



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,

“Casting all your care upon Him” (1 Peter 5:7).

Care—how heavy is this little word of four letters! Everybody is more or less affected by it. Yes, it rests upon the heads of the rulers, the employers and employees, the teachers and students, the fathers the mothers; no class is free from it. How shall we escape care? The answer lies in the discovery that there is a Being all-powerful, wise, and loving who makes those who trust Him the objects of His care. Over against the human cry, “Does God care?” let us put the divine answer: “Casting all your cars upon Him; for He cares for you” (1 Peter 5:6,7). Do you know the One who says this?

In the same epistle there is a verse that precedes the one we are considering, and must also precede it in our own experience. It is found in the third chapter of Peter’s first epistle, verse 18: “For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.” This deals with the sin question, which must be dealt with before the care question. But the question of care is not overlooked, for what we are invited to do when we are brought to God is to cast all our care upon Him. He does not even say, “cast your care away,” but invites you to cast it upon Him.

If God has laid your sins upon Christ, you may lay all your care upon God.

And the reason is given why we may: “For He careth for you.” Oh, that we may look up and say, “He careth for me”!

May the Lord use this issue of *Toward the Mark* to help you grow and be established as you read it. Thank you for your e-mails and notes of encouragement.

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

Make sure that you visit our new and improved Web Site!!

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, NJ 07470-5354
Attention: Emil S. Nashed

www.towardthemark.org

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

MILK

"The truth shall make you free"

LIFE INDEED!

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John 6:53).

In this verse of Scripture, the act of eating is mentioned. There is nothing imaginary or mystical about eating, and when we eat a definite action is performed; we have taken something in, and in taking it we possess it in the truest sense of the word; we appropriate the thing eaten in the fullest measure, so that it becomes part and parcel of ourselves. Moreover, eating is a very individual matter, as one cannot eat for another: Each must do it for himself if nourishment is to be derived.

There is an oft recurring phrase in our conversation: "There is an exception to every rule." In this beautiful verse of Scripture, spoken by the Lord Jesus Christ we have a rule and an exception.

The RULE is that as ordinary men and women, poor sinful mortals, we have no life in us. Here are the words of the Son of God, "Verily, verily I say unto you . . . ye have no life in you." Ponder these very solemn words, dear Reader. **This rule includes each one of us, for every child born into the world, starts out on life's journey without divine life.** Listen again to the words of Jesus, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

Here is the EXCEPTION: those who have eaten the flesh of the Son of Man drunk His blood no longer remain in their hopeless state of moral and spiritual death, away from God, but have His life in them.

Eating and drinking are the strongest terms of APPROPRIATION, so that in eating Christ's flesh and drinking His blood we appropriate His death for ourselves, by living faith, a faith that brings what belongs to that death into the deep recesses of the heart.

Look at Ephesians 3:17. "That Christ may dwell in your hearts by faith;" and again in 1 Peter 3:15, "Set apart Christ as Lord in your

hearts" (R.V.). As we lay hold on Christ by faith, whether in death or in life (for He is risen from the dead) we take Him into our hearts, making Him our very own, so that He becomes part of ourselves. What are we to learn from "The flesh of the Son of Man," and from "His blood?" The Holy Spirit, in chapter 1 speaks thus of Him, "In the beginning was the Word . . . and the Word was made flesh." Before angels, before worlds, before time, before men, the Son was in the eternal beginning, but in one act, the Son of God has taken a mighty stoop from Godhead glory into Manhood. Here then, His flesh speaks of His humanity, His down-stooping grace. His blood as apart from His flesh surely speaks of His death; and it was with death in view He became flesh; an absolute necessity if God was to be glorified in relation to sin.

We discern in His flesh and His blood that which meets the intrinsic holiness of God, and that which meets our state and our guilt as dead and guilty before Him; and feeding thus upon His death we partake of LIFE, eternal life, and enter into the wonderful love made manifest in that wondrous death.

