



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,

“Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you” (1 Th. 5:16-18).

Nine wonderful words! This is what God has made provision for His people to do; it should be their mark, their characteristic. This is the program that Christ has for the daily lives of those who are His, while they are here in this world. Our joy must be in the Lord or it will not be real Christian rejoicing. And what a sure foundation for eternal joy is Christ the Son of God. **The more we come to know Christ the greater will be our joy in Him.** And what encouragement to every believer to call upon the Lord at all times and in all places, **for He has said Ask, Seek, Knock, with the promise of answer.** Why should believers do thus? “For this is the will of God in Christ Jesus concerning you.” **Always rejoicing, always praying, always giving thanks: just three blessed manifestations of and testimonies to the power of the living Christ. It is what is needed to make Him known in the world today. Also to know that this is what Christ has made provision for in the daily lives of His people.**

As the year 2009 comes to close, it is our prayer that the Lord uses this issue of Toward the Mark to help you as you face the daily challenges of life.

Thank you for your e-mails and notes of encouragement.

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

Yours in our soon-coming Lord,

Emil S. Nashed

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I have the pleasure to inform you that a mailing list has been set up for Toward the Mark. If you would like to receive an electronic version simply send an e-mail to toward.the.mark@gmail.com or visit www.towardthemark.org to be added to the mailing list. If you also want a copy 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"

BRIEF NOTES ON JOB

Part 1

Have you considered God's servant Job? He looked very good on the outside. What of the inside? Twice the Lord put this question to Satan. In both, Satan sought to overthrow Job. Our purpose is the reverse, to build us up and stand firm.

Job is the oldest book in the Bible. There is no mention of the law, therefore written before the time of Moses; mention of the Almighty, therefore at an earlier time. Why is it important to see the early date? For the simple, blessed reason, the Lord wants us to learn two lessons.

The first lesson to learn is that God has the victory over DEATH (Read Job 19:25-27). "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy my body, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold.

Job wanted everybody to know it. (vs.23-24).

- a. Written in a book, printed
- b. Not a book only, but given on a rock
- c. Lead engraved
- d. Forever!

A simple clear message, about 4,000 years ago. Of course there are other witnesses, Hosea 13:14:

O death, I will be thy plagues
O grave, I will be thy destruction

And above all, our beloved Lord, after three days in the grave, arose from the dead, and the Holy Ghost sent down on

Pentecost bears Divine testimony to the truth, and confounds all opposition to the present day.

The second lesson of Job is confirmed in the epistle of James chapter 1:2. James is said to be the first epistle sent to the Christian Church. This again is clear and plain, "My brethren count it all joy when you fall into divers temptations" The message however is beautifully softened in chapter 5:11. "The Lord is very pitiful (*polysplanchnos*) and of tender mercy". In all our temptations **let us never forget (none of us) have ever suffered like Jesus – "ever near to warm and cheer". "I have Christ what want I more?"**

Job has three friends. They are worth noticing. Miserable comforts are ye all, physicians of no value (16:2; 13:4). Eliphaz (4:8) tells of what he has seen. Bildad (8:8) of what he has heard. Zophar (11:6) thinks he has the secrets of wisdom. Doubtless they all had a good opinion of themselves as Job says: "Doubtless ye are the people and wisdom shall die with you"(12:2). Let us put them along side God's provision – Jer. 9:23-24, quoted in 1 Cor. 1:29-30 – wisdom beyond sight, history or man's imagination.

Part 2

In Job 32, when these three men had ceased to answer, a new character is introduced. A young man who wisely waited till the old men had ended. But he could remain silent no more. Job was not just in justifying himself. **Elihu speaks of God's dealings with mankind. He often had to chasten (Job 33:4-22), but if there is an interpreter, one among 1,000 he can show God's graciousness** - a gospel preacher delivered him from going down in the pit - **I have found a ransom!** These things worketh God twice - thrice – to bring back from the pit. Heart warming - the light of the living! Little wonder that gospel preachers find much to encourage in reading this section of Job – but I hasten on.... How wonderful

are God's ways! How wonderful are the results. Joy in heaven and earth also.

Part 3

After conversion we are put into the School of God. The Lord tests us by a series of questions, who teacheth as He? Let us look at a few of the questions.

