



# ***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,

*“And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7:56).*

**There is nothing the children of God need to judge themselves about so much as not walking in this world with their eyes fixed on Christ. If God has taken you out of the power of darkness, it is to have you up with Christ above. Heaven is now your only place.**

Stephen was “full of the Holy Spirit.” Do we Christians think enough of that? The effect of it on Stephen was that he looked up steadfastly into heaven; not just as an expression that he was indwelt by the Spirit, but his soul was brought into what occupies God’s thoughts! If we let the Spirit of God fill us, that will bring our thoughts and hearts, no matter what the circumstances are, into that place where God is showing forth His power in a man in heaven.

The world would take notice of it if it was so in us.

**Nothing has let the Christians of these days down spiritually so much as the lack of communion with the living Savior at God’s right hand. I am left here in this world, not just that I may know that I am saved and going to heaven, but rather to walk in communion with Him. Am I doing this?**

Stephen gets that same light that was to fall later on Saul of Tarsus. Christ let His glory fall on him. God presented to his soul what enabled him to be perfectly quiet as to the scene of wicked men’s darkness, whence His Son has been cast out.

“Stephen calling upon (or invoking), saying Lord Jesus.” It is a distinct act of worship to the Lord Jesus. Stephen was there in weakness, and he must have the whole expression of the love of the heart of Christ. If you have been walking today with God as one whom He has saved and will have in the glory, you will have seen lots of things in which your need could only be met by communion with the Lord Jesus in heaven.

“Stephen kneeled down.” The collectedness of his spirit is remarkable. What a contrast between human and divine thoughts in a man’s heart! And Stephen, like the Lord, praying, “Lay not this sin to their charge.” He got an answer to his prayer in Saul of Tarsus. Christ is always before God, filling His eyes—are you occupied with Him and favored by the revelation of Him? If you are, He is more than an answer to your circumstances. **Keep your eyes on Christ in Heaven.**

It is our prayer that the Lord would use the articles for building you up in your most holy faith and help you to be established.

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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## MILK

*"The truth shall make you free"*

### THE NAME OF JESUS

It is truly edifying to trace through the New Testament the varied virtues of the name of Jesus. We shall just refer to a few passages.

1. **There is salvation in the name of Jesus.** "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The soul that trusts in the name of Jesus gets all the saving virtue that belongs to that name.

2. **There is eternal life in the name of Jesus.** "These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). The soul that simply trusts in the name of Jesus becomes a partaker of His life, and that life can never be forfeited, because it is eternal.

3. **There is remission of sins through the name of Jesus.** "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). The soul that simply trusts in the name of Jesus is forgiven, according to the value of that name, in God's judgment. It matters not what or who he may be that comes to God in the name of Jesus: he gets all the credit, all the value, all the virtue of that name, and could no more be rejected than the One in whose name he comes. If I go into a bank with a wealthy and trustworthy man's name on a check, I enter in all the confidence that his wealth and credit can give. It matters not what or who I am; I come in his name. Thus, it is with a sinner who comes to God in the name of Jesus.

4. **The name of Jesus is the power of prayer.** "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it" (John 14:13,14). The believer, coming to God in the name of Jesus, could no more be refused than Jesus Himself.

5. **The name of Jesus gives power over Satan and over all manner of evil.** "And these signs shall follow them that believe; in My name

## THE EMPTY TOMB

In one of the villages in northern India, a Christian preacher was speaking in a market. A religious man came up and said, “You must admit we have one thing that you Christians do not. We can take our people to a well-known city where they can see the tomb of our prophet, but when you Christians go to Jerusalem, you have no coffin, just an empty tomb.” To this the preacher replied, “Thank God, you’re right!”

**That’s the difference between our faith and yours. Your leader is in his grave, but Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not in any grave. He is risen! And He says from the resurrection side of an empty tomb, “All power is given unto Me in heaven and in earth” (Matthew 28:18). Our risen Lord is our ever-living Savior. And His promise is, “Because I live, ye shall live also” (John 14:19).**

You ask, “Did Christ really live?” That is one thing that all agree upon—that this Person who claimed to be the Son of God really lived here on earth among men, and much historical evidence proves it.

