



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,

**“That if thou shalt confess with thy mouth the Lord Jesus...”
(Romans 10:9).**

One mark given in Scripture of a true Christian is that he confesses with his mouth the Lord Jesus, and one reason the Lord has in keeping us here is that we should carry the glad tidings of the already accomplished redemption of Christ to every creature. In former days, God’s people went everywhere preaching the word. Now, though all are not evangelists, all are called to confess Christ with the mouth, as well as in life and walk. A Christian is identified with Christ and is looked at in Scripture as having no other interests than Christ’s, knowing Christ not only as his Lord and Savior, but as his resource at all times—his treasure. Oh, how easy it is to speak of Christ and for Christ when He is really our treasure, when the heart is overflowing with His love! Beloved fellow Young Christians, may we more earnestly than ever confess Christ and tell out the riches of the grace of God to those around.

Yes, it is the Lord’s command that the gospel be carried to “every creature.” So the apostles understood it, and therefore we are told afterwards that they “went forth and preached the word everywhere.” Be assured that if we are living upon Christ, we shall carry about with us “rivers of living water.” Think of these words: “If any man thirst, let him come unto me and drink. He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water” (John 7:37, 38).

May we like our Lord confess the good confession, may we have the grace and the boldness to confess Christ!

Praying that the Lord would use the articles in this issue to build you up on your most holy faith, that you might draw closer to Him during the summer months.

Thanks for your encouraging e-mails that we often receive. Please keep praying for the Lord’s blessing on *Toward The Mark*. Make sure that you visit our website to find many helpful articles.

Yours in our soon-coming Lord,

Emil S. Nashed

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Contents

Perfected in Every Good Work	1
Redemption and Growth	5
An Ear to Hear	10
He Giveth More Grace	13

If you would like to join the mailing list to receive the electronic version of Toward the Mark, simply visit www.towardthemark.org or send an e-mail to toward.the.mark@gmail.com to be added. If you would like copies of older issues, please mention it in your e-mail.

Quotations from Scripture are generally taken either from the King James translation or the J.N. Darby translation.

MILK

"The truth shall make you free"

PERFECTED IN EVERY GOOD WORK

“But the God of peace, who brought again from among the dead our Lord Jesus, the Great Shepherd of the sheep, in the power of the blood of the eternal covenant, perfect you in every good work to the doing of His will, doing in you what is pleasing before Him through Jesus Christ; to Whom be glory for the ages of ages. Amen. But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you” (Hebrews 13:20–22).

“Perfect” or “perfection” is one of many key words in Hebrews. It occurs 12 times in the epistle (in the JND translation) and has the meaning of ‘fitting for an office or service’.

- Four times it is used in relation to the Lord Jesus, always in a positive sense (2:10; 5:9; 7:28; 9:11—He has been perfected [or ‘fitted’], for example, for the exercise of His priesthood by the things that He suffered);
- Four times it is used in relation to the law, always in a negative sense (7:11, 19; 9:9; 10:2—it was, for example, unable to fit Israel for the presence of God); and
- Four times it is used of believers, always in a positive sense (10:14, 11:40; 12:23; 13:21).

The last time it is used in the epistle is in connection with the good works of believers, yet here it is not said that the Hebrew believers had been fitted for every good work, but rather it is in the form of a prayer that God would fit them in every good work. How would this be done, and by whom?

Only God—the God of peace—could ultimately do this. This is why the writer addresses his prayer to Him. His power and will to do this are seen in that He raised the Lord Jesus from the dead, here characterized as the Great Shepherd of the sheep, the One who would lead these Hebrews out of the Jewish fold once and for all into the “green pastures” and “still waters” of Psalm 23 and whose blood had fitted them for heavenly glory.

But the Hebrew believers had a responsibility also, they had “to bear the word of exhortation.” This involved them taking account of all the teaching of the epistle, the “few words” that had been written to them and acting upon it in faith.

