

July, 2006

Dear reader,

“Follow peace with all men and holiness without which no man shall see the Lord” Hebrews 12:14.

The Word of God teaches us that holiness does not produce salvation; but it teaches us that without it no man shall see the Lord.

If our lives are not holy, let us not deceive ourselves. In these perilous times we need afresh to run to Him the Holy and the true, who saves us eternally and sanctifies us positionally, for help that we might live a holy life.

Holiness does not excuse sin in myself; it condemns and hates it. It does not say, “I was born with it, and I cannot help it.”

But it will confess “Yes I was born with it, but I abhor it. I refuse it. I would not obey it. I take God’s side against it.”

This is true practical holiness, and it should be the character of those who love the Lord Jesus.

“But, as he who hath called you is holy, so be ye holy in all manner of life” and this is not, dear Christian friends, an option; it is what the Spirit commands. Let not the enemy of our soul deceive us to think that holy life that is set apart for the Lord is not one worth living

For young ladies there is beauty in holiness.

And for young men there is strength in holiness.

May the Lord will use this issue of Toward the Mark to help you to grow and be established as you read it during the summer month

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

Please keep us in prayers.

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>
Mary Magdalene	1
Our Incarnate Lord	5
Covetousness	9
Guidance	14
Questions and Answers	17
The Tree of Life	18

I have the pleasure to inform you that a mailing list has been set up for Toward the Mark. If you want to get an electronic version of the magazine, 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 J. N. Darby translation.

MILK

"The truth shall make you free"

MARY MAGDALENE SETTING THE RECORD STRAIGHT

Seventeenth-century philosopher Joseph Hall once said, "A reputation once broken may possibly be repaired, but the world will always keep their eyes on the spot where the crack was." How true.

Worse yet, some reputations are destroyed deliberately by people who delight in turning today's noble prince into tomorrow's filthy criminal. No one's good reputation is immune from degradation, and unfortunately, few people actually worthy of contempt get what they deserve.

How would you feel if you lived an upright, honorable life, only to have people say after your death that you were a no-good, lying philanderer? I imagine you wouldn't like it. And I suppose if Mary Magdalene knew what was said about her these days, she wouldn't like it either.

For some reason, Mary has been singled out for especially nefarious treatment. She has been called a prostitute, a "terrible sinner," and the disciple "whom Jesus loved" (we all know that was said of John because of his intense spirituality, John 21:20-24). Mary also has been accused of being the Lord's physical love interest, His wife and mother of His children and the list goes on. Her name has been unjustifiably sullied in the most vicious ways, and now a popular novel has only made things worse.

But there is always a method to Satan's madness. By destroying Mary Magdalene's reputation, he believes he can destroy the Lord's as well. By convincing people that Jesus (1) was a mere mortal and/or (2) that He had a physical

relationship with a woman, he can keep unbelievers imprisoned in his kingdom of darkness forever.

So here is one more attempt to set the record straight. Who was Mary Magdalene? Why is she significant? What does Scripture say about her, and what does it not say?

Since Matthew is the first book of the New Testament, Mary first appears there, in 27:56, after Jesus yielded His spirit on the cross. The name Magdalene refers to Mary's hometown, Magdala (from the Hebrew for "tower") near Tiberias in Galilee, an extremely wealthy but corrupt city noted for its woolen textiles and dyes. The text implies these women had sufficient financial means to provide for Jesus when He ministered in Galilee. So Mary Magdalene probably had money. **Scholar Herbert Lockyer referred to her as a "woman of high standing and comfortable circumstances." Nowhere does the text say she was a prostitute. Wrote Lockyer, "There is not an iota of genuine evidence to suggest such a bad reputation".**

And she traveled in good company. Mary "the mother of James and Joses (Joseph)" was the wife of Clopas, whom the risen Savior met on the road to Emmaus (John 19:25; Luke 24:13, 18). The "mother of Zebedee's sons" was Salome, the Virgin Mary's sister and the apostle John's mother (Matthew 10:2; Mark 15:40; John 19:25). Salome's husband, Zebedee, was a wealthy fisherman. Thus Salome was Jesus' aunt; the apostle John, His cousin. When Jesus looked down from the cross and told John, "Behold your mother!" He was instructing John to care for His mother—the apostle's Aunt Mary (John 18:27). Scripture says the apostle John immediately "took her to his own home" (vs.27), which explains why she is listed among the women at the cross in John 19:25 but is absent from the lists in the other Gospels when Jesus actually died.