- We know when He lived—from about 5 B.C. until about 31 A.D.
- We know where He was born—in Bethlehem, of Judea, a real town, not a mythological one. We know where He lived for most of the years of His life—in Nazareth, in northern Galilee. There He worked as a carpenter.
- We know many of the characters of His day—their names appear in other historical writings outside of the Bible: Herod the Great, his son Herod Agrippa, Salome, Pontius Pilate, Tiberius Caesar, Gamaliel, and others.
- Every history of the ancient world and every encyclopedia records the fact that Jesus lived during the first century of our era.

Millions in each generation have had their lives gripped and changed by the firm belief that Christ has given the world the perfect revelation of God, the only gospel that delivers men from the power of sin, the only assurance of forgiveness of sins, and the only certain hope of life to come.

**Christ has done more to lift and empower the ethical standards of men than all the philosophers of Greece combined. Among all the great men of history, He “is above all.” “That in all things He might have the preeminence” (Colossians 1:18). Jesus Christ lived! And now “He ever liveth to make intercession for them” who believe on Him (Hebrews 7:25).**

### **WHAT AM I TO BELIEVE?**

A young man once wrote to an older Christian, “Will you write down what I am to believe? There are so many texts; please, tell me one, and I will try to believe it.”

The answer came: “It is not any one text, nor any number of texts that saves the soul. It is by trusting the Person and the work of the Lord Jesus Christ that we are saved.”

He was the only one that could pay for the penalty of your sin, and the cost was that He gave his life for you: That was the cost of your sin that you will never be able to pay for. But He is risen in power and glory and now from His place in heaven He offers you the forgiveness of sin and eternal life. **Would you accept Him today as your Lord and Savior? “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).**

# TOWARD THE MARK

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

shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:17,18; see also Acts 3:6; 16:18; James 5:14). It may be said that this power is no longer available. I reply that we are tracing through the New Testament the power and value of the name of Jesus. That name has power in heaven, power on earth, power in hell, power over angels, power over men, power over devils. Let faith use that precious, matchless, powerful, all-prevailing name.

**6. God’s assembly, wherever it is, is gathered in the name of Jesus.** “For where two or three are gathered together in My name, there am I in the midst of them” (Matthew 18:20). Observe, it does not say, “Where two or three meet.” Men may meet upon any ground or for any object they please, but only the Holy Spirit can gather unto the name of the Lord Jesus Christ.

**7. The name of Jesus will be the object of universal and everlasting homage.** “Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things [these] in heaven, and things [those] in earth, and things [those] under the earth” (Philippians 2:9,10).

May God the Holy Spirit unfold to our souls more of the power and value of the name of Jesus, so that we may more fully know what we have in Him and be enabled to use His name in more holy confidence at all times, under all circumstances, and for all purposes.

Christian Treasury

## SEARCH THE SCRIPTURES!

1. Who guarded the entrance to the garden of Eden?
2. Who sat on the stone that was sealing the door of the Lord’s tomb?
3. Who is the first apostle that went into the empty tomb of the Lord?

## MEAT

*"Sanctify them by the truth"*

### **THE LAST ADAM—THE SECOND MAN!**

**At first sight the subject now before us may seem to belong rather to the superstructure of the faith than the foundations: but it is not so. It is truly fundamental, and this we shall see as we proceed.**

**Both expressions which head this chapter are found in the course of the great argument on the resurrection in 1 Corinthians 15. If their force is to be grasped, verses 35–49 should be read.**

The point raised in these verses is as to the body in which the risen saints will appear, and the Apostle shows that though there is identity preserved between the body that is buried and the body that is raised, yet in condition and character the risen body will be altogether new. As to condition, the former is marked by corruption, dishonor, and weakness, the latter by incorruption, glory, and power. As to character, the former is a natural body, the latter a spiritual body.

