



# ***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,

***“If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” (Luke 9:23). “He that taketh not his cross, and followeth after Me, is not worthy of Me” (Matthew 10:38). “Whosoever doth not bear his cross, and come after Me, cannot be My disciple” (Luke 14:27). “If any man serve Me, let him follow Me” (John 12:26).***

How little some of us know of this, and yet if our hearts are truly attached to Christ, surely, we should not draw back or shrink from the path He sets before us. It means gain, undoubtedly, in that which is abiding and eternal even if it means loss here. It means nearness to Him who has led the way, the conscious support of His hand in the difficulties that we are sure to meet with; and though we naturally shrink from trouble and fear the future, yet if we have proved in any measure what it is to have His company in the trial, we would not have been without it.

To him who realizes what the death of the Lord Jesus Christ means, not only for his sins, but to deliver from this present evil world, this world becomes the “valley of the shadow of death”: the deep, dark shadow of His death lying upon all that the world is and can offer to attract our hearts; yet he can joyfully exclaim, “I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.”

The cross-means death—I do not mean the death of the body but to all that in which our will works in it—and we cannot go in for it in our own strength; on the contrary, it implies that we have none. All we can do is to put our hand in His in simple childlike trust, looking to Him where He is in resurrection glory. The more we know Him, surely the more we can trust His love as to our circumstances, as to everything. We sometimes fear the consequences of following Him wholly, but we should trust His loving heart to do the very best for us and have confidence that He will not suffer us to be tempted above that we are able to bear.

Oh, let us not give Him a second place; let Him be first and all. We are His, left here to be for Him. May we not dishonor Him and grieve His heart by our coldness and half-heartedness and worldliness, but may we seek to walk worthy of Him to whom we belong, who loves us so perfectly and would draw us with those bands of love.

**Oh, that we might hear afresh His voice of love: “Follow thou Me.”**

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"*

### "THE ADVOCATE"

The Advocate does two things: He pleads with the Father for us; He applies the word to us. The one maintains our cause if we sin, before the Father, against the accuser; the other brings up our practical state to our standing, which is always maintained without sin by the righteous Advocate, who has made propitiation. The failure in our practical state is from the fact of our having two natures in one person. "With the mind I myself serve the law of God, with the flesh the law of sin." (Romans 7:25.) And though by faith, and in spirit, we are no longer in the flesh, yet actually it is in us (though by faith we reckon it dead), hence the failure. There is no excuse, but the fact is, we fail. Our standing as children ever remains the same, even though we sin, owing to the righteous Advocate who has made propitiation.

"If any man sin, we have an advocate." But we have failed in our practical state—we are defiled. Our bodies are washed with pure water, this is true (Hebrews 10:22); we have had once the washing of resurrection (Titus 3:5); we are born again (John 3:3); we need not then be put into the bath over again.

But we have sinned, we have got our feet defiled, as it were, in passing through this sin-defiling world. This will not do for the Father's presence. What does the Advocate do? He applies the word to us, washes our feet, and leads us to confession and self-judgment. The remembrance of our Advocate, who made propitiation, leads us back on our knees to our Father, who forgives us, and cleanses us from all our unrighteousness. We are cleansed according to what He is as the righteous One in the Father's presence. This is cleansing by the water of the word, not by blood, which is never repeated. It is the application of the death of Christ, through the word, to moral defilement from the root of sin. Thus, the blessed work of the Advocate is, on the one hand, to plead for the children before the Father if they sin; on the other hand, to wash their feet with the word, to bring their practical walk and state up to their standing before Him.

How happy for us to be associated with the blessed Advocate! On the one hand pleading for our brethren if they sin; on the other hand, carrying the word to them and washing their feet. May the Lord grant increasingly this grace, so that the saints may see their blessed privilege of love to cover sins (Proverbs 10:12), plead for their brethren if they sin, and act in faithfulness to them, in carrying the word to them, washing their feet, so that they may be cleansed from the defilement; these last, overcoming the accuser by the blood of the Lamb, on the one hand, if they sin, and on the other hand, openly resisting him by the word of their testimony, like the blessed Lord Jesus Himself. He answered the devil when tempting Him to sin, by saying, "It is written." So should we. If we sin, thank God, we can always answer Him by the blood of the Lamb, which is the balm for every wound.