- Job 36:26: God is great neither can the number of His years be searched out;
- 36:29: Can any understand the spreading of the clouds or the crashing of His pavilion?
- 36: 32: He commandeth where the lightning is to strike;
- 37:5 He thundereth marvelously, doing great things which we cannot comprehend;
- 37: 12: The clouds do whatever He commandeth,
- 37: 13:It (the clouds) is a rod, or for his land, or in mercy
- 37:14: **Job stand still**, and discern the wondrous works of God!
- 37: 21: Men see not the light as it gleameth!
- 37: 22: With God is terrible majesty;
- 37:23: The Almighty, we cannot find him out; excellent in power, and in judgment, and in abundance of justice, He doth not afflict.
- 37: 24: Men do therefore fear Him; He respecteth not any that are wise of heart

Then in chapters 38-40 Jehovah answers Job directly with a series of questions, please review each section and total them for yourself:

- Job 38:1-11 _____
- 38:12-15: _____
- 38:16-18: _____
- 38:19-21: _____
- 38:22-30: _____

- 38:31-38: _____
- 38:39-41: _____
- Total: _____ questions

In chapter 39 The Lord uses various animals and birds for teaching and I would ask you to list them and observe the wisdom of God in creation

- 39:1-4: _____
- 39:5-8 _____
- 39:9-12 _____
- 39:13-18 _____
- 39:19-23 _____
- 39:26-30 _____
- Total: _____ different animals

Chapters 40:1-2 Will Job contend with the Almighty?

- 40:3: Job answers Jehovah and said;
- 40:4: Behold I am nought, what shall I answer thee?
- 40:5: Once I have spoken and I will not answer yea, twice, but I will not answer;
- Job has been brought to realize himself.

Chapter 40:6-7 Jehovah answered Job out of the whirlwind and said, "Gird up thy loins like a man and inform thou Me."

- 40:8-24: Answer Me!
- 40:15: See now this behemoth. Who is he?
- 41:1: Leviathan, who is he?
- Obviously 2 animals to be feared!
- 41:6: Remember the battle – do no more
- 41:25: The mighty are afraid

Chapter 42 Job answers Jehovah

- 42:2: I know that thou canst do everything
- 42:3: I have uttered what I do not understand, things too wonderful, which I knew not
- 42:5: I have heard of Thee by the hearing of the ear, but now mine eye seeth thee
- 42:6: Wherefore I abhor myself and repent in dust and ashes!

This is the grand objective to which Jehovah has worked and still works, to bring men to the knowledge of the greatness and glory of Himself. And so:

1. **He prays for his friends, who bring their offerings;**
2. **Jehovah gave Job twice as much as he had before, his daughters, whom he never lost (1:19), excelled in beauty and Job gives them inheritance;**
3. **Job lived to a good old age and saw his sons and their sons – 4 generations;**
4. **Job dies, old and full of days!**

A grand conclusion for all who give attention to the story of Job!

D.W. Paterson

SEARCH THE SCRIPTURES!

1. **Who said “Be sure your sin will find you out”?**
2. **What book in the Bible mention”apples of gold”?**
3. **What Asian city was the home of Lydia?**

MEAT

“Sanctify them by the truth”

THE WORD

That the blessed God, Eternal, Majestic in glory and power, should deign to speak to men is at once most blessed and withal challenging in its character. Blessed indeed since by it we have been introduced into a sphere of unspeakable joy – “Being born again...by the Word of God, which liveth and abideth forever” (1 Peter. 1:23). The precious gift of faith, the principle upon which “the just shall live” (Gal. 3:11); that by which, among other things, the believer is “justified” (Rom. 5:2); is sanctified (Acts 26:18); has power to overcome the world (1 Jn. 5:4); wisdom to discern the hand of the Creator (Heb. 11:3); comes to us by the medium of that same Word – “Faith cometh by hearing and hearing by the Word of God” (Rom. 10:17). **The Word of God is the spiritual sustenance of the believer – “Man shall not live by bread alone, but by every Word of God” (Luke 4:4). What purity of motive and conduct would thus ensue, for “every Word of God is pure!”**

As we are helped in our appreciation of these and other like precious truths may we more readily face the challenge of the Scripture – “For the Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit...a discerner of the thoughts and intents of the heart” (Heb. 4:12).