So, what had been written to them? Perhaps it is worthwhile summarizing the main points of the epistle starting with how the Lord Jesus is presented to us:

1. His characteristic place is seated in glory at the Father’s right hand as prophesized of Him in Psalm 110 (1:3; 8:1; 10:12; 12:2, though in each case the emphasis and wording are slightly different and worthy of close study to see why this is).
2. He is there as “Jesus,” His characteristic Name in the epistle, that is, the same Man who was here on earth (2:9; 3:1; 4:8, 6:20, 7:22; 10:19; 12:2, 24; 13:12).
3. His Priesthood is the main feature of the epistle (“priest/priesthood,” “offer/offering,” “sacrifice,” “blood,” and “sanctuary” are all very prominent words in the epistle, used more often in Hebrews than in any other New Testament book). This priesthood has two main aspects:
 - a. He keeps us from falling while we are in the wilderness pathway (chapters 1–7), and
 - b. He leads us in praise and worship in the Sanctuary (chapters 8–10).

These three features as relating to the Lord Jesus give character to the whole epistle, transferring the expectations and hopes of

the Hebrew believers from earth to heaven. The teaching of the epistle emphasizes His greatness and superiority over everything that they had known as under the law. The epistle is based upon three main Old Testament portions, although there are about 40 direct quotations from the Old Testament with many more allusions:

1. Psalm 110,
2. The Levitical Offerings, and
3. The Day of Atonement.

Other key words or expressions include:

1. “Better” (used 14 times—1:4; 6:9; 7:7, 19, 22; 8:6 (x2); 9:11, 23; 10:34; 11:16, 35, 40; 12:24),
2. “More excellent” (used four times—1:4; 3:3 [though there it is not translated in these words]; 8:6; 11:4),
3. “Great” (used 16 times—1:3; 2:3; 3:3; 4:14; 6:13, 16; 7:4; 8:1, 11; 10:21, 35; 11:24, 26; 12:1, 3; 13:20),
4. “We have...” (used nine times—4:15; 6:19; 8:1; 10:10; 12:9; 13:10, 14, 18),
5. “Eternal” (used six times—5:9; 6:2; 9:12, 14, 15; 13:20),
6. “Once” (used 11 times—6:4; 7:27; 9:7, 12, 26, 27, 28; 10:2, 10; 12:26, 27),
7. “No more” (used six times—8:12; 10:2, 17, 18, 26; 12:19), as well as
8. “Perfect” or “Perfection” (used 12 times—2:10, 5:9 (5:14); (6:1); 7:11, 19, 28; 9:9, 11; 10:1, 14; 11:40; (12:2), 12:23; 13:21).

Following these references through, it will be seen that the teaching is done mainly by way of contrast, for everything that the Lord has brought in is better and higher than what they had been used to under law.

If the Hebrew believers took account and acted on these teachings then they would be fitted for every good work, works

which the law had demanded but which it did not give any power to accomplish, works that can only be done in faith, on the principle of grace (perhaps another key word, mentioned eight times—2:9; 4:16 (x2); 10:29; 12:15, 28; 13:9, 25)—and not law.

It is not the Hebrew believers only who needed such words of exhortation, for we, too, are prone to desire to accomplish works on the principle of law, works done not through the Spirit but through the flesh, in our own power (if we had any!). We, too, need to meditate over the teachings of this precious epistle and pray to God that He may accomplish His will in us, that we too may be fitted in every good work, God “doing in [us] what is pleasing before him through Jesus Christ; to whom be glory for the ages of ages.”

A. Langham

SEARCH THE SCRIPTURES!

1. Who are the three writers of the Bible that use the expression “apple of the eye”?
2. Who did the Lord Jesus describe as ravening wolves?
3. Which book in the Bible mentions that the tongue is a fire?

MEAT

"Sanctify them by the truth"

REDEMPTION AND GROWTH

"Ye were not redeemed with corruptible things, as silver and gold.... but with the precious blood of Christ, as of a lamb without blemish and without spotAs new-born babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter 1:18 to 2:11.