The next fact that confronts us is that just as there is a natural and a spiritual body so there is a natural and a spiritual race. "The first man Adam was made a living soul, the last Adam...a quickening spirit" (v. 45).

Adam is presented to us in Scripture as the original progenitor of the human race. He came fresh from God's hand as recorded in Genesis 2:7; his body formed out of the dust, but receiving the spiritual part of his constitution by God's in-breathing, and in this way becoming a living soul. This threefold nature of man is clearly stated in 1 Thessalonians 5:23. What characterized Adam's position in creation was, however, that he was a living soul—a living soul, we may say, possessing spirit as well as body. The last Adam, who is none other than our Lord Jesus Christ, bears an infinitely higher character. He is "spirit" rather than "soul"; and not merely "living" but "quickenings" or "life-giving."

Here there breaks out upon us the true Divine glory of the Lord Jesus. He is a Spirit—so is God. He is life-giving because He is the Life-Giver.

“Am I God to kill, and to make alive?” asked the distracted King of Israel (2 Kings 5:7). No; he was not; but Jesus was and is. But then He who is the life-giving Spirit is the last Adam, that is, really and truly Man; the Head and Source of a new race of mankind, having stamped upon it the character of spiritual as definitely as the character natural is stamped upon the first Adam and his race.

**Notice, too, that He is “the last Adam.” The contrast here is between the first and the last, not the first and the second. Why last? Evidently because that word excludes the idea that any third or subsequent race can ever be needed or enter upon the scene. “He takes away the first that He may establish the second,” is what Hebrews 10:9 says. He never takes away the second in favor of a third! The second is established. The last Adam abides without rival or successor, for perfection—Divine perfection and not merely human—is reached in Him.**

The forty-sixth verse of our chapter points out the historic order of the two Adams. First the natural, then the spiritual; though, of course, in importance and in the thoughts and purposes of God, the last was always first.

**Verse 47 again speaks of the two heads, emphasizing the condition that marked them rather than their respective characters, as in verse 45.** The one is “of the earth, earthy,” or as it may be translated, “out of the earth, made of dust.” The other is “out of heaven.” In this verse they are termed “the first man” and “the second Man”; not this time “the first” and “the last.” Now why is it second? Because here, where Christ’s manhood rather than His headship is before us, the object of the Spirit of God is to exclude every other man. After the first Adam and until the last Adam historically appeared no man counted at all. **The last Adam was the second man, and not Cain, as we might have supposed.**

Who and what, then, was Cain? Simply Adam reproduced. Adam “begat...in his own likeness, after his image” (Genesis 5:3). “In the day that God created man, in the likeness of God made He him” (Genesis 5:1). This likeness, alas, was marred by the Fall, and it was not until he was a fallen creature that Adam begat “in HIS OWN likeness. He reproduced his fallen self both morally and physically. Hence from the



point of view of this passage in 1 Corinthians 15 there was nothing but “the first man” until the appearance of Christ, who is the second. Adam was a marvelous and complex being, and every one of his millions of descendants during that time was an individual with characteristics that showed on the surface, if we may so put it, some fresh permutation or combination of the many features which make up the Adamic nature; yet fundamentally all were one in both nature and character.

At this point we may perhaps appreciate more fully the immense importance of the fact that the Lord Jesus Christ was born of a Virgin. There was a hint of this great fact in the first prediction concerning Him ever given. It was the Lord God Himself who spoke of “the woman” and “her seed” (Genesis 3:15). Hence, “when the fulness of the time was come, God sent forth His Son, made of a woman” (Galatians 4:4), yet conceived under the direct action of the Holy Ghost (Luke 1:35). Therefore, it is that while the Deliverer was by the woman, He was not an ordinary son of Adam at all. The virgin birth means that the Lord Jesus while truly Man was yet a Man of a new order.

Verse 48 turns to the two races, ranged respectively under the two heads, stating that the earthy race of the first man partakes of the character and position of Adam; the heavenly race of that of Christ. To understand rightly the race, we must therefore rightly understand the head.

