



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***

**April. 2009
Vol.8 . No.2**

April, 2009

Dear Reader,

“My God shall supply all your need according to His riches in glory by Christ Jesus” (Philippians. 4:19).

It is a great thing to trust our God daily and hourly instead of thinking how we can provide for ourselves or defend ourselves against the power of evil. How wonderful to realize that the measure of supply is nothing short of “His riches in glory by Christ Jesus.” He will exercise our faith but, He will always meet it, and not according to our standard but according to His own. If we believe that the Lord is worthy of our confidence, we will place all our anxieties at His own infinite discretion. He may see it best to administer our interests opposite to what we think. Although the children of God are not exempt from trials and sorrows, when they place all their cares in His hands, they will not be distressed with all the trouble, needs, and cares of this life. In these challenging times, we ought to begin the day with the confidence that in Christ we have enough light, direction, wisdom and resources to meet our every need.

May the Lord use this issue to help you to grow in grace and in the knowledge of our Lord Jesus Christ and may you reflect Him in your life and walk.

Thanks for your encouraging e-mail and letters. We are thankful to the Lord that He enables the saints in Nigeria to print Toward The Mark there for the distribution in Nigeria and the neighboring countries. Please keep praying for the Lord’s blessing on Toward The Mark.

Yours in our soon-coming Lord,

Emil S. Nashed

Please send your questions and comments to:

Toward The Mark
c/o Wayne Christian Assembly
60 Smith Lane
Wayne, New Jersey 07470-5354
Attention: Emil S. Nashed

www.towardthemark.org

TOWARD THE MARK

| <u>Contents</u> | <u>Page</u> |
|----------------------------|-------------|
| “The Lord is Risen Indeed” | 1 |
| The Atonement of Christ | 6 |
| Perfection | 14 |
| Complete Rest | 15 |
| Questions and Answers | 17 |
| Home | 18 |

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"

"THE LORD IS RISEN INDEED"

THE FACT ITSELF!

The Patriarch Job considered two questions of far-reaching importance in the course of his discussions with his friends: *The first* "How should man be just with God?" (Job 9: 2); *The second* "If a man die shall he live again?" (Job 14: 14); but to neither of them could a clear and conclusive answer be given. In Job chapter 9, we see Job's attempts at answering the former question, and how he discards his attempts one by one as worthless, and ends with a cry for a "daysman," or mediator; a cry that was not to be satisfied for perhaps two thousand years. In Job chapter 10, we find him reasoning in favor of resurrection by the analogy of a cut-down tree, which after years springs to life at "the scent of water." He believed that there *would be* a resurrection, as the fruit of spiritual intuition coupled with reason, for he could not fall back upon any definite word from God as settling the point. A strain of great pathos runs through both chapters.

Today we occupy a far more privileged position than he, for the Lord Jesus has appeared and has "brought life and immortality [incorruptibility] to light through the Gospel" (2 Tim. 1:10). His death and resurrection supplies us with the answer to both questions. If He is risen, we may be justified, and the fact of resurrection is put beyond all question.

When the Apostles preached the Gospel at the outset, they used the resurrection of Christ as the spearhead of the thrust which it makes at the consciences and hearts of men. The priestly class in Jerusalem at that time were Sadducees in doctrine, and hence

the impact was felt most keenly by them. They were stirred to fury when the Apostles "preached through Jesus the resurrection from the dead." What did they do in their efforts to counteract the apostolic witness?

They imprisoned them, they beat them and commanded them not to preach in the Name of Jesus, they threatened them, they even martyred Stephen. **One thing, however, and that the one conclusive thing, they did not do. They did not meet them with bold and flat denials, giving conclusive proof that Christ was not risen, and that the Apostles were tricky impostors. They did not do it, because they could not do it: it was not possible.**

As we read the opening chapters of the Acts, and remember this, Matthew 28:11-15 becomes more significant. **These same Sadduceean priests had stooped to a big act of bribery in connection with the soldiers ordered to watch the grave — and committed themselves to an even more expensive act of bribery, if necessary, in connection with the Governor — in order to pervert their witness to His resurrection. Yet it is evident that, when only a few months had passed, the lie they had winged on its way had proved itself too fragile to be depended on.** They dared not take their stand upon it.

