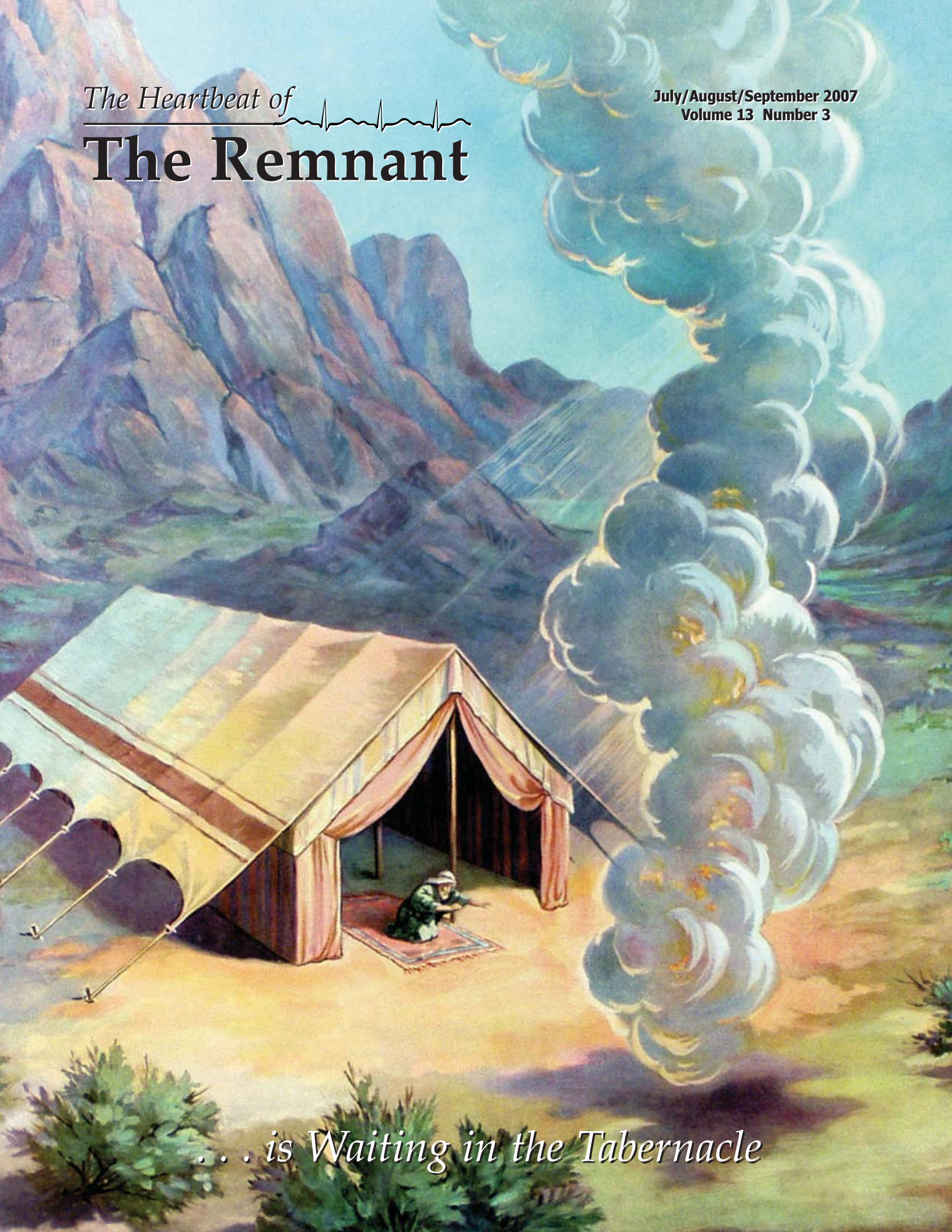


The Heartbeat of



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... is Waiting in the Tabernacle

The Heartbeat of
The Remnant

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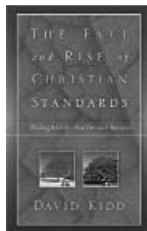


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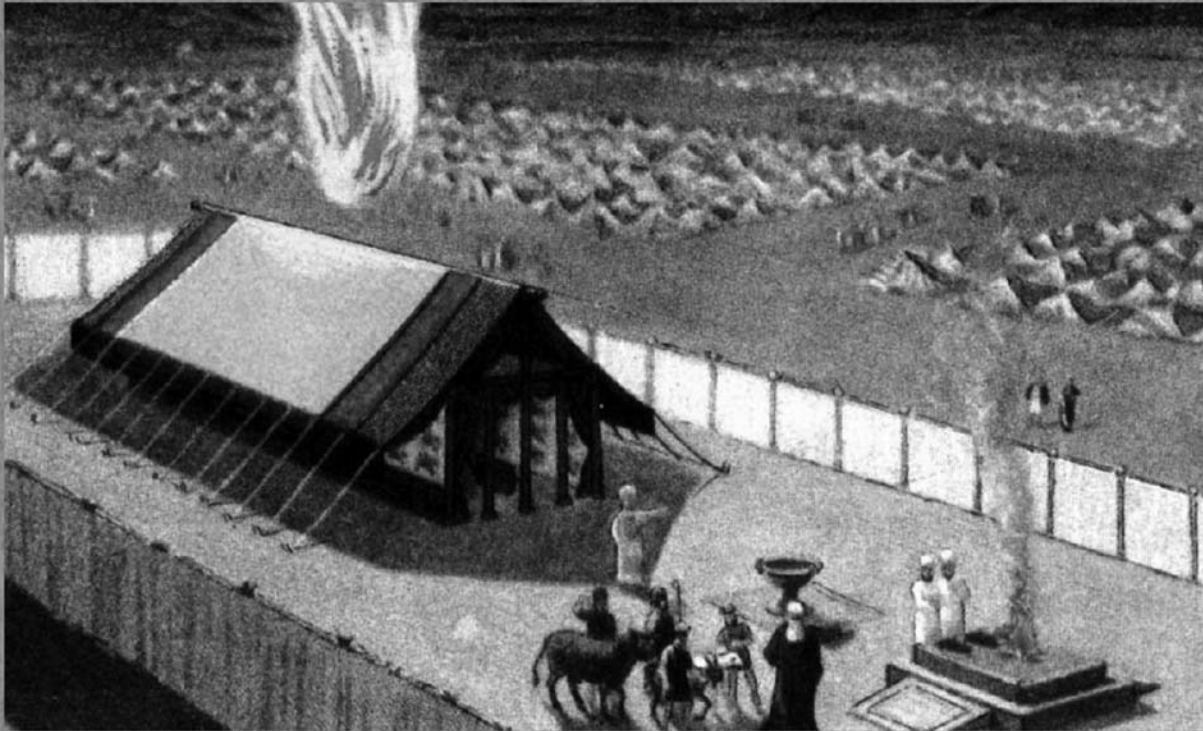


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JOSHUA—A YOUNG MAN

Depart Not Out Of The Tabernacle

by Mickey Brubaker

*And the Lord spake unto Moses face to face, as a man speaketh unto his friend.
And he turned again into the camp: but his servant Joshua, the son of Nun,
a young man, departed not out of the tabernacle. Exodus 33:11*

This verse has thrilled me many times. I love the wonder that is displayed here. This godly man, Moses, is in such a position with God that the Bible says God conversed with him as a man to a man! Moses is a marvel to me, over and over—his godliness... his holiness...his pureness... his brokenness...

all this and more, even in the Old Testament. Oh, may God grant it that I too might walk as this holy man of God walked! He was Moses, the man with whom God talked face to face.

In the verses just before this, we see that Moses removed the tabernacle and pitched it without the

camp because of the sin of the children of Israel. God could not dwell in the midst of such a stiff-necked people. Now, in the verse mentioned above, Moses had entered the tabernacle and God had come to speak to Moses in the form of a cloudy pillar. Here, we see again the awesomeness of a moment when God, the I AM of eternity, will speak to this man—Moses.

But the point that I want to bring out is that Joshua got to be in there with Moses. It doesn't say that he went in, but he obviously did, in that he "departed not out" when Moses turned again into the camp. As Moses communed with his God, Joshua got to be right in there beside him! Flat on his face beside one of the most godly men throughout O.T. history, Joshua was discipled. Is there not a bit of holy jealousy that rises up inside of you as it does me? To be in the very sanctuary of God, as the presence of God saturates this godly leader, and listen and watch... Even now, my heart has a bit of a solemn hush over it at the thought.

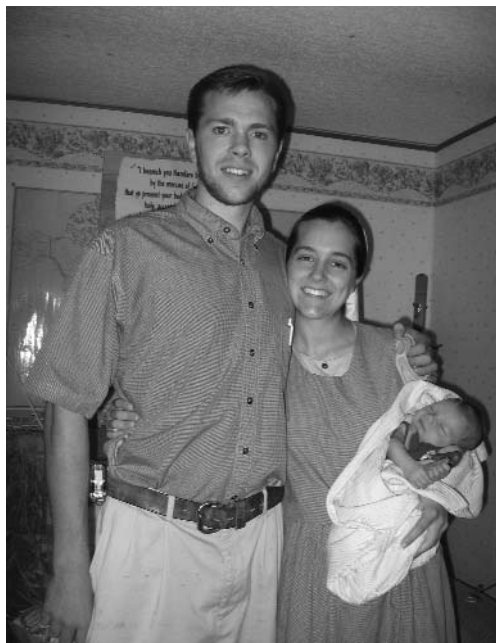
Now there came a time when it was time for Moses to "turn again" into the camp and face the people; but Joshua didn't. Moses had heard God's answer and now needed to go out and be a channel for God to speak to Israel; but Joshua didn't. Moses knew God in an intimate way and now needed to leave that enshrouding cloud to go be a mediator between God and His children; but Joshua didn't. He was Joshua—a young man, and needed to stay in the presence of God a while longer... he had a lot to learn yet... he needed to understand God more... he needed to be saturated in the glory of God till he too, like Moses, would view things from God's perspective... He was still Joshua—a young man. So God says, he "departed not out of the tabernacle."

Isn't this the reason God wanted Joshua in there with Moses in the first place? God knew what was in store for Joshua; and He knew that Joshua needed to learn all that he could from Moses and from being in the presence of God. He wasn't ready yet to lead this vast multitude of people... he wasn't ready to be the main mediator between God and Israel. He just needed to continue to allow God's heartbeat to saturate through his very being till his heart throbbed in perfect harmony.