Clearly, Mary Magdalene was a close friend of the Lord’s mother, her sister Salome, and Clopas’s wife—all older women. Nothing in the text suggests she was younger than they. For all we know, she was the age of Jesus’ mother and had grown children. Scripture does not give her age. It does not comment on her looks. It does not say whether she was married or if she had a family. Nor does it render a single shred of support to the theory that she was a pretty young woman whom the Lord found attractive, much less to the blasphemy that He had a physical relationship with her.

It does say that the 12 apostles and certain women traveled with Jesus as He preached the Kingdom of God. These women had been “healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him from their substance” (Lk. 8:2-3). Mary obviously had given her life to Christ after she was healed, faithfully followed the Lord, and helped finance His ministry, as did the other women.

But unbelievers forge ahead, determined to destroy her reputation and even imply she had an illicit relationship with Jesus or, as Dan Brown’s novel *The Da Vinci Code* claims, married Him and bore His children. Some use John 20:1-17 to prop up their arguments. That passage says Mary came to the tomb in the dark, failed to find Jesus, wept, then saw Him; and He told her, “Do not cling to Me” (vs.17). These few verses do not a case make, particularly when the Gospel of Matthew says she went with “the other Mary (Clopas’s wife)” (28:1); Mark says she went with Clopas’s wife and Salome (Mk. 16:1-2); and Luke says Joanna, Clopas’s wife, and the other women also were there (Lk. 24:10). Bible scholar Alfred Edersheim explained: Her report to Peter and John (Jn.20:2): ‘We know not where they have laid,’ implies that she had not gone alone to the Tomb. . . .Whether or not there were two groups of women who started from different places to meet at the Tomb, the most prominent figure among them was Mary Magdalene—as

prominent among the pious women as Peter was among the Apostles. She seems to have first reached the grave.

More important, however, was that Mary of Magdala was the first person to see the risen Savior (Mk.16:9). And therein lies the rub. There is little Satan hates more than the truth of the resurrection that sealed his doom, stripped him of his power of death, and guaranteed his everlasting torment in the Lake of Fire and Brimstone (Heb. 2:14-15); Rev. 20:10). Hence, he has spent millennia using every trick in his bag to discredit Mary Magdalene. This devout, committed, faithful woman of God has become an object of the evil one’s lies and hate because she received the unparalleled privilege of becoming the first person to testify to the bodily resurrection of Jesus the Messiah and, thus, to Satan’s defeat.

Sadly, many people have swallowed Satan’s lies. And as the world degenerates, their number will increase. But a day will come when Mary’s reputation will be repaired completely, and no one will see the “crack” Satan manufactured. In that day, everyone will be too busy looking, as she first did, at the risen Savior. And every knee will bow and every tongue confess “that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:10-11).

(Used with permission of The Friends of Israel, PO Box 908, Bellmawr, NJ 08099-0908)

SEARCH THE SCRIPTURES!

1. What is the first dream mentioned in the Bible?
2. Who was the first person to purchase land in the Bible?
3. Where did the Lord Jesus work His first miracle?

Meat

"Sanctify them by the truth"

OUR INCARNATE LORD

The way our blessed Lord is presented in the holy Gospels has for the devout heart a peculiar charm. The heart dwells with delight upon the glories, both divine and human, that the Spirit of God presents in Him. He came to fill full as well as fulfill the whole will of God, as before written. He was the embodiment of every promise, prophecy, type, symbol and shadow before outlined in the Book of God. It is remarkable that while presenting Him in all the riches of glory, the Holy Spirit seldom or never uses the word "as" to distinguish between Godhead and Manhood. Instead of saying He speaks here as God, and there as Man, the Spirit shows Him acting in His own unique Personality, always the same One glorious Person, the Son become a Man, the Word become flesh. At one time He is spoken of in word or act when the fountain of Deity is the source from whence the word and act flow; at another the gracious activities are those of a veritable Man, while in the greater part of that life, the union of both natures are evidenced in such a way as to present the Divine-Human Personality of our Lord, in all the mystery of its holy glory.

This calls for careful consideration, but one or two passages may be suggested before passing on. Speaking of Himself as "I am" and in raising the dead, it is the Son speaking and acting in His Godhead power. "Show Me a penny." "I thirst," or sleeping in the ship, portray the same blessed One in the grace of

Manhood. But "Come unto Me," "Ye believe in God, believe also in Me," "I give unto My sheep eternal life," are statements which clearly cover all that He is both Divine and Human. This last, as we have indicated, places Him before us in both natures and covers the greater part of the Gospel records.