"With great power gave the Apostles witness of the resurrection of the Lord Jesus," and signs and wonders were wrought by God in confirmation of their testimony. A notable sign was the cure of the lame man that for many years had lain at the Beautiful gate of the temple. This specially raised the ire of the chief priests because the whole episode was a notable ratification of the resurrection, **and in Acts 4 three things are emphasized in connection with it. Much as they longed to invalidate its witness, (1) "they could say nothing against it" (Acts 4: 14); (2) they had to confess, "we cannot deny it" (Acts 4: 16); and (3) they found "nothing how they might punish them" (Acts 4: 21).**

We all know that when men are confronted with a fact they hate, they will deny it, if they can. If they cannot deny it, they will speak against it; criticizing the mode or the method of the thing, when they cannot refute the substance of the thing. Lastly, as a more desperate expedient, they will attack and persecute those who witness to the fact, if they furnish them with the smallest pretext for it. All three devices failed in connection with this miracle; and it would be equally true to say that they failed against the truth of the resurrection of Christ, to which the miracle bore witness.

Had there been no resurrection, the first few years, when the assertion of it was fresh in everybody's mind, was the time when the imposture would have been easily exposed. The attempt that was made, and supported by bribery, obtained a certain currency among the Jews, but evidently they never dared to produce it in public as evidence, where sifting and examination of it could take place. This is most significant.

What we have been pointing out is in the nature of negative evidence in favor of the truth of the resurrection. It is strong, but the positive evidence is even stronger.

In the early verses of 1 Corinthians 15, Paul cites six witnesses, or groups of witnesses, all of whom vouch for it that they actually saw Christ risen from the dead — Peter; the Twelve; five hundred brethren at once; James; all the Apostles; Paul himself. The list of witnesses is by no means exhaustive, for he might have cited the occasions on which He was seen, recorded in Matthew 28:16; Luke 24:13-31; John 21:1-14; and other occasions alluded to in Acts 1:1-11; to say nothing of the occasions when He showed Himself to some of the women who believed. The six cases he does cite were however quite sufficient witness: three individuals, and three groups.

Look at the three individuals. Their epistles show us the kind of men they were. Peter was warm-hearted and impetuous, yet a broken-hearted man, when he saw the Lord in resurrection. James was evidently a calm man of judicial and even critical mind. Paul was a bitter opponent up to the moment in which he saw the Lord in His risen glory and the sight transformed him utterly. Very different were they in upbringing and temperament, yet their very differences render their agreeing witness the more impressive.

Add to this the witness of the three groups. Of a solitary individual it might be alleged that he was impressionable by nature, a bit of a visionary; but this could not be said of the Twelve, nor of all the Apostles. An alleged appearance to an individual might have been something very secret, a kind of hole-and-corner affair; **but it would be impossible to say this about the occasion when He appeared to five hundred brethren at once.** No fact of history is better attested than the resurrection of the Lord Jesus.

Two men, living about the middle of the eighteenth century, Lord Lyttleton and Gilbert West, wrote books which became famous; the former on the conversion of Saul of Tarsus, the latter on the resurrection of Christ. **Both were unbelievers,** and swayed by the type of infidelity popular in their time, they felt the time had come to administer a death-blow to Christianity. They selected these two themes believing them to be the most vital points in the line of Christian defense. If the resurrection could be proved a myth, and Saul's conversion a delusion, then the defeat of Christianity was assured. **They agreed upon their tasks, separated to study their themes and write their books; and when they met with their completed works, they discovered that they each had written in exactly the opposite sense to that which they had intended. Both had been convinced of the reality of that which they had disbelieved. Saul's conversion had about it every mark of reality.**

The evidence for the resurrection of the Lord Jesus was complete and convincing.

We can say, **“The Lord is risen indeed!”** with confidence and exultation.

In the earlier days of the Soviet regime in Russia a certain “comrade” named Lunatcharsky lectured for an hour and a half in Moscow against Christianity. He aimed at proving it to be a superstition without any basis in fact. Having finished he proposed a discussion, but stipulated that no speaker should occupy more than five minutes. A young man in the audience, deeply moved, mounted the platform, saying he would not require so long a period as that. **Standing in front of the throng, he gazed at them and then in loud tones gave the well-known Russian Easter-greeting, “Brothers and sisters, Christ IS risen.” The whole audience rose as one man and thundered out the response, “He is risen indeed.”** The young man turned to the lecturer and said, “I have nothing more to say.”