Verse 49 links on the truth of the preceding verses with the great theme of the chapter, that is to say, resurrection, by showing that the identity between the last Adam and His race is to be complete even as to the physical body. We certainly have borne the image of Adam in our physical bodies. So shall we certainly bear the image of the last Adam, the heavenly Man. Our resurrection bodies will be fashioned in conformity with His body of glory.

The latter part of Romans 5, beginning at verse 12, should also be read. Here we find the spiritual results flowing from the characteristic actions of the two heads. **Adam’s characteristic action was disobedience, whilst obedience even to the death of the Cross characterized Christ. From Adam’s sin there flowed death and condemnation. From Christ’s obedience to death flows life and justification.** The main line of the Apostle’s argument runs straight from verse 12 to verse

18. Verses 13 to 17 are parenthetical, running like a loop line between the same two points and giving details which show that what is offered in Jesus Christ the risen Head of the new order cannot be confined to any section of humanity, such as Israel. It must be as universal as the calamity it is designed to overcome. Moreover, the blessings thus introduced are of a nature to meet, and more than meet, the penalties incurred by Adam's fall.

Verses 18 and 19 are important as summing up the whole matter. One distinction which is not quite clear in our excellent Authorized Translation should be noted. We quote therefore from the New Translation of the late J. N. Darby. Verse 18 deals with "one offence towards all men to condemnation" and "one righteousness towards all men for justification of life." Verse 19 states that "the many have been constituted sinners" and "the many will be constituted righteous."

In these words, we observe the same distinction as we have before seen when sins were in question in Romans 3:22. It is a question of sin—the nature—here, but again the bearing of Christ's one righteousness, consummated in His death, is distinguished from its actual effect. Its bearing is towards all with justification as the objective, only here the justification is not contemplated as being from offences, but rather as being "justification of life." The former is, of course, perfect and absolute, but somewhat negative in its bearing, that is, by it we lose both guilt and condemnation. The latter is more positive and indicates the full and perfect clearance that is the portion of every believer by virtue of his standing in the life and consequently nature of the risen Christ as Man. It might have pleased God to clear us from the guilt of our sins without cutting the old links with the fallen Adam and implanting us in the risen Christ. This further great favor is, however, ours as believers, and consequently we are now "constituted righteous." While we are in this world the old nature with its unchanged tendencies is still in us, as other scriptures show; but in this verse the Spirit of God is contemplating what we are in Christ as God sees us.

Romans 8:1 sums up this section of the epistle and reverts to the truth we have just considered. "There is therefore now no condemnation to them which are in Christ Jesus." **If it stated that in the day of judgment we believers should escape condemnation, that would be**

**wonderful. What it does state, however, is that there is NOW no condemnation. The condemnation has been borne and exhausted as far as we are concerned, and we are now in the life of the risen Christ and as clear of condemnation therefore as He is.**

A great many Christians, we fear, have never seriously considered this important side of truth. It deals with life and nature rather than with the overt acts in which life and nature express themselves, or, as we commonly say, with what we are rather than with what we have done, and hence it is not quite so easy of apprehension. Still, it really conducts us to that which is the secret of the profound blessedness that characterizes Christianity, and we are great losers if we ignore it.

What is the difference between “the first man” and “the old man?”

The first man, as the context in 1 Corinthians 15 shows, is Adam personally, if the expression be taken in its primary sense. There is, however, a secondary sense, as is clear from the fact that we do not meet with the second man until Christ appears. How then shall we designate the millions of humanity that came between? They were all “first man” in character; so that in a secondary sense “the first man” covers Adam and his race.

**The “old man,” on the other hand, is a purely abstract conception. It does not indicate any particular human being or group of human beings, but rather is the personification of all those moral features which characterize fallen Adam and his race. It is the fallen Adamic character personified.**

“In Christ” is a phrase often met with in Paul’s Epistles. What, in a few words, is its significance?