This may be clearly apprehended if we remember that whether "Shepherd," "Lord," "Head," "Saviour," "Prophet," "Priest" or "King," He must be both God and Man. In any one of these positions, let us say "Saviour," He is not seen in Godhead only, nor only a Man, but in all His Mediatorial fulness, able, in Godhead fulness, to stand on the part of God, and in the perfection of Manhood to undertake everything for man.

What is before us is the glory of our Lord Jesus Christ. We are not attempting to intrude into this holy mystery of the Divine and human in Him or vainly seeking to discover how such a thing could be. Many prefer to hold back on account of the solemn grandeur of the theme. This indeed is praiseworthy, and more so when we think of the many who have made shipwreck. But after all it is set before us for instruction and blessing, and if taken up in the spirit of worship and holy reverence, it becomes the most soul enriching of all that Scripture presents of the precious things of heaven. Each member of the Blessed Trinity speaks of our Lord as uniting in Himself both the Divine and Human natures. The Old Testament anticipated this and the New is full of it. "Thy throne, O God, is forever," is said by the Father to the One He speaks of as "the Man who is My Fellow" (Ps. 45: 6, 7; Heb. 1: 8; Zech. 13: 7). The blessed Lord says "I am" and yet "the Son of Man who had no where to lay "His head." The Spirit speaks of "the Man Christ Jesus as "Who is over all, God blessed for ever" (John 8: 58); Matt. 8: 20; 1 Tim. 2: 5; Rom. 9: 5).

This opens up a glorious range of truth which claims our attention, engages us in devout meditation, and produces in us deepest praise. We are apt to forget, however, that the Person is One; and doubtless the word "as," which we often use, betrays our inability, unconscious even to ourselves, to hold the truth of the Person in true balance. The word "Person" is not used in Scripture of any Godhead Being, but the pronouns "I," "Me," "He" and "Him" are used by and of our Lord in such a way that we can apprehend (though never comprehend) Him, God become Man. The import of the above may be seen by calling attention to the statement that "It was as Man only that our Lord died." One has heard this asserted and strenuously maintained by true-hearted saints who were jealous of the Lord's glory. The statement falls short of the truth. If the Cross is nothing more than the death of a Man we can have no atonement. That His death is limited to our Lord's Manhood in many minds may be gathered from the retort (as soon as it is questioned) that He could not die as God. No one affirms that death could touch Godhead in Him, but while avoiding such a thought it does not follow that His death was only that of a Man. The blessed Person Who died is God as well as Man, the Word become flesh: and unless we keep this clear we cannot have an apprehension of the glory of the Cross. Scripture says, "We were reconciled to God by the death of His Son" (Rom. 5: 10). "God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 8: 3). The Lord of glory was crucified (1 Cor. 2: 8). The Son has made purgation for sins (Heb. 1: 3). And Paul has said, "The Son of God who loved me and gave Himself for me" (Gal. 2: 20).

These passages and many more show the glory of the Cross, for although God cannot die, He has in wondrous grace taken His own way to come right down into death in its deepest and most solemn sense, even that of His own offended majesty and judgment against sin. **It is here that the Incarnation fits in with divine precision. The Son, who is God, becomes Man to**

bear, on the one side the judgment due to man, and on the other, to give effect, on the part of God, to all the purposes of eternity.

The miracle of Incarnation is the outstanding wonder of the Godhead and of eternity. Around it all Scripture pours its treasures. God's purpose had man in view for a place and relationship infinitely beyond his created standing. He had fallen from the created place, and death the judgment of God, rested upon him Man needed One who could meet the death state and remove it, while God called for One, who, while meeting the fallen state, could give effect to all His counsels of eternal love. Who can estimate the terrors of that hour, or stand in the judgment with God? His majesty outraged, the glory of His throne trampled upon, His Name, His Character, His Being, all profaned and outraged. Had God executed judgment upon man it would have swept him away forever, the result from which would have been the Creator's defeat in the sons of men in whom He delighted.