The present dispensation is greatly favored by the uniquely precious way in which the Word of God has reached us— God...hath in these last days spoken unto us by His Son” (Heb. 1:1,2). Another translation says “spoken to us in Son.” “It is God Himself who speaks, not by another; not as the Father nor in the Person of the Father; not merely by the Holy Spirit, but as Himself a divine Person, and that Person is the

Son” (J.N. Darby). The first few verses of John chapter 1 make it perfectly clear **that the One through whom God has spoken bears the title of “the Word,” and that as such He eternally was**—“In the beginning was the Word, and the Word was with God, and the Word was God.” We do well to bow in adoration and worship before the glorious greatness of the blessed One through whom the communications of God have reached us! Listen to His words in John 17:24—“Father...Thou lovedst Me before the foundation of the world.” **Every such communication carries the authority and majesty of eternity itself and reveals the love of One who dwelt eternally in the bosom of divine affections. We quote again...“It is the revelation of the eternal Logos before all creation...exists. The language of the gospel is as plain as possible, and, like the sword of paradise, turns every way, in opposition to the thoughts and reasonings of men, to defend the divinity and personality of the Son of God” (Synopsis on John 1).** The foregoing is stressed because unless we are helped by the Spirit’s power, to appreciate more fully the personal glory and greatness of the Son, we shall be slow to accept the authority and value the blessing contained in the word He communicates.

Referring again to the verse in Hebrews chapter 1, there can be no suggestion of weakening in any way the previous utterances of the blessed God who “spake in times past unto the fathers by the prophets.” The Lord Jesus puts a most precious construction on such communications when speaking to two of His own, “He expounded unto them in all the Scriptures the things concerning Himself” (Luke 24:27). **In Matthew 5:18 we have again His own words that He came to fulfill the prophetic word—not “one jot or tittle” of which should fail. The words are the smallest characters in the Hebrew and Greek languages—one of them being merely a tiny point used for distinguishing between one letter and another. Thus we have the Lord’s own word that not one iota of divine speaking will be set aside.**

Scripture references to the Word of God are many and varied, and in their entirety quite beyond the scope of this paper. We can but call attention to a very few. **Without question the Word of God is able to meet every problem—physical, moral or spiritual.** In Proverbs 30:5 we read— “Every word of God is pure”; and in Psalm 119:140—“Thy word is very (exceeding) pure.” **What a resource in this world of impurity and evil! “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word” (Ps. 119:9).** (With but two or three exceptions every verse in this Psalm of 176 verses refers in some way to the importance of God’s Word for His people.) John in his first epistle speaks of the young men as strong and able to overcome the wicked one—the Word of God having an abiding place with them. Truly victorious living; do we not see the perfect expression of this in our blessed Lord when tempted of the devil in the wilderness? It is by this same word that we are “sanctified”—set apart from all that is inconsistent with the truth (Jn. 17:17); it is by the “washing of the water by the Word,” under the skillful hand of Christ, that believers are sanctified and cleansed to be presented eventually “without spot” (Eph. 5). **Beloved, as He, our precious Lord, left the scene “without spot” (Heb. 9:14)—(ever intrinsically thus) so shall we, through the activities of His ceaseless love, be presented to Himself “without spot.”**

It is the “Word of Truth,” and as such bears the impress of the whole Godhead. God is spoken of as the “God of Truth” (Isa. 65:16); the Lord Jesus speaks of Himself—“I am The Truth”; and John in both gospel and epistles refers to the “Spirit of Truth.” **It is the truth of God’s Word which sets us free from all the deceit and untruth of a world which lies in the lap of the devil—he who is a liar from the onset.** To be found walking in the truth is a source of positive joy to those who would minister the word of God to His people (2 and 3 John).

It is “the word of the gospel” in which is embodied “the word of salvation,” “the word of God’s grace,” the “word of

reconciliation”; of “righteousness” and of “power.” **In short, in God’s precious word we see the full and complete revelation of His eternal purpose, the disclosure of His heart of love and the manifestation of the resources which are at His disposal for the meeting of His creatures’ every need.** From it, as the **“word of life”** there issues forth a stream of eternal refreshment which gladdens the hearts of believers as they tread the arid and desolate wastes of a scene robbed of all joy and contentment by the inroads of sin, and where all lies under the gloom of death. It is **“the word of promise,”** every whit of which shall certainly come to pass. “For ever, O Lord, thy word is settled in heaven” (Ps. 119:89). All is secured in the true “ark of the testimony” — “For all the promises of God in Him are yea, and in Him, Amen.” In the increasing moral and spiritual darkness of the present day we have in God’s Holy Word “a more sure word of prophecy...a light that shineth in a dark place, until the day dawn, and the day star arise.” Man’s ability to produce more and more powerful methods for destruction should cause us as believers to move soberly and prayerfully before our God, but we have no cause for uncertainty. Peter tells us in his second letter that the heavens and the earth, which are now, by the same word (of God), kept in store, reserved...“against the Day of Judgment.” **Nothing can advance or retard the set word of God!** But before that day we listen with unbounded joy to Paul’s letter to the Thessalonian Christians as he details **“by the Word of the Lord”** the precious truth of the quickly coming moment when the sleeping and living saints will be caught up...to meet the Lord in the air” (1 Th. 4). How apt in this connection is the “word of My patience” (Rev. 3:10).