Andrew Duncanson

SEARCH THE SCRIPTURES!

1. What dead prophet in his grave raised a dead man?
2. Who, when he died, caused an earthquake and caused many of the dead to rise?
3. Which group will raise first when the Lord Jesus comes for us?

MEAT

"Sanctify them by the truth"

CHRIST IS RISEN INDEED!

The Truth of 1 Corinthians 15

Verses 1-8: The certainty of salvation, as preached in the glad tidings, rests upon the sure foundation of the death of Christ for our sins, according to the Scriptures, and also upon the fact of His resurrection on the third day, according to the Scriptures. The statement as to His burial was needed to emphasize His death. There was nothing vicarious in His burial, [k] else proof from the prophetic word could have been adduced in support of the fact of His burial. Isaiah 53:9 tells us plainly that "they appointed His grave with the wicked, but He was with the rich in His death."

Verses 9-10: The grace and truth of God as to the content of the glad tidings did two things with Paul, they showed him his smallness even in the execution of his divinely endued service, especially as regarding his past history as persecutor of God's Assembly, they also enhanced to him the grace bestowed upon him with such blessing and power. This lay behind the message which had been preached and also behind the faith which had received those tidings.

Verse 12: Immediately the heinous character and implications of the false teaching is gone into, taking up 58 verses while in 1 Cor. 5 moral evil was dealt with in 13 verses, indicating that evil doctrine was, if anything, worse than evil conduct. Does it not eat as does a canker?

And we read in verses 32-34, "evil communications corrupt good manners."

There are at least seven implications in the teaching that "the dead rise not."

1. Christ is not risen, we have lost our Savior! (verse 13).
2. The preaching of the gospel is an empty thing. (verse 14).
3. The believing of the gospel is an empty thing. (verse 14).
4. The preachers are false and have falsified the character of God. (verse 15).
5. There is no forgiveness. (verse 17).

6. There is no hope for those who have died. (verse 18).
7. The living believers are of all men most miserable, they have lost their lives in this world, and there is nothing beyond the grave! (verse 19).

"BUT NOW IS CHRIST RISEN FROM AMONG THE DEAD AND BECOME THE FIRSTFRUITS OF THEM THAT SLEPT."

Verse 20: The sleeping saints shall rise again!

Verse 21: God's triumph is achieved in Man!

Verse 22: The extent of the effects of the fall of Adam — surely a racial head — "For as in the Adam all die," shall the extent of resurrection in Christ be any narrower? Decidedly not. "Even so in the Christ shall all be made alive."

Verse 23: Christ is coming! Then shall all those who are described as being Christ's experience the power of His resurrection.

Verses 24-28: In these parenthetical verses the Scripture passes quickly over the ensuing reign of the Lord indicating in so doing that the same power which shall raise and change the saints, shall also bring order into the realm where, for so long, disorder has prevailed. All rule and all authority and power shall be put down by the once-crucified Christ. Then shall He bring to a close His mediatorial reign and upon the threshold of eternity He shall deliver up the kingdom to God, even the Father. All shall be would up in absolute perfection. The last enemy that shall be destroyed is death. Elsewhere we learn that "death and hell were cast into the lake of fire."

Verse 29: We return to the consideration of the no-resurrection doctrine. What shall be the value of being baptized for the dead if the dead rise not? Baptism certainly commits to death — to the death of Christ. These Corinthian believers had entered the ranks of the faith with the intelligence that they were "filling up the ranks," some had already fallen asleep, possibly through persecution for their faith. Did this deter others from taking their place in a profession which was anything but popular in such a pagan city? Certainly not! What a waste of time and what an incurring of suffering if the dead rise not! The servants of God who had brought the saving gospel to Corinth were not immune, indeed they had jeopardized their lives and were doing so every hour. Paul even called upon these brethren who ministered rejoicing to him to take account of the fact that he died daily. Recapitulating on his sufferings as having fought with bestial men at Ephesus, he asks what profit was there in such suffering if the

dead rise not? Why not join the ranks of such as claim, "Let us eat and drink; for tomorrow we die," quoting, without a doubt, from Isaiah 22:13.