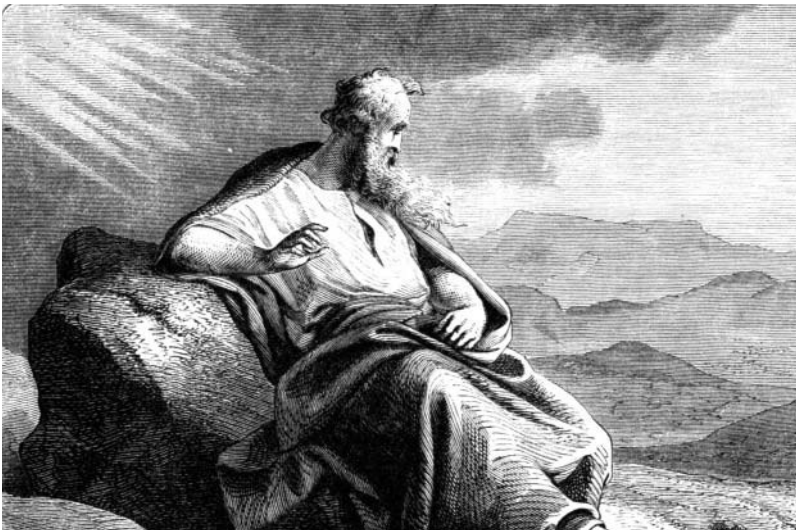
I hope you can see this beautiful parallel God has given us: Moses went out to speak to the people, that which he had heard while in the presence of God; but Joshua "departed not." Young person, I want this to be a lesson for you as it has been to me. Our leaders may need to go out and take what they have learned and teach their church...maybe our fathers need to go forth and minister to their wives and children... the evangelist will go out and preach to the multitudes... but young men, is God calling you to just stay hidden in the tabernacle a little longer? Praise God if He is allowing you to see the vast needs of this sin cursed earth. It's by His grace alone if your heart is longing to spread forth His glorious name. But many times, I believe God is longing that we be willing to "stay in" a little while longer and we, chomping at the bit to go out, miss the beautiful things He is longing to teach us. I can hear Him say, "Son, press in to me a little while longer. Remember, you're Joshua—a young man."

We all know the many instructions that Proverbs has for young men. I think Joshua knew them too. Now he didn't have the actual book of Proverbs, but I'm sure he had heard many of the same things, though perhaps in a bit different way. As young men, we need wisdom. We don't realize what all we don't realize, and we don't know what all we don't know. We are also more susceptible to temptations of fleshly desires and pride. Joshua knew these things, and I wonder if his cry wasn't the same as Jeremiah's a few centuries later, "God! I'm just a child!" Maybe he glimpsed into the future at all the opportunities and responsibilities that soon would be his... As he lay prostrate on the floor of the tabernacle, tears streaming down his face, he may have wept, "God! I need you! I'm Joshua, a young man." I personally know those times, and thus it doesn't take much imagination for me to picture it.

To me, this is a verse where we get a glimpse behind the scenes of the makings of a man of God. As our hearts yearn to be and do all that we possibly can for God, ought not our hearts thrill at this little peep "behind the curtain?" Clearly, we know that Joshua became a mighty leader of God's people and a beautiful type of Jesus Christ. As we seek to have the same results and fruit of the men we



Mickey & Laura Brubaker



The tabernacle is the place of God's molding. It is in HIS presence that we are changed into a Moses. We can't skip this molding process, hoping to jump from a young man to a Moses. God doesn't work like that.

admire, we will also have to take the same road that they took to get the same results. Young men, can I put out a plea? "...Depart not out of the tabernacle!"

When the preachers are out preaching... and the counselors are busy counseling... and the leaders are giving guidance and direction... and you feel rather small in comparison, don't go off and "play" thinking, "it's just not my time yet." "Oh, I'll grow up someday," is the thought. No, let us follow the example of Joshua—a young man, and depart not out of the tabernacle.

The tabernacle is the place of God's molding. It is in HIS presence that we are changed into a Moses. We can't skip this molding process, hoping to jump from a young man to a Moses. God doesn't work like that. We must know that tabernacle well, by reason of much use. It is then, as we have lingered long, that we will be able to appear with a shining face as Moses. Yes, Joshua knew he needed wisdom, he knew he was "a young man."

Maybe another reason that Joshua "departed not out," was because he knew he was the leader for the next generation. The next generation of God's people was going to be greatly affected by him. What an immense responsibility! A few million people were going to either be led into a glorious land flowing with milk and honey or they would be devastated and ruined by those around them.

Someday Moses was going to lay his hand upon his head and the responsibility of all these people would lie squarely upon his shoulders, as it now rested on Moses'. In Num. 27:21, God says, "...at his (Joshua's) word shall they go out, and at his word shall they come in." That's enough to make any man fall down and cry out to God for help. According to me, things will happen, and according to me, they'll stop! Maybe that's why we still find Joshua on his face while Moses has already gone out. "God! I can't

do this. I don't know how... I don't know where... I don't know when..." Yes, Joshua stayed in the tabernacle. He was still Joshua—a young man.

But aren't we again in the same boat as Joshua? Where is the responsibility of the weight of the next generation going to land if not on us? Our fathers will pass off the scene; our children won't be old enough; it's us. It's up to you and me. At our "word" things will happen, and at our "word" things won't happen.

Someday our fathers' frail hands will be laid upon our heads, and the transfer will be made. Are you ready for it? Are you ready for the purity and direction of the church to be laid upon you? Are you ready for the eternal responsibility of undying souls to be laid upon you? There are over 6 billion of them out there.

I think some of these thoughts ought to make us want to stay flat on our faces in the tabernacle and use Moses' words, "Lord, if your presence go not up with us, carry me not up hence." "I can't Lord! What can I do? These mountains are just too high for me. There's no way I can fulfill all this. Help Lord, help! I'm 'a young man.'"

Let's not be impatient to depart out of the tabernacle, young men. We need to wait at His feet awhile. It's through Him and His power alone that we can completely fulfill the heart of God through our lives, to our generation. Yes, depart not "Joshua," you're just a young man.

If we were to ask, "Why, Joshua, did you stay in there so long?" After his face would have become sober, he may have responded, "I have a lot of enemies to face, and there's no way I can conquer them on my own." There were a lot of battles ahead for Joshua. He had a lot of foes that would raise up their head in rebellion to the directions of the God of the universe. There were many Amorites and Amalekites

and Jebusites and a host of other “-ites” that would rise up against them. Life and death was at stake. He had war ahead! He couldn’t just have a “win-a-few, lose-a-few” attitude... It wasn’t a matter of fun and toys; these enemies were real and wanted to take his life! To see his blood spilled over the ground would have been their greatest delight. “Lord, I’m here in the tabernacle because I’m a dead man without You. They’re much stronger than I am. I’m looking to you, my Father, I’m just Joshua—a young man.”

Do we know our enemies as Joshua knew his? Do we understand their magnitude and ability to overcome us if we stand there alone, without God? If you are truly seeing the enormity of our adversary, I think you will frequently find yourself in the “tabernacle,” on your knees, begging God to lead you on to victory.

We don’t have a barrage of persecution seeking to beat us to death. Nor do we have the fight of barely being able to get enough bread on the table to keep us alive. We have the opposite. We have the enemies of materialism, worldliness, and lukewarmness striving to lull us to sleep. They will then creep in and slay us. All the availability of stuff and things is reaching out it’s claws to pull us to the world and its styles and pleasures. All these things cause spiritual alertness and sensitivity to dwindle, which in turn slays perseverance and forward movement of the Kingdom of God.

Will we let this, our enemy, overcome us because we don’t see his fangs and claws? Have we not understood that those soft words and comforting caresses were his tactics to take us off guard? I think we should stay in “there” as long as we can. Because it’s as we sit, saturated with His presence, that the scales slowly come off our eyes.

It’s in the light of His holiness and purity that we are able to see the subtle direction of our own heart.

Could it be that that little desire to look a certain way is actually a longing for the world? Is it possible that I buy that particular style or brand name because there is a “spirit of the world” that has slyly penetrated my heart?

Oh, young people! Let us learn from Joshua, and depart not out of the tabernacle till we have gazed upon His glory long enough that He thoroughly purges our hearts. Let us stay on our faces and weep with Him, “Lord, in the light of these giants I’m just a grasshopper. There is no way I can make it through without You. But Lord, with You on my side, with my heart as Yours, overcome, I will!”

Joshua also knew the vastness of the land to yet be conquered. If he thought or meditated on that much at all, I’m sure he would have felt a keen sense of his need of God. There were thousands and thousands of acres and enemies yet to be conquered. Many, many wars lay ahead. Life and death and God’s great name were at stake. No wonder he had a desperately great need for the anointing of his God. Again, I can picture him wetting the ground with his tears, “Lord, You have got to do something!”

To all of you who fit this category of Joshua, I know this verse doesn’t say these exact four points that I have mentioned above. But as I have meditated on this scripture, I have tried to put myself in Joshua’s shoes. What position was he in? How would he have looked at things? What can I learn from him? The four points I’ve mentioned above were things that were clearly in his life and very applicable to us. I state them briefly for us again here:

Do we know our enemies as Joshua knew his? Do we understand their magnitude and ability to overcome us if we stand there alone, without God? We have the enemies of materialism, worldliness, and lukewarmness striving to lull us to sleep.



1.

Clearly, the Word of God distinguishes him as a young man. Thus he needed much wisdom. (Ex. 33:11)

Let's follow his example and *spend* much time before the Lord; in His Word, and in prayer, and other challenging material that will grow us from "a young man" to a Moses. Redeem the time that is in front of you. Moses' aren't made overnight. Neither are they made by relaxingly floating down the stream of your Christian life, busy with this material life, and only seldom entering the tabernacle. No, take time to be holy, speak off with thy Lord... spend much time in secret, with Jesus alone!

2.

It was up to him to lead the next generation. (Num. 27:15-23)

May I remind you again of that scenario I mentioned before, of the old men placing their hands on you because they're about to pass off the scene? Are you ready for that? Do you know how to gently and firmly lead? And do you know how to submissively follow and support someone else? Joshua learned those things by serving Moses and "departing not out of the tabernacle." As he was in there, he wasn't very noticeable or big in anyone's eyes. As he "departed not," he learned to lead, and God prepared him for the future.

3.

He had a tremendous amount of enemies to face. (Deut. 31:16-17)

Again, "Joshua," our enemies are clever. Though the enemies of our future may be slightly different than the enemies of our present, they are still dealt with in the same way—we can't, but God can. As was said above, the world and stagnation are trying to creep in upon us. "Depart not!" Joshua. We must stay "in the tabernacle" before God, and let all the earthly, fleshly temptations that are slowly sidetracking us be seen in the light of the presence of God.

4.

He had an incredible amount of land to conquer. (Josh. 1:1-11)

Oh! the vastness of untouched land is immense! We must not only guard that which we have, but go forth and possess all that God has planned for us. And according to my Bible, that's the whole world. That's no small feat! But until we move forward in the fray, our enemy stays in control.

To all of you "Joshua's," can I plead with you, "Please, depart not out of the tabernacle." If you don't feel like you have a place to serve... or maybe your place to serve seems very small... you don't know what God has for you... you feel like you're in a waiting mode... take the example of Joshua and depart not out of the tabernacle. Let's learn from this young man who became a godly leader, and follow in his footsteps. Yes, we see our parents or leaders, or those we look up to going in and coming out, going here and going there, preaching, teaching, and affecting other's lives. Remember, Joshua didn't start with that either. As we "wait" our turn, let us not "wait" our time frivolously away. But let us "wait" on our face, on the floor of the tabernacle, allowing that cloud of the presence of God to saturate and permeate our being. It's there that we are changed. As Corinthians says, it's as we behold His glory that we are changed into His image more and more.