And in truth on that point nothing more needed to be said. The evidence for the resurrection had long before been tested to the utmost. The truth of it remains unshaken.

F. B. Hole

SEARCH THE SCRIPTURES!

- 1. Which Gospel mentions an earthquake in connection with the resurrection of the Lord Jesus?**
- 2. What was the name of King Saul’s wife?**
- 3. Who healed the paralytic Aeneas?**

MEAT

“Sanctify them by the truth”

THE ATONEMENT OF CHRIST: IT’S NECESSITY, IT’S NATURE, IT’S RESULTS

The Cross of Christ, the atoning death of the Son of God, is the central doctrine of the Gospel, and fundamental to the Christian faith. In the glad tidings proclaimed by Paul, he delivered, “First of all,” how that “Christ died for our sins, according to the Scriptures” (1 Corinthians. 15:3). “The sufferings of Christ” (1 Peter 1:11) were ordained in eternal purpose (Acts 4:28), and are essential to His work as Savior. That “the Son of Man must be lifted up” (John 3:14), that “He Must suffer” (Mark 8:31), that all which was written “must be accomplished in Me” (Luke 22:27), was the Lord’s own testimony concerning His death. And that death was not only to be as a martyr for righteousness, but as “a ransom for many” (Matthew. 20:28).

THE NECESSITY FOR ATONEMENT

The whole testimony of the Word proclaims the fact that “without shedding of blood is no remission” (Heberws. 9:22). The language of the types, the voices of the prophets, the experiences of the Psalms, the records of the evangelists, and the teachings of the apostles unite in setting forth Christ as the one Great Sacrifice for sin, by which satisfaction has been rendered to God, and through which salvation has been procured for men.

In order to have a just view and a full appreciation of the atonement of Christ as set forth in the Scriptures, it is necessary to have a proper estimate of sin, not only as it affects the sinner

in its results, but in its relation to a righteous and holy God. When sin is lightly thought of, or a personal sense of its guilt is lightly thought of, or a personal sense of its guilt is wanting, the doctrine of the Cross will be little valued. Errors on this and kindred subjects may all be traced to unscriptural or shallow views of sin, and to flippant language regarding its nature and retribution. **Sin is the cause of all man's woe, yet the one think he seeks to ignore or belittle.**

THE NATURE OF ATONEMENT

The word "atonement" has been etymologically described as "at-one-ment." It occurs only once in the New Testament (Romans 5:11), and there it is imperfectly rendered, the margin and R.V. giving it correctly "reconciliation" – whereas in Hebrews 2:17, "reconciliation" ought to be "atonement." **ATONEMENT is something made Godward; reconciliation is the result manward.** The word "propitiation" occurs in 1 John 2:2 and 4:10 only. In Romans 3:24-25, another word is used, and is rendered "mercy seat" (Hebrews. 9:5). **Propitiation is the New Testament equivalent to "atonement" in the Old.** The Mercyseat or Propitiatory was the throne of Jehovah, upon which the Cloud or Shekinah of Glory appeared. There, on that golden slab, with its crown around and cherubim on either end, once a year the blood of atonement was sprinkled (Leviticus. 16:15, 30), and on this ground Jehovah dwelt among the people, and was able to say, "there will I meet with thee" (Exodus. 25:11). So Christ crucified, the Propitiation and also the Propitiatory, is the appointed meeting-place between a righteous God and guilty sinners in virtue of the blood of the Cross. Thus it was that the publican of old came to God, not appealing for mercy apart from righteousness, but taking his place before God, convicted yet confiding, and said, "God be merciful" (or "make propitiation" – the same word as in Hebrews 2:17) "for me, THE sinner" (Luke 28:13). The propitiation is "for THE

WHOLE WORLD," the ransom given is for ALL (1 Timothy 2:6), and in virtue thereof any and every sinner, however vile, who comes to God in the appointed way – "through faith in His blood" (Romans 3:23) – will, as surely as the publican, be "justified freely by His grace" (Romans 3:24), "justified from all things" (Acts 13:39).

It is on the ground of atonement made and satisfaction rendered by the death of Christ, that there is a Gospel to preach to "every creature" (Mark 15:15), and that salvation is brought within the reach of all. Yet, only in the acceptor, the believer is this salvation a present possession.