The apostle then began to pour scorn on such error saying, "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God; I speak to your shame." The knowledge of God would lead to righteousness and to holiness of truth, not to licentiousness.

Verse 35: We now come to a possible question of ridicule. It is well known that if you cannot deal with your opponent with calm and intelligent proposition your next resort will be to defeat him with ridicule! Hence, the apostle acts upon the premise which he had laid down in 1 Corinthians 11:14, "Doth not nature itself teach you?"

"That which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain; but God giveth it a body as it pleaseth Him, and to every seed his own body." We are entirely shut up to the exercise of the power of God, so far as resurrection is concerned. And this is illustrated in the natural realm.

Verses 39-41, inclusive bear this out most clearly. Just as there are differences to the flesh of men, beasts, fishes and birds, and just as surely as there are heavenly bodies and earthly bodies, with their respective glories, "So also is the resurrection of the dead."

Please note the expression "sown" which indicates that the divinely ordained way of disposing of the mortal remains of the deceased is burial not cremation.

Philippians 3:20 teaches that in the present responsible condition the body of the believer is one of humiliation. When the Savior comes from heaven such shall be the transformation that it shall be changed like to His body of glory.

Verse 42: of our chapter we read, "It is sown in corruption; it is raised in incorruption:

Verse 43: "It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power;

Verse 44: "It is sown a natural body; it is raised a spiritual body."

We would draw the readers' attention to a worthwhile typical feature as regards the Tabernacle in the wilderness and the Temple in the land. Exodus 26:15 and 1 Kings 5:6-10; 1 Kings 6:15, 32. Shittim (or Acacia) wood; cedar; fir; olive; palm — 5 different timbers. The first

of these — Acacia — was used in the construction of the Tabernacle and some of its furnishings. Being very close grained it was hard and incorruptible, and was used for making the boards, bars, the ark, the shewbread table, the altar of incense, and the altar of burnt offering.

The Temple which Solomon built was largely of stone and this was covered with Cedar of Lebanon. The floor was covered with Fir. The two cherubim in the oracle and the doors were of Olive. There were carvings of Palms on the walls. Cherubim — speak of righteous government; Palms — speak of triumph; Open flowers — speak of adornment.

To apply these typical features to the resurrection bodies of the saints:

- Shittim Wood - refers to them in their incorruptible condition.
- Cedar - to their being raised in glory.
- Fir - to their being raised in power.
- Olive - to their being raised a spiritual body.
- Palm - to their being raised in triumph.

Verse 44: "There is a natural body, and there is a spiritual body." This Scripture teaches,

Verse 45: "The first man Adam became a living soul; the Last Adam a quickening (life giving) spirit"

Verse 46: "But that which is spiritual is not first, but that which is natural, then that which is spiritual" Thank God, it was the natural which gave way to the spiritual — the latter will never have to give way!

Verse 48: **We now arrive at two orders of men: The First Man, and the Second Man. How different were their origins! The First is of the earth — see Genesis 2:7. The Second Man is out of heaven.** Their character is as different as is their origin, the First is earthly, the Second is heavenly. Just as there is a race like the fallen man, Adam, so there is a race like the Second Man, the Last Adam — "As is the heavenly, such are they also that are heavenly".

Verse 49: And so as to their destinies, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." This becomes increasingly obvious from the language of Verse 50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

It is obvious that reference is to the heavenly side of the kingdom, for we know from prophetic Scriptures that men in flesh and blood shall

pass into the kingdom on its earthly side. Hence the need of our being changed. Even Job in his day said, ". . . I wait, till my change come" (Job 14:14).