Finally, we note the expression **“the word (*logos*) of the cross”** (1 Cor. 1:18). In the “word of the cross” God has been pleased to reveal His mind in relation to the wisdom and pride of man—and in that cross has set him, as such, completely aside. But, thank God, another blessed man, God’s Christ, has been

revealed. **One in whom “wisdom, and righteousness, and sanctification, and redemption” are made available to the believer. It is in Him that the testimony of God is centered; He as the eternal living Word can alone, through the Spirit of God, make the written word fully effective in our hearts, and we are exhorted (Col. 3:16) to “let the word of Christ dwell in us (you) richly in all wisdom.”** The remainder of the verse is rich in its potentiality!

The political and nominal religious circles of the world have but little appreciation of the Word of God. Luke 3:1-2 show that, while God is fully cognizant of their position and territory, His word is expressly given to a man outside of them all—John Baptist in the wilderness.

There is a remarkable express in Psalm 138:2, “thou hast magnified Thy word above all Thy Name.” Is there some explanation of this in verses 4 and 5? “All the kings of the earth shall praise thee, O LORD, when they hear the words of Thy mouth?” Will not the glory of the LORD (v.5) be enhanced in the eyes of the great ones of the earth as His word reaches their hearts and minds? “Though the LORD be high, yet hath He respect to the lowly.” Is not this the testimony of how He is reaching out through His Word to those ready to receive it? Of one blessed fact we can be certain—Christ, the Eternal Word, will put His impress in the day to come upon every feature of the Word of God; creation will reflect His greatness; myriads will be conformed to His likeness; and all will speak forth His worth and glory.

F.A. Hughes

Exercise

"Exercise thyself unto piety"

THE LAST LAP OF THE NARROW WAY

The "Narrow Way" begins at the "Strait Gate" (Mt. 7:13-14). The Greek word here for "narrow" is *thlibo*, meaning "compressed." It is also translated "afflicted" (2 Cor. 1:6); "suffer tribulation" (1 Th. 3:4); "troubled" (2 Cor. 7:5). The Greek word *thlipsis* (formed from *thlibo*) is used over and over again to describe the normal path of the Christian through this world. For instance, in John 16:33, "In the world ye shall have tribulation," we have *thlipsis* used. In Romans 5:3, "We glory in tribulation," we find this word again. In 2 Cor. 4:17, "Our light affliction," it is the same. And the examples might be greatly multiplied. The Bible makes it unmistakably clear that the "Narrow Way" is a way of tribulation.

We must remember that the word "strait" in the expression "the strait gate," is an entirely different word in English to "straight." We speak of a "straight line"; but a "strait gate" means a "narrow gate." The Greek word is a "*stenos*" gate. It is used three times in the New Testament, and always means "narrow." From this word *stenos* another word is formed, *stenochoreo*. This word is used seven times in the New Testament, including the noun formed from it. In 2 Cor. 6:12 we read: "Ye are not straitened in us, but ye are straitened in your own bowels." In Romans 8:35; "Shall...distress?"; 2 Cor. 6:4, "in necessities, in distresses"; 2 Cor. 12:10, "in distresses for Christ's sake." So we see that the "Strait Gate" by which we enter the "Narrow Way" is one that brings us distress and pressure. That is the proper, normal path for the Christian in this world. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Thus, we may seek to reign as kings down here, and dwell in our "ceiled

houses"; but that is not the path marked out by our Master for His servants.

And what is the "Last Lap" of this "Narrow Way?" It leads us to "The Street of the City," the Heavenly Jerusalem (Rev. 21:21; 22:22). The word for "Street" here is *plateia* or *platus*. It means "Broad" or "wide," and is the word used for "Wide is the gate" in Matthew 7:13. We walk the "Narrow Way" down here; but when we get Home, we find that it led to the "Broad Street," paved with gold where the "Many Mansions" are. And then we will find it was no mistake when the Apostle said that our light *thlipsis*, our light affliction, which is but for a moment (that is the length of the Narrow Way compared to the length of the Broad Street above) worketh for us a far more exceeding and eternal weight of Glory (2 Cor. 4:17).