THERE is a striking difference between the writings of Paul and Peter, though both are indicated by the same Spirit. Paul generally looks at the saints as now in Christ, and in Ephesians as already in heavenly places seated in Christ—"in whom we have obtained an inheritance." Peter, however, in his epistles, looks at the saints down here in manifold trials, going on to their heavenly inheritance—"an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven," &c. Paul often looks at us as "a new creation," one with Christ, and complete in Him who is the Head of all principality and power, and by this new order of truth shows the wide contrast between Judaism and Christianity. Peter writes to Christians who were Jews by nature, and suffering persecution for Christ's sake, and turns to Jewish ideas and scriptures to instruct them in Christian truth.

For instance, he calls them "elect," but not now as an elect nation, but "strangers scattered." He speaks, too, as we have seen, of an inheritance; not an earthly land of promise, but an inheritance reserved in heaven for them. If he speaks of a Lamb without blemish and without spot, it loots the morning and evening lamb of Israel's daily repetition, but the Lamb of God; and if Israel were promised to be a "kingdom of priests" of an earthly order, they were now a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. They were to pass the time of their sojourning here in fear it is true; but not the slavish fear of distance that Israel knew at Sinai, but to fear because they had been redeemed at such a cost as the precious blood of Christ. But whatever be the difference in the lines of instruction of these two apostles, we need them both. It is well to know the joy and liberty of

the one, which shows our present standing and blessings in Christ risen and ascended; and it is equally important and comforting to know the present resources for the manifold trials of the way in the manifold grace of God.

As to great principles, whether of God's character and ways, or of man's moral condition, both in their several style, in the diversity of operation of the same Spirit, speak the same things. If one ascribes all our blessings to the grace of God in Christ, the other traces all from God, and secured to us in the blood of the Lamb; and if one says that no flesh shall glory in His presence, the other repeats the prophetic announcement, that "all flesh is as grass, and all the glory of man as the flower of grass," and that what endures is the word of the Lord.

It is that word which plainly unfolds the grace and sufficiency of God in Christ. Hence it is that Peter addresses the saints as those whose faith and hope are in God. This is most blessed, and most wonderful too, that we should know God Himself, against whom we had so sinned, and before whom we had been so guilty, to be now our confidence and hope. The fact is, that God's gift of His beloved Son has manifested His love to us; the unblemished Lamb has redeemed us by His blood, and God has shown the perfectness of that work in raising Him from the dead; so that by Him we believe in God—our faith and hope are in God.

Observe that it is by Christ that we believe in God. How simple this is God sent forth His Son, and shows us what He is for us on the cross. There He tells out to our hearts His perfect love, and brings home by the Holy Spirit its unutterable depth and fullness, thus inviting and securing our confidence. "God commendeth His love toward us, in that while we were yet sinners Christ died for us." No marvel, then, that we are called to behold the Lamb—to look by faith at Him lifted up; for there we taste that God is gracious, are drawn into His presence, and approach with confidence; for we are assured that Christ died for the vilest of sinners, and that His blood cleanseth from all sin. Learning thus God's love in the atoning work of His beloved Son, our faith and hope are in God. Our confidence is not in self, nor in circumstances, but in God; for not only does He give us title to stand in His presence for ever through the blood of His Son, but He hath made Him, whom He hath raised from the dead and given glory, to be unto us wisdom, righteousness, sanctification, and redemption. We rest, then, in God,

having perfect peace in His presence, reckoning on His love, His faithfulness, and His power to us-ward in Christ. If a soul hesitates and say, while gazing on the Lamb of God, Is ill that salvation for me? the divine answer is, He "was manifest in these last times for you who by Him do believe in God." What clear certainty and precious assurance this word gives the heart—"for you who by Him do believe in God." And why? Because He glorified God and established divine righteousness in putting away our sin by the sacrifice of Himself, so that He is now able to save to the uttermost them that come unto God by Him. It is most blessed for the soul to be thus landed peacefully in God's presence, through knowing God in Christ. It was God who gave His Son to be a sacrifice for sin; it was God who condemned sin in the flesh; it is God who declares that He hath obtained eternal redemption for us; and it is God who has made known His will, that everyone that seeth the Son and believeth on Him may have everlasting life, and be raised up at the last day. How can it, then, be otherwise, while looking unto Jesus, then that our faith and hope should be in God? The already accomplished work of redemption and God's infallible word give the fullest assurance. Christ risen and exalted proves God's estimate of that work, and He will be true to His own word. He cannot deny Himself. It is not what we are, but what God is; not what we feel, but what God says; not man's opinion, but the word of God, and that word He proclaims to us by the gospel. Thus, the soul, by faith in the Lord Jesus, has peace and rest in God's presence; his faith and hope are in God.