WHAT SIN IS

Man is spoken of in the Scriptures as an accountable being, in relation to God and His government. His fallen condition is there described, his ruin defined. **Sin is "missing the mark," "coming short" of a standard. It is transgression, the breach of known commandment. It is guilt, the violation of Divine law, bringing retributive punishment. It is defilement, unfitting him for the presence of a holy God. Men judge by outward and overt acts, as they must, for they cannot read the heart; but the All seeing God, to whom all things are naked and open, describes sin in its source and spring, and His Word concerning it is: "Sin is lawlessness" (1 John 3:4), rebellion against His throne – in a word, self-will. Unregenerate man is a rebel, and regarded by God as an enemy (Romans 5:10). His mind is enmity against God (Romans 8:9), his nature depraved and distorted in every region, himself "godless" (Ephesians 2:12), and fallen under the authority of Satan (Acts 26; 18), the usurper, whose willing slave and tool he is. Moreover, he is "without strength" (Rom. 5:6) to deliver himself, and no man can by any means redeem his brother, nor give to God a ransom for him (Psalm 49:7). And this depravity, this guilt, makes the sinner amenable to judgment; and "the wages of sin is death" (Romans 6:23).**

GENUINE CONVICTION

The work of the Spirit in the world, throughout this age of grace is to “convict” men “of sin, of righteousness, and of judgment.” These words are lightly disposed of by many, as if they meant no more than remorse for wrongdoing, such as a criminal feels when he is found out, or a gambler or speculator when he has lost his all. **That men reap as they sow is a law of universal application, but its operation does not discover sin in its strength, or lead to its acknowledgment before God. This is the conviction the Spirit works in the soul. He brings the sinner face to face with God; He brings sin to the conscience in its enormity as committed against the Holy One, and raises the cry: “Against Thee, Thee only, have I sinned, and done this evil in Thy sight” (Psalm 51:4).** Righteousness describes the character of His throne, and just Judgment is the same result. Must the sinner perish without hope? Or can the Just One become the Justifier of the ungodly? Man can give no answer to this: he stands with closed mouth, without resource. Man’s extremity is God’s opportunity. A Savior- God appears. His answer is “Deliver him from going down to the pit; I have found a Ransom” (Job 33:24). This was fulfilled at the Cross, when the Son of God gave Himself “a Ransom for all” (1 Timothy 2:4). The believer stands, under its account, “justified by His blood” (Romans 5:8). The rejecter or neglecter who despises the provided meeting-place, passes on to judgment for his sins (Colossians. 3:6), with the added guilt of despising the remedy (John 3:18; Hebrews. 10:29).

THE MEANING OF ATONEMENT

The Old Testament word caphar means “to atone,” “to cover,” and points to the expiatory character of the Lord’s death. He appeared once in the end of the world to “put away sin by the sacrifice of Himself” (Heb. 9:26). The Baptist testified of Him: “Behold the Lamb of God, which taketh away

the sin of the world” (John 1:29). **Expiation, or covering by sacrifice, is the primary meaning of atonement. The same word is rendered “pitch” (Gen. 6:14) as used of that which covered the gopher wood of Noah’s Ark, and preserved all within it from the waters of judgment. “Appease,” in Genesis 32:20, used of Jacob’s present to Esau, his offended brother, designed as atonement for past offences. “Ransom,” in Exodus 30:12, of the atonement money paid by Israel to protect them from the plague and give them a title to be numbered among the people of God. “Satisfaction,” in Numbers 35:31, where no ransom, no atonement, was to be accepted for the release of a murderer from the death penalty of his crime. All these words express, in varied ways, the meaning of atonement, and point onward to a work affected once for all in the offering up of the Great Sacrifice on Calvary.**

ATONEMENT BY BLOOD

The testimony of the types, the language of the prophets, the teaching of evangelists and apostles, is uniform and harmonious that atonement is by blood shed. Not the warm life-blood coursing through the veins, but blood shed, life poured out, the effusion of blood as the evidence of death. **The Levitical rubric, “The life of the flesh is in the blood, and I have given it to you upon the altar, to make atonement for you souls: for it is the blood that maketh an atonement for the soul” (Leviticus. 27:11),** tells how and where atonement was made, the words “blood” and “altar” clearly pointing to sacrificial death, foreshadowing the Cross. “Another Gospel,” which better suits man’s pride and more accords with “the dignity of human nature,” denies all this, and sneers at it as a “religion of the shambles,” a relic of heathendom, offering in its stead a humanitarian religion of self-sacrifice, of which Christ is said to be the Pattern and Example, and His life infused (which is the