And what is the "Last Lap" of the "Broad Way" that is entered through the "Wide Gate" that leadeth to destruction? Romans 2:9 gives us the answer, "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." "Tribulation" here is *thlipsis*. And "Anguish" here is *stenochoria*, the very words we have just seen that mark the path of the Christian through this world!

The Christian starts with the "Strait Gate" and the "Narrow Way" that tell of Tribulation and Anguish, but they are "but for a moment," and he ends in the "Broad Street" and the Many Mansions, for Eternity.

The Unbelievers starts with the "Wide Gate" and the "Broad Way" that perhaps tell of ease and luxury; but they end in *thlipsis* and *stenochoria*—Tribulation and Anguish—for Eternity!

"Choose Ye Today!"

G.C.W.

Rest

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

"OUR FATHER KNOWETH"

It is a great thing to trust God daily and hourly; not thinking we can provide for ourselves and secure ourselves against the power of evil, but to trust God thoroughly. And what is the measure of the supply? Nothing short of "His riches in glory by Christ Jesus." He must glorify Himself even in the falling of a sparrow—for there is nothing great and nothing small with God. He thinks of what His love will glorify itself in.

"My God shall supply all your need!" How could Paul tell that? He knew Him. Not that he had not been in a condition of want, but he had felt the preciousness of being met in it by God. Things may look very dark, but we have always found that, if He led us by the wilderness where there was no water, He brought water out of the stony rock for us there. He always exercises faith, but He always meets it. The coats of the Israelites did not grow old for forty years.

"My God shall supply all your need." He (Paul) was counting on blessing for others. **What a comfort! Instead of walking by sight to be walking through this world in the blessed consciousness of what God is for oneself, and so be able to count on Him for others.** We find ourselves almost dreading to press a person into the path of faith, but we should not dread, but count on grace for them. **Faith is always triumphant. The Lord give us to count on Him always and we shall then say, "I can do all things through Christ which strengtheneth me" (Phil. 4)**

JND

"MY GOD SHALL SUPPLY ALL YOUR NEED!"

Paul does not say:

God shall supply your need.

Nor—God shall supply my need.

Nor—My God shall supply my need.

Nor—Your God shall supply my need.

Nor—Your God shall supply your need.

Nor—My God shall supply your need.

But—My God shall supply all your need! And that "according to His riches in glory by Christ Jesus."

How could Paul know that? Because he knew God. He knew that, above the prison at Rome and the poverty at Philippi, there was His God, who not only possessed riches in glory, but who would also supply them to His suffering children by Christ Jesus. What a God! How well worth knowing!

JWS

ANSWERS TO SCRIPTURES SEARCH!

1. Moses (Numbers 32:23)
2. Proverbs (25:11)
3. Thyatira (Acts 16:14)

THE RESTRAINTS OF DIVINE LOVE.

Luke 2:7, John 18:12, John 20:25

There are two references in the Old Testament to a sacrificial victim being bound: in Genesis 22:9 Abraham is said to have “bound Isaac his son,” and in Psalm 118:27 “bind the sacrifice with cords.” These words seem to bring before us the power of divine love that would never turn aside from carrying out what that same love had determined. When the Lord Jesus said, “Father save me from this hour” He then referred to the divine cause that had brought Him to this hour.

In the above mentioned scriptures there are three things that, humanly speaking, held the Lord Jesus. As to His Godhead glory, nothing could hold Him in as He is omnipotent, but divine love had planned a pathway that had to be trodden that would end in the death of the cross.

Having laid aside His glory, or emptied Himself of the exterior display of His glory and having taken His place amongst men, **He accepted the restrictions of humanity** in order to bring the grace of God that had come into this world in His person to such as you and I. In order to become our high priest (according to Hebrews 2:14) **He took part in that condition that was our natural lot, but apart from sin,** in order that He might experience all the conditions that manhood involved. So when He was born perfectly naturally of a woman, He was “wrapped in swaddling clothes, and laid in a manger.” Those swathing bands showed that He was truly a little child and needed to be kept warm and protected just as any newly born baby would need, but it speaks so much more. He was even then “God over all” but had come right where we were in order to lift us up to where He is eternally.