The apostle goes on to speak of one of the mysteries which had been revealed to him, that of the first resurrection. We recall that when recounting his conversion, Acts 26:16, before King Agrippa, he said that the Lord Jesus Christ had appeared to him with specific intention, "to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I shall appear unto thee."

So this would be one of those things. This, the resurrection of sleeping saints and the change of living saints, would take place "In a moment, in the twinkling of an eye, at the last trump." (v. 52).

This expression, "the last trump," has no connection with the end of the world, nor has it to do with the seven trumpets of the book of Revelation. These are described to us in that book, Rev. 8:7-21, then there is a parenthesis covering the whole of Rev. 10 to 11:14.

The seventh trumpet shall sound in Rev. 11:15.

The allusion in 1 Corinthians 15:52 is of military character.

We understand that there were three trumpet sounds:

- 1 — would rouse the camp;
- 2 — would sound 'strike camp';
- 3 — would sound 'march off.'

When the change takes place then shall come to pass the saying that is written, "Death is swallowed up in victory" (v. 54), and, "O death, where is thy sting? O grave, where is thy victory?" (v. 55). See in addition, Isaiah 25:8; and Hosea 13:14. "The sting of death is sin; and the strength of sin is the law" (v. 56). Also, Romans 6:14 and Romans 7:7.

In conclusion, may we give thanks to God Who "giveth us the victory through our Lord Jesus Christ" (v. 57).

May we, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (v. 58).

So then, let us be thankful for the fact that the "dead rise not" has its origin in the father of lies who sinneth from the beginning.

N. Anderson.

EXERCISE

"Exercise thyself unto piety"

TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE!

Luke 7:47, Ephesians 2:12, Romans 5:6-10, Colossians 1:21. Luke 5:8-32.

We may well ask the question as to why the apostle Paul in writing to a privileged and faithful assembly such as the Ephesians, thought it was necessary for them to remember what their state and condition was, in the sight of God, before they were converted. 'That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise. Having no hope, and without God in the world'.

I believe the Lord's words to that dear woman in Luke chapter 7, help us to answer that question. **If we ever forget what we owe to the Lord Jesus Christ, in saving us from our hopeless state when we were in our sins, then our love to Christ may begin to diminish.** I do not think the Ephesians took heed to what Paul said. Because by the time that John wrote the first of the addresses to the seven churches, they had lost their first (best) love and had fallen from their earlier privileged position. **If we ever lose the conviction of what, and how much we have been forgiven, then our love for Christ will diminish. We owe so much to Him and He suffered so much to pay the debt that we could never pay.**

Similarly, Paul in that magnificent epistle which he wrote to the believers in Rome, he reminds them of what was true of them before they were saved, 'Fore when ye were yet without strength, in due time Christ died for the ungodly', and 'while we were yet sinners, Christ died for us', and again 'For if, when we were enemies, we were reconciled to God by the death of His Son'. Do we recall that before we met the Savior, we had no ability to deal with our ungodly nature, nor to satisfy the claims of a Holy and Righteous God about the sinful acts that we were guilty of, and certainly could never alter or improve the nature that we have that made us enemies of God?

How wonderful that in these three scriptures we have three mentions of ‘Christ died’, ‘Christ died for us’, ‘the death of His Son’.

The more we appreciate our state and guilt when we were without Christ, the more we will understand what was involved in the death of Christ to remedy it. Then the Spirit of God will increase in our heart’s affection and love for Him.

