?

“We see Jesus...crowned with glory and honour” (Hebrews 2:9), expresses the Christians' prerogative as being identified with the risen Lord and with the exalted Christ (Philippians 3:8–14; Hebrews 1:9).

(6) Anointed with the Holy Spirit and Linked with His Companions

“Having received of the Father the promise of the Holy Spirit, He has poured out this which ye behold and hear” (Acts 2:33b). Compare this with Hebrews 1:9, “Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions.” Seen from God's viewpoint, this anointing in heaven has been poured out upon His companions, who are also called “holy brethren, partakers of the heavenly calling” (Hebrews 3:1). Acts 2:2–4 describes events that people saw and heard in Jerusalem, which things took place because of the Lord's anointing in the glory and the subsequent outpouring of the Spirit upon the believers. All this demonstrated that Christ, in His exalted position, is closely associated with this new company formed on the day of Pentecost (cf. John 7:39; 1 Corinthians 12:13). These companions represent Christ's new testimony on earth that will continue until the Rapture (1 Thessalonians 4:16–18). The name Christ means *anointed* and the believers are placed under His *unction*.

(7) God Made Him “Lord and Christ”

“For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand until I have put Thine enemies to be the footstool of Thy feet. Let the whole house of Israel therefore know assuredly that God has made Him, this Jesus whom ye have crucified, both Lord and Christ” (Acts 2:34–36). Who can fathom the greatness of our Lord Jesus Christ? One day, every knee shall bow before Him (Philippians 2:10), but Christians may do this now in thanksgiving and adoration, rejoicing in Him who is our Beloved. As *Lord* He has authority to rule and administer, linked with the kingdom of God, a theme often found in Acts. As *Christ*, He became the Head of the Church on that memorable day Peter was speaking.

A Few Details Concerning Psalm 110

Psalm 110 is a well-known passage from which the Lord quoted in His dealings with the Jewish leaders during His earthly ministry. He asked them the question: Of whom David was speaking when he said, “The LORD said to my Lord, ‘Sit at My right hand’”? Yahweh (the eternal “I Am who I Am,” Exodus 3:14) is indicated by the first name “the LORD,” as well as by the second name “my Lord” (Adonai) which is a reference to the Messiah (the God-Man). Consider the accuracy of the Hebrew text: The name “Adonai” indicates God's rights as Sovereign or Master and is used in the plural, in accord with the divine Trinity, as further made known in the New Testament. Just as with *Elohim* in Genesis 1:1 (“God” in the plural; the verb “created” in the singular), David used a similar concept in Psalm 110:1. The divine Trinity—though not yet revealed in the Old Testament, is nevertheless a reality that was implied already in the text of Genesis 1:1. The same concept, although in a different way, is indicated by Psalm 110. David specified that the LORD (Jehovah, Yahweh) spoke to his, David's, “Adoni,” which means “my Lord/Master” in the singular. David referred to the Lord Jesus as a Member of the holy Trinity, but

in a “veiled” way, as with other Old Testament references to the divine Trinity, existing from eternity to eternity but not yet revealed. Only when “the Word became flesh” (John 1:14), God was manifested (1 Timothy 3:16). The aspects of God’s magnificent Person are unfathomable for human beings: the divine Trinity (One-in-Three and Three-in-One), as well as the mystery of the Lord’s Person, who is God and Man in One blessed Person.