As 1 Corinthians 15:22 shows, it is an expression in contrast with “in Adam.” We are all “in Adam” by nature, that is, we originate from him and stand before God in exactly his nature, position, and status. The believer is “in Christ” by grace, inasmuch as we owe our real and spiritual existence to His quickening action as the last Adam. We therefore stand before God in exactly the nature, position, and status of the risen Christ, as Man.

We might use the process of grafting as an illustration, if at liberty to exactly reverse what is actually carried out by the gardener. He grafts the good into the worthless, whereby the worthless is condemned, and the good dominates and characterizes the tree. In Romans 11 grafting is used as an illustration of God's dispensational dealings with Jews and Gentiles, and the Apostle points out in verse 24 that he uses the figure in a way "contrary to nature" by supposing the wild olive branch grafted into the good olive tree and thereby partaking of the virtues of the good. This is the adaptation of the process we want for our illustration. The Christian is one disconnected from the "Adam" stock by God's work and grafted into Christ, partaking of His fulness. He is "in Christ," though the flesh is still in him.

Does "in Christ" then only refer to the believer's new position or status before God?

If the early part of Romans 8 be read, we find that verse 1 gives us "in Christ," but this is followed in verses 8 and 9 by, "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

**Now "in the Spirit" is as clearly contrasted with "in the flesh" as "in Christ" is with "in Adam," and it indicates the new condition or state which corresponds to the position in Christ.**

Now these two things, though distinct and distinguished thus in Scripture, are not to be disconnected. There is no such thought as a person being in Christ and not "in Spirit," nor vice versa. They are two parts of one whole. Speaking generally, we may say, then, that the expression "in Christ" often covers the fact of our new state as "in Spirit"; yet if we come to a closer analysis, as in Romans 8:1-9, it mainly refers to the believer's new position rather than his new condition.

**Has all this anything to do with that "new creation" of which Scripture speaks?**

It certainly has. It says, "if any man be in Christ he is a new creature" or "there is a new creation" (2 Cor. 5:17).

New creation clearly does not mean the destruction of personality or identity. If that reversed form of grafting—“contrary to nature”—of which Romans 11 speaks could be carried out in nature we should see the once wild olive bearing good fruit, and generally behaving as the cultivated stock. It would indeed be newly created, yet the identity of the engrafted twig would remain.

Still, it is creation: as positive a work of God as the creation of Genesis as Ephesians 2:10 says, “We are His workmanship, created in Christ Jesus, to good works...” To be God’s workmanship is a wonderful thing.

**The first man is evidently superseded by the second Man. When did this take place?**

**If we consider things from the standpoint of God’s purpose, He never had any but the Second before Him. We never were chosen in Adam in any sense whatever. God has “chosen us in Him [Christ] before the foundation of the world” (Ephesians 1:4).**

**If, however, we consider things from our standpoint, we may say that the true character of the first man was fully revealed at the Cross. There he was judged, and at the same moment the perfection of the second Man also came fully to light and He was glorified (see John 13:31). Historically, therefore, the Cross was the supreme moment. The first was judged and superseded by the Second, who was tested to the uttermost and raised from the dead.**

**In the new heaven and new earth of Revelation 21:1–7 new creation will characterize the whole scene. “Behold I make all things new” is the word.**

**The supersession of the first by the second will then be absolute and complete.**

F. B. Hole.

## EXERCISE

*"Exercise thyself unto piety"*

### JONATHAN

**Jonathan owed everything to David, for, next to Saul, it was his responsibility to go and fight the giant, but like his father he was unable to take up the challenge of Goliath. David had captivated the heart of Jonathan, not only by his prowess, but by the charm of his person, for he loved him as his own soul. And these features of David, apart from his being God's anointed, make him a type of the Lord Jesus Christ.**

Before David was known publicly there were those who had some knowledge of his accomplishments, such as the servant of Saul who said, "Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him" (1 Samuel 16:18). Although David was near to Saul, who had heard so much concerning him, it does not seem to have occurred to Saul that this "mighty valiant man" was really "a man of war" and the very man to overthrow the giant.

