



TOWARD THE MARK

*“I PRESS TOWARD THE MARK FOR THE PRIZE
OF THE HIGH CALLING OF GOD IN CHRIST JESUS.”*

PHILIPPIANS 3:14

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OF ALL AGES*

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Dear Reader,

“Let your light thus shine before men, so that they may see your upright works, and glorify your Father who is in the heavens” (Mt.5:16).

The decline of ethical standards in the world today is very obvious. There are no special bifocals required to see the fast deteriorating moral conditions that are leading to the inevitable doom of this present civilization.

The moral pollution is in every shape and form, but the complacency of Christians to this degeneracy is even more distressing. **How often our own personal ethics give no validation to the fact that we are “salt” in the midst of corruption and “light” in the realm of darkness!** It is true that we are in the world, but it is also true that we are “not of the world.” The Christian is commanded not to be conformed any longer to the pattern of this world (Rom. 12:2), and the life-style of the believer should stand in marked contrast to that of the world. Governed by the Word of God and directed by His Spirit, we are to “live soberly, righteously, and Godly in this present age” (Tit. 2:12). What **code of conduct** do we as young Christians display?

Is it honesty, integrity, and trustworthiness? Are we taking our responsibilities seriously and are we willing to be held accountable instead of blaming others (Gen. 3:12-13 and Jn. 18:8)? Do we display honesty in our dealing with one another as brothers and sisters in Christ and in our dealing with those of the world who are watching us? The lack of these qualities will ruin our ministry to one another and our witness. These are important qualities that should characterize us as we strive to be a representation of our blessed Lord. The Lord Jesus is the great example! We see these features in Stephen, Daniel, Timothy, Joseph, Ruth and in many others who were manifested as epistles of Christ known and read by all men.

It is by our actions in small matters that the world judges us, not only by the amount of our knowledge of scriptural principles, but by our application of them in our daily lives.

Thank you for your overwhelming support and encouragement. It is our prayer that the Lord uses this issue to help you to grow in Him.

Yours in our soon coming Lord,

Emil S. Nashed

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TOWARD THE MARK

<u>Contents</u>	<u>Page</u>
Sanctification	1
The Kingdom of God	8
Triumph over Ruin	11
Our Fellowship	13
Mr. Judson’s Pillow	18
Questions and Answers	19
The Road	20

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"

SANCTIFICATION

The truth of *sanctification* is found both in the Old and New Testaments and the word always has the meaning of *separation or a setting apart*. In the Old Testament, the word is often used to *things as well as persons*. In the New Testament, it is almost always used of persons and when applied to *believers*, it has both a primary and secondary meaning. Many difficulties have arisen over sanctification because its secondary meaning has been made its *only* meaning by some Christians.

Many believe that sanctification is a *process* whereby believers are made more and more holy and pleasing to God, whereas its *primary* meaning is that *by an act of God, believers have been set apart for Himself*. Consequently, their *growth in holiness* becomes a necessity

Thus a sanctified person (or thing) is one set apart from ordinary uses to be God's own possession and for His use and enjoyment. Therefore, sanctification is the opposite of *profanation or defilement*. The priest in Aaron's day was not to "defile himself...to profane himself" (Lev. 21:4). The priests of the future millennial day are to "teach My people the difference between holy and profane" (Ezek. 44:23) - the common or polluted. Those things commonly used are the things that get polluted. The *public common* is a piece of land (like a park) that is open for public use. Rules must be made to keep it clean or it would soon become a rubbish-heap

In the primary sense, every believer *has been set apart for God*. This is an absolute fact. We may speak of it as *positional sanctification*. In the secondary sense, every believer is to be set apart for God. This is *progressive sanctification*. Our positional sanctification is an *objective fact* while our progressive sanctification is a *subjective experience* which must always follow and flow from the objective fact. Things will always become distorted in our minds if we allow *experience* to eclipse or

overshadow the *fact*, as many do. Now let's prove what we've been saying by looking at three facts.

1. Non-living things – altars, laver, and vessels – were sanctified under the Law. These things couldn't possibly change or increase in holiness. But they could be put in a separated position where they were completely devoted to the service of God.
2. The Lord Jesus Himself was "sanctified and sent into the world" (Jn. 10:36). When leaving the world, He said, "I sanctify Myself" (Jn. 17:19). Now, there could be no subjective change in Him, no increase in holiness – no progressive sanctification. Divine and absolute holiness was ever His. But He could be set apart by the Father for His mission as Revealer and Redeemer and then be sent into this world. Also, when leaving this world to return to the world of the Father's glory, Christ could set Himself apart in a *new position* as the pattern and power of the sanctification of His followers.
3. We are told to "sanctify the Lord God in your hearts" (1 Pet. 3:15). Here too, the only possible sense of *sanctify* is to *set apart*, positionally. We are to set the Lord apart in our hearts in a unique position where He is to be exalted without rival.