meaning they give to “the blood”) the power for moral purification and Christian conduct. In this theory, the moral suasion of man, and a new motive brought into his life, is uppermost in view. But it takes no cognizance of human guilt; it utterly ignores sin as it affects the throne and majesty of an offended, holy God. Nor does it provide any satisfaction or expiation Godward, or procure any legal deliverance from the curse – the death-sentence – manward. It is generally associated with a denial of man’s ruin, unscriptural views of Christ’s Divinity, and denial of the punishment of the wicked. It is aptly described by Jude as “the way of Cain” (v. 11), who was the first to come to God as a worshipper ignoring the fall, apart from the blood of a sin offering, bringing the fruit of his own toil instead, as religious sinners do now their works, on the ground of the “Fatherhood of God,” apart from redemption and regeneration.

THE RESULTS OF ATONEMENT

The glory of God, the majesty of His throne, outraged through sin; the restoration to Him of that of which man had robbed Him; the vindication of His righteousness in “passing over” (Romans. 3:23) the sins of men of faith in ages past, who, convicted of their guilt, had cast themselves upon His “forbearance,” in view of the redemption to be wrought by coming Deliverer; **in brief, the Divine claim – not man’s need, but God’s honor – was the first, the chief consideration in the atoning death of the Son of God.** “He offered Himself without spot to God” (Hebrews. 9:14). He gave Himself “an offering and a sacrifice to God for a sweet smelling savor” (Ephesians. 5:2). Like the burnt or “ascending offering,” He was wholly laid upon the altar, and all that He was and did went up to high heaven, accepted as a sweet savor.

In another aspect, God was the provider of the Lamb (Genesis 22:8); He did not spare, but gave His Son (Romans 8:32). He it

was also who brought Him to death (Psalms 22:15), who caused the sword to awake against Him (Zech. 13:7), who Himself put the awful “cup” into His hand (Matthew 26:39, 42). In the sin-offering, the victim was regarded as charged with the sin laid upon it, and consumed in devouring fire outside the camp. So He who, in Himself personally, was ever the Holy One, in whom God was well pleased, was made to be sin for us, that we might be made the righteousness of God in Him (2 Corinthians. 5:21). **It was not, as is sometimes unwisely said, “the innocent dying for the guilty,” which would be unjust; but the Holy One, who knew no sin, so charged with the sin of others as to vicariously suffer for and expiate it by His death.**

TWO ASPECTS OF CHRIST’ DEATH

The words used in the New Testament in connection with the death of the Lord Jesus, and descriptive of the results flowing from it, may be divided into two groups. First, those which describe that which the atonement has rendered to God and procured for men as men, for the world as such; second, the blessings it has secured for those who have received the Gospel, and who, by faith in the Lord Jesus and new birth by the Spirit, have been brought into a new relationship with God, saved by grace, and accepted in the Beloved, in whom they share all the blessings and benefits of “the everlasting covenant,” and stand before God in all the value of His perfect work and peerless person. The confusing of these two aspects of the work of Christ leads to many erroneous expressions in presenting the Gospel to sinners and the truth to saints.

In the wider aspect, He is “a ransom for all” (1 Timothy. 2:4); the “propitiation for the whole world” (1 John. 2:2). It is on this ground that the Gospel is preached to “all creation under heaven” (Colossians. 1:23), that God proclaims “forgiveness of sins” (Acts 13:38) to all, without respect of

persons, that the invitation to “whosoever will” is to “take the water of life freely” (Revelations. 27:17). No sinner who has heard the Gospel can ever lay the blame of his damnation at God’s door, or plead as an excuse that there was no salvation provided for him. The death of Christ, which was “for (on account of) our sins” (1 Corinthians. 15:3), for the ungodly (Romans. 5:6), has procured salvation for all, and it is proclaimed unto all in the Gospel. To those who receive the reconciliation, and by faith become identified with Christ, other blessings are made known, procured by and flowing from the one Great Sacrifice of the Cross. “They have redemption through His blood” (Ephesians 1:7), and this includes deliverance by power, as well as by price; they are loosed from their sins (Revelations 1:7); they are justified (Romans 5:10), and sanctified (Hebrews 13:12) through His blood. Their sins, which were borne in His own body on the tree (1 Peter 2:28), are so completely purged (Hebrews 1:3) that they are remembered no more (Hebrews 10:17), and they, as worshippers, once purged, stand before Him in peace, having “no more conscience of sins” (Hebrews 10:2). All this, and much more, becomes the present inalienable possession of all who by faith pass into the family of God (John 1:12), and become sharers in the benefits which flow from the one great sacrifice of Calvary.