He had stooped into a place of dependence and, during His pathway for thirty years, He never once departed from that place. We read as to His youth that He was subject to His parents (Luke 2:51). At the banks of the Jordan at the beginning of His public ministry He went under the waters of baptism to take His place with a repentant remnant of Israel, and the heavens were opened and the Father’s voice declared His delight in that perfect pathway of thirty years. Being lead of the Spirit through the wilderness and for forty days being tempted of Satan, He never departed from dependence on God. He could have turned stone into bread, but you and I cannot. He could have cast Himself down from the temple without any harm to Himself, but that would not have been natural to men. He could have taken the kingdoms of this world from the hand of Satan, as many men since then have tried to do, but that was not an act of dependence upon God. **On every temptation He only used what is available to us, the word of God.**

During His pathway He walked on the sea; He commanded the wind and stilled waves; and He healed the sick, the lame and the blind; but every miraculous act was for the benefit of others, never for Himself. He hungered, He was weary, He wept. He felt compassion and sorrow, and at the end of His sinless life, endured pain and abuse. When offered something to ease the physical pain of crucifixion He refused it, because divine love had planned a pathway that would plumb the depths into which sin had brought us. Only thus could the power of God’s love be seen to be greater than all that sin had brought into this world.

Jeffrey C. Brett

QUESTIONS & ANSWERS

Q. What is meant by “the things above” in Col 3:2 “set your affection on things above”?
S.A.

A. Dear saint,

Before I suggest what those things are, allow me to say that there two things that the saints are exhorted to do:

- Seeking—which is a matter of exercise of heart to go after them (vs. 1)
- Setting the thoughts of your mind upon them to rest in them (vs. 2)

In Colossians 3 the word “above” is mentioned three times in the English language (vv. 1,2,14). In the original the last verse is different than the first two. “*Ano*” (vv. 1,2) is mentioned only a few times in the New Testament and it carries the thought of a higher place as to the origin of things. *Ano* is used in John 8:23 about the Lord Jesus: “I am from above.”

With this in mind, what are the things that have their origin in heaven where the Christ is sitting? Although there are many things in the New Testament we could mention, it is sufficient to bring a few of them in light of the Colossian epistle:

1. **Hope laid up for you in heaven (1: 5), and that is connected with the inheritance mentioned in vs. 12, 3:24 also read 1 Pet. 1:4. How good for us to be occupied with an heavenly inheritance, not an earthly.**
2. **Wisdom (one might also consider knowledge and understanding) is mentioned six times in this epistle, so it is of great value to at least consider 3:16, also read James 3:17 “Wisdom that is from above.” Wisdom will teach us how to apply and enjoy heavenly things in an earthly environment.**
3. **Peace of God (3:15). As the apostle is contrasting Heaven and earth, the Peace of God is to rule or preside so that the mind and heart can rest firmly in the God of every good and perfect gift in a scene of instability on earth.**

Much more could be said, but I trust that the saints would dig deeper for these things and enjoy what the Spirit of God unfolds before each one of us.

Much love in Christ,

JA

THE FATHER'S GRACE

PART 2

A holy Father's constant care
Keeps watch, with an unwearying eye,
To see what fruits His children bear,
Fruits that may suit their calling high;

Takes ever knowledge of our state -
What dims communion with His love,
Might check our growth or separate
Our hearts from what's revealed above.

Oh, wondrous Love, that ne'er forgets
The object of its tender care;
May chasten still, while sin besets,
To warn and guard them where they are;

But ne'er forgets, but feeds them still
With tokens of His tender love;
Will keep till, freed from every ill,
They find their rest with Him above.

Oh, wondrous, infinite, divine!
Keep near, my soul, to that blest place,
Where all those heavenly glories shine
Which suit the brightness of His face.

Oh, lowliness, how feebly known,
That meets the grace that gave the Son!
That waits, to serve Him as His own,
Till grace what grace began shall crown!

J. N. Darby

JESUS DIED FOR

- Good people, because they are too unclean to stand before a holy God (Isaiah:64:6; Leviticus 19:2);
- Religious people, because they need the true righteousness from God (Philippians 3:9);
- Wise people, because they are foolishly heading for Hellfire (Proverbs 14:12; Matthew 7:13-14);
- Spiritually dead people, because they are busy living in sin (Ephesians 2:1-10);
- Nice people, because they fall short of God's glory (Romans 3:23);
- Lost people, because they try to find their way to Heaven (Luke 19:10; John 14:6; Acts 4:12);

And For

- **YOU**, because He loves you so much, whoever you are (John 3:16).

“Christ Jesus came into the world to save sinners.”

1Timothy 1:15.

Do not keep trying to reach God in your own way, for it will lead you nowhere. In faith take that step and receive Jesus into your heart by faith.

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised Him from the dead, thou shalt be **SAVED” (Romans. 10:9)**