Thus we first have the truth of absolute, positional sanctification which is ours by the act of God. If we don't see this clearly, we will get a defective and perverted idea of practical and progressive sanctification since the one flows out of the other. Our expected practical sanctification is according to the character of our positional sanctification.

Sanctification is first mentioned in connection with creation when God sanctified the seventh day in which He rested (Gen. 2:3). The second mention is connected with redemption when God brought Israel out of Egypt. God said, "Sanctify unto Me all the *firstborn*" (Ex. 13:2). Those firstborn who had been redeemed by blood (at the Passover) were *positionally* set apart from God. As a result, a very special manner-of-life became them, or rather, became the Levites who later on were substituted for them (Num. 3:45, 8:5-19).

The picture or type seen in Exodus is very instructive. In chapter 12, Israel is sheltered from judgment by the blood of the Passover lamb which foreshadows the forgiveness and justification which reaches us by the Gospel. In chapter 15, Israel is brought completely out of Egypt, Pharaoh's power being broken. This illustrates salvation. Both chapters together picture redemption. Then in chapter 13, we get sanctification. The people who are justified by blood are set apart for God, and because He claims them for Himself, He will fight any rival claim. God refused Pharaoh's claim, destroyed Egypt's power, delivered His people, and brought them to Himself. All their later history had to be governed by this fact.

In all this, God shows very plainly that when He intends to bless people, He sets them apart to Himself instead of allowing them to be common, polluted and profane. They are sanctified to Himself.

Man has been completely profaned by sin. His mind, his heart, his whole nature has been overrun with every kind of evil. So if grace sets itself to win him, he must be completely set apart for God *by God* – all or nothing.

We thus must lay hold of the great fact that *we have been sanctified*. Scripture is very plain and definite on this point. The Corinthians are a great example of this. Of all the Christians of the apostolic age mentioned in Scripture, they are the least marked by practical sanctification. Their behavior was open to much rebuke and they got it from the apostle Paul in very plain language. Yet, in his first epistle to them, he calls them *saints* (sanctified-ones) as “sanctified in Christ Jesus” (1:2). Later in chapter 6, after mentioning many of the sins that filled the heathen world, he said, “And such were some of you but... you are sanctified” (v. 11).

Nothing could be clearer than this. We do not become God's sanctified people by attaining to a certain standard of practical holiness. We are God's sanctified-ones and because of it, holiness (practical sanctification) is our duty. If we had to reach some level of holiness to become sanctified, it would be according to the principle of law. But God works according to the principle of grace.

Absolute sanctification reaches us in a two-fold way. First, it is by the work of Christ. “We are sanctified through the offering of the body of Jesus Christ once for all” (Heb. 10:10). “Jesus also, that He might sanctify the people with His own blood, suffered outside the gate” (Heb. 13:12). Believing in Him, we stand in the value of His offering and are thereby set apart for God just as completely as we are justified.

Secondly, we are sanctified by the Holy Spirit. Paul said, “God has from the beginning chosen you to salvation through *sanctification of the (Holy) Spirit* and belief of the truth” (2 Thess. 2:13). Paul also wrote, “Elect...through *sanctification of the Spirit*” (1 Pet. 1:2). These are the working of the Holy Spirit in our hearts which end in the new birth of Jn. 3:6, “that which is born of the Spirit is spirit.” Then, further, when the Gospel is received by faith, the Holy Spirit *indwells* the believer and *seals* him until the day of redemption. By that *seal*, the believer is marked out as belonging to God: he is sanctified (set apart) for Him.

Paul wrote, “Christ Jesus, Who of God is made unto us... sanctification” (1 Cor. 1:30). We are set apart in Him since it was His blood that was shed for us. Also, we have received the Holy Spirit as the fruit of His (Christ's) work. So, we have been “sanctified...in the name of the Lord Jesus and by the Spirit of our God” (1 Cor. 6:11).

When we really understand that we *are* absolutely sanctified, we then are prepared to face our responsibilities as to practical sanctification, which responsibilities are based on our absolute sanctification. One of the Lord's own requests for His own to the Father was, “Sanctify them through Thy truth: Thy Word is truth” (Jn. 17:17). Hence, we must know and carefully listen to the Word of God because the more we really know of it, the more its sanctifying power is exerted in our lives.

Paul said, “This is the will of God, even your sanctification” (1 Thess. 4:3). This shows that practical sanctification is not optional – something to be pursued after or avoided at one's own fancy. Moreover, God Himself works it out for the saints and it is all-embracing in its scope as seen in Paul's prayer for the Thessalonians, “The very God of peace sanctify you wholly (completely)” (1 Thess.