But Jonathan was greatly attracted to David. There is no indication that he had been drawn to David while the youthful harper charmed away the evil spirit of Saul, but immediately David's power was manifested in the defeat of the Philistine's champion, all the charm of David's person seems to have been discerned by Jonathan.

David's power did not lie in the weapons that Saul offered, nor in anything that would attract the mighty of this world; the sling and the stone most eloquently testified that "the Lord was with him," for they were not the weapons of man's warfare. The giant might despise the stripling and his staves, but he was overcome by him, and slain with his own sword; just as Satan and his power were annulled by death, the weapon that Satan had used to terrify man.

As we read through the Gospels, and in a peculiar way John's Gospel, which presents the Person of the Son, we see how the works, the words, and the Person of the Son are so attractive. Those sent to take Him were compelled to go back without Him, saying to those who sent them, "Never man spake like this Man." Simon Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life." With Mary Magdalene, out of whom the Lord had cast seven demons, it was not only the Lord's power that attracted her to Him; it was

Himself in all the divine charm of His Person that drew her, and caused her to say to Jesus, when she thought Him to be the gardener, “Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.”

Many were occupied with the great victory wrought by David, singing, “Saul hath slain his thousands, and David his ten thousand”; but they had not discerned as had Jonathan the attractiveness of the person of David. With Jonathan there was a peculiar appreciation of David that was manifested by what he did. All that marked Jonathan he laid at the feet of David: his robe that showed him to be the king’s son, his garments that manifested his personal character and distinctions, his sword and his bow that were the instruments of his victories, and his girdle that he had worn in his faithful service for God’s people. Everything is put into the hand of David in acknowledgement of his greatness and worth.

**Have we discovered the greatness and the worth of the true David? Have we brought all that we are, and all that we possess, to His feet?** There is also the attractiveness of His person that would cause us to strip ourselves of all that distinguishes us as men in the flesh so that we might henceforth be here only for Him. **We owe everything to Christ.** He has wrought the mighty victory that has delivered us from the power of the enemy and has brought us this great deliverance at infinite cost to Himself. Well has Paul written, “He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again” (2 Corinthians 5:15).

Jonathan was prepared to take the second place in the kingdom although he was Saul’s heir, knowing that David would be king. He spoke well of David to his father, even though it made his father angry; and he was angry himself when he saw his father’s evil disposition towards David. But great as was Jonathan’s love for David, and great as was his devotion to him, one thing was lacking: He was not prepared for the place of rejection, he preferred the palace of Saul to the Cave of Adullam with David.

Many difficulties beset Jonathan’s path through not taking the outside place with David. His delight in David was not enough to spare him the consequences of association with his father in the day of testing. Had he been in the place of rejection with David, he would have had to share David’s hardships and disappointments, but he would have been spared the ignominious defeat of Mount Gilboa, which put an end to all his hopes of sharing David’s place of honor when he came to the throne. **As Christians, it is good for us to learn that the path of separation in rejection with Christ is the path to which God has called us, and although it is a path fraught with many difficulties and dangers, it will spare us from the shame of**

**associations in which the Name of the Lord is dishonored, and from what can only distress the heart that in any measure finds pleasure in Christ. May our delight in Him in whom the Father finds His delight enable us to walk apart from all that is dishonoring to Christ, taking our place with Him “outside the camp.” Natural affection kept Jonathan at home with Saul, but it prevented him sharing the rejection and the glory of David.**

The history of Jonathan in relation to David has many valuable lessons for us. We may well marvel at his simple-hearted admiration of David, his great love for David, his delighting much in David, his speaking well of David, and his endeavor to ensure the safety of David—and in how much of this we might well emulate him—but how very sad is the failure, with so much that is praiseworthy, to be hindered from that complete devotion that would share all the dangers and hardships in the outside place.