What then? JESUS. Here is One who is God and Man, the Son become a Man, and all is met, perfectly and for ever met in Him. Judgment is divine and infinite, so also the Sacrifice. No Theophany— Divine manifestation as seen in the Old Testament again and again, will suffice. No, it must be the great and glorious Theanthropos, which is God and Man in one glorious Person for ever. But while insisting on the divine side nothing must be allowed to weaken the other. It was a Man who died, not merely a Divine Person in a human condition. A condition could not die for sinners, nor be nailed to a tree. No, we adoringly behold in Him who hung there God, in the full revelation of all that God is, while we see Him; a Man, the first to enter into all that that revelation unfolds.

James McBroom.

Exercise

"Exercise thyself unto piety"

Christian living

We would like, with God's help, to take up some of the special dangers or besetting sins to which young Christians (and old ones as well) are liable, and respecting which it may helpful to see what scripture has to say. "To be forewarned is to be forearmed" and these papers are written in the earnest hope and prayer that they may be practically used in pointing out and guarding some against those sins and failings which so often ruin a walk otherwise consistent, and bring reproach upon the name of Christ. It is by our action in small matters that the world judges us—not by the amount of knowledge of scriptural principles, but by our application of them in daily life

Part 3

COVETOUSNESS

An insatiable sin, a sin that grows by that on which it feeds, a sin that leads to all sorts of other sins, the one sin of the heart directly forbidden by the ten commandments, a hidden secret sin coming from the heart. "For from within, out of the heart of men, proceed...covetousness" (Mark 7:21). Applied to money it is the "root of all evil" (1 Tim. 6:10); it is never satisfied. It leads to injustice and oppression (Micah 2:2), to departure from the faith (1 Tim. 6:10). It is abhorred by God (Psa. 10:3); it excludes from the kingdom of God, being classed with such sins as theft, idolatry, and adultery (1 Cor. 6:10). It is one of the sins of the last days (2 Tim. 3:2, 2 Pet. 2:1-3). Such is covetousness, and yet so deceitful is this sin that but few are aware of its dangerous and awful character. In the world, indeed, it is hardly accounted a sin at all; and it is therefore difficult for a worldly Christian to understand how coveting

what is another's is bad before God as theft or drunkenness. The fact is, that it is only the standard of the Word of God that shows what sin is; and in a measure the world at large has profited by this. Theft and adultery are now everywhere admitted to be wrong, but in other ages were not. It is only within the last century that drunkenness has begun to be classed as a sin by the world, while covetousness and other sins of the heart (though equally condemned by the Word) are, as yet, totally unrecognized as such.

COVETOUSNESS IS THEFT BY THE HEART

Writing, however, as we do, for those who take the Word and not the world's code of morality for their standard, we would earnestly warn them against this sin, which may be called theft by the heart. But, you say, it is very hard not to covet when I am poor and struggling, and see others so well off. This is true, but, though hard, you must get the victory; and by setting your affections on things above, you will find you are as rich and, it may be, far richer than they, so that the positions are reversed; and the rich man, discontented with his riches, covets the calm and happy mind of the humble Christian. God has made us so rich that it can be only through ignorance of our wealth or through earthly tastes that we covet at all; this we see in Psalm 73, the whole of which is written to prove this very point.

EXAMPLES OF COVETOUSNESS

Before, however, saying more about it, it may be for us to listen, as we have done before, to what the Word of God has to tell us by way of , example concerning this sin, carefully observing to what sins it especially leads. The first sin, the parent of all other sins, was partly due to covetousness. Eve saw the fruit was good for food; she knew it was not for her, but she coveted, and she took, and fell. Covetousness is frequently the result of looking at things we ought not. If we let our eyes drop from Christ to the world, we shall soon find our poor hearts running after it; and covetousness, and a whole host of other sins, will follow. In Joshua 7:21 we find a fearful instance of covetousness in Achan. "When I saw...then I coveted...and

took.” How like Eve, and how terrible in its results, causing not only his own death, and that of thirty-six others, but the defeat of Israel before their enemies; for God could not lead them to victory with a covetous man in their midst! Observe in both these cases, covetousness leads to direct DISOBEDIENCE to God. Have any of my believers any hidden sin, like Achan’s, destroying their happiness, eating away their spiritual life, and perhaps injuring and distressing others? Oh, let us judge ourselves, that we be not judged by the Lord.