5:23). Everything about us is to come under the sanctifying touch of the God of peace.

Then there is *our* side of the matter. There are measures that we are to take to promote our practical sanctification. We are to *shun* certain things, to *depart from iniquity*, to *purge ourselves from vessels to dishonor* – those who teach serious error. Only then will we be vessels “unto honor, *sanctified* and fit (prepared and approved) for the Master’s use” (2 Tim. 2:16-21)

This is how the work of sanctification progresses. Indeed, it is the great work which the Lord is carrying on with His Church, His object being to “sanctify and cleanse it with the washing of water *by the Word*” (Eph. 5:26). This work of sanctification and cleansing is taking place today in all those individuals who compose His Church – all believers.

When we are exhorted *to be holy* in Scripture, it is the same thing as being exhorted, to be (progressively) sanctified. *Holiness* and *sanctification* are translations of the same Greek word. So *holiness* is both absolute and progressive. For instance, we read, “wherefore, holy brethren, partakers of the heavenly calling” (Heb. 3:1). These were not some superior breed of Christians who were far advanced in practical holiness but simply people who were set apart for God as partakers of the heavenly calling. In fact, Heb. 5:11-14 show that these believers weren’t very far advanced at all in practical holiness. Further, in Heb. 12:14, they were exhorted to “follow peace with all men, and holiness.” Evidently they weren’t doing this. These *holy* believers were to *follow holiness*. Peter tells us the same thing when he says in 1 Pet. 1:15 and 2:9, “*Be* you holy” to the same people to who he says, “You *are*...a holy nation.”

Thus, because we *are* holy, we *are to be* holy. The holiness which should characterize us day by day is according to the holiness which is ours by the call of God.

The New Testament often calls believers *saints*. Now, a saint is popularly thought of as an extremely holy person. The Roman Catholic Church makes saints by a long process called *canonization*. If we told a Roman Catholic that we were going to visit the saints, they would think that we were going to some local shrine to get help

from those canonized dead people. But a *saint* is not a person of unusual godliness who after death is entitled to be represented or pictured with a halo around his or her head. A *saint is the ordinary simple believer who has been set apart for God by the blood of Christ* and by the possession of the Holy Spirit. Since every true believer is a saint, we are all responsible to *pursue* holiness. Perhaps one reason why the Roman Catholic idea lingers on is because it leads people to feel that personal holiness doesn’t concern them but only concerns a few special ones. Those few special ones can pursue holiness while the rest can live easygoing lives in the world. Let *us* carefully maintain the *Scriptural* thought.

Positional (absolute)-sanctification and justification go together. In 1 Cor. 6:11 where the work wrought “in the name of the Lord Jesus and by the Spirit of our God” is in question, sanctification is mentioned even before justification. The Corinthians had been cleansed and set apart for God on the same ground and by the same means as they had been justified – and so have we. Now, Scripture is plain that we are “justified by faith” (Rom. 5:1) but it doesn’t speak of sanctification by faith. However, just as we know our *justification* by faith and not by feelings, so too, we know that we have been set apart for God by faith and not by feelings. God declares us to be justified as believers in Jesus *and we believe Him*. He also declares us to be sanctified to Himself as believers in Jesus *and again we believe Him*.

Practical sanctification is another question. It should progressively increase as long as we are on this earth. We are to be “*perfecting* holiness in the fear of God” (2 Cor. 7:1). Paul prayed that the Thessalonians might be sanctified “unto the coming of our Lord Jesus Christ” (1 Thess. 3:13, 5:23). Practical holiness is not *apart from* faith, but to speak of holiness *by* faith (as though faith alone produced it) is to shut out our practical Christian living *which must not be executed*.

Practical sanctification is presented in Rom. 6:22 as the *fruit* of our being freed from the slavery of sin. Further, it is the “law of the Spirit of life in Jesus” which makes us “free from the law of sin and death” (Rom. 8:2). The more we are under the law (control) of the Holy Spirit, the more we enjoy freedom from the control of sin. Thus, the

daily control of the Holy Spirit in our lives is very important to real practical sanctification.

In His prayer for His own, the Lord said, “Sanctify them *through Thy truth; Thy Word is truth*” (Jn. 17:17). The Holy Spirit and the Word of God are always closely connected such as in creation (Gen. 1), in new birth (Jn. 3), and here in the matter of practical sanctification. So we can speak of *holiness by the Word of truth* as well as *by the Spirit*. We can also speak of *holiness by love* according to 1 Thess. 3:12-13. Our hearts are established in holiness as our love increases.