Let's follow in the footsteps of Joshua—a young man, and "depart not out of the tabernacle!" □



Let's learn from this young man who became a godly leader, and follow in his footsteps. It's as we behold God's glory that we are changed into His image more and more.



The Altar Of Abraham

by Andrew Bonar
1810-1892

*And Abraham planted a grove in Beersheba, and called there
on the name of the Lord, the everlasting God. Gen. 21:33*

In that spot, half desert, but near a cluster of wells full of clear, clean water, Abraham planted a group of trees—a grove of trees. Now you see him, and you see a little band of pilgrims—we may call them, along with him, dwellers in that spot—entering that grove to call upon the name of Jehovah. You see them, day by day, passing into that grove and there enjoying rest and coolness, and calling on the name of the everlasting God. Brethren, it is Abraham that does this, with his faithful friends.

And there is an altar in that grove, an altar which always tells of sacrifice and of blood that flows; for they know they are a company of sinners, and they know that they need the blood of sacrifice as much as Abel did when he laid the lamb upon his altar. Look at that little company compassing their altar in the grove, compassing it round and round, their eye ever

resting on the smoke and the fire that consumed the victim, or on the drops of blood that fall from the sacrifice. Look at that little company compassing the altar in meditation and praise and prayer and adoration. But we fail to read the writing on the altar, to read the words written on it: 'Jehovah the everlasting God, Jehovah Elohim'—God of eternity, the everlasting God. But, dear brethren, just as afterwards Jacob reared an altar and called it 'El-Bethel', God of Bethel, in memory of what had been long before there, so it was appropriate for Abraham, wandering from place to place, and having no abiding city here, to have an altar, and write upon it that name, 'The everlasting God', as if he said; 'I am every now and then missing friends, but I have a friend who calls me "My friend Abraham", a friend that will never, never fail or die, the everlasting God.'

Dear brethren, I invite you to take four steady looks at this altar. See Abraham leaning on it, and thinking there upon the days of his pilgrimage. He had been moving up and down, pulling up the pins and loosing the cords of his tents, oftentimes soon after they have been fixed. See Abraham doing this, and often feeling strangely that he is a wanderer, the hope of the promised land deferred, and meeting with much that annoys and troubles his soul; but he enters that grove, that shady grove, and in the shadow of that grove he finds a quiet time for meeting with Jehovah, the everlasting God. In the 11th chapter of Hebrews we find it said that he, and such as were his, 'confessed that they were strangers and pilgrims on the earth'. He looked beyond the passing scene; and that grand inscription on the altar, 'Jehovah, the everlasting God', told where his heart and where his treasure lay. Let me ask, is life to you a sojourn, a pilgrimage? You are not settled down in this world; you are but passing through it. If you are feeling somewhat like Abraham, the only steadfast thing you can point to is Jehovah, your friend, the everlasting God. And can you point to him and claim him? You see him not, but you know him.

But, take a second look at the altar. Here is Abraham leaning on it, and thinking of his fellow-pilgrims. They, too, belong to the family of the everlasting God. But, meanwhile, from time to time some of them are disappearing, and he knows that he may be left soon very lonely. The friends of his childhood, many of them are a-missing. He laid his father Terah in the grave at Haran. He came to this land, and he has seen there, yonder, the smoke of Sodom ascending, the smoke of the doomed city of the plain. Ah! but he has seen something that haunts him continually; he has seen the blight upon his nephew Lot—Lot, like a withered branch—and all this goes to his soul. And he has been constrained to part with Hagar and with Ishmael; and what more there is of change he cannot tell. But all this sends him back to his altar, and it is with unspeakable refreshment that he reads again and again, 'Jehovah, the everlasting God', 'with whom is no variableness, neither shadow of turning.' Quietly resting there, how often has his friend Jehovah held communion with him. Do you thus repair in hours of sadness to the Lord, the everlasting God? Is it thus that you refresh yourself with 'Jesus Christ, the same yesterday, and to-day, and forever'? Himself the same; his Word the same.

'Thou remainest', you know it is said of him. You read in the first of Hebrews: 'These heavens shall pass away, but thou remainest,' the everlasting God and Saviour.

I was one day sitting in my study when a visitor asked to be admitted. She came in and sat down. I saw she was under a cloud of sadness and sorrow

from bereavement. I was interested. We talked just about two minutes, when I saw her countenance alter; it began to be bright; and then the visitor rose and said: 'Now I can go away, my load is gone.' And as she said it she pointed to the wall. There happened to be upon the wall, 'But thou remainest.' The visitor said to me: 'My eye caught these words half a minute ago; and it is enough, it is enough.' They had poured the oil of joy upon a wounded spirit. Is there anyone here sad and mourning? Read those words: 'Thou remainest.' Look at Abraham's altar and read the inscription, 'Jehovah, the everlasting God.'

But, take a third look at the altar. Here is Abraham leaning on it and looking onward to the eternal city; for we are told expressly in the eleventh of Hebrews that amid all his pilgrim life 'he looked for a city which hath foundations', and such foundation 'whose builder and maker is God'. In that city, he was told by his friend Jehovah, the everlasting God, that he would meet with those whom he had missed for a time. He was going on day by day, just as we are, saying in substance: 'Here we have no abiding city, but we seek one to come.' But when beset by foes; when disturbed by circumstances; when sore tried by the idolatries around him, he turned again to his altar and saw Jehovah, the everlasting God, abiding the same.

Brethren, we have had even more comfort than he, for we have had more tidings from the everlasting God conveyed to us than Abraham had, but even then Abraham got enough to give his soul refreshment and rest; and he would often rejoice, as that passage in Hebrews intimates, in the prospect of meeting in 'the city that hath foundations' with all who had been his fellows and friends here. That city—he would not quite know it: he did not know it so well as John in Patmos knew it. I dare say he often thought, when under the shady trees of the grove:

'What will it be to be there?'

Ah! brethren, we can say no more: we know about the city. And do you never think of what it will be to walk in that city, over its golden streets in the light of that—I was going to say the sun; but there is no need of the sun there. 'The Lamb is the light thereof'—of that city—in the bright beams that pour from the Lamb—walking there and sometimes saying, as we walk, to one another: 'The beams are too bright; let us go under the shade of this tree of life for a little, and let us talk together there.' Shall we not talk of the past? and shall we not understand the dealings of God then, and sing new songs from day to day as we get new insight into God's ways? These are our prospects. and, dear brethren, surely, having such prospects we ought day by day to be of good cheer, and go on rejoicing in this thought, that there is an abiding city, and one to come. □

THE ETERNAL QUESTION-

What Must I Do To Be Saved?

by Glendon Fox



This question has rung throughout the centuries. What must I do to be saved? There seems to be within man an inherent knowledge that something is missing in his heart. That there is a sovereign God somewhere that expects something from us. There is a restlessness within each one of us that tells us there must be a deeper meaning to life than what this world has to offer. Many of us have turned to religion. There are many different religions in the world today, but they all have two things in common. All false religion has something we must *do* to be saved; some type of work or action that will please our god. Also, they do not quench that emptiness inside. It is true, if we get real busy and throw ourselves wholeheartedly into our religion (or job or hobby), we may cover up that unrest for a short time, but when we are alone and everything is quiet, we feel that something is not quite right inside. My friend, if this describes

your heart, please don't ignore it. It does not matter if you are a pastor, missionary, or even the pope. God has promised that if you seek Him with all your heart you will find Him.

WHAT ARE WE SAVED FROM?

If there is a need to be saved, then it is assumed we are being saved *from* something, or that damage has already been done and there is a need for restoration. If you do not believe this you cannot be saved. The only ones that climbed from the luxury of the Titanic into a cold flimsy lifeboat were the ones who recognized the awful danger they were in. First of all, we need to be saved from sin and the power of Satan.

The Bible confirms that all have sinned. Satan knows that sin separates us from God even better than we do, and he is using this to chain his prisoners fast. He hates us with a passion and is doing everything in his power to destroy us. He is also much more powerful than we are. We cannot overpower him, not even with our most valiant efforts. And sin, when it is finished, brings forth death. Not just a falling asleep, never to wake up again, but a long, eternal, excruciating death. This death that never ends is endured in a place called hell. It is a place of total separation from God, a place of fire and torment, but not a drop of water with which to be refreshed. In fact, the word *refreshed* will not be known in hell. It is the feeling of falling but never hitting bottom. It is sitting in darkness with nothing to do but remember

and agonize over all the evil we have done in our lifetime, and all the spurned opportunities to repent. I have read stories of prisoners under communism who were forced into cramped, dark cells for years, where they would sit and think about the crimes that they had committed and how they had mistreated their loved ones until they finally went insane. But those in hell will not even be granted the release of insanity. Our plight is indeed frighteningly dreadful.

HOW CAN WE BE SAVED?

What can save us from this awful condition? Let us turn to our Bibles to see how God answers this question. In Acts 16:31 we are told to “believe on the Lord Jesus Christ, and you will be saved.” Romans 10 contains this glorious promise, “for whoever calls on the name of the Lord shall be saved”. It is followed with “How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard?”

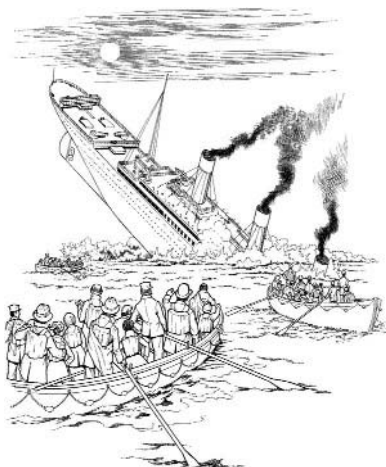
Therefore the first step to being saved is to learn about and believe that God created this universe for His own pleasure. He placed us on earth to care for His creation and to bring honor to Him. But we rebelled against Him. We sinned by seeking our own enjoyment and honor apart from God. Oh, the trembling in every sinner’s being when he recognizes his sins in the face of the righteous and almighty God. A righteous judge cannot allow the wicked to be acquitted or the sins against the innocent to go unpunished. What shall we do? Praise be to God, He has provided a way for us to be reconciled to Him. Since He could not overlook sin, He sent His Son Jesus to become a man and take the punishment of our sins. God poured out His fury over our sins on His own Son and allowed men to put Him to death. The penalty for all and any sin is death—but

Jesus has already endured that penalty! If we will cry out to God, asking Him to save us, believing that Jesus has already taken our punishment, He *will* save us. He has promised it! He will save us from hell; He will save us from the power of Satan; He will save us from sin! Jesus can do this because He rose again from the grave. In the same way He will pick up the pieces of our sin-cursed life, and give us a new life and a new heart. And the most exciting part is that He is coming back again soon so that we can live with Him and see Him face to face for eternity!