COVETOUSNESS LEADS TO MANY SINS

Passing on, we may notice it was the greed and covetousness of Samuel’s sons, Joel and Abiah, that led the people to demand a king (1 Sam. 8:1-5). This king, Saul, was dispossessed of his crown and kingdom through direct disobedience to God, into which he was led by covetousness (1 Sam. 15: 9-19). Passing down the stream of time we come to Ahab who, through covetousness of Naboth’s vineyard, was led to commit judicial MURDER, led on by Jezebel. Gehazi’s covetousness led him into a course of LYING and DECEIT, and brought upon himself the fearful plague of leprosy (2 Kings 5: 20-24).

That covetousness was one of the besetting sins of Israel, we may see from Jeremiah 6:13. “From the least of them even unto the greatest of them everyone is given to covetousness.” But let us remember that this covetousness in Israel was not nearly so bad in character as it is among us; for, after all, what they coveted was merely an undue share of that which God had given to them all, for their blessings were earthly, and none could blame them for highly esteeming money and property. The Christian’s possessions are spiritual, but it is a very rare thing for Christians to be striving to get an undue share of these, as the Jews did of their temporal blessings. On the contrary, the object of the covetousness of Christians too often is the world and the things that are in it—things on which they should not set their heart or affections at all, still less envy those who possess more than they. What a tale, therefore, it tells of spiritual

deadness, when a child of God, an heir of glory, is seen to covet the poor riches of earth!

Babylon, a type of this world in its prosperity, was full of covetousness.

Turning now to the New Testament, we find the fearful history of Judas, that it was covetousness of money that led him to BETRAY his Master, a character of sin of which any of us may also be guilty, though of course not in the same way. The Pharisees are branded as covetous, and this led them to reject and despise the faithful, searching words, “Ye cannot serve God and mammon.” Covetousness is also the sin of Balaam (2 Pet. 2:15); those whose hearts are full of covetous practices are said to follow the way of Balaam. We have thus seen that the effects of this sin are uniformly bad, seeing that it leads to disobedience to God, rejection of His Word, lying, deceit and murder. None are exempt from this sin; those who have little would have much; those who have much would have more. It is wonderful, therefore, to possess.

THE SURE REMEDY FOR THIS SIN,

And that is in simply having the enjoyed possession of so much, that not only can we not wish for more, but cannot even hold what we have. Such a portion is the Christian’s, and, were our hearts more true to Christ, we should be but more than we could wish, more than our hearts can contain. Hence, if we are really filled with all the fullness of God, what room is there for a covetous thought, however selfish we may be, if, as must be the case, occupation with Christ so much because we are full, as because we have ceased to desire for ourselves, what we desire being for Christ’s glory, His interests having supplanted our own. Christ then is the cure for covetousness, by virtue both of His satisfying and His transforming power. We are sure that the lives of many Christians are miserable mainly from the effects of this one sin; for, unlike other sins which may make those who commit them happy for a time, this sin makes its victims wretched, so that there is no more unhappy object than a thoroughly covetous man; while, on the other hand, there is no happier object than a Christian who is satisfied with Christ.

A.T.Schofield

Missionaries you should know

GLADYS AYLWARD

Gladys Aylward was a tiny woman under five feet tall. She was a chambermaid in England, but she felt that the Lord would have her go as a missionary to China. It was impossible for her to go by boat at the time, so she decided to get to China by way of a perilous journey across Russian Siberia.

An interesting story of Gladys happened during a war in China. The Japanese were invading China, and everyone had fled beyond the Yellow River for safety. Gladys took care of one hundred orphaned Chinese children. She decided to take all these children and try to get as far as the Yellow River and cross over. For weeks they walked over the mountains, desperately trying to get away from the invaders. Finally the group reached the Yellow River, but how were they to cross over? There were no ferry boats there. Gladys did not know that the ferry boats had stopped a long time ago. Bitterly disappointed, and without any dinner, the children lay down to sleep. By the third day Gladys was desperate. What were they to do, and how could they get over the river?

By the third day, the children were hungry and complaining. Gladys felt that the Lord had let her down. In her agony she prayed and sobbed her heart out. "Lord," she said, "I've done my best and it's no good. The children are starving. Why haven't You helped me?"

"Ma, don't cry," said one little child whom Gladys had once rescued from a life of misery. "Ma, Moses crossed the Red Sea and it was bigger than this. God isn't any different, and I'm going to ask Him to work another miracle," said the child.