There is also a holiness *by separation from all that is unclean*, coupled with cleansing from all filthiness of flesh and spirit as seen in 2 Cor. 6:14-7:1 and in 2 Tim. 2:16-22. Holiness is thus practically produced in us by these above four practical means, in addition to faith.

Since 1 Thess. 5:23 speak of being *wholly sanctified*, some claim to have complete freedom from the presence of sin. But as we have seen, *wholly* refers to the *whole man* – his spirit and soul and body. God doesn’t just do a half-work. Its sanctifying influence reaches every part of us and is carried on until the Lord’s coming. When He comes, the sanctification of the whole man will be completed and perfect but not before.

As long as we live in these bodies which were derived from Adam, sin will still be in us. Yet the more we experience God’s sanctifying work, the less we come under sin’s power. There is no excuse for the believer to sin since he has available ample power to preserve him. Yet we *all* do sin. But we should *all* confess it unless our sense of what is sin is badly blunted or unless we are simply deceiving ourselves.

The normal and proper Christian life is one of practical holiness. But those who are most holy don’t brag about it or simply live to themselves. The desire of their lives and the theme of their tongues is CHRIST.

F. B. Hole

Meat

“Sanctify them by the truth”

THE KINGDOM OF GOD

The kingdom of God is not only described by ten distinctive titles; it is presented in three distinctive aspects as we shall see, and all three run on together today. The first embraces only those who are born of water and of the Spirit as seen in Jn. 3:3-6. The second embraces all who profess Christ as Lord as seen in Mt. 13:24-50, while the third embraces the whole universe, heaven and earth as seen in Dan. 2 and 4. Another place where these three circles are clearly seen is in Eph. 4:5-6, “There is one body, and one Spirit, even as ye are called in one hope of your calling;” here we have the first circle in line with Jn. 3. “One Lord, one faith, one baptism;” here we have the second circle in line with Mt. 13. “One God and Father of **all, who is **above all**, and through all, and in you all;” here we have the third circle as seen in Dan. 2 and 3. It has often been pointed out that only believers are in all three circles; lifeless professors in circle two and three while the rest, outside of professed Christianity, come under the rule of God as the sovereign ruler of the universe. We have in view a short word on each of these and will take them in the inverse way to which they are stated above, taking the widest one first, Dan. 2 and 4.**

In this image of Nebuchadnezzar’s dream, we have the whole course of Gentile dominion from the kingdom of Babylon till the revival of the Roman Empire (which will be the last kingdom in the times of the Gentiles). The stone cut out without hands which brings this image to an end is the introduction of the everlasting kingdom of our Lord and Saviour Jesus Christ. He is the stone cut out without hands - meaning without human aid - who, at His appearing and kingdom will bring to an end all these kingdoms and His kingdom will fill the whole earth, that is, where these other kingdoms have been seen.

The first thing to note in this image is the **deterioration** of the value of the metals used to describe the various kingdoms they represent; incidentally giving us the divine estimation of the decreasing glory in

the kingdoms of men. First we have the gold as representing Babylon; the kingdom in its best estate as given to Nebuchadnezzar by God (v. 37). The silver represents the Media-Persian empire; the brass represents the Grecian; the iron represents Rome of the past; and the iron and clay of the toes, Rome of the future. Moreover, looking further into this prophecy of Daniel, we read in the subsequent vision given to him that one head controlled the Babylonian empire (2:37). Two horns controlled the Media-Persian (8:3). Four heads ultimately controlled the Grecian empire (7:6). Seven heads controlled the Roman Empire in its original form (Rev. 13), while ten horns or toes will control it in its future revival (Rev. 13:1, Dan. 2:42). Almost all known characters of government are seen here. First, absolute AUTOCRACY as seen in Nebuchadnezzar. Then MONARCHY in the Media-Persian but not now the absolute autocracy of Babylon. Then in the Grecian empire dividing into four head we have OLIGARCHY. Then in Rome past we have IMPERIALISM, while in the ten toes or horns in Rome future we have boasted DEMOCRACY. **Adding to this the further details of these kingdoms as before noted, we see how it decreases in power and glory: first one, then two, then four, then seven, and then ten. So God foretold of this degeneration by clearly stamping it on this image. Man may boast of progress in his character of rule, but the Scriptures leave no doubt as to the divine estimation of the matter.** The last phase of the image will be in the future when the ten kings receive power for one hour with the beast. It will be in this state when Christ appears, and as the stone smote the image on the feet, so He will destroy this power and bring to an end for all time Gentile dominion. He will set up His kingdom which will stand for ever and use it to bring to an end the time ways of God (v. 44). Note in this passage how God is called “the God of heaven” (v. 44). So He will abide in relation to the kingdoms of the Gentiles till the times of the Gentiles come to an end. Then He will once more assert His claim to the earth as seen in Rev. 11:4. He will not take possession of the earth through any Gentile power but will take it through Israel when they come into their rightful place in the kingdom of the Christ.