HOW CAN I KNOW IF I AM SAVED?

Many then ask the question, “How do I know if I am saved?” That is a very wise question. The stakes are so high, we dare not take salvation lightly. Exodus 34 tells us that God is a merciful and loving God, but it also says that He will not just “clear the guilty”. One of the hardest things for us proud humans to do is see ourselves for who we really are. We like to justify ourselves and think that we are not as bad as others. If someone clearly finally sees himself as a condemned sinner worthy of death and hell; when he believes in his heart that Jesus has died in his place, then he will *know* that he has been saved! He will be overjoyed and filled with love and amazement towards his new Master.

How can you believe that Jesus paid that awful debt and not know if it has been settled at the same time? The peace and assurance in our heart and the relief from guilt is the result of a soul set free. I love the verse in Ezekiel 36; “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in my statutes, and you will keep my judgments and do them.” The unconverted sinner can never overcome sin, especially ones like pride and anger. By great effort he might conquer bad habits and even all outward sins, but the thoughts and intents of his heart will be evil because he is selfish by nature. Jesus has given His believers power to love their enemies and to break the chains of all sin. He gives us a love towards our God that exceeds all other loves and obligations.



If there is a need to be saved, then it is assumed we are being saved from something, or that damage has already been done and there is a need for restoration. The only ones that climbed from the luxury of the Titanic into a cold flimsy lifeboat were the ones who recognized the awful danger they were in.

continued on page 14

THE TEST

Luke 12:8-9

by Nathan Grice

In our lives we brush shoulders with the world almost every day—a world that is lost. A world that, in almost every aspect of its culture and existence, defies God, and works against His holy will. This “spirit” of the world is not only consistently doing this to Him, but also seeks to distract, divert, and ultimately destroy the Christian.

Many articles have been written about keeping ourselves free from the influences of the world; with this one, that is not the essence of this paper and ink. We are told by direct command from our Lord, and also by implication elsewhere in the Scriptures, that we are to be not only defensive against the world, but also OFFENSIVE. Jesus said, “... upon this Rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18b). Remember, a gate is not an offensive weapon—it is defensive. As Christians, we are to build our lives on the Lord Jesus Christ and, as we do that, we will be conquering the confines of Hell, taking what is rightfully Christ’s in His name by the Holy Spirit.

So, what is this offensive measure to be? What is it—that thing that we must do that Jesus said the

gates of Hell would not prevail against? It is very clear to me that the thing which we must do is this: to live a life that is so saturated with God, being in love with the Lord Jesus so much, that we cannot help ourselves, but MUST do His will; because Jesus is the consuming passion of our lives (Mark 12:30, John 14:15).

Many things comprise “His will,” but I want to focus on one part that is being particularly attacked by the enemy in this, our American culture of compromise and ease: the preaching and living out of the Gospel.

We are told in God’s Word to be instant in season and out of season—ready to give the answer, as you know the verse talks about. In our daily lives, as I mentioned before, we are often in contact with the world; and, as I mentioned before, it is a lost, rebellious world. Seeing that Christ died for this undeserving world and deserves what He bought

through His suffering and atonement, we should, as true Christians be preaching the Gospel as we go.

Though it is good to have our theology correct and all our “doctrines in a row,” I would like to bring it down to the practical and meaningful in our



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way of life—this command of preaching as we go. Let's touch on some situations that we come upon in one place or another in our daily walk. Take a look at a gas station: Unless you drive a horse and buggy, I think that most of us find ourselves almost daily at the gas station to fuel up. This is a prime opportunity for one-on-one conversations with people! Instead of using your cash card or credit card outside at the pump, go inside to pay for it (keeping your eyes and heart shielded from the evils that are in there!) and give the cashier a good Gospel tract. The rising gas prices are a great starting point to talk to someone about the "end of all things" being "at hand," and whether or not they are prepared to meet God and stand before the Judge of all mankind, Jesus Christ. You could do this while waiting for the gas to finish, and talk to the person across from you.

How about at a rest area along the interstate or turnpike? Often when we are traveling, we don't want to take time to stop, and so we don't think to slip a tract onto the counter, or feed a few into the toilet paper dispenser. Or, when you are washing your hands, you could preach a "10 second sermon" (as I have heard it described as before) to the person next to you.

Really, Brothers and Sisters, we need to get right down and practical with the work of God. It is a serious issue. We cannot be "playing at religion" here. We are for real on this earth to preach God's Word to a lost and wicked world for whom Christ died. I'm afraid that we often look at it through fictional glasses, rather than reality. Lord, give us God-breathed reality, Holy Ghost heaven-sent unction, and some holy grit to work it out practically! We need to pray that. Lord, we need to know You, and thereby know how to live real, in a real world, with real people, for a real Saviour and King. God, give us reality in our hearts.

There are some situations where there is more sacrifice involved than just having someone you don't know turn you off. I'm thinking particularly of GED classes. It is an issue that many of us young people may face. As many of us are home-schooled, and need to go through the GED tests in order to graduate, we are given a choice in the realm of education—to openly confess Christ, or to deny Him by being silent during those classes and tests. Yes, I

know, you might fail your class because of it. I went through my GED classes this last year, and was blessed to have a teacher that was a "pastor" of a local church, and was sympathetic to my witnessing; though we differed on doctrine in a few areas. But I have heard about a young person who almost failed because she witnessed for Christ. Even so, if you have a Christian teacher, there is still the final test scoring that is done by someone you don't know. They may be sympathetic, or may not be. So, if you will allow me this worldly terminology, you "take a gamble" on your final tests. Since most of the tests are done in the multiple-choice-answer format, you don't really have any opportunity to witness there. But one test does have much potential for witnessing: that being the essay. In the essay, you can freely share about the Lord, so long as you keep it in the context of the subject you are assigned!

In the essay that they had me do, the subject given me was: "Tell about one way you have found to relax."

That was perfect.

I shared how that, in this world there is much unrest and that the need to relax is great. Then, I shared about the many things I tried out in order to acquire true peace. You can probably guess what I headed up to—how, finding myself as a sinner in danger of everlasting judgment, I turned to Christ and gave Him my all, and was born again, thus getting that perfect peace. After some filler sen-



IT IS MY HEART'S DESIRE THAT GOD WOULD IGNITE THE FLAME OF LOVE AND DEVOTION IN YOUR HEARTS SO THAT YOU WILL SEARCH FOR ANY WAY TO TELL OTHERS ABOUT YOUR PRECIOUS LORD. LET'S GIVE OURSELVES FOR HIS LOVE, HIS WORK, AND HIS PURPOSES. MAY WE GIVE OURSELVES TO KNOW HIM WHO DIED FOR US, AND ROSE AGAIN.

tences, I then asked if the person reading had that kind of peace, and what they would do about it.

I did end up passing the test, but I was nervous about it. The enemy was tempting me throughout the whole thing not to share, for fear of failing the test. But God ministered to my heart, saying, "It doesn't matter about the test. What are you living for, Nathan? Me, or your reputation? Me or this world? Will you confess me before men, and thereby I confess you before my Father, and the angels?" Bless God, His grace prevailed.

So, what will we do with the opportunities God gives us in our youth, young people (Ecclesiastics 12:1)? We have so many opportunities to share about Jesus, so let's take them for the glory of God!

Finally, I want to explain that my point in writing this article is not simply to get you to do something for something's sake. It's not to get you to pass out more tracts. It is not to get you to say a few weak

words of truth to someone. No, there is enough weak preaching being done in our day. It is my heart's desire that God would ignite the flame of love and devotion in your hearts so that you will search for ANY way to tell others about your precious Lord. And, if your voice is weak, may at least your heart be aflame with Christ's love for the lost: not weak preaching, but powerful, Spirit-filled words. If we can get hold of that kind of love, Brothers and Sisters, God will be able to get some glory—the kind He is worthy of. That is what this life is all about anyway, isn't it? Yes, it is. It indeed and definitely is. Let's give ourselves for His love, His work, and His purposes. May we give ourselves to know Him who died for us, and rose again. Amen. Please read Philippians 3:7-12, asking God to illuminate it to your heart, that you may live it.

God bless you. Live by Him. □

continued from page 11, **The Eternal Question—What Must I Do To Be Saved?**

WHAT SALVATION IS NOT

It is a shame to include this portion, but because of wicked men's abuses of the Word of God, I feel compelled to warn the innocent of the lies of those serving the devil in clergy's clothing. Anything that takes the place of a loving, obedient relationship with Jesus is idolatry! Salvation is not performing some ritual or sacrament or having someone perform the ritual over you. Salvation is not found in baptism, nor in the worship of saints or the virgin Mary, nor in being a faithful member of a Bible-teaching church. The heresy of believing that raising your hand at an evangelistic meeting or simply praying a sinner's prayer makes you saved forever is one of the most blasphemous works-based religions that I know of; because it makes a mockery of a holy and righteous God. It makes an outward action the basis and fulfillment of your redemption. God requires more than that!

If you believed on Jesus and raised your hand or got down and prayed, that is all good and right there is certainly nothing wrong with that. But God is seeking a truly repentant and submitted heart more than an outward form of worship. Some of these outward things such as prayer and baptism are necessary, but they are the *result* of a changed heart, not the essence of it. Salvation is not believing in Jesus as a historical person, similar to the way you believe that Christopher Columbus discovered America. You

must believe in Him as the one who snatched your soul from hell.

You cannot go on living in sin and be a child of God. 1 John 2:4 boldly proclaims "*He who says, 'I know Him', and does not keep His commandments, is a liar, and the truth is not in him.*" Will a communist promote personal land ownership? Will a Hezbollah guerilla love the Jews? Of course not! If they do, we would have to conclude that they really don't believe in what they profess. So also those who do not live by the teachings of Jesus do not believe in Him. Rather, they are believing the devil's lie that sin is more rewarding than obeying Jesus. But those of you who have experienced the saving power of Jesus' blood know that the Christian life is but a tiny little taste of heaven here on earth.

CONCLUSION

I pray that we may never grow tired of hearing of the love of Jesus Christ. May our salvation never become a dead theology that we repeat with no feelings. May we weep when our Savior's suffering is mentioned and shout for joy when we hear of His resurrection! It is real! Jesus has and will change our lives, and even though I would give all my possessions and my very life for Him, it could not come close to repaying the debt I owe to my Redeemer. After all, my life and possessions are His already. □

DISCIPLESHIP

Which Means

Originated by the Dohnavur Fellowship
Wimbledon, London

DISCIPLINE

Training, especially of the kind that produces self-control, orderliness, obedience, and capacity for cooperation.
(Pocket Oxford Dictionary)

**TAKE FAST HOLD OF DISCIPLINE, KEEP HER, LET HER NOT GO, FOR SHE IS THY LIFE.
MY SON, DESPISE NOT THE DISCIPLINE OF THE LORD; FOR WHOM THE LORD LOVES HE DISCIPLINES.
IF THOU SEEKEST AND SEARCHEST THEN SHALT THOU UNDERSTAND. THUS SAITH THE LORD,
YE SHALL SEEK ME AND FIND ME, WHEN YE SHALL SEARCH FOR ME WITH ALL YOUR HEART.**

PROVERBS 4:13, 3:11-12, 2:4-5, JEREMIAH 29:13

The question is often asked, "How can I best begin at home to prepare for the life of the mission field?" Here are a few practical suggestions:

EFFORT • It will not be easy. We must go out of our way to acquire this preparedness. We are called to a strict training for a hard fight which will not end till we hear God's 'Well done.'