There are two things necessary to make a sinner happy in God's presence, and they are both brought out here—redemption, and the new birth. No one could be at home in heavenly glory whose sins had not been righteously and judicially put away; or old he enjoys the presence of God and the Lamb, unless he had a nature capable of it.

We have already looked at redemption. Here we are reminded that we are not redeemed with corruptible things as silver and gold.... but with the precious blood of Christ, as of a Lamb without blemish and without spot. The glory of the Person gives efficacy to the work. In the blood of Christ, we see the perfectness of divine love; and God, raising up of Christ from the dead and giving Him glory, skews how completely the work of redemption was accomplished.

The new birth is another thing—the work of God in us. The Spirit does this by the Word. James says, "Of His own will begat He us by the word of truth;" and here it is: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In John's gospel we have, "Except a man be born of water [the word] and of the Spirit, he cannot enter into the kingdom of God." And when Nicodemus asks, "How can these things be?" the Lord directs him to His death on the cross, showing him that life can only be had through faith in Him lifted up. Here you see the death of Christ, the Spirit, and the Word, all brought into action in the work of the new birth. Thus, those who were born again have believed in Jesus lifted up on the cross, and through Him they have "eternal life." Hence, we are told, in John's first epistle, that "whosoever believeth that Jesus is the Christ is born of God." No one, then, is born of God, who has not received the Lord Jesus as his Savior; and this is deflected by the word of God and the Spirit. In this way, by the Spirit, he obeys the truth. The effects are seen in love to the brethren, & the second chapter opens very remarkably. To these persons who had obeyed the truth and were born again, he writes that they should lay aside all malice, guile, hypocrisies, envies, and evil speaking. What! is it possible that true Christians can have these things? Certainly, or they would not be told to lay them aside.

For the new birth is not an alteration of the old evil nature but is something additional — "a new creation." Hence our Lord said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Here are two natures. The malice, guile, &c., are the actings of the old nature, and they must be laid aside. It is very humbling to feel that we still have such things, but it is too true; and in order for growth (mark, not security, but Christian progress, growth in grace), these evil lusts and workings must be laid aside, and the word of God constantly fed upon. If malice, guile, &c., are not laid aside, the Spirit will be grieved, and there will be little or no appetite for the truth. By disallowing evil, and drinking in the word, as a new-born child does the milk, there will be growth. And as the word of God always leads the heart to Christ, because it testifies of Christ, so will the soul thus feeding be brought into constant association with Christ. Hence the next words, "To whom coming, as unto a living stone, disallowed

indeed of men, but chosen of God, and precious." It is impossible, perhaps, to overrate the importance of this truth in the present day of looseness and indifference. If then there would be growth, spiritual progress, in a soul who has tasted that the Lord is gracious, there must be laying aside of the lusts of the flesh, a drinking in the sincere milk of the word, and personal intercourse with the Lord Himself. Let us seriously ponder these three things.

But further. Every Christian is a priest. In the next verse we read, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood." The upward action of spiritual life and energy will be in coffering up spiritual sacrifices, acceptable to God by Jesus Christ! The outward action of the Christian we find, in the ninth verse, to be expressing Christ, living Christ showing forth the praises of Him who hath called us out of darkness into His marvelous light."

The result of all this knowledge of Christ is such fellowship with Him, as to make us feel strangers here where He had no rest; a stranger where He was, and still is, rejected; where He could say, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." He is necessarily a pilgrim also, because he is going home. He is basting on the possession of the heart's dearest object. The knowledge of Christ necessarily makes him long to see and be with Him.