If in chapter 2 we have an outline of the **history** of the times of the Gentiles, in chapter 4 we have an outline of their **moral** state, described in God’s dealings with Nebuchadnezzar. This king stands

out as an apt picture of the pride of the heart of man who, instead of giving thanks to and glorifying God, the source of all power, boasts of it as though it were his own doing, brought about by his own wisdom. Do we not still hear on every hand words pretty much like those coming from the lips of this king? “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?” (v. 30). “God is not in all his thoughts” (Ps. 10:4). Instead of ascribing glory to God, he accredits it to himself. The very power put into his hands by God was used to persecute the saints on the one hand and put to death the Son of God on the other. This is pictured in the three in the furnace and later by Daniel in the den. So it has ever been. **Put power into the hands of any fallen son of Adam and he will use it to exalt himself and dare to use it against the saints of God and even God Himself.** Hence this stroke of chastisement upon Nebuchadnezzar. It is a fitting picture of the turmoil amongst the nations today. What is God seeking to teach these men? “That the most high ruleth in the kingdom of men, and giveth it to whomsoever He will.” When will they learn this lesson? When, like this king, they lift up their eyes to heaven (v. 34). Their understanding will then return and instead of praising themselves they will bless, and praise, and honor the Most High. The very experience through which the king passed was to teach him that, “the heavens do rule” (v. 26). **This goes beyond earth for God is in sovereign control of the universe, both heaven and earth. “And He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest though?” If then in v. 17 we read He “setteth up,” we read also in v. 37, “He is able to abase.” God sets up and God puts down—He is sovereign in the universe.**

G. Davison

BIBLE TRIVIA!

1. What is the last color to be mentioned in the Bible?
2. Which book of the Bible mentions India?
3. Who is the first man mentioned as having servants?

Exercise

“Exercise thyself unto piety”

TRIUMPH OVER RUIN

Every dispensation of God has proven man in the flesh a dismal failure. It was true when man was left to his conscience from Adam till Noah, when violence and corruption filled the earth and the flood destroyed mankind; the same when human government was entrusted to Noah, but soon after that the building of the tower of Babel was a determined defiance of God’s Authority, and God confused the languages of men. God then chose Abraham to be the father of the nation Israel, to whom He gave the ten commandments, but under this perfect law Israel not only failed, but rebelled against God. Because mankind by then was proven totally sinful, God sent His Son to be a sacrifice for sinners, and since then the long dispensation of the grace of God has been wonderfully active in saving countless precious souls and making them members of the body of Christ, the Church, as the Lord Jesus said, **“On this Rock I will build My church and the gates of Hades shall not prevail against it” (Mt. 16:18).**

The work of the Lord Jesus is absolute perfection. What he has done can never be touched by all the power of the enemy. But what about the testimony of the church as committed to people on earth? The fact is we have failed miserably, and that testimony lies in utter ruin, being divided into hundreds, if not thousands of segments. For in God’s sight the church is “one pearl of great price,” “one body,” “one flock,” its unity emphasized in many ways; but in our practice that unity is far from evident. **The ship on which Paul was sailing in Acts 27 is a picture of the church in its place of responsibility. It was totally shipwrecked, though every individual on board was preserved, just as every true believer is preserved by God in spite of the church’s failure in responsibility.**

Should this sad fact make us defeatists? Absolutely not! God is not defeated, though we have sadly defeated ourselves. Though everything around us may fail, the individual is still responsible, and will still be sustained by God if he puts the Lord Jesus first. This is seen in Paul’s second epistle to Timothy, when he speaks of some

who have “strayed concerning the truth, saying that the resurrection is past already; and they overthrow the faith of some” (2 Tim. 2:17-18).

In such a case the individual cannot correct the ruined condition of the church, but he is to realize that “the solid foundation of God stands, having this seal, The Lord knows those who are His, and Let every one who names the name of Christ depart from iniquity” (v. 19). We may not always know who are His and who are not, but God knows: that is His side of the seal. Our side is “Let everyone who names the name of Christ depart from iniquity.” We must leave that which is a dishonor to the name of the Lord Jesus. But on the positive side, we are told to “pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart” (v. 22). Sadly, this will not include all believers, but it will be obedience to the Word of the Lord.