**The blood of the Lamb and the word, the sword of the Spirit, are our instruments against the devil down here, whilst the Advocate maintains our cause before the Father up in heaven. Thus, in every case we are maintained, and are overcomers, "more than conquerors through him that loved us."**

A. P. C.

### **SEARCH THE SCRIPTURES!**

1. Who was the first shepherdess mention in the Bible?
2. What woman did Peter raise from the dead?
3. How many days did the chief priests want the tomb of the Lord Jesus to be guarded?

## MEAT

*"Sanctify them by the truth"*

### *A MAN IN CHRIST!*

Paul says, "I knew a man in Christ," or, more correctly, "I know a man in Christ," and a little later in the chapter he speaks of himself and the abundance of revelations he had received, so that there cannot be a doubt that Paul refers to himself as "a man in Christ." He was caught up into Paradise, and revelations were communicated to him in such a way that he could not tell whether he was in the body or had been carried out of it.

But let us try to discover whether the term "man in Christ" was something that applied exclusively to Paul, or did it apply to him more strictly than to anyone else?

Let us first look at 1 Corinthians 15:22: "As in Adam all die, even so in Christ shall all be made alive." This points us to two headships. In Adam all die, even so in Christ shall all live. This speaks of the resurrection, but our passage refers to a man being in Christ while in the body. Our Lord said, "Except a [the] corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24), showing that the death of Christ was needful before His people could be brought into the closest association with Himself.

In another passage Christ is called the last Adam: "The first man Adam was made [or, became] a living soul; the last Adam, a quickening spirit" (1 Corinthians 15:45). Here it is as two heads of creation: yes, we can speak of two creations, for we read that "if any man be in Christ [there is] a new creation" (2 Corinthians 5:17). Such a one is united with the last Adam, and as to his standing before God he has been severed from the first Adam.

Another passage will confirm this: "The first man is of the earth, earthy [or, made of dust]; the second man is the Lord from heaven." (1 Corinthians 15:47). Now why does the passage speak only of two men when there have been millions? Surely because the first man, Adam, and the second Man, Christ, are the heads of two races or generations,

and every human being belongs to the one or the other. All did belong to the first, but through the “new creation” some, by God’s grace, are taken out of that and made a part of the second.

Let us look at another expression—a formula we may say: the apostle speaks of a past condition, and says, “when we were in the flesh” (Romans 7:5); “they that are in the flesh cannot please God. But ye are not in [the] flesh, but in [the] Spirit, if so be that [the] Spirit of God dwell in you” (8:8,9.) Now what can the expression “in the flesh,” as a bygone position, be except that the Christian has been lifted clean out of that standing, and has been placed into an entirely different one—in Christ?

It is true that the expression “in the flesh” is used in the scripture, and by the same apostle, with the simple signification of being alive in the body, as “nevertheless to abide in the flesh is more needful for you” (Philippians 1:24). But when a living man says, “When we were in the flesh,” it must refer to a position which has been left.

Many a Christian has but very vague ideas of what is meant by the expression, “When we were in the flesh.” Some seem to take it to mean that sometimes we are in the flesh, and sometimes we are not, and make it to be Christian experience, the same as is explained in Galatians 5:17: “The flesh lusteth against the Spirit, and the Spirit against the flesh.” But in Romans 7 there is not a word about the Holy Spirit. The converse of being formerly in the flesh is, “but now we are delivered from the law, having died in that wherein we were held” (as v. 6 should read). There is a dying out of the old position of the first creation in association with Adam and under the law, and a being brought into a new position in Christ Jesus and under grace; the standing or position of the Christian is very apt to be confounded with his walk and ways. But the two things are quite distinct. This is seen under many figures in scripture. We have to thank God that he “hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” (Colossians 1:13). We are emancipated from the authority of darkness, ruled over by Satan, and are brought into the kingdom of God’s dear Son—an entirely different place. We are not simply changed in character and left in the old place; but are brought into the kingdom of which Christ is Lord and Master.