**"Tis the treasure I've found in His love,
That has made me a pilgrim below."**

May we know what it is, not only to rejoice with joy unspeakable and full of glory in Him whom having not seen we love, but looking to Him, abiding in Him, holding personal intercourse with Him, our souls may gratefully worship, faithfully serve and honor God, and take our true place as not of the world, but strangers and pilgrims, who cannot be fully satisfied till we are with Him and like Him in glory.

Hugh Henry Snell

EXERCISE

"Exercise thyself unto piety"

AN EAR TO HEAR!

I would note what a great thing it is to have an ear to hear. It was the mark of distinction between the corrupt mass of Israel and the true followers of the Lord Jesus. And Revelation 2 and 3 show us that it is still the distinguishing feature between the dead and the living.

Surely it is the gift of God. "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." But, like every other gift, we must prize it if we would enjoy it. "To you that hear shall more be given." Now the subtlety of Satan is seen in this, that he seeks in every way possible to steal the ear from God. He well knows that if he can but get our ear, he has access to the heart; that if we but enter into temptation we have no power to resist it. Moreover, we are no match for his wiles. Eve listened, and she was undone. Now it is not merely positive error that is seductive: everything that is not Christ, everything that is not linked with Christ, everything into which I enter without Christ, tends to draw away from Him. If I listen, without Him, I have no power to judge or to exclude the lying vanity which would draw away from Him. If I open my ear to what is not of God, His word will lose its place and power, and I shall judge by the sight of my eyes and the hearing of my ears. "When the woman saw that the tree was good for food," &c., the word of God lost its hold over her heart, and she became a prey to the deceitfulness of sin.

O, the divine wisdom of shutting the ear to the ten thousand vanities that would steal the ear from Christ and divert us from walking as partakers of the heavenly calling! And everything that is of man—science, politics, literature, sports, and entertainment—will try to fill our time and to divert our affections from the Lord. Everything that occupies the heart—without Christ—is an abomination which maketh a lie. It corrupts the affections from Him. What is of the world keeps in

the world. If called to a thing by Christ, He will be with me and keep me in it; but whatever else I am connected with will drag me down into death. Hence the great blessing of having an honest calling in which we can serve the Lord Christ; and the danger of those who have “fullness of bread, and abundance of idleness,” and who strengthen not the hands of the poor and the needy. The house may be swept and garnished, but it is empty; and if Christ is not in, there is no power to keep Satan out.

Hence the unspeakable preciousness of the word of God. Coming from God, it leads to God. By it He gave us life at the first, and by it He nourishes the life He has given. Nothing else can feed the new man. It is by every word that proceedeth out of the mouth of God that man lives. If it abides in us, we shall abide in the Father and in the Son. It will maintain the soul in known communion in the midst of seduction all around and all deceivableness of unrighteousness. For there we find the Lord Jesus the eternal life, which was with the Father and was manifested unto us. It is the mirror in which His glory is reflected: and beholding in this glass the glory of the Lord, we are changed into the same image. Thus is Christ formed in us in truth and power.

Now nothing will compensate for this personal fellowship with the Lord Jesus in the word. However profitable the gleanings of others may be when led by the Spirit, nothing can make up for individual conscious communion with Christ Himself through the word. Alas! that our hearts could live a day without it. How lovely is this in the song! The Bride cannot do without her Beloved. He is everything to her. It is true she is slothful at one time, and at another secure; but she has no other Beloved. And when she has for a moment lost Him or grieved Him away, there is no rest until she finds Him again: “Him whom her soul loveth.” It is these living affections towards the Lord Jesus which we so much need. And it is by the revelation of His towards us in the Word that they are begotten, and when there, satisfied. Then precious to our souls are the words of His lips, more precious than gold and silver, sweeter than honey and the honeycomb.

Here comes in the great importance of an ear to hear. “For doth not Wisdom cry, and Understanding put forth her voice?” But where is the

opened ear? The Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.” And He has said, in that same 8th of Proverbs, “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For he that findeth me findeth life, and shall obtain favor of the Lord.” (Comp. John 20:31.)

May the Lord grant to us, as the earth drinks in the rain which cometh oft upon it from heaven, so to thirst for His precious word, that we may know Him, and grow up into Him in all things.

ANSWERS TO SCRIPTURE SEARCH!