Though we can never hope to regain a practical unity of all the church of God, it is deeply important that we greatly value the Lord’s words, **“On this Rock I will build my church, and the gates of Hades shall not prevail against it,”** and to rejoice in the perfection of the work of the Lord Jesus in accomplishing this great miracle of grace. With such an attitude, we shall deeply love all the children of God, whether we can walk with them or not. **How good it is to realize that our failure to act on the truth surely brings out into greater relief the perfection of the Lord’s work, which bears witness to the greatness of His blessed Person.**

Thus, in thoroughly judging ourselves and giving Him the place of supreme honor, we shall be fitted as true worshippers of the Lord of glory.

L. M. Grant

REST

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

OUR FELLOWSHIP

It is usual for people of the world, who are ambitious, to make great efforts to enter into circles of society higher than those to which they have been used. To be familiar with notable people, or with some aristocratic family, or better still, to be presented at Court, or to come into contact with Royalty in any way, is something to be labored for, and talked about when accomplished as long as life shall last.

That is the way of the world, and what heart-burning, envying, and disappointment it carries with it, and how utterly poor and unsatisfying it is, especially when compared with that which God in infinite grace has opened to us. Take those Galilean fishermen – Simon and Andrew, and the sons of Zebedee, as examples. We have no reason to suppose that they were particularly ambitious, for they possessed neither qualities nor attainments likely to grace society, and they probably never contemplated moving out of their own station in life; and yet one day they received a call, which changed their whole life and outlook for time and eternity. They heard the call of Jesus, and in response to it they abandoned their nets and followed Him, and they were placed immediately in associations, and given access to and intercourse in a circle, of which they could never even have dreamed.

They did not become the companions of scribes, or enter into the fellowship of haughty Pharisees; they were not put into relationship with the chief priest, or looked upon favorably by the kingly court. No, they were carried beyond all these, beyond the most exalted and exclusive circles on earth, and beyond angels also, into a wholly divine circle, so that they could say,

"Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 Jn. 1:3). They were not introduced as mere spectators, or to pass in and out of it, as those who were to be thus honored for a moment yet who had no abiding place there, but they were brought into it as those who were to know it as their life and portion for ever.

Let us consider their call to this high place and privilege, and remember as we do that they were representative men, and that what was true for them is true for us, and can be made real to us by the Holy Spirit who dwells in us.

The first chapter of John's Gospel shows us their introduction into this entirely new circle of fellowship for men. They heard the Baptist bear witness to Jesus as the Lamb of God. Wonderful title for the Only-begotten Son, which is in the bosom of the Father, to assume! The fact that HE came in that character put at rest all doubts for ever as to the question of sin being settled for the glory of God, so that no barrier to the effectuation of God's purposes of love might remain. They not only believed the testimony that they heard, but HE became at once the Object of their hearts, which had been awakened by the Father's touch, and they followed Him, for from henceforward nothing but Himself could satisfy them, and no place but the place where He dwelt could be home to them. It was this that made them ask with deepest earnestness from their very hearts, illuminated as they were by His glory, and wholly possessed by Himself from that moment, that memorable question, "Master, where dwellest Thou?" To their question they received an answer, which must have filled them with wonder, and which opened up to them, and for all who receive Him as they did, His own dwelling place in the Father's everlasting love.

The desire for His company, which moved them so mightily, was only the response in their hearts to the love for them which was in His heart, and the grand purpose of His coming was to

set them free from every hindrance and to cleanse them from all defilement, that they might be His companions for ever in the place where He dwelt. Thus has His love expressed itself.

It has been pointed out very beautifully that in John's Gospel the Lord is not spoke of as the "Son of Man without a place to lay His head;" that belongs to other Gospels, in which we have Him portrayed to us in other ways. But in this Gospel He had His dwelling-place of ineffable rest, for He is the Only-begotten Son, which is in the bosom of the Father. This was His eternal dwelling-place, and it was His home as a Man here below. None shared it with Him before He came in to Manhood, it was His own peculiar place, but now He had found associates to whom He could say, "The Father Himself loveth you, because ye have loved Me" (Jn. 17:23). Yes, He had found those who were now to share with Him the unspeakable rest and joy of the Father's love.

Thus they became the associates of the Only-begotten Son of God. He dwelt among them and they dwelt with Him, and they beheld His glory as the most worthy Object of the Father's love. They heard the Father's voice, telling out His delight in His beloved One, and their hearts thrilled in unison with the Father's thoughts of Him. And as they live and walked and dwelt with Him, He gave them the Father's words – words that angels could not understand – and these words entered their hearts and made known to them the Father's name, and opened up the Father's bosom to them with all its wonderful secrets of love. They beheld Him, with ever-deepening wonder, a Man amongst them, yet the Only-begotten with the Father. They saw Him despised and hated of men, yet moving onward through all opposition and undisturbed by it, doing that which His Father commanded Him. He manifested before their eyes a life that did not belong to this world; that was not dependent upon anything that this world possessed – even that eternal life which was with the Father. It was the life of His own dwelling-place, revealed here upon earth to His disciples, that they might enter into it,

and share it with Him, that His own joy might be fulfilled in them.