Again, we who were the children of wrath, being also dead in sins, God hath quickened together with Christ, and “hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Ephesians 2:6). This is our place and inheritance, and, though we are still in the body, in Christ we are already there. We are not with Christ until we are actually there. But this is an entirely new position or standing from being children of wrath, when we were willful followers of our first parent Adam, and as to any life God-ward we were dead in sins. We were then in Adam; but now, if Christians, we are “in Christ.”

“Therefore, if any man be in Christ [there is] a new creation: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” (2 Corinthians 5:17–18). The new creation here spoken of entirely confutes the thought of our being restored to the status of Adam in innocence: the status believers are brought into far exceeds this in blessedness, and it is entirely and emphatically a new creation, brought about for us by the death of the Lord Jesus, by our being quickened together with Him, and by the indwelling of the Holy Spirit; and the new position into which we are thus brought may be summed up in two words, “in Christ.”

Now it is important to see that as this is true of one Christian, it is also true of all Christians. Thus the Epistle to the Colossians is addressed “to the saints and faithful brethren in Christ”: scripture does not recognize any middle place. As heads there are only the first man and the second Man; the first Adam and the last Adam—the Lord Jesus Christ.

With which head is the reader connected? The thought of a mortal man being “in Christ” is something entirely beyond what we could have conceived, and it doubtless seems to some to be presumption to take such a place; but if God says this of us, it is unbelieving not to own it, and dishonoring to Him who in grace has declared this respecting the believer. It may seem to some to be humility to want to take a lower place; but it is not: true humility takes the place assigned to it, and forgets itself, in love and admiration of the One who has accomplished it all.

Privilege and responsibility flow from relationship. If God has placed us in a position, we cannot shirk its responsibilities, nor should we think lightly of its privileges. This would be despising our birthright. Let none think that by shutting their eyes to what God has revealed respecting them, they can avoid much being required of them. “Unto whomsoever much is given, of him shall be much required” (Luke 12:48). Of Israel it was said, “You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities” (Amos 3:2).

The high position of the saint should affect all the details of life: thus, the apostle writes, “Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world?... Know ye not that we shall judge angels?” (1 Corinthians 6:1–3). How unbecoming it would be for saints to seek justice from those whom they are destined to judge.

But to return to our passage that speaks of Paul as “a man in Christ,” let us note that his being caught up into the third heaven had nothing to do with giving him that standing. He was a man in Christ before he was caught up just as much as he was afterward. Surely a godly walk becomes all such, but if any do not walk well, if Christians at all, this does not deprive them of their position: it would rob them of the enjoyment of their relationship, but it would not destroy it. Paul, in writing to the Corinthians, says, “I, brethren, could not speak unto you as unto spiritual, but as unto carnal [or fleshly]; as unto babes in Christ... ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Corinthians 3:1–3). Note that though they were fleshly and carnal, and were babes, yet they were babes “in Christ.”

Once in that position, by being quickened together with Christ, nothing can bring them back again into the old standing of being “in Adam.” Disciplined they will be, and if need be, they may be delivered by God unto Satan for the breaking them down, for the destruction of the flesh. That they may be finally lost? No, “that the spirit may be saved in the day of the Lord Jesus.” (Chap. 5:5.)

We see in the case of Paul how careful God is that His saints should not go astray, and that they should not even be exalted above measure.

Paul had been caught up to the third heaven. No fear of his being puffed up when there; but when he came down, could he not boast of being the only man alive that had ever been into such an exalted position, and of having heard things that it was not possible to utter in a world like ours? God cared for His servant, as He cares for each one of us, and He gave Paul a thorn in the flesh, a messenger of Satan to buffet him. It was not a mere finger-ache, we may be sure, but something that buffeted him, tried him exceedingly—perhaps something that made him contemptible in the eyes of the gainsayers (see 2 Corinthians 10:10). He besought the Lord thrice that the thorn might be removed; but he received the assurance that God’s grace was sufficient for him: for His strength was made perfect in weakness. Paul could then glory in his infirmities that the power of Christ might rest upon him.