The Results of Peter’s Address

Peter’s message, sustained by the other apostles (see Acts 2:14), had a profound effect, as Luke recorded. “Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, ‘Men and brethren, what shall we do?’ Then Peter said to them, ‘Repent, and let everyone of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.’ And with many other words he testified and exhorted them, saying, ‘Be saved from this perverse generation’” (2:37–40). This last statement implies the existence of a believing remnant among the Jewish people, as found in Zechariah’s prophecies, marked by true repentance (12:10; 13:6–9). This prophecy was fulfilled after Peter had spoken, for “they were cut to the heart” (2:37) as they realized their guilt of having pierced⁴ their own Messiah. And it will be fulfilled in a future day when the nation will repent (Matthew 23:39). Morally, this concept was a reality with the Jews who repented on the day of Pentecost. Review the context: God had been revealed in the Lord Jesus and in His mission; when the Jews rejected their Messiah, they rejected their own God! What a solemn discovery was made by the ones who had listened to Peter’s message: Like sharp arrows, his words penetrated their hearts! May this same God touch the heart of each one who is not yet saved and may He who knows the hearts (Acts 1:24) also search the hearts of the believers who read this text, and expose them, resulting in self-judgment, confession, and true devotion to Him!

Alfred E. Bouter

EXERCISE

“Exercise thyself unto piety”

THE FEET OF JESUS !

“How beautiful upon the mountains are the feet of **Him** that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!” (Isaiah 52:7).

“And how shall they preach, except they be sent? As it is written, How beautiful are the feet **of them** that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:15).

How beautiful were the feet of the Lord Jesus to His God and Father, as He walked through this world. As we follow Him in thought all through Galilee and Judea and beyond, He was ever doing that which pleased His Father but also bringing peace, healing and blessing to all those who came to Him in faith. Ever doing God’s will, no matter what it cost him, whether it was “being wearied with the way He had come” or enduring the hatred of those whom He had come to save. But never being turned aside, though His path was “uncheered by earthly smile it let only to the cross” where He finished the work that His Father had given Him to do.

How can it then be that what was so true of the person of the Lord Jesus Christ as a man down here, can also be said of those who “follow His steps” as the quotation in Romans 10:15 of Isaiah 52:7 seems to suggest? It surely can only be that as we seek to follow Him, and plant our feet in His footsteps, that the Holy Spirit will conform us to His image and thus divine persons can take delight in our feet as representing Him now.

I believe we can be greatly helped in this if we consider **three occasions in Luke's gospel** where we find persons engaged with those beautiful feet, and to consider what Lord Jesus said about **those three persons**. We may also see that one stood, another sat, and thirdly another was down on his face, and each stance is appropriate.

- **In Luke 7:37–38** we read, “And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and **stood at His** feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.”

This dear woman, overwhelmed by her sinful life, was drawn by divine love and grace, displayed so perfectly by the Lord Jesus, to His beautiful feet. Her tears of repentance were so precious to Him, who knew everything about her but did not reject her. What refreshment those tears brought to Him, as she washed his feet and was prepared to use all her glory (her hair) to dry those feet. The Lord's words “to whom little is forgiven, the same loveth little” tell us that she loved the Lord very deeply and this is the first and vital thing for us to know, if we are to follow His steps. He must have the first place in our affections.

Her standing behind Him but at His feet I believe would indicate that her love for Him prepared her to be able to serve Him in a priestly way.

- **Secondly in Luke 10:39 and 42**, we read “And she had a sister called Mary, which **also sat at Jesus' feet**, and heard (listened to) His word...But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

Mary of Bethany was very well acquainted with the feet of Jesus, she sits and listens, she fell at His feet when

overwhelmed with sorrow and she anointed His feet with ointment.

The tense of the verb “chosen” is in the imperative and means that she made a definite choice and nothing would ever change that choice. This would speak to us of devotion. Without question, Mary loved the Lord Jesus, but she was also devoted to Him. This fact was so appreciated by the Lord that He said “which shall not be taken away from her.”

Here we learn a second thing which must characterise us, we must also be devoted to Him by sitting at His feet and listening to Him in the scriptures. To give time to the study of the word and learning from Him in prayer and communion. We must, of course be at peace and restful in our minds, as sitting would suggest, and being at His feet would ever remind us of where those feet took Him in devotion to His Father, and to us also.

- **Lastly in Luke 17:15–16.** We read of one of the ten lepers that the Lord cleansed. “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, **and fell down on his face at His feet**, giving Him thanks: and he was a Samaritan.”