In being reminded of what our old nature was capable of, we may feel like some who have been heard to say, ‘but I would never do such things’. **Thankfully many of us may have been preserved from committing the dreadful acts that we are capable of, but we still have a nature that can do the most awful things.**

Paul went through great exercise about this, and he details his efforts and failures in chapter 7 of that same epistle, verses 14 and 15, ‘but I am carnal, sold under sin, for that which I do I allow not: for what I would, that do I not; but what I hate, that do I’. and concludes, ‘O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord’. Paul never forgot what he did and many years after when writing to Timothy in the first letter chapter 1;13 he says of himself, ‘Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy’ and in verse 15 calls himself the chief of sinners, **he never forgot what he owed to Christ and lived in the light of it.**

How sweet it is to turn to Luke chapter 5 where so much of what we have read is illustrated for us. In verse 8 we read, ‘When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man’ or as it can be translated ‘a man full of sin’. Finding himself in the presence of such a glorious person, Peter comes to a true judgment of himself, we can only do this in the presence of Christ. Sadly Peter, later in his life forgot this judgement which led to his denying the Lord three times, but ‘the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord’ **How dangerous it is to forget what we are capable of, but He never forgets.**

Luke next tells us in verse 12, ‘behold a man full of leprosy: who seeing Jesus fell on his face, and besought Him, saying, Lord, if thou

wilt, thou canst make me clean'. Here we have the awfulness of sin in the sight of God. How hideous to us such an one, full of leprosy. Unclean, banished, contaminated and contaminating to others, unable to approach unto God and no one to help. But 'while we were yet sinners, Christ died for us. So the Lord says, 'I will; be thou clean'. Is it possible that he would ever forget what the Lord did to him, I do not think so, every day of his life when he looked at himself he would remember what he was before he met the Lord.

In verse 18 we read, 'And, beheld, men brought in a bed a man which was taken with palsy.' We have read 'when ye were without strength', This poor man could do nothing for himself, but he had four good friends who got him into the presence of the Lord, who said to him, 'I say un to thee, Arise, and take up thy couch, and go into thine house'.

Why did the Lord tell him to take his couch back to his house? Because every time he went to bed he would be reminded of his hopeless condition before he met the Lord, he would never forget what Christ did for him and neither should we.

Lastly, we have 'Levi, sitting at the receipt of custom: and He said unto him, Follow me. And he left all, rose up, and followed Him' Levi's life was surrounded by money, the love of which is the root of all evil, 1 Timothy 6:10, but the obedience of faith gave him the strength to leave it and to rise above that which in his heart he felt about it, and to follow the Lord.

I pray that we may understand why it is necessary for us to be reminded of all that the death and resurrection of Christ has saved us from, that it may ever move our hearts to love Him Who first loved us.

Jeffrey Brett

REST

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

VICTORY OVER DEATH

Death is a very solemn matter; its inroads are universal, and it affects mankind irrespective of age, culture, nationality or position. It is said to have "passed upon all men," the result of all having sinned (Romans 5:12).

Satan has used its power on men "who, through fear of death, were all their lifetime subject to bondage," (Hebrews 2:15).

The first mention in the Scriptures of the actual word itself sets forth the bitterness and sorrow connected with it; Hagar exclaims "Let me not see the death of the child," (Genesis 21:16).

A little later Abraham desired "that I may bury my dead out of my sight", (Genesis 23).

We do well to face its solemnity; indeed, a servant of the Lord, now with Christ, once said that "it was right that the flesh should shrink from death." Perhaps the most solemn thought connected with it is that it involves separation from God Himself.

If this were all that could be said, how hopeless the position would be; **but, thank God, death does not have the last word.**

Let us look again at the Scripture in Hebrews 2 which has been already quoted in part, "Forasmuch then as the children are partakers of flesh and blood [a condition subject to death] He also Himself took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage," (vv. 14-15).

It should be clearly pointed out that the word "partakers" as applying to each one of us, involves that we were in that condition as our common lot; whereas the words "took part," which refer to Christ, have the force that He came into a condition of things which were outside of Himself personally; He was ever the Holy sinless One.

Again, we read those precious words, "our Saviour Jesus Christ, who hath abolished [or, annulled] death, and hath brought life and immortality to light through the gospel," (2 Timothy 1:10).