**May all God’s beloved people know, and understand better, and own the high and holy position He has placed them in. And then seek grace that their state, their condition of life, should correspond to that position. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection [your mind] on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.”**

*Things New and Old*

## **ANSWERS TO SCRIPTURE SEARCH!**

1. Rachel (Genesis 29:9)
2. Dorcas (Acts 9:36–41)
3. Three days (Matthew 27:64)

## EXERCISE

*"Exercise thyself unto piety"*

### HOW TO BE A MAN OF GOD

"But thou [Timothy], O man of God...pursue righteousness, piety, faith, love, endurance, meekness of spirit. Strive earnestly in the good conflict of faith. Lay hold of eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses" (1 Timothy 6:11–12).

Timothy was a man of God, the last man so designated in the Bible, and the only one in the New Testament (1 Timothy 6:11), though eleven men are so called in the Old.

No.	Man of God	No. of occurrences (& distinct occasions)	References
1	Moses	6 (6)	Deut. 33:1; Josh. 14:6; 1 Chr. 23:14; 2 Chr. 30:16; Ezra 3:2; Ps. 90 (title)
2	Anonymous (to Eli)	1 (1)	1 Sam. 2:27
3	Samuel	4 (1)	1 Sam. 9:6, etc.
4	David	3 (2)	2 Chr. 8:14; Neh. 12:24, 36
5	Shemaiah	1 (1)	1 Ki. 12:22
6	Anonymous (to Jeroboam)	16 (2)	1 Ki. 13:1, etc. 2 Ki. 23:16, etc.
7	Elijah	7 (2)	1 Ki. 17:18, 24; 2 Ki. 1:9, etc.
8	Anonymous (to Ahab)	1 (1)	1 Ki. 20:28
9	Elisha	29 (10)	2 Ki. 4:7, etc.; 5:8, etc.; 6:6, etc.; 7:17; 8:2; etc.; 13:19
10	Anonymous (to Amaziah)	2 (1)	2 Chr. 25:7, 9
11	Igdaliah	1 (1)	Jer. 35:4
12	<b>Timothy</b>	<b>1 (1)</b>	<b>1 Tim. 6:11 (2 Tim. 3:17)</b>

Each of these Old Testament men of God have one outstanding feature connected with them in the verses where they are so described for the first time. Take, for example, Moses, the first man called a man of God in the Scriptures in Deuteronomy 33:1. The feature that marks him there is a desire to bless the people of Israel, a feature that incidentally is true also the second time, where we read of Israel being brought into their possessions in the land of promise under Joshua (Joshua 14:6), though other later references bring out different features. David is called a man of God on three occasions, each time in regard to the order instituted under his direction in the Temple, the House of God (2 Chronicles 8:24; Nehemiah 12:24,36). Many wonderful features can be seen in the life of David, a man God could describe as a man after His own heart (1 Sam. 13:14; Acts 13:22) but this one feature alone is drawn attention to when he is spoken of as a man of God. And so we could continue with each of these men of God; each would bring before us one prominent feature that led to them being described in the Word of God in this wonderful way. Paul, in writing his first epistle to Timothy where he addresses Timothy as a man of God, drew on these features to illustrate to Timothy what ought to be true of him if he also was to be a man of God.

Of these eleven Old Testament men of God only seven are named—Moses, Samuel, David, Shemaiah, Elijah, Elisha, and Igdaliah. It is to be noticed that the four unnamed men of God all have something in common: they are all mentioned on only one occasion or involving only one incident and in every case their service to God was one of pronouncing judgement, either upon believers such as Eli (1 Samuel 21:27) or upon unbelievers like the Syrians who belittled God (1 Kings 20:28). Thus, it is seen that judgement is God's "strange work" (Isaiah 28:21): He takes no pleasure in judgement, and those who are engaged in such work, however necessary it is, are therefore not named. Rather, God would draw our attention to His approval of the features that came to light in the other seven named men of God.