And these Galilean fishermen entered into that which was revealed to them, and the things that they heard and saw and contemplated and handled they have declared unto us by the inspiration of the Holy Ghost, that we might also know the fullness of joy that belongs to this most blessed life and fellowship.

What are our thoughts and attitude toward this revelation of the Father by our Lord Jesus Christ, and the divine fellowship which is the result of it? Has it effected our sanctification from the world? Or do we still in company with the unenlightened crowds pursue the things of the world and run after its friendships, fellowships, and society? If so we know nothing experimentally of the Father's love: it is not in us; and we are pursuing that which is nothing but lust and pride, and which is most surely perishing.

Can we do this? Not if we have believed the testimony of God to His Son as the Lamb of God, and beheld Him upon the cross suffering for sin as the Sin-bearer, there coming under God's own condemnation of it that He might bear it away. No, we shall shrink from that which brought Him into the judgment of the cross for us, and attracted by the unmeasured love that led Him to become a sacrifice for sin for us, we shall follow Him as His disciples did, and He will lead us into His own dwelling-place.

It is thus that we shall find the rest and peace and joy that the world cannot give, and of which it knows nothing, for we shall be led outside of it, disturbed and dominated by sin as it is, into that region of eternal repose, the Father's bosom, His perfect love. Not our love to Him, but His to us; and not only as the One, whose love has been told out to the world, but as brought into this most blessed relationship; His love to us measured only

by His love to His Son, who has been through death that we might with Him enter the home of “love supreme and bright.”

Let us consider these things, and bow in worship in the presence of Father, Son and Holy Ghost, for this great purpose did not originate with us; it is the fruit of divine and eternal love. The FATHER could not rest until it was accomplished; the SON OF THE FATHER became Man to declare the Father’s love, and to make this fellowship attractive to those who were called to it; and the HOLY GHOST, who has proceeded from the Father, has come to dwell in the hearts of all who respond to the call of grace, that they might apprehend and enjoy the bliss of this new place and relationship with its life and fellowship. It is ours to respond to the labors of sovereign love, and refuse everything that would unfit us for fellowship with the Father and with His Son Jesus Christ.

J. T. Mawson

ANSWERS TO BIBLE TRIVIA!

1. White (Rev. 20:11).
2. Esther (1:1; 8:9).
3. Abram (Gen. 14:15-16)

MR. JUDSON’S PILLOW

It was only a pillow, a hard, lumpy pillow. It was so hard the prison guard didn’t want it. It was so ugly-looking the other prisoners didn’t even want to steal it. But it was Mr. Judson’s pillow – the only pillow he had. Mr. Judson was in jail in Burma. He and his wife were missionaries there. He was suffering for Christ’s sake over 150 years ago.

“Why do you take such good care of that old pillow?” the other prisoners asked. “Couldn’t your wife make a better one than that?” “Perhaps she could,” the missionary replied. “But she wants me to have a pillow. The floor is so hard and dirty; she wants me to have a pillow to rest my head on.” To Mr. Judson, his pillow was very precious. It must never be stolen, for there was a treasure sewn inside.

For many years Mr. Judson had worked hard translating the Bible into the language of Burma. But the people hated God and they hated Mr. Judson, and they had thrown him into prison. They hated God’s Word too, and if they could only find it, they would burn it. But Mr. Judson’s translation of the Bible was hidden in this hard pillow, and for months the pillow stayed in the dungeon with Mr. Judson. But one day Mr. Judson was transferred to another prison and the guards took the pillow away.

After Mr. Judson was transferred to another prison, the guards tossed his pillow out into the yard. The soldiers walked over it and kicked it, and the pigs pushed it around. But God watched over it.

In the yard, one day, roamed a Burmese Christian. His heart was sad. They had taken away his dear friend, Adoniram Judson. Perhaps he would never see him again. And then he spied the pillow. It was Mr. Judson’s pillow! He carefully picked it up and gave it to Mrs. Judson.

How thankful Ann Judson was to receive the pillow. She rejoiced as one who had found a great treasure. She ripped open the pillow – there safe inside, was the Word of God for the Burmese people.

A long time later, Mr. Judson was freed from prison. When he walked into the house, Ann said, “Look on that table over there.”

Mr. Judson walked up to the table and there he saw his precious papers – the Word of God. That bumpy, hard, old pillow with God’s Word tucked safely inside had been rescued.