*He Satan's power laid low;
Made sin, sin's reign o'erthrew;
Bow'd to the grave, destroy'd it so,
And death by dying slew.*

Listen to His own triumphant words, "[I am] the living one: and I became dead, and, behold, I am living to the ages of ages, and have the keys of death and hades" (Rev. 1:18).

The power over death which was inherent in our Lord Jesus Christ was manifested in His lifetime down here; He was "marked out Son of God in power, according to the Spirit of holiness, by resurrection of the dead," (Romans 1:4).

As this blessed man commenced His ministry amongst men the Scripture was fulfilled which says, "To them which sat in the region and shadow of death light is sprung up," (Matthew 4:16), "In Him was life, and the life was the light of men," (John 1:4).

In Mark 5, the shadow of death had fallen upon the household of Jairus; his daughter had died, and in the wake of death was tumult and wailing. But the last word was with the Son of God, the Prince of life. Putting to silence every other voice, he proclaims that, in His presence, death has lost its terror, and is but sleep. How beautiful are His words, "Talitha Cumi." "Talitha" carries the thought of the "freshness of youth;" who but the Son of God could break the dread power of death and bring in the freshness of youth? "Straightway the damsel arose and walked."

We are considering at the moment the actual happenings in the Lord's blessed movements, but if we think of the doctrinal import of this verse, how blessed it is to see those who are "walking in newness of life" as the result of the victory of Christ!

In Luke 7, we see again the dreadful havoc which death makes; "there was a dead man carried out, the only son of his mother, and she was a widow." It happened at the gate of Nain, which means "pleasant." How outwardly fair the cities of men are; but this chapter tells us solemnly of the principles which dominate those cities. "A woman in the city, which was a sinner"; "a dead man carried out." Thus, man's broken responsibility and its dire results are manifest, and the dreadful toll of sin and death is beyond the administration of men to halt. Such power belongs to the Son of God alone, and in compassionate feeling towards the broken-hearted mother, He speaks a word of mighty power which causes death to yield its victim.

What an answer to the principles of sin and death which are seen in the chapter is thus manifested! "And he that was dead sat up and began to speak." What did he say? -we are not told. In Isaiah 38, we read of Hezekiah who was sick unto death, and who said, "I shall go to the gates of the grave; I am deprived of the residue of my years." As he cried to God the answer came, "I have heard thy prayer. . . and I will deliver thee." And as delivered from death Hezekiah breaks forth into those beautiful expressions, "The grave cannot praise Thee, death cannot celebrate Thee; . . . the living, the living, he shall praise Thee, as I do this day."

In Ephesians 2, we are said to be "dead in trespasses and sins," verse 2; but the chapter goes on to speak of the movements of God in mercy and in love, in grace and in kindness, in quickening power. As the result of this we have "access by one Spirit to the Father," and we can say in truth,

*"We live of Thee, we've heard Thy quickening voice
Speaking of love beyond all human thought,
Thy Father's love, in which we now rejoice,
As those in spirit to Thy Father brought."*

The icy chill of death is melted in the warmth of divine love, and the proud claims of the grave are silenced by the quickening voice of Christ, and we have been made vocal in our response of praise to Him and to His God.

In John 11, we see the havoc death has brought into the circle of human affections, a circle which had known the sweetness and the preciousness of the love of Christ Himself, (verse 5).

How closely this affects us! Could not the Lord have ordered otherwise? Perhaps we have often thought thus. Both Mary and Martha knew that He could have spared them this sorrow, "Lord if THOU hadst been here my brother had not died" is the language of each broken heart. The Jews, as touched by the manifestation of the Lord's love, evidenced in His tears, also said, "Could not this Man.. have caused that even this man should not have died?" Had this happened, how much those sisters would have missed; what impressions of the glory of Christ they would have lost. They would not have known the preciousness of His tears of compassion (v.25); the might and authority of that "loud voice" (v. 43); the knowledge of Himself as "the resurrection, and the life," (v. 35); the vision of the glory of God (v. 40); and the

sweetness of companionship and communion with Him in a scene beyond death, where their glad hearts could respond to Him, and to Him alone, in an atmosphere of holy worship, filling the house "with the odor of the ointment," (John 12:3).