Now, let us examine the text of 1 Timothy to see how Paul used what the Scriptures said of these eleven Old Testament believers to instruct Timothy as to what it means to be a man of God.

### **1. Moses: Seeking the blessing of others—1 Timothy 1:3–11**

After the introduction to the epistle in the first two verses, Paul spoke of the task he had given Timothy in Ephesus by immediately drawing upon the example of Moses in whom we see that the man of God always seeks the blessing of others.

Paul had left Timothy in Ephesus to ensure that nothing was taught contrary to the doctrine of God. The danger was that others might teach things that

might turn the minds of the Ephesian saints to fables or interminable genealogies (v. 4), but such things would not be to their blessing, they would not further God's dispensation, they would only hinder these saints in their enjoyment of the truth; Timothy was to ensure that they enjoyed their blessings to the full.

In Deuteronomy 33 we see that Moses, even though he himself was denied entry into the land of promise that so filled his heart, sought the blessing of the people who were the cause of his exclusion, for it was their previous rebellion and disbelief that had led him to lose his temper on the occasion when he struck the rock for the second time instead of simply speaking to it as God had told him (Numbers 20:8–11). Being angry on that fateful occasion he spoke of them as rebels, but now at the end of his life, with the people on the threshold of the land of promise, he desired only their blessing, he desired that others might take possession of this land that he himself was forbidden to enter.

Other references to Moses as the man of God may bring out different points concerning the law he was given by God, the order in the Tabernacle, the priesthood and the offerings but, as stated in the introduction, it is the first reference to each that is drawn upon in 1 Timothy. Thus, it is Moses' selfless desire to bless the people of God that sets the tone for Paul's words in this portion of 1 Timothy.

It is interesting to note also that the teachers who Paul warned Timothy of were those who desired to be law-teachers but who did not understand either what they said nor what they so strenuously affirmed (v. 7); they were, in effect, seeking to live in the wrong dispensation. How appropriate to use the example of Moses in this context—Moses, the law-giver! The law that he taught was good, if used correctly or "lawfully" (v. 8). It was not given for a righteous person but for the unrighteous, to convict them before God of their unrighteous state (vv. 9–11). The law does not bring blessing to a Christian, but the man of God always desires the blessing of others, and it is remarkable that Moses' last words to the people were a blessing, the last words of this man of God.

## **2. Elisha: Always acting in grace—1 Timothy 1:12–20**

In drawing upon his own experiences of the grace of God, Paul next drew Timothy's attention to a lesson to be learnt from Elisha, the prophet who as no other exemplified grace in all his doings.

In this section Paul recounted his past life as a blasphemer and a persecutor of God's people and as an insolent overbearing man. Whether Godward or manward or even as regards himself, Paul was the perfect example of what a

sinful man is, but he experienced the surpassing over-abounding grace of God with love and faith that was (and still is today) available to all in Christ Jesus.

The man of God who predominantly exhibits this grace is Elisha. Elisha is referred to as a man of God more often than any other man (some 29 times in all) and on many different occasions, thus showing that continually acting in grace is perhaps one of the most important features of a man of God. The tendency with us is always to act with a legal spirit as was encouraged by the teachers Paul warned Timothy about. Thus, the example of always acting in grace as can be learnt from the life of Elisha is so important.

The first time Elisha is called a man of God is in 2 Kings 4:7. The widow of one of the sons of the prophets called upon him for help with the threat of her sons being taken away by the creditors in payment for the debts hanging over her. She, being a widow, had no natural hope, but her solitary pot of oil was multiplied according to Elisha's words, and she was left with enough money to pay the debt and more to live on. What a wonderful demonstration of "the grace of our Lord surpassingly over-abounding with faith and love!" Bondage was turned to liberty and despair to joy; the debt of the past was paid and all she needed for the future was provided freely! Along these lines Paul could speak of the salvation of sinners (v. 15) and of life eternal for those who are saved (v. 16). No wonder that upon penning these thoughts he had to pause to break forth into a doxology of praise to the King of the Ages (v. 17)!