John R.

ANSWERS TO SCRIPTURES SEARCH!

1. Matthew (28:2)
2. Ahinoam (1 Samuel 14:50)
3. Peter (Acts 9:33)

Exercise

"Exercise thyself unto piety"

PERFECTION

Instead of wasting your time with what has passed away, go on to the full revelation of Christ. Be at home there, understanding what the will of the Lord is.

Where did Paul see Christ? Not on earth, for long after Christ had left the earth Paul was a persecutor, but he saw Him as we all know in heavenly glory. His only knowledge of Christ at all was of a Christ in heaven. His pathway on earth he might learn, but the revelation of Christ that brought his soul into the presence of God, in the power of an accomplished redemption, was the revelation of Christ in heaven and in glory. Hence he says, “Though we have known Christ after the flesh, yet now henceforth know we him no more” (2 Corinthians. 5:16). The Christ he wanted to “win,” as he says in Philippians 3, was a glorified Christ. It may cost me my life, but never mind. That is my object; after that I am reaching. I am alive from the dead because Christ is, and I want to lay hold of that for which Christ has laid hold of me. I am not in the flesh, but in Christ. I have the consciousness that this work of Christ has put me in a new place. I am not yet glorified in body, but in a new place as to my life and associations and home. This is the *perfection* we are to go on to.

One moment’s real apprehension of Christ in the glory is sufficient to dim the brightness and glitter of every earthly thing, but the soul must be occupied alone with Christ for this.

If our affections and desires are lingering on earth, or stopping short of a glorified Christ in heaven, as the One in whom our life is hid, and to whom we are presently to be conformed in glory (and that in the glory where He is), we shall soon find that earthly things are something more than dross and dung. Leave a stone on the ground for a time and you will find that it will gradually sink into it. And our hearts, if they are not practically in heaven with Christ, will soon become attached to earthly things.

We should remember that, if things on earth are dark and if the heart is tested in journeying through the world, all on the side of God is bright. “Therefore leaving the word of the beginning of Christ, let us go on unto *perfection*.”

J.N. Darby

Rest

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

COMPLETE REST

Notes on Psalm 37:3-7

"Trust in the Lord." The Hebrew verb *batach* literally means **"to throw ourselves upon them."** On the contrary, **God invites us to do so.** Have you ever returned from a long, wearisome journey, and on reaching home you felt you could do nothing but just throw yourself down? Have you ever felt so weary with the load of care that you could not go one step farther, and were compelled to throw yourself on your knees and pray to God? By throwing yourself and your care on God, you obtained rest – that is trust.

"Delight thyself also in the Lord." "Softness," "delicacy" and "delight" are words closely allied in Hebrew. The verb *anag*, translated into English is, "delight," and means **"to live softly."** The word indicates a state of a soul (far beyond boisterous joy, which is often superficial and transitory), characterized by deep, placid, calm joy. The finest notes of music are necessarily soft; so also the finest feelings of the soul. And to have those in peaceful harmony (no jarring carnality), fully satisfied, with the all-absorbing object, which is God Himself – this is delight. Mr. Darby has expressed the thought beautifully in the following lines:

“Yet deeper, if a calmer, joy
The Father’s love shall raise,
And every heart find sweet employ
In His eternal praise.

Nor is its sweetness now unknown
Well proved in what it’s done;
Our Father’s love with joy we own,
Revealed in Christ the Son.”

It is said, "Still waters run deep"; and I would add, "Deep joy flows softly."

"Commit thy way unto the Lord." Our "way" is just our life in activity, whether it be looked at as moral walk our whole, or as the whole sphere of our service. It may be past, present, and future. As to the past, there may be regret; as to the present, there may be occasion for care; as to the future, there may be reason for anxiety. By rolling all this on God, we have rest of mind. **The word *galal* means "to roll."** This particular load is not like the load of sins, which can be thrown down; it requires another to bear it, not in an atoning sense, but as "a very present help." The cares of life cannot be got rid of by simply dropping them. We have to think, deliberate, act, provide and so on. But this load can be rolled on to "Another", who undertakes for us.