There is a wonderful moment coming when a vast company of saints will be seen completely triumphant over death, a day "when death is swallowed up in victory," and the challenging note will ring out, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," (1 Corinthians 15:55-57).

Again, we read those lovely words "God shall wipe away all tears from their eyes; and there shall be no more death". All that death has brought in its wake shall be banished too, "neither sorrow, nor crying, neither shall there be any more pain," (Revelation 21:4).

As we await that blessed day let us remember with joy the present portion of our loved ones; those who have trusted Christ as Savior and Lord and have gone into death; they are those "which sleep in Jesus;" they are "dead in Christ;" and they, together with us "which are alive and remain shall be caught up . . . in the clouds, to meet the Lord in the air; and so, shall we ever be with the Lord," (1 Thessalonians 4:14-17).

"Wherefore comfort one another with these words."

F. A. Hughes.

ANSWERS TO SCRIPTURE SEARCH!

1. Elisha (2Kings 13:20-21)
2. The Lord Jesus (Matthew 27:51)
3. The dead in Christ (1 Thessalonians 4:16:)

HE WILL RESCUE YOU!

The seas were rough and frigid the afternoon of December 17. After checking the surface for nearby ships, the crew of the 800-ton submarine USS S-4 ended her run by bringing up her periscope directly in the path of an onrushing former U.S. naval destroyer. The destroyer's Officer-of-the-Deck immediately ordered the engines reversed at full throttle and jammed the rudder over trying to avoid the still-submerged portion of the rising sub. A jarring collision ripped a gash four feet long and two feet wide in a central ballast tank of the USS S4. Nothing could stop the surge of icy water racing in to fill the ballast. The sub spun hard, dipped its nose, and headed toward the ocean depths. Inside, six bruised submariners scrambled for the torpedo room where they jammed the door closed to lock out the rising waters. The rest scrambled up the increasingly steep floor to the control room, shutting it behind the last submariner. It didn't leak much as the sub settled onto the mud 102 feet down. They had, at most, 72 hours of oxygen, but each breath sucked the limited oxygen from the air.

Sound Familiar?

No doubt you've never been trapped on the sea floor, but you've probably had rising hopes that suddenly were sent spinning out of control. Perhaps you've been trapped in a prison of dwindling hope with the heavy load of your sins, guilt and fear. Worse yet, is there a chance that you have "no hope" and are "without God in the world" (Ephesians 2:12)?

Rescue Attempts

On the surface the destroyer waited, but only oil and bubbles, bubbles of precious oxygen, made their way to the surface. Three deep-sea divers and lots of rescue equipment rode the deck of the USS Bushnell as it raced for the crash site, but they wouldn't arrive until the next morning. Upon arrival, they were met by gale-force winds, heaving seas and bitterly cold water. Down went the divers trying to attach oxygen lines to the sub. Heavy seas battered the divers, ripped the lines free and sent them back to the surface. More dives failed. The next morning two divers heard a message tapped out on the hull above the torpedo room: "Is there hope? Please hurry, please!" Time after time, the sea tore the oxygen lines free. One month later the bodies of the submariners were taken out to be buried with military honors.

The Rescue for you

The Lord Jesus Christ said, while suffering on a cross on Calvary's hill outside Jerusalem, "All Thy waves and Thy billows are gone over Me" (Psalm 42:7). He died to pay the penalty for sin that you and I are trapped under in order to bring the breath of life to us. He brings with Him the "hope of salvation" (1 Thessalonians 5:8). Perhaps, as you read, you felt the tension of the trapped submariners' desperate cry for help. **Your situation, if you don't know Christ as Savior, is far more serious. The submariners begged for hope that couldn't be given. Will you ignore the message of "hope in Christ" that has reached you today? "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).**