Mr. Judson loved the Lord Jesus with all his heart. He loved the Burmese people who had never heard of the Savior. He was most anxious that these people should receive God’s message of love, and like Paul and his companions he was willing to suffer for it. He would even die in the effort, if that were necessary.

Do you love the Lord Jesus? Is He your Savior? Then tell others about Him.

QUESTIONS & ANSWERS

Q: What did the Lord Jesus mean by laying up treasures in heaven (Mt. 6:20)? How can I as a young Christian do that? J.H.

A: Treasure speaks of what is extremely precious and valuable. When we open the scriptures, we find different treasures that occupy the heart (Mt. 6:21). Let's briefly mention three of them and then discuss treasures in heaven more fully.

- Treasures of Egypt speaks of the world (Heb. 11:26).
- Treasure in a field speaks of the saints of God (Mt. 13: 44).
- Treasure in earthen vessels speaks of the light of the Glory of God (2 Cor. 4:7).

As to treasures in heaven, it seems that has to do with rewards as we are occupied with God's interests (Mt. 6:1-2, 4-6, 16, etc.). The Lord in His mercy will reward His own according to their faithfulness unto Him in their live, walk, testimony and service (1 Pet. 5:4, 2 Tim. 4:8, Rev. 2:10, etc.). Young Christians have the opportunity to start early in their lives to be devoted to Him and to honor Him in every thing they say and do.

The lesson we can learn from Mt. 6 is that if we are looking to receive our praise and reward from mere men, it is like treasure that can be corrupted or stolen (Mt. 6:20). Just think, men of this world – which is full of corruption (moth and rust) and violence (thieves) - can hinder us from our rewards (Rev 3: 11).

May the Lord help us to understand that we are placed here not to please men nor the brethren, but the Lord.

Much love in Christ,

J. A.

THE ROAD

It is not with uncertain step
That we tread our homeless way;
A well-known Voice has called us up
To everlasting day.

The voice of Him who, whilom*, trod
Alone the trackless way,
And marked the road that leads to God,
Where we once, as lost, did stray;

Not leaves us now alone to trace
Our path across the waste,
But leads us still with living grace
To the home to which we haste.

See I open the heavenly door,
Whence the glory shines below,
To light the path where He's gone before,
And the bliss that awaits us show.

In patience then we may tread the path,
Marked out by His footsteps here,
Who has freed us from the coming wrath,
Who has freed our hearts from fear;

May abide His will, for the longer road
Where patience and faith are tried,
And count on a love which bears each load,
And our hearts from trial may hide.

He will still be there, be it long or brief,
Our strength in every need;
Himself our joy, our sure relief,
Till from care in His presence we're freed.

* "Whilom" means "formerly-of old."

J. N. Darby

“SUPPOSE IT’S TRUE AFTER ALL”

Two friends were talking on religious topics. They discussed the question of punishment for sin in a future life. They settled to their own satisfaction that there was none. They decided that hell was a myth. They argued that God was a God of love, and could not consign His creatures to hell and punishment.

The conversation dropped, when a Christian, who had been silent listener to the discussion, said, “Suppose it’s true after all.” The words seemed to cut the air, and fall on the ears of the other two with crushing force. The power of God seemed behind them, as it ever is behind the truth. Solemn silence reigned for many minutes. God had spoken.

Suppose it’s true after all that God must punish sin? How would you stand before Him? What could you say to Him? How would you fare before the Judge?

Suppose it’s true after all that hell is a reality? A skeptic sneeringly asked, “Where is Hell?” The ready and true answer came, “At the end of a Christ-rejecting life.” Let me ask you, what lies at the end of the path you are now treading?

Suppose it’s true after all that the Lord Jesus is the only Savior, and His death the only means by which you can be fitted for God’s presence. What if you neglect Him?

What think ye of Christ? Is the test

Suppose it’s true after all that the much despised blood of Jesus is the only thing that can cleanse you from your sins. Has it cleansed you, or are you still in your sins going on at a frightful pace to a lost eternity?

Suppose it’s true after all, as Scripture states, that salvation is not of works. What is all your church-going, Sunday-school teaching, teetotalism, and the like, if you rely upon any or all these as good works to save you or help to save you? Worse than useless. A fatal mistake, if persisted in.

Suppose it’s true after all. Ah! If it were all untrue, the believer has the best of it in this world, and is no worse off in the next. But if it is true after all, how terrible will be your doom if you die in your sins.

“Faithful is the word, and worthy of all acceptation that Christ Jesus came into the world to save sinners.” 1 Timothy 1:15

SUPPOSE IT IS TRUE AFTER ALL!