DIFFICULTIES • Let us learn to choose the hardest things, to do what others leave undone. We can begin in the ordinary affairs of home life. The joy of hard climbing and the glory of the impossible should not be mere phrases but experienced facts.

HELPFULNESS • Make opportunities each day to help others, in inconspicuous ways, not grudgingly but joyfully, though it may mean far less time for yourself. Be kind and thoughtful. Be courteous and good mannered: 'Love is never rude, never selfish.'

SLEEP • Do not waste time sitting up late talking. King's business talk is different; but what about the late rising in the morning, the shortened Quiet Time,

due to our letting the pleasant conversation of the night before drive on?

FOOD • 'I don't like this.' Well, learn to like it, unless it actually does physical harm. Be grateful for what God has given. If it is just a case of likes and dislikes, learn to be able to eat things that are not your choice—and enough to keep you fit and strong, not a mere mouthful. The ability to eat unflinchingly may mean much for friendship with peoples of another land whose food is very different from ours.

CLOTHES • God wants us to be tidy, and certainly not to be conspicuous through slackness. But fashion should not be our master even in the smallest things.

SPENDING MONEY • There are many unnecessary gadgets and ornaments that it is very nice to possess, for which we spend money without thinking. All our money is God's if we are His children. Rich and poor, we should think and pray before we spend, and we should learn to do without. Some, after indulgence in small ways, find it very hard to stop. The people among whom we are to live in the mission field, for the most part never could buy such things or their

local equivalent. The unnecessary separates us from those we come to serve. Do not let us live like misers, but pray before we spend.

TIDINESS • Some people seem to be born tidy; others think that they never can be. Can we imagine the Lord Jesus when He was on earth with His clothes untidy and all His belongings lying about in disorder? It saves time and is excellent training deliberately to study tidiness.

COMFORT • Do not become too wedded to the armchair. The comforts of the modern life may not be found abroad and we must learn to be independent of them—to cut out the things that make us soft. Physical discomfort for its own sake need not be sought, but it must never cause us to turn back. ‘Be careful of your body, but careless of your life.’

ACCURACY • —which is a part of truth. Train the mind in accurate thinking and the lips in accuracy of speech. What of the stories we retell? Do we add to the facts to make people more impressed or more amused? Truth has no place in most non-Christian lands, so when we speak of the necessity of utter truth, our words and ways are watched.

TRUTH • Let there be no pose. Many Orientals can read us like a book and we cannot deceive them. According to God’s scale of values we are certainly no better than they, so why pretend to be so?

PRIDE • If you take offence easily, do not come to the mission field thinking that it does not matter. He humbled Himself. He did it deliberately. So let us not care overmuch for the praise or blame of men, even of other Christians. To our Lord we live. If something is misunderstood, learn to go directly to the one concerned. Be frank and humble and straighten it out.

SPEECH • Don’t argue, but learn from God when and what to speak...and realize the value of silence. Never break confidence. Never fear to speak the truth, though it lead to trouble. When God says ‘speak’, deliver without fear or favor His whole message to individuals or in a meeting.

HUMILITY • If we are wrong let us confess it. It will be humiliating, but it will be the straight thing to do; and no one ever loses standing in the eyes of those he seeks to help by being honest. Be willing to learn from the experience of others, experienced older people,

inexperienced younger ones, people of the country, anyone, if only we may do our job more for God’s glory. The best way of doing things in the homelands is very often not the best way abroad.

POPULARITY • It is dangerous, attracting people to oneself. Influence is most often unconscious. God can use the latter if we live near enough to Him, but the former should never be sought. ‘He made Himself of no reputation.’

ADAPTABILITY • We must learn to be adaptable, be willing to start from the beginning, go to school again to learn the language and the customs and the mind of the people to whom we go. If we do not like having our careful plans altered and something quite different substituted, the sooner we learn to be able to take this joyfully the better.

PATIENCE • Much of this is needed for the study of the language and ways of our new homeland. It is no use trying to hurry the deliberate East. It is seldom any use to give someone ‘a piece of our mind’. It is usually not worth giving; and the heat of the tropics does not encourage the spontaneous growth of patience. So it is a lesson to be learned, a gift to be asked from God who freely gives all we need.

TEMPERAMENT • Even amongst Christians, differences of natural temperament often lead to friction and lack of peace. You may find yourself in a mission station with one other missionary whose tastes and interests and temperament are the very reverse of yours. If you do not get on together, God’s name is dishonored before those you hope to win for Christ, for such a feeling of estrangement will soon be known to them. What have you in common? A love for the Lord, a call to His service among those who know Him not. PRAY. Pray frequently together. Pray for others. Worship and adore your Lord together and the petty things that might cause friction will be harmless to annoy.

THOUGHTS • Think the best of others. Critical thoughts, unclean thoughts, worrying thoughts, envious thoughts, thoughts of self-pity that dwell upon difficulties ahead, or that imagine offence or opposition in others, may be put into our mind by the Evil One. Do not let them stay. If we give place to them and begin to think them over, we shall be led into sin, for even the thought of foolishness is sin. The Holy Companion is within us and knows our thoughts. Let Him control them, and keep us too

from the waste of God's time which we call daydreaming.

BOOKS • What do we read? For refreshment, encouragement, uplifting help of all kinds, there are many books. Let us keep to these. Do we sit up half the night to finish something interesting or exciting? Let us curb the lust to finish and be disciplined in our reading as in other things.

FRIENDSHIP • Every true friendship should make us more accessible to others and more understanding and helpful. Exclusive friendships are unhealthy.

MARRIAGE • Very many look forward to this as God's good gift. In the mission field there are some kinds of work where married people can do more because they are married. There are equally, a number of situations where single men or single women are far better able to do the work that God has appointed. So let us take nothing for granted and be very, very sure of God's guidance in this most solemn of decisions.

SOCIAL LIFE • Do not become a slave to social life, for it is a snare to many on the mission field. Can you do without the company of people of your own race? Do you crave for the social amenities of the homelands? How much time is wasted in these things! Be independent of them and learn to love the company of the people you have come to serve. They soon understand, and to win their confidence is worth all.

SENSE OF HUMOR • Not only does this at times help us in a difficult situation, but it lightens the necessary stress of our daily work. How can one who does not understand or appreciate the fun of life be the messenger of 'the Gospel of the Happy God'?

JOY • Be glad always. Praise God continually. When you are ill or tired or tempted or at your wit's end, learn the habit of perpetual praise, for it prepares a way whereby God may show us His victory.

THE BIBLE • If you do not believe it to be wholly the Word of God, for Christ's sake (I say reverently), do not come to the mission field. Keen Hindus believe in their holy books, Muslims in the Koran, and they have not much respect for one who brings a Holy Book which is unreliable.

This sums up the spirit of Phil. 2:5-8:

Because we children of Adam want to be great
–HE BECAME SMALL.

Because we are always seeking to climb higher
–HE STEPPED DOWN.

Because we will not stoop
–HE HUMBLING HIMSELF.

Because we want to rule
–HE CAME TO SERVE.

by Sister Eva of Friedenshort

THE QUIET TIME • The source of strength for each day. Get through to personal converse with the Lord. Let it not become formal. It must be a conversation with Our Beloved whom we love above all others. Do not merely ask Him for things, but worship and praise Him. The devil will try to let your work cut short God's hour, but do not give in if you want to be of any use to the Lord. It is not the multitude of things accomplished, but the closeness of our walk with Christ that determines whether our building will be of gold, silver, precious stones... or of wood, hay, and stubble.

PRAYER • Pray often with your fellow-laborers –with anyone who loves the Lord. Let all work be spiritual –medical, educational, evangelistic, industrial. Don't be caught in the machinery of the works. Keep the spiritual uppermost and the balance right. Many have lost their first spiritual enthusiasm through pressure of work, so pray, pray, PRAY.

ALL MANNER OF SERVICE • Whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be served but to serve and give. God looks for a willingness and preparedness to be or do anything joyfully. And He opens up His wealth to the men and women who are ready to 'do without', to live disciplined lives, and to whom Jesus Christ is truly all in all.

As poor, yet making many rich,
As having nothing, yet possessing all things...
For all things are yours, and ye are Christ's.

□

Learning to Become a Help Meet

by Rachel Weaver



“Do you and your husband understand each other? Do you even speak the same language? Sometimes I feel like I have been married to my husband for 14 years and I still do not know him.” She paused, her eyes brimming over with tears, and looked at me pleadingly as if begging me to understand and sympathize with her. “Do you ever feel that way? Please tell me you do!”

The question struck me right between the eyes. I had my own issues that God had been dealing with me on for the past number of months in relation to our relationship. Only a few days before He had brought me face to face with my own ugly self in the mirror of His Word. I was at a place where I was realizing a need for a total surrender of my own rights, myself and my will, again, at the foot of the Cross. We are always here, but I faced an issue that was needing special brokenness and surrender, one that I must give immediate attention to. Now here I was, face to face with an honest seeker, and I knew that God had given me the answer, not only for myself, but also for her. Would I be humble enough and transparent enough to share who I had become over the past few years, and what God was saying to my own heart? The clock ticked loudly for a few seconds as I pondered how to share. “Grace, Lord. Wisdom, please, and put the words in my mouth.” “It isn’t just my fault is it? There are two sides, surely?” her brown eyes sought mine earnestly. The age-

old question! The age-old response. How nice it would be if we could so easily get off the hook. “He expects so much of me,” she said with a sigh.

Drawing a deep breath, I took the plunge. “Sister, I understand far too well, the struggles and the emotions that you are dealing with. It could just as easily be me that you are talking about. I am in need of heart changes myself. I would rather talk to you when I have gotten the victory myself.” That talk set me to really looking at myself.

It shouldn’t ever have been me, after all the commitments I had made to God and myself before we got married. Not after saying and feeling for so many years that we were best friends, and resolving to always honor and respect my husband publicly, and in our home. Not after seeing so many homes destroyed by a critical, nagging spirit! Why did I find myself here? Why had I fallen lower and lower into self pity? Where was the honor and respect in my heart? What had happened? I had prayed about it with a desperation. But on reflection, it was mostly the self-justifying prayer of the Pharisee, ending with begging God to please change my husband. I always came away from those times feeling emptier than before.