On David’s side there was no restraint, nor did he at all reproach Jonathan for not joining him; and how real was David’s sorrow over the sorrowful end of the one who had loved him so dearly. And long after Jonathan had gone, David remembered the covenant they had made, and asked if there was any left of the house of Saul that he might show him kindness for Jonathan’s sake.

How good it is to see in Mephibosheth the counterpart of his father Jonathan. Jonathan had made a good start, but his end was sorrowful. With Mephibosheth how good it was at the end. During the time of David’s rejection, he was a mourner. He indeed would have gone with David into the place of his rejection and trial, but if hindered and slandered he was nevertheless true to David, mourning all the time of his absence from the kingdom and only waiting for his triumphant return to his kingdom.

**Jonathan had chosen the city when David was compelled to flee from Saul; but although Mephibosheth was in the city while David was away, compelled to flee from Absalom, there was no joy for him there, it was a desert to him because the true king was not there.**

The two and a half tribes were prepared to go over Jordan to fight but were not prepared to dwell there. They came short of the purpose of God for them. How different was the case of Ruth, who returned into the land with her widowed mother-in-law, when she said, “Whither thou goest, I will go...where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.” Had this been the language of Jonathan how very different would have been his end. May it be the language of our hearts, the expression of a devotion that only desires to take up the cross to follow Christ, to seek nothing in this world but His will, and looking to have our part with Him in His kingdom.



## REST

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

### REST AND PEACE

When the Lord Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28),

He was addressing those who were laboring to find divine blessing on the ground of law and who felt the oppression with which the law burdened them. In natural things a man expects to find rest after his labors are ended, but there was no rest for those under law, for there was no end to the requirements of the law, "for the law hath dominion over a man as long as he liveth" (Romans 7:1). **The law burdened the spirit with its demands, and sin, which the law could not take away, burdened the conscience.**

The careless and ungodly would not feel the burden, for man is naturally indifferent regarding God and His blessing, but the pious in Israel were laboring and heavy laden, and to such the words of the Lord would bring cheer and encouragement. Here was One who was able to remove the heavy load, and was willing to do it, to set the heart at rest from the burden upon the conscience, and to give rest in the knowledge of what He had brought of the Father's grace. God was no longer demanding from men; but He was seen in Jesus as a giving God. The scribes bound "heavy burdens and grievous to be borne" upon the shoulders of the people and would not move them with one of their fingers (Matthew 23:4), **but the Lord Jesus came to relieve men, and to remove the heavy burden.**

Freed from the yoke of the law, the Lord invited the godly to take His yoke upon them, and to learn of Him. He was not a hard Master and had Himself come under the yoke of service to God, and in His service was "meek and lowly in heart." As the servants of the Lord, they would find His yoke easy and His burden light and have rest for their souls. **The Lord only asks us to do what the divine nature finds pleasure in, and what we see perfectly expressed in Himself.**

**The Lord not only gives rest to His people, He also gives peace,** for He said to His disciples before leaving them, “Peace I leave with you, my peace I give unto you” (John 14:27). In a life of unwearied service to His God and Father there was everything around to disturb and distress, but amidst all, His heart had an undisturbed peace, and this is the peace He gives to His own. The disciples were about to be deprived of their Master, who had constantly cared for them, but He said to them, “These things I have spoken unto you, that in me ye might have peace” (John 16:33). Our peace is in Him, and it is His own peace.

In Philippians 4:6 we are exhorted to “be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” **This will bring to us the “peace of God, which passeth all understanding,” a peace that will guard the entry of every avenue into the heart and keep out every disturbing thought.** This is the peace that make God’s throne undisturbed amidst all the conflicts of the nations of the world.

**Moreover, if our thoughts are on the beautiful features that are seen in Christ, and if we are walking in the light of God’s word, seeking His will, we can ever count on having with us “the God of peace,” the One who is the source of peace, and who can keep from us all that will disturb the heart and mind.**

## **ANSWERS TO SCRIPTURE SEARCH!**

1. Cherubim (Genesis 3:24)
2. An angel of the Lord (Matthew 28:2)
3. Simon Peter (John 20:6,7)