The seriousness of not acting in grace is seen in the warning which follows concerning those who did not maintain faith and a good conscience and who were thus shipwrecked as to their faith. These were delivered by the apostle to Satan that they might be taught not to blaspheme. Continually acting in grace as is seen in the case of Elisha, the man of God, is preserved from such a fate.

### **3. Elijah: Dependence upon God in prayer—1 Timothy 2:1-8**

In chapter 2 Paul highlights another feature of what is to mark a man of God—prayer in all its features, whether supplications (the earnestness of the pleadings), prayers (a dependence upon a God who has all power), intercessions (on behalf of others), or thanksgiving (for answered prayers), a lifting up of pious hands without wrath or reasoning (with the motive of blessing and in simple faith); and Elijah is the Old Testament man of God who displays this aspect of dependence upon God in prayer.

In 1 Kings 17:18 Elijah was challenged as to his being a man of God by the widow with whom he was lodging during the famine. Her only son had died and Elijah in response took her son to an upper chamber and prayed to the Lord in faith that the child should be restored to life (a thing which had never

happened before as far as we know), stretched himself upon the child and again cried to Jehovah in earnest supplication, interceding on behalf of the widow, and when the child was restored to life, he took him down to his mother and presented him alive to her. When she saw what had happened, she said, “Now by this I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth.” What better example is there in the word of God of prayer in all its blessed features marking the man of God than this act of Elijah?

Further, James records that Elijah continually prayed for the rain to be withheld during the three and half years of famine (James 5:17), and in the text of 1 Kings we read that Elijah prayed also for the rain to end the famine (1 Kings 18:42). He is truly one of whom it could be rightly said that he prayed in every place, “lifting up pious hands, without wrath or reasoning” (1 Timothy 2:8).

Thus, we can say that a man of God acknowledges that all power rests with God. He knows that he has no power in himself, he knows his own utter weakness, and he is therefore marked by prayer in all its features, and he encompasses all men in his prayers for he knows that it is God’s desire that all men should be saved and come to a knowledge of the truth. He knows that there is a Mediator to whom he can go, the man Christ Jesus, who gave himself a ransom for all, and he continually avails himself of this wonderful resource.

#### **4. Igdaliah: Being inconspicuous in service, not self-seeking—1 Timothy 2:9–15**

After stating that Christian men should be marked by prayer, Paul, in the remainder of chapter 2, speaks of the need of the Christian women also to be marked by good works, though in a more private fashion. These works, although no less important than those of the men, were not to be done in public as those of the men (v. 8) but as is proper for the actions of women; they were to be done with modesty and discretion (vv. 9–10). The reasons for this difference are outlined in the verses that follow and refer back to the order established in creation (vv. 13–14) according to the purpose of God and also reinforced by the details of the fall.

This principle can be seen in the case of Igdaliah, a man of God of whom nothing is known save that he was a man of God and that his grandsons had a chamber in the house of the Lord (Jeremiah 35:4). Jeremiah took the sons of the house of the Rechabites there and drew forth their confession of obedience to the command of their father Jonadab the son of Rechab concerning abstaining from wine and living a life of separation from those among whom they dwelt. This God used as a testimony to the men of Judah and the

inhabitants of Jerusalem concerning His messages to them which they had ignored.

What marked Igdaliah? We do not know, but what we do know is that he had God's commendation; he was a man of God. Further, the event that occurred in his grandsons' chamber teaches us the same lesson. The actions of the Rechabites were unknown to the men of Judah and the inhabitants of Jerusalem, and it appears even to Jeremiah also; but God knew them and valued them and stated that He would reward the Rechabites for them in His own time (Jeremiah 35:18–19). Their actions typify the actions of the women in 1 Timothy 2—works done in secret today, for the eye of God alone, that will one day be rewarded publicly.