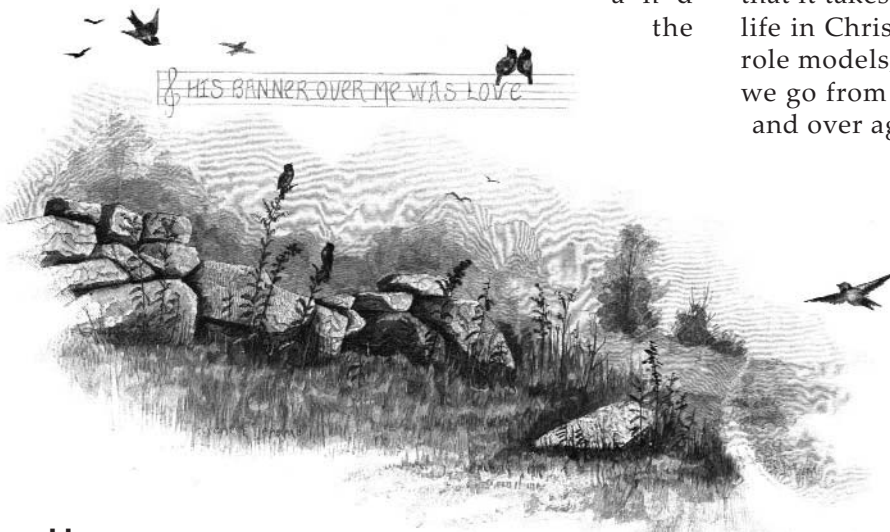
There were things that I desired for our family, that he thought were right and wanted, but didn’t always accomplish. True, these things were good, B-U-T. . . I had slipped into a habit of reminding and fretting. I had begun to see the bad and forget

the good. I had been taking my expectations to God, but instead of repenting and leaving them there at His feet, I had picked them back up and carried them away, and they were getting awfully heavy. The ground at my feet was becoming dangerously like the Slough of Despond. The clouds rolling in looked very similar to the fog around the Castle of Despair! I was having a harder and harder time singing and being joyful and blessing those around me. It seemed the very air was oppressive! Whose fault was it??

My thoughts would go like this, "But what I want is right? My husband is sweet, and he does love me, but I feel so overwhelmed. I need him more than I did at one time because _____" (anything could fit here). These thoughts were never helpful and they got me nowhere. I knew that my attitude was deteriorating and it was affecting every detail of my life. But somehow, I could not seem to get a handle on it.

Then God answered my desperate cry for help. He sent me the solution in the form of a challenge in a message, "Total Surrender." As I listened to the Spirit speaking to me and fell on my knees, the answer seemed so simple, and yet so hard. Here I was at the foot of the Cross. And as I knelt and saw my need, I also saw my

Saviour,
and
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Homes are breaking up. Friends that I have known and loved for years are leaving their husbands! They are throwing away all the principles that they have held dear and taught diligently to their children, for the froth of the world! Hurts are everywhere. What is the answer?

answers, and the way through. My heart was deeply touched and softened. Tears of repentance coursed down my cheeks, and I gave ALL my rights and desires to God once again. "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly and ye shall find rest unto your souls" (Matt: 11:28). Immediately there was a rest that I had not had for days and weeks. My responses, my heart attitudes, and my thoughts were cleansed. Life looked so much sweeter and the day so much brighter.

Remember, nothing changed but my attitude. But that makes ALL the difference. And now I had the power to live victoriously, and an open heaven for my prayers. What a blessing! Now I had the chance to try again and step out in faith, knowing that God's promises are true.

This problem is everywhere before us, in many shapes and forms. All around us women are having difficulties with relationships. Homes are breaking up. Friends that I have known and loved for years are leaving their husbands! They are throwing away all the principles that they have held dear and taught diligently to their children, for the froth of the world! Hurts are everywhere. What is the answer?

We know that Jesus is the answer. We know that it takes a bowed heart. But how do we live out life in Christ, as we desire to? Many of us have no role models, or role models that are bad. Where do we go from here? I have heard this statement over and over again, "I was a better wife until I met the

Remnant people." That may or may not be true. Perhaps you were. Or perhaps since you have seen some different role models, you see how much work needs to be done in your own life. My suspicion is that since you have heard good teaching, you have begun to carry expectations around with you.

You have heard what a godly man should be like and now you would be so-o-o happy to have one like THAT at your house. And with that attitude comes a critical and nagging spirit. "Honey, if you would . . . Honey, don't you think that we should. . . If only you would start a home business because the boys really need you . . . If only you would be here . . ." Many, many of your

heart's desires may be fine, but you will never, never get them by nagging and pushing. The Proverbs writer speaks to that. He says, "It is better to dwell in the corner of a housetop, than with a brawling woman in a wide house" (Prov. 21:9). It seems that the more we push and shove to get what we want, the farther away we drive our husbands. I expect that God has made it that way so that we do not get to run things. He has planned for our husbands to be the ones in charge, and He has given them the will to be in authority. He has put things in order, and we need to find our place there.

You cry, "Why? Why did I get the burden and the vision before my husband? I was convicted long before he was, to cover my head, or to train the children, or to get rid of the TV." These cries are all around me, and I, too, often pondered the why. It seems backward. Shouldn't he get the vision first? And sometimes, indeed, he does. But sometimes we do, and one dear pastor's words will forever be with me. "Sisters, do not be discouraged. Be patient. God has given you this burden so that you can get on your knees and work behind the scenes. He wants you to pray, to intercede, and to be so prepared that when your husband is ready, you will work with him and be a tremendous support to him. Remember, God told Sara that it was wrong for her to be in the king's harem before Abraham was willing to obey. And she "obeyed him without fear and amazement." How many of us have that testimony?



God is calling us to learn to know what our husband needs and wants. Be a student of your husband's heart and desires. You are his help meet.

You may be laboring under the burden of doing what someone else has preached or talked about. Their thoughts and ideas may be ever so good, but they may not be exactly right for you and your husband. You may say, "But her husband gets up at 5 to pray for his family and my husband should too. Or he helps her with the home-schooling and that is what a father, as the head of his home, should do." But perhaps your husband presently has an hour's drive to work and there is no way that he is home to

help. How can you find your way between the right and the good, and the necessary? As I already said, "What works for you and you husband may not be exactly the same as what works for someone else." Perhaps you have learned to live together according to knowledge, and your husband is asking for something different than another husband is.

I remember well what a dear sister said to me before I got married. As we discussed many practical issues of supporting our husbands and staying in our place, she told me, "Never tell your husband when it is time to go home while you are away visiting. That is his decision. It is something that my husband says a wife should never do." I filed that one away for future reference. The day came when my new husband and I were taking Sunday lunch with folks from church. The hours passed by and my husband was visiting and visiting. We had an evening appointment and I was getting restless. When would he notice the time? We were going to be late! When he finally noticed the time and came out to where I was, we were late. Then he was distressed. He hates to be late! In fact, if he remembers, he is usually early! "You should have called me," he said reproachfully when we were alone. Then I told him the story of our friends. "No," he said gently. "God gave you to me to be a help meet. This is one area where you will need to help me. I hate to be late or to miss appointments, but I do not have a good mental calendar and clock. Please

remind me quietly, and then I will decide when to go. Do not be pushy. Catch my eye. Hold up your wrist discreetly and tap your watch and I will get the message."

And so, we have worked together in that way for years. There were times when I had really fussy, tired little ones and I gave him the sign, and he did not decide to leave. Then the choice was in my hands. Would I happily occupy my babies and hold no ill

will, or would I wait impatiently and grumble and continue to remind him and fret when we finally did leave? Sometimes I passed the test and sometimes I failed.

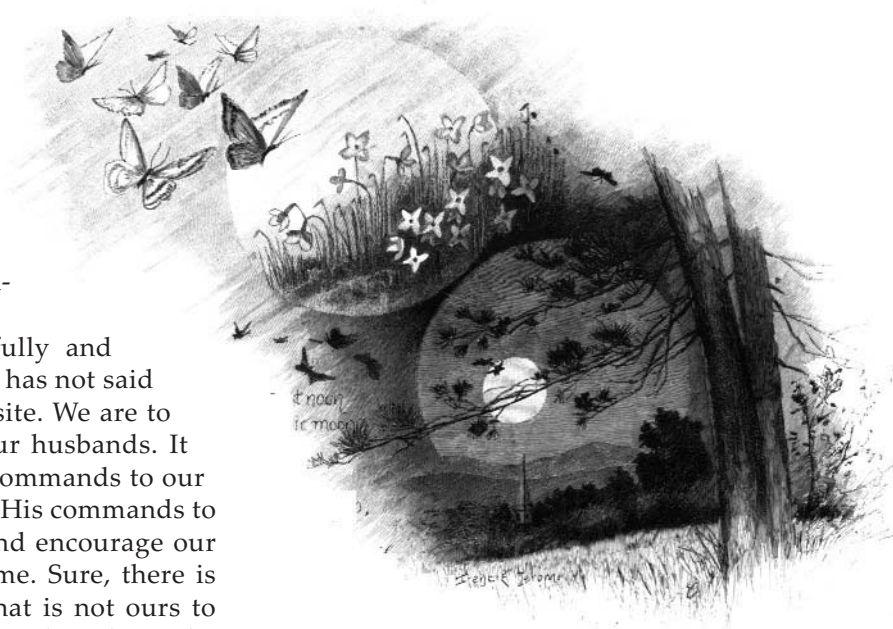
God is calling us to learn to know what our husband needs and wants. Be a student of your husband's heart and desires. You are his help meet. In America, we have been led to believe that he owes it to us to Many, so many of us, have had the expectations that he would help with the dishes or

with the cleaning. He would do home-schooling. You fill in the blanks. Some of us have been told by our mothers to give our husbands chores and make them accountable so that they will do their share. If you don't, they say, you will be stuck with a husband who will do nothing around the house.

If you study the Word carefully and openly, you will discover that God has not said this. In fact, He has said the opposite. We are to be help-meets. We are to serve our husbands. It does us no good to look at God's commands to our husbands. We only need to look at His commands to us. We are to support and bless and encourage our husbands. We are to keep the home. Sure, there is another side, but that is a side, that is not ours to correct. Most of us have plenty of work to do on the growth we need ourselves.

The practical side bears talking about. My husband is a very sweet man. In fact, he often blesses me. The sister who was speaking at the beginning of the article agreed that her husband blessed her too. Neither of us was blessing our husband as much as he was blessing us. Why weren't we feeling like blessing? Why were we critical? Ponder the reason.