1. Moses, David, Solomon (Deuteronomy 32:10, Psalm 17:8, Proverbs 7:2)
2. False prophets (Matthew 7:15)
3. James (James 3:5–9)

REST

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

HE GIVETH MORE GRACE

*He giveth more grace
when the burdens grow greater,
He sendeth more strength
when the labors increase;
To added affliction,
He addeth His mercy,
To multiplied trials,
His multiplied peace.*

*When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.*

*His love has no limits,
His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth, and giveth, and giveth again.*

*Is the midnight closing round you?
Are the shadows dark and long?
Ask Him to come close beside you,
And He'll give you a new, sweet song.*

*He'll give it and sing it with you;
And when weakness lets it down,
He'll take up the broken cadence,
And blend it with His own.*

*And many a rapturous minstrel
Among those sons of light,
Will say of His sweetest music
"I learned it in the night."*

*And many a rolling anthem
That fills the Father's home,
Sobbed out its first rehearsal
In the shade of a darkened room.*

Annie Johnson Flint

IS IT TRUE?

Have you noticed it's getting harder to tell what's true? We've gotten used to hearing half-truths and distortions on the news, but now propaganda and lies spread like wildfire through social media. Even worse, Artificial Intelligence drowns out reality by generating tidal waves of fake images and videos.

DOES TRUTH EVEN EXIST?

There are some who say that objective truth doesn't really exist—that you can have “your truth” and I can have mine. When Abraham Lincoln was challenged by someone arguing over facts, he asked, “How many legs does a cow have?” The reply was, “Four, of course.” “That's right,” agreed Lincoln. “Now, suppose that you call the cow's tail a leg; how many legs would the cow have?” “That's easy, five legs” was the confident reply. “That's where you're wrong,” Lincoln said. “Calling a cow's tail a leg doesn't make it a leg.” The point is that some things are true, regardless of what others say.

DOES TRUTH REALLY MATTER?

What we accept as truth affects how we build our lives. In a similar way, woodworkers use a square to make sure their cabinets line up properly. Builders use a level when constructing a house. If the squares and levels are wrong, the cabinets and homes will need to be rebuilt. The decisions we make every day—as well as our character—are influenced by what we believe. Building our lives on truth is as important as ever, but what can we use as our source of truth? How can we make sure that our lives are headed in the right direction?

WHERE CAN WE FIND TRUTH?

Truth isn't determined by what you want it to be nor defined by the popular opinions of the day. According to the Bible, truth is something we can discover and know. And more than that, truth is found in a Person. 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). The Lord Jesus taught people that the way to God is not found in religious rituals, but through Himself. The Lord Jesus claimed to be God and proved that claim with many miracles. The Bible contains eyewitness accounts of what Jesus said and did. The authors of the four Gospel accounts (Matthew, Mark, Luke, and John) lived in the time of the Lord Jesus and wrote about things they personally witnessed or heard directly from those who did. There are skeptics who claim that the Bible wasn't written until many centuries after the Lord Jesus lived. However, thousands of surviving manuscripts have been dated much closer to the time of Jesus. In fact, there are more surviving copies of Bible texts than any other ancient book.

WHAT IS THE TRUTH?

The heart of the Bible's message can be summarized as: God made you, God loves you, God judges sin, the Lord Jesus died for our sin, and He rose again. The God of the Bible isn't an abstract force: He knows you personally and cares about you deeply. God demonstrated His love by sending His Son, Jesus, to take our place in judgment. Jesus died for our sin to satisfy the holiness of God, and He rose from the grave to offer us new life.

We are told that “every one of us shall give account of himself to God” (Romans 14:12). All who reject the Lord Jesus will have no hope and will be “cast into the lake of fire” (Revelation 20:15). But everyone who turns from their rebellion and trusts the Lord Jesus as Lord and Savior will be saved. Hear these words of Jesus: “He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24).

WILL YOU ACCEPT THE TRUTH?

The Lord Jesus said, “You shall know the truth, and the truth shall make you free” (John 8:32). Do you believe it's true? **Your eternity depends on what you do with the truth.**