As Gladys listened, the child began to ask God to get them across the river. Gladys went over and put her arm around her. "God forgive me for not having the faith of a little child," she said. Together they asked God to help them. Gladys' gloom was gone, and they were sure that God would deliver them. After the prayer, Gladys was interrupted. It was an officer in the uniform of the Nationalist Chinese Army. "I have a boat and I can take you and the children across the river," he said. "Praise the Lord!" said Gladys, as she rounded up the children. In relays, the children were all taken across the river. After they were all across, the officer and his boat disappeared. It was only then that Gladys realized how strange it all was. When the group arrived in the city a few hours later, the Chinese could not believe her story. "The army came away from the Yellow River weeks ago," they said. **Gladys smiled and said to herself "God isn't any different"**

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalms 34:7

REST

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

GUIDANCE

"I will guide thee with mine eye." Psalm 32

How could the Lord guide believers with His eye?

There could be a sense in which, even with His eye alone, our God guides His saints. Sometimes an energetic, and perhaps often self-willed child, when out visiting with his parents, may be on the point of doing something naughty. Just at that critical time his father may look at him and he will be restrained from doing wrong and getting into trouble. His father's eye is on him and he is reluctant to fall into disfavour with him, so he refrains from doing what he had intended to do. I have known this in my own life when I was a lad.

A servant may act accordingly. A man may look to his master for guidance, control and support. A mere glance from his master may sometimes be enough to indicate, that is all right, or, that is not what I want. So the believer may look to God for directions. (Psalm 123:2)

In Psalm 34 we read. "They looked to him and were enlightened." The word "enlightened" may be read as "radiant;" "They looked to him and were made radiant." On our own, we walk in obscurity, but **HE IS LIGHT**. Walking in the light of His presence we do not walk in darkness but in the light of life, and His eye sees us where we are; He knows exactly where we are at any moment.

The apostle Peter knew the power of the Lord's glance after his unhappy denial of his Lord, whom he loved dearly. The Lord Jesus simply looked on miserable Peter, cringing in

his shame, and when poor Peter saw His Master look at him, he went out and broke down in bitter tears. The Lord Jesus did not need to say a single word; that one look said more than volumes to Peter.

One translation of this verse reads, “I will guide thee; mine eye shall be upon thee;” or “I will guide thee with mine eye upon thee.” We are probably not sufficiently aware that the Lord’s eye is upon us at every moment of our lives. Hagar called the well which the Lord had shewn her, “Thou God **Seest** me.” These works are often interpreted in a way that makes God out to be rather like “Big brother,” sitting there spying on us and ready to catch us napping in our many errors, and with a great stick in His hand ready to beat us. But this is a dangerous caricature of God and takes the words out of context. The Lord was not punishing Hagar, He was **SAVING** her and her unborn son. His eye was on her as she fled from Abram’s encampment into the barren desert. His eye was on her **CARINGLY** and He guided her to a life-saving well of water, which saved both her and her son.

God knows where I am. The surroundings may be such as to blind my eyes to things which may be helpful for me to know; I cannot see them but **HE CAN**, and He can lead me to living springs. “He leadeth me by the still waters.” My own eyes may not see dangers and pitfalls, but He knows them all and He know **WHERE** I am in relation to them. He can warn me of the dangers so that I can avoid them, even through the valley of the shadow of death!

He says, “I will guide **THEE**.” He and I: the great All-powerful and All-seeing Lord, and I, a mere speck of humanity on the surface of the seething cauldron of life, still with dangers; **HE** sees **ME** where I am and guides me with His eye on every danger and on every step of my path. If I heed His voice as He advises me, I will find the sources of refreshment and of sustainment which are available for me. If I heed His voice, I will be able to avoid the places of danger which abound

on earth. His eye seeks to draw my eye to Him. He says, “**LOOK UNTO ME . . . and be saved, for I AM GOD.**”

This text can be understood in yet another sense. When I was a lad we often crossed the Tyne to North Shields, on the ferry. The windows of the engine room were always open for air and it was good fun to look down at the works and see the great connecting rods being pushed back and forth as the engine turned the screws. The engineer down in that hot, steamy atmosphere had no idea exactly where he was, in relation to the river banks, or in relation to other shipping moving up or down the waterway, but the captain on the bridge knew and was able to see very clearly where the vessel was going. He was, also, in constant touch with the engineer, by means of signals, which of the two screws he wanted to turn, and in which direction, and at what speed. The engineer did not need to see; his situation precluded any such view. But the **CAPTAIN COULD SEE**, and he guided the engineer with **HIS** eye. This is how our God is able to guide us with His all-seeing eye, and in His infallible wisdom.