When we carry expectations around, the result is that we become critical and judgmental in heart and in actions. For example, you may think, "He should really help with the child discipline when he is home. After all, he is the leader, and Brother Denny's home tapes say that he should." Then the door opens and hubby walks in. You all greet him enthusiastically and he sinks into his favorite chair. You hurry around to get the last minute supper details together. You are not ready, even though you should have been. The afternoon has not gone very well. The children were fretful and quarrelsome. Now a dispute breaks out over who had the new game first. Your tired nerves are on edge and you hope "Joe" will take care of the problem. You wait a bit, and the volume goes up. Where is Joe? Why isn't he correcting the children? You peek in, and your tired husband is dozing in the corner. What will you do next? How will you respond? Listen to this familiar scenario... "Jo-o-e? The children are fussing. Would you please correct them?" This is said ever so *sweetly*, but very insistently. Joe stirs. He slowly gets up and goes to see what is the matter. He doesn't really know because he has been resting and not paying attention, so he makes a mistake in how he administers the correction. He is a bit irritated and not as gentle as you thought he



When we carry expectations around, the result is that we become critical and judgmental in heart and in actions.

should be. Then you feel more critical. Have you considered that this is partly your fault? If you had settled the little issue as it came up and allowed Joe to rest a bit he probably would have come to supper more refreshed and ready to minister to you and the children. But when you pushed him, he knew that he should help you, but he did not really have a clue as to what was going on between the children. He was insecure and irritated and did not respond well. Now you are not quite satisfied and he knows it. The stage is set for an evening of poor communication.

God has made most of us as women to be multi-tasking. This means that we can usually be cooking and see what the children are doing at the same time. Some men are gifted in this way, too. But many of our husbands are more one track and find it harder to work and watch children at the same time. When we expect them to operate like we do, we put them in a difficult place. You are the one who works with the children all day. I understand well that you would like him to take over when he comes home because you have done it all day. Maybe he will. But it is NOT your responsibility to make him. Be a diligent, faithful mother during the

day. Do NOT let all the little incidents and difficulties pile up for your husband to deal with at the end of the day. Deal with each problem as it comes up. If there is a problem, especially with an older child, that you feel needs his help, do not bombard him with it when he comes in the door. Deal with it the best that you can immediately, and discuss it with him in the quietness of the evening when the children are in bed. Above all, pray earnestly that he will have a vision and a burden for this enormous task of raising godly children. Then love him for who he is. He will be able to tell the difference.

I always feel extremely sorry for any man whose wife complains that he does not help her with the training. She usually goes on to say that he does not work with the children in the evening and how can she train them if he does not. After all, he is the leader. My mind spins as I realize that this misguided sister does not train the children much all day, simply waiting for him to come home and do it in the evening. Even if he is a really determined, godly dad, he will have a very difficult time making up for the lost hours of training during the day! What a sad thing it is when this happens. No man, short of a miracle, can make up for all the time an unwise wife lost in the day, by his child training in the evening, no matter how diligent. Training must be done, line upon line and precept upon precept. Do your part and allow God to do His.

What should you do now? You, with me, may see your failures. You see how high your expectations are and what difficulties they have made. You

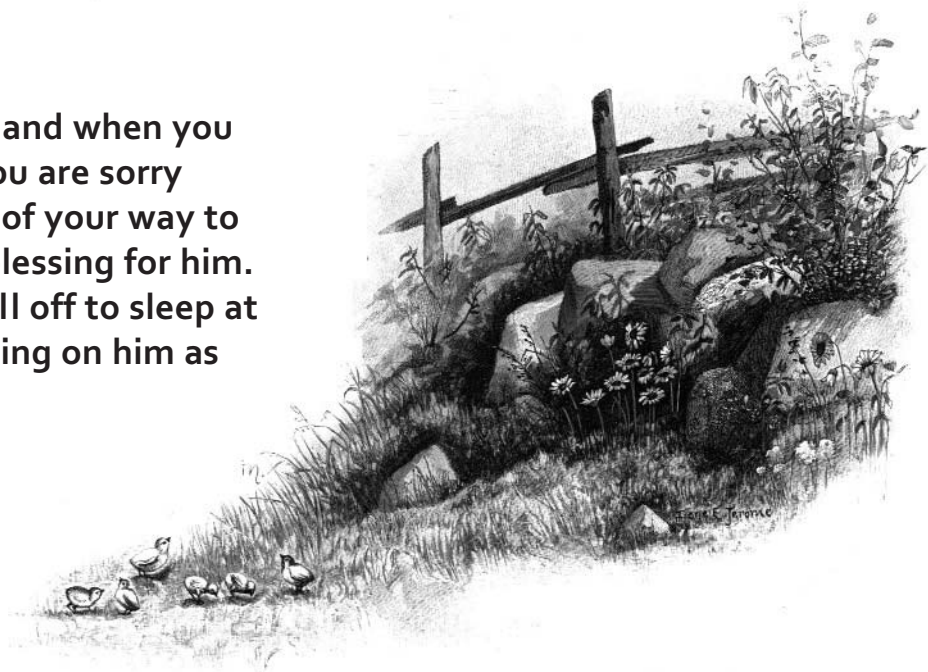
see great needs. Where do you go? Go to the Lord. Get on your face and repent. Then ask Him for guidance as to how to live with your husband and work with the dear little ones that God has given to you. Finally, get up and be obedient. The more obedient that you are, the better things will go and your husband will be delighted to come home in the evening to the restful atmosphere that is there.

One key that has taken me so long to learn is earnest prayer. The Bible says, "The effectual, fervent prayer of a righteous *woman*" availeth much." It really does. I never cease to be amazed at what God does in answers to my prayers, when my own heart is first clean and pure and obedient. What if your husband just does not see his job? What if he is not in tune with God and you really are doing the training alone? God will be your helper. He has promised never to leave you nor forsake you. You can raise godly children like Eunice and Lois did with Timothy. It will be harder, but a beautiful attitude and a lovely spirit are very irresistible and God is on your side. What is more likely to touch a man's heart than a wife with a sweet spirit.

Decide now to honor and respect your husband. Never discuss him and his faults with anyone who is not part of the solution. Most of the time that means do not discuss your husband with anyone but God. Even when it looks like it is all wrong, take Sarah's example and follow it bravely. God will honor that and bless you abundantly.

Even as a child, I had an aversion to hearing women discuss their husbands in a disrespectful

Be a sweet help meet and when you fail, be quick to say you are sorry and do better. Go out of your way to provide support and blessing for him. Pray for him as you fall off to sleep at night and pray a blessing on him as you wake up.



Live a life of “total surrender,” and obedience and the clouds will lift. “God is a lifter up of mine hands.” Surely, with a God like that “I can do all things through Christ which strengtheneth me.”



way. I would wonder, “Why did she ever marry him if she is not going to respect him?” Now, as a grandmother, I understand their dilemma a bit more, but not their response. Make it a point never to say snide or sarcastic things. There is no reverence in sarcasm. Be a sweet help meet and when you fail, be quick to say you are sorry and do better. Go out of your way to provide support and blessing for him. Pray for him as you fall off to sleep at night and pray a blessing on him as you wake up. It is amazing how something this simple will help to set your attitude straight.

Ask the Lord to show you ways you can minister to your husband even if he does not minister to you. These choices will influence the way your children respond to you too. Respect breeds respect just as surely as disrespect breeds contempt. Your godly example will bear good fruit!

It also helps to remember that men and women are different, made so by their Creator. We do not think and react in the same way most times. Your husband may be calm and steady and you may be quick and flighty. He may be artistic and you may be practical or the other way around. If you understand this, you will respond better in difficult situations. Your husband might help you clean but he will probably not do it the way you do. Be thankful for his effort and do not criticize it. When you are “under the weather,” he may not respond the way you would like. Perhaps he does not stay there and serve you. Maybe you want him to talk with you and he gets busy with chores. He may not see your need, or you may be more difficult than you realize and he may not know how to respond to you. I think that I do not realize how hard I am to please when I am physically and emotionally “down.” It is sometimes easier just not to be around an emotionally

touchy woman than to have conflict. And over the years, I have come to understand that most men do not want to have conflict with the woman that they love. In an honest effort to do that, they often go where they will not have that conflict, to the workshop or the back yard or the computer. So if your man seems to be somewhat absent, check your attitude and let God deal with you first.

I hear you sigh again and say, “Does it all lie with me? Is it all always my fault?” No, of course not. But you can only change what is in your own camp. You cannot and should not try to change your man. The work is yours in your camp. Do not wait until things cannot be changed. Do not wait until beautiful things are broken beyond repair. Come to God and open the wounds in your heart and let Him be the surgeon. Allow Him to do the cutting and take out all the bitterness and the bad attitudes. Bitterness is like infection in a wound. It always spreads and causes pain. Allow Him to give you the fruit of the Spirit and your joy will be full.

Take courage. “The Lord is your helper.” Embark on a journey. Choose to be cheerful, to bless and to encourage. Choose not to answer again in a difficult situation, but rather speak gently and lovingly. Pray earnestly. Pray often. Pray when you are troubled. Pray when you feel in need. Support and minister to your husband and remember that the God who sees the sparrow fall will not let your labor of love go unnoticed. He will go before you and make your paths straight. Live a life of “total surrender,” and obedience and the clouds will lift. “God is a lifter up of mine hands.” When I read that verse one day in my devotions it blessed my whole day and my whole week. Surely, with a God like that “I can do all things through Christ which strengtheneth me.” □



One Flesh One Covenant

Marriage, Divorce, and Remarriage

(Part 2)

by Dean Taylor

The prophet Malachi prophesied of a time when nations would weep and cry to God but would not receive an answer. He writes that the people, bewildered by God's silence, would then cry out to Him asking *why* He no longer responds to their prayers. The reason God gives for holding back His blessing is surprising—it had to do with the way they were regarding marriage and divorce. Much like the time that was prophesied in the book of Malachi, many Christians today across our nation are raising up their voice to God with “tears and weeping,” crying to God for revival. When the results do not come, we ask God—*why*? Revivalists often quote 2 Chronicles 7:14, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, **and turn from their wicked ways**; then will I hear from heaven, and will forgive their sin, and will heal their land.” Exactly what are the “wicked ways” spoken of here in 2 Chronicles? Certainly, it is more than divorce. But perhaps the prophet Malachi is providing us with some valuable insight into the heart of God on this matter:

And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, saith that he hateth putting away (Mal 2:13-16).

These are hard words for the church of today. The Book of Hebrews tells us: “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (4:12). Throughout time, there have been many who have experienced the laceration of this two edged sword, following Christ literally *as lambs to the slaughter*. Enduring the savage beast of the Roman arena, the burning cross along the Thebes, or the drowning in Zurich, these precious saints clearly demonstrated their holy devotion to the world around them. Others, like the Apostle John, who after hearing the words of Christ *immediately left the ship and their father, and followed him*, must have also felt this divine sword pierce their

hearts, although they did not physically die. If truth be told, although free of the pain of burning crosses and severed limbs, many saints confronted with the austerity of their calling have surely looked upon the quick, sanctified vindication of martyrdom with longing, saying with Paul, "For me to live is Christ but to die is gain."

Whenever a soul has reached out and dared to take the words of Christ literally, the outcome has never resulted in anything less than a complete and radical change of life. In my own life, I have come across many brave saints who have taken the words of Christ seriously when He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Mt 16:24-25).