Being inconspicuous in service is a mark of a man of God; such a man does not seek a place of prominence among his brethren but desires that all honor be given to God and for himself to shrink from any recognition or reward from men down here. He is content with the knowledge that God will honor every act done for Him in His own time, and his life is therefore marked by subjection to the Lord. He does not seek to exercise authority over his fellow saints but simply desires to serve in quietness and discretion for the pleasure of God.

In seeking to draw a lesson for Timothy as a man of God from the behavior of the sisters, we are of course stating the well-known Scriptural principle that just because a Scripture is not about us it does not mean that there is no application to us. In like manner, although we are speaking of characteristics of a man of God, these features are just as open for a sister to display as a brother. What was to mark Timothy as a man of God should also be true of every brother and sister in Christ. This is one reason why Paul's first letter to Timothy was inspired and has been preserved for us to read and study.

To be continued in the next issue.

A. Langham

## REST

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

### THE SOUL'S RESTING PLACE

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance" (Psalms 32:7).

My Savior, I am weary  
Of everything but Thee,  
All else is dark and dreary,  
A wilderness to me.  
By sin I'm sore oppressed,  
By Satan sorely tried,  
With self-love all distressed,  
In Thee myself I hide.  
Thy precious blood, it health  
The wounds that sin has made;  
My heart its comfort feeleth,  
Whene'er it is afraid.  
But, oh! the hope of being  
Forever, Lord, with Thee.  
The joyful hope of seeing,  
The face once marred for me—  
It fills my heart with comfort,  
It fills my lips with praise,  
So that amidst my sorrow  
A joyful song I'll raise.  
No more shall Satan tempt me,  
No more shall sin deceive  
No more Thy heart, my Savior,  
Shall I by folly grieve.  
O! then, I shall be like Thee,  
And in Thine image shine,  
With deepest joy confessing,  
The glory's only Thine.

J. G. D.

## ARE YOU EXEMPT?

William Saroyan was an internationally known literary figure. He won a Pulitzer Prize for his writing, but he refused to accept it. At the age of 15, he quit school to follow this career, and at 26 he was well established as a genius in creative writing. He died of cancer at the age of 72.

**Five days before he died, Mr. Saroyan left a statement to be printed in the newspaper after his death. Here's what it said: "Everybody has got to die, but I have always believed an exception would be made in my case. Now what?"**

Anyone who is acquainted with the message of the Bible would have been able to give this famous man an answer to his question, "Now what?"

### **What's Next**

The Bible tells us plainly what comes after death: "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Mr. Saroyan hoped an exception might be made in his case, but as he neared the time of his departure, he realized that he had entertained an unrealistic hope. Fame, talent, and wishful thinking are all very empty and comfortless in the presence of death.

Let's listen again to the Bible, the Word of the living God: It is the only reliable source of information on the subject. There is a resurrection. This life is not the end of the story for any one of us: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). Jesus Himself said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). Jesus Christ Himself is the great proof of resurrection: "Christ died for our sins according to the Scriptures...He was buried...He rose again the third day according to the Scriptures" (1 Corinthians 15:3-4).

**Those who die without believing on the Lord Jesus Christ die without hope and go into a lost eternity: "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). Jesus said, "If ye believe not that I am He, ye shall die in your sins...Whither I go, ye cannot come" (John 8:21,24). The persons who die in unbelief will be raised again to be judged at the Great White Throne as recorded in Revelation 20:11-15.**

**Those who have accepted Jesus as Lord and Savior go into His immediate presence when their body dies: "Today shalt thou be with Me in paradise" (Luke 23:42-43).**

The Bible also clearly teaches that the Lord Jesus Christ will come again. He said so: "I will come again" (John 14:3). We do not know when this will happen, but when it does, all living believers as well as those who have died in faith will be taken bodily to heaven. Listen to these wonderful words: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16-17). Following this event, there will be a time of God's severe judgments upon the world before Jesus Christ returns with His saints to reign as King of kings and Lord of lords during one thousand years of peace.

This message has reached you with my desire that you may be among the number of those who believe the gospel and thus belong to Christ. With joy and hope we can face all questions about death and the coming eternity. The finished work of Christ on the cross is enough for God. His sacrifice has been accepted!

**"The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).**