J. Barnes

ANSWERS TO SCRIPTURES SEARCH!

1. The dream of Abimelech (Genesis 20:3-8)
2. Abraham (Genesis 23:3-20)
3. Cana (John 2:1-11)

QUESTIONS & ANSWERS

**Q: what does the principle of God's government means?
Does it apply to Christian although we are under grace?**

M.T

A: Our reader has brought to our attention a key question to bring the believer into the wonderful peace of God.

God is operating today on the basis of grace towards this world — the day of grace — when all may come to know God as made known in the blessed Saviour; come to God in the assurance of sins forgiven, accepted before a holy God in all the acceptance of Christ, one with Him, members of His body. This matchless grace gives us the knowledge which brings us consciously into relationship with the Father as not only children, but also sons.

The believer is thus brought into a new position as under the government of God. God's government is the rule in this world of His moral standards in righteousness. In scripture, it is seen in various ways. In the "world to come" or millennium, then "the Prince shall reign in righteousness." Today, God is governing in this world providentially by establishing rulers and giving seedtime and harvest. However, for the child of God, we recognize this government as we experience the chastening of the Father. In Hebrews 12, we see revealed to us the Father's care for His children, teaching us (disciplining) to bring us into conformity with our Lord Jesus, so that we can reflect Him today, in this world, for the Glory of God and for our blessing. This government of the people of God is often referred to as believers being "subjects of the Kingdom." It is now that the believers are seen in the Kingdom of Heaven, where God rules and the Lord has His rightful place. The believer as a citizen of Heaven lives under the rule of Heaven, and God as a Father brings those citizens, governmentally, into the pathway of righteousness.

JAP

THE TREE OF LIFE

PART 2

But, my soul, hast thou not tasted
Of that Tree of life on high?
As through desert lands thou'st hasted,
Eshcol's grapes been never nigh?

Ah! That Tree of life was planted,
Rooted deep in love divine,
Ere the sons of God had chanted
Worlds where creature glories shine.

Love divine without a measure
Godhead glory must reveal;
In the Object of Its pleasure
All Its ways of grace must seal.

As a tender sucker*, rising
From a dry and stony land,
Object of man's proud despairing,
Grew the Plant of God's right hand.

Grace and truth, in love unceasing,
Rivers on the thirsty ground –
Every step to God well pleasing –
Spread their heavenly savior round.

He the Father's Self revealing –
Heavenly words none else could tell,
Words of grace, each sorrow healing,
On the ear of sorrow fell.

Yes! That Tree of life is planted;
Sweetest fruit e'en here has borne;
To its own rich soil transplanted,
Waits alone the eternal morn –

Fruits that our own souls have tasted
By the Spirit from above,
While through desert lands we've hasted,
Fruits of perfect, endless love!

J.N.Darby

* In this context, refers to a shoot stemming directly from the root.

EXAMPLE OR SUBSTITUTE

After speaking to a group of collage students about the Lord Jesus, one student told the speaker “I don’t like your preaching. I do not care for the cross. I think that instead of preaching the death of Christ, it would be far better to preach Jesus, the teacher and example.”

“Would you be willing to follow Him if I preach Christ, the Example?” replied the preacher “I would, I will follow in His steps.” “Then,” said the preacher, “Let us take the first step. ‘Christ . . . who did no sin.’ Can you take this step?”

The student looked confused. “No,” he said; “I do sin, and I acknowledge it.”

“Well then,” said the speaker, “your first need of Christ is not as an Example, but as a Savior.” And this is every man’s need.

For in the cross we see the only One who was capable of taking the sinner’s place. Being without sin Himself, He bore the sinner’s sins, suffered for them, died for our sins, was buried, rose on the third day and ascended to the highest heaven. Every one that believes on him as Lord and Savior will not be condemned by God but will receive the forgiveness of sin and the gift of eternal life.

You cannot do without Him; there is no other way, no claim, and no hope by which you ever can be saved.

The Bible, God’s Word declares:

“...for all have sinned and come short of the glory of God”

Romans 3:23

“...for the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord “ Romans 6:23

“...but God commendeth his love toward us in that ,while we were yet sinners Christ died for us” Romans 5:8

“...and said what must I do to be saved? And they said Believe on the Lord Jesus Christ and thou shalt be saved and thy house.” Acts 16:30, 31