Not only must we love Him, and be devoted to Him, but we must be characterized by thanking and praising Him, and through Him to His God and Father. “Were there not ten cleansed? But where are the nine?” is a very searching question and one that we all must answer. It would involve not only our love and devotion but our answering to His request “this do in remembrance of me.” Mary of Bethany grasped the only opportunity she had of responding to His love by anointing His feet with ointment, and the Lord has seen to it that what she did has never been forgotten. Have not we ample opportunities to answer to His request? Here, this dear, newly cleansed leper puts first and foremost the response of his heart to this blessed Man Who had done so much for Him; his heart overflows in

thanksgiving and glorifying God because of what Jesus had done.

How is it with you, dear reader, are you one of the nine? Or rather like this dear man who turned away from everything else in order to respond to the Lord Jesus and to His God and Father.

I sincerely believe that if we know more about these three things, then it will become more true of our feet being beautiful in the sight of God, as they follow in the steps of the Lord Jesus Christ.

Such feet will eventually be used by the God of peace to crush Satan, as the scripture says in Romans 16:20: “And the God of peace shall bruise [crush] Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen.”

Jeffrey Brett

Answers to Scripture search!

1. Noah (Genesis 8:20)
2. Amasa (2 Samuel 17:25)
3. Aeneas (Acts 9:33–34)

REST

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

O LOVE THAT WILL NOT ME GO!

O Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O light that foll’west all my way,
I yield my flick’ring torch to thee;
My heart restores its borrowed ray,
That in thy sunshine’s blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life’s glory dead,
And from the ground there blossoms red
Life that shall endless be.

George Matheson

*The author was inspired to write this hymn in 5 minutes during a time of distress.

WHAT THINK YE OF CHRIST?

The very wealthy English Baron Fitzgerald had only one child, a son, who understandably was the apple of his eye, the center of his affections, an only child, the focus of this little family's attention.

The son grew up, but in his early teens his mother died, leaving him and his father. Fitzgerald grieved over the loss of his wife but devoted himself to fathering their son. In the passing of time, the son became very ill and died in his late teens. In the meantime, the Fitzgerald financial holdings greatly increased. The father had used much of his wealth to acquire art works of the "masters."

And with the passing of more time, Fitzgerald himself became ill and died. Previous to his death he had carefully prepared his will with explicit instructions as to how his estate would be settled. He had directed that there would be an auction in which his entire collection of art would be sold. Because of the quantity and quality of the art works in his collection which was valued in the millions of English pounds, a huge crowd of prospective buyers gathered, expectantly. Among them were many museum curators and private collectors eager to bid.

The art works were displayed for viewing before the auction began. Among them was one painting which received little attention. It was of poor quality and done by an unknown local artist. It happened to be a portrait of Fitzgerald's only son.

When the time came for the auction to begin, the auctioneer gaveled the crowd to attention and before the bidding began, the attorney read first from the will of Fitzgerald which instructed that the first painting to be auctioned was the painting of "my beloved son."

The poor quality painting didn't receive any bidders...except one! The only bidder was the old servant who had known the son and loved him and served him and for sentimental reasons offered the only bid. For less than an English pound he bought the painting.

The auctioneer stopped the bidding and asked the attorney to read again from the will.

The crowd was hushed, it was quite unusual, and the attorney read from the Fitzgerald will: "Whoever buys the painting of my son gets all my art collection. The auction is over!"

In today's world, everyone wants the Father's blessings. They want God to heal them of their physical ailments, provide them with nice things, give them good jobs, and guarantee them salvation. They want all of God's blessings, but they are not interested in God's son. They have no use for Jesus. But unless people accept and embrace the son, there are no blessings from God. All of God's inheritance and blessings are given to only those who love and bid for His son!

"He that honoreth not the Son, honoreth not the Father which hath sent Him." (John 5:23)

"He that believeth on the SON hath everlasting life; and he that believeth not the SON shall not see life; but the wrath of God abideth on him" (John 3:36).

"For God so loved the world, that He gave His only begotten SON, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).