A huge stone was being transported to a building. The trolley on which it lay gave evidence of breaking down. Another trolley, stronger and more suitable, was run alongside, and the stone was "rolled on" to it. This illustrates, I think, the meaning of the word *galal*. Our "way" is not dropped as if it were nothing (for, in reality, it is everything), but rolled on to God, who is our "very present help." The business man, workman, house-wife, teacher, etc., all have their "way"; and if they roll this on God, as He desires them to do so, they will walk along with light and joyful step.

"Rest in the Lord." Here we come to what I would term the *summon bonum* (height) of bliss. The word *daman* means **"to be still" or "to be silent."** In this state of real, genuine bliss, we are speechless. The soul adopts her own language, which is silence, and is so to speak, entranced with the goodness of God. Every human faculty is suspended, and in silent worship the souls rests in the presence of God.

James Houston

QUESTIONS & ANSWERS

Q. What is the difference between the forgiveness that we read of in 1 John 2:12 and 1 John 1:9?

Edward, from Australia

A. Dear Edward,

Forgiveness of sins is of one of the most touching yet, profound truths in scripture, for it demonstrates God's heart of love toward sinful man. Although there are three different verbs that are used in scripture to emphasize forgiveness, the 2 references above have the same word, *aphiema*, primarily, "to send forth or away" besides its other meaning, "to remit." I understand "sending away" to mean that our sins have been distanced so far from us eternally (Psalm 103:12) and that God remembers them no more (Hebrews 8:12).

Forgiveness in the letter of John has two aspects:

A. Eternal (1 John. 2:12) as explained above where we are completely detached from every sin eternally, according to the riches of his grace (Ephesians. 1:7).

B. Governmental (1 John. 1:9) or earthly; we need to understand that although we have been forgiven from the penalty of sins eternally, yet within these bodies of humility lies a fallen nature that responds to the principle of sin because of its presence. Thus, our fellowship with the Father, and His Son, is hindered on earth unless we confess and forsake our sins, for God is Light (1 John. 1:5).

May the Lord give us grace ever to be reminded that forgiveness is through His Name, and to hear his voice echoing in our ears "**Father forgive them**" until He comes and delivers us from the presence of sin.

Much love in Christ,

JA

HOME

PART 2

Glory supreme is there,
Glory that shines through all;
More precious still that love to share
As those that love did call.

Like Jesus in that place
Of light and love supreme,
Once Man of sorrows, full of grace:
Heaven's blest and endless theme!

Like Him! O grace supreme!
Like Him before Thy face!
Like Him - to know that glory beam
Unhindered, face to face!

O love, supreme and bright,
Good to the feeblest heart,
That gives me now, as heavenly light,
What soon shall be my part!

Be not to me, my God,
As one that turned aside
To tarry for a night, and trod
His onward path. Abide

With me, as light divine
That brings into my breast,
Those gladdening scenes e'en now as mine,
Soon my eternal rest.

J. N. Darby

TWO SOLEMN QUESTIONS

Two portraits by the German artist Sternberg – his “Dancing Gypsy Girl” and the “Crucifixion” – are linked to one another by an unusual set of circumstances.

The pretty maiden who served as the model for the first portrait took an unusual interest in the unfinished painting of the Lord Jesus Christ final suffering. One day she commented, “*He must have been a very bad man to have been nailed to a cross like that.*” Sternberg replied, “*No, He was a good man, the best that ever lived! Indeed, He died for all men.*”

“Did He die for you?” asked the puzzled girl. This question made a profound impression upon the artist. He did not know the Lord Jesus as his personal Savior, and didn’t understand that salvation is received by faith in Christ and His atoning death on the cross. Some time later, however, he attended a meeting of humble Christians who led him to Christ. Sternberg, his technical skill now coupled with a heart full of love and gratitude, completed his painting of the crucifixion and under it wrote the words:

“This I did for Thee; what hast thou done for Me?”

It was placed in a famous gallery where a young aristocratic count named Zinzendorf saw it and was touched by the words written under it. He was a Christian but was convicted of his failure to serve the Lord. He later became the organizer of a missionary brotherhood.

I urge you to answer the gypsy girl’s question,

“Did He die for you?” If He did,

“What are you doing for Him?”

“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)