For some, accepting Jesus' teachings on nonresistance meant leaving a promising career in the Army to face an uncertain future. For others, Jesus' words on materialism have caused them to deny themselves the "American Dream," and give up comforts and luxuries some would consider necessities. Countless others have walked away from a multi-generational inheritance within a strong community of people, full of wealth, comforts and security, all in exchange for a shameful disinheritance and a new identity as the stranger in the land. I have seen men give up positions as varied as trial attorneys, Catholic priests, contemporary Christian musicians, and corporate executives. I have seen men forgive murders, deny lawsuits and accept the plundering of their personal possessions. However, I must say that I have hardly seen any teaching more painfully misunderstood and more blatantly ignored than Jesus' commandments on divorce and remarriage. Furthermore, witnessing this flagrant disregard for God's Word in the world is one thing, but to see it so prevalent in the



For the saints who have embraced Jesus' hard teachings on divorce and remarriage, the path has not been easy. Allowing the painful incision of this two-edged sword to truly effect their lives, they have chosen to follow Jesus in "the narrow way that leads to life."

Church is simply heartbreaking.

For the saints who have embraced Jesus' hard teachings on divorce and remarriage, the path has not been easy. Allowing the painful incision of this *two-edged sword* to truly effect their lives, they have chosen to follow Jesus in "the narrow way that leads to life." Others look on with astonishment and ask, "Whatever would cause a man to choose such a life—such self-denial? Is it necessary to take Jesus' words so literally?" Like the holy martyrs, they walk in an uncommon power to live out the precious commandments of their Savior, no matter the cost. As living testaments, they show forth a beautiful, living testimony of the very power and truth of God's Holy Word.

The few who do accept Jesus' teachings on divorce and remarriage have now found themselves in the vast minority. Witnessing the Church's greatest departure from this truth in the history of the world, these seekers have discovered that this realization, at least to some degree, changes the way they view the mainstream Church. After all, if Luke was accurate when He recorded the words of Jesus, "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery," (Luke 16:18), then what are we to think of the wholesale abandonment of this teaching across Christendom? The tragic consequences of such a thought have led most to simply dismiss Jesus' teachings altogether. Still others, however, have begun to brave the challenge and to cry out to the Church for repentance.

Noted radio evangelist and author, John Piper, speaks of his difficulty in accepting Jesus' teaching on divorce and remarriage stating:

All of my adult life, until I was faced with the necessity of dealing with divorce and remarriage

in the pastoral context, I held the prevailing Protestant view that remarriage after divorce was Biblically sanctioned in cases where divorce had resulted from desertion or persistent adultery. Only when I was compelled, some years ago, in teaching through the gospel of Luke, to deal with Jesus' absolute statement in Luke 16:18 did I begin to question that inherited position. I felt an immense burden in having to teach our congregation what the revealed will of God is in this matter of divorce and remarriage. I was not unaware that among my people there were those who had been divorced and remarried, and those who had been divorced and remained unmarried, and those who were in the process of divorce or contemplating it as a possibility. I knew that this was not an academic exercise, but would immediately affect many people very deeply. I was also aware of the horrendous statistics in our own country, as well as other Western countries, concerning the number of marriages that were ending in divorce, and the numbers of people who were forming second marriages and third marriages. In my study of Ephesians 5 I had become increasingly persuaded that there is a deep and profound significance to the union of husband and wife in "one flesh" as a parable of the relationship between Christ and his church. All of these things conspired to create a sense of solemnity and seriousness as I weighed the meaning and the implication of the Biblical texts on divorce and remarriage. The upshot of that crucial experience was the discovery of what I believe is a New Testament prohibition of all remarriage except in the case where a spouse has died.

Review

As was discussed in Part 1 (April/May/June 2007) Jesus' prohibition against divorce stemmed not so much from a new teaching about divorce, but from reinstating God's original heart on marriage from the



He took two lumps of clay...and began to knead the two together.... When he was finished, he held the lump up and said, "Now, someone come up here and take out the blue clay." The point was clear, the change was irrevocable. Similarly, marriage fuses together two individuals into one—irrevocably.

beginning. When Jesus was challenged about divorce, he took them back to a teaching about marriage. Quoting from Part 1:

"To these basics of marriage, Jesus added his profound, dominical explanation point— "Wherefore they are no more twain, but one flesh" (Matt. 19:6). The entire focus of the debate was resolved in this God-ordained fact. The Pharisees were asking about the various legalities of splitting the two individuals up. However, Jesus attempted to change their entire way of thinking, informing them that contrary to what they were thinking, the married couple remained no longer as two individuals that even could be split up, "they are no more twain, but one flesh."

A few years ago, in a teaching on divorce and remarriage, Bro. Rick Leibe used a very graphic illustration to help us better understand the concept of "the two becoming one." He took two lumps of clay, one of them yellow and the other blue, and began to knead the two together until eventually they became one large, bright green lump. When he was finished, he held the lump up and said, "Now, someone come up here and take out the blue clay." The point was clear, the change was irrevocable. Similarly, marriage fuses together two individuals into one—irrevocably.

The Divorce Question

For study purposes, the scriptures that deal with the issue of divorce and remarriage are generally regarded as: Gen. 2:24, Deut 24:1-4, Ezra 10:1-3, Mal. 2:6-16, and Jer. 3:1-14. In the New Testament they are: Mt. 5:31-32, 19:3-12, Mk. 10:2-12, Luke 16:18, Rom. 7:1-6, 1 Cor. 7:10-15, 1 Tim. 3:2, and Eph. 5:15-33.

The question that the Pharisees asked Jesus about divorce was, "Is it lawful for a man to put away his wife for every cause?" After Jesus gave them the basics of



One of the most common misconceptions held about the Deuteronomy passage has been that the Old Testament Law *instituted* a “Law of Divorce.” A closer look reveals that divorce was already happening; Moses did not *institute* “divorce,” he simply *regulated* it.

the marriage covenant by accenting this “one flesh” theology, He boldly answered their question by stating, “What therefore God hath joined together, let not man put asunder.” This alone should be sufficient to establish an absolute prohibition against divorce and remarriage. However, like the reply of the Pharisees, several questions naturally tend to come up.

What About The Old Testament Law Of Divorce?

The Pharisees seemed to understand that Jesus was indeed saying that divorce with remarriage was not permissible at all. However, being good students of the Law, they naturally questioned Jesus about the law of divorce found in Deut. 24, “Why did Moses then command to give a writing of divorcement, and to put her away?” To this Jesus responded, “Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so” (Matt. 19:7-8).

Like many of the Old Testament laws, Jesus further expanded this “Law of Divorce” to include the spirit and intent of the heart. Jesus’ focus challenged the way the Pharisees looked at marriage, and now He was even telling them that they had viewed the Mosaic Law incorrectly. One of the most common misconceptions held about the Deuteronomy passage has been that the Old Testament Law *instituted* a “Law of Divorce.” A closer look reveals that divorce was already happening; Moses did not *institute* “divorce,” he simply *regulated* it.

Adding to this misconception is a problem of translation. Although this misconception obviously predates the King James translation, it is possible to make a false assumption based upon some of the wording in our King James version. Look in your Bibles at Deuteronomy 24. It states: “When a man hath taken a wife, and married her, and it come to pass that she

find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house” (Deut. 24:1).

Unfortunately, the word “then” was not part of the original Hebrew, even in the “Textus Receptus,” from which the King James was derived. No doubt it was put there by the translators to allow the sentence structure to flow better. However, this addition actually changes the emphasis entirely. It creates a “Law of Divorce” which was not part of the original language.

As Andrew Cornes points out in *Divorce & Remarriage: Biblical Principles & Pastoral Practice*, this “divorce law,” instead of being a “Law of Divorce,” was actually a law regulating against a type of remarriage. When looked at in the original Hebrew, as opposed to a simple one-sentence, cause-and-effect law *commanding* divorce, it rather reads as a four-sentence regulation against putting a woman into this particular situation. “The circumstances under which the Law applies continue throughout the first three verses; the action to be taken—what the husband must (or must not) do—only comes in verse 4” (ibid).

Cornes gives the translation as:

If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house, (2) and if after she leaves his house she becomes the wife of another man, (3) and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, (4) then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the Lord. Do not bring sin upon the land the Lord your God is giving you as an inheritance (Deut 24:1-4).

Regardless of how the KJV reads, the context of the passage is instructive. The context reveals that divorce was already practiced by the Hebrews at this time. This passage *assumes* its existence in the regulation. The law was created as a way to protect the woman, not to reject her. It is important to remember that Moses gave the law as a response to *“the hardness of your hearts.”* Again, this passage indicates that Moses did not *institute* divorce, he merely *regulated* against a type of *remarriage*. This passage provided at least three regulations: (1) It prevented the women from being traded and passed around like merchandise. (2) It curtailed remarriage for a woman in this condition. (3) It restrained the husband, causing him to know that he cannot just act indiscriminately about sending his wife away.

The Words Of Jesus...

Jesus spoke on the subject of divorce and remarriage in several places. In the Sermon on the Mount, Jesus began by defining the sin of “adultery” in the eyes of God, stating, *“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”* To the Jewish man of this day, these words must have sounded absurd. According to Old Testament Law, a man would be found guilty of “adultery” only by taking *another man’s wife*. For the man, everything else was merely “fornication,” which was considered a lesser offense by Old Testament standards.

In a sense, Old Testament marriage and divorce law seemed to have more to do with authority and ownership of the women than it did the mutual, mari-

tal oneness that Jesus stressed in the New Testament. In this way, polygamy was thereby tacitly allowed. However, Jesus was now focusing on the man’s original union with his wife and going so far with it, that He said that even *looking* at another woman lustfully made a man guilty of adultery! Again, this would have been radical and absurd by the Jewish men of that day. To make matters worse, instead of softening these hard statements, Jesus went on to say that if the offending eye or hand was causing the problem, then it would be better (still not best) that we pluck them out or cut them off.

Concluding this severe train of thought, Jesus then touched on the subject of divorce and remarriage. To their surprise, Jesus added divorce and remarriage to His list of those things which were now being called “adultery.” He explained that a man, by divorcing his wife, was guilty of *causing* her to fall into adultery if she should remarry. Because of this, he is therefore guilty of her adultery along with her. The only exception Jesus gives was if the woman was *already* guilty of adultery. In that case, then he, of

course, would not be held guilty of this adultery. However, concerning a remarriage, Jesus caps off his list of adulterers, including even the man who simply marries a woman who has been divorced:

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery (Matt 5:31-32).

Similarly, in the Matthew 19 passage, Jesus repeated the Sermon on the Mount teaching saying,



In a sense, Old Testament marriage and divorce law seemed to have more to do with authority and ownership of the women than it did the mutual, marital oneness that Jesus stressed in the New Testament. Jesus was now focusing on the man’s original union with his wife....

“And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery” (Matt 19:9).



...at the very least, a church-wide moratorium on remarriage alone could turn the tide of this epidemic completely around in one generation.

These ‘exception clauses’ of Matthew 5 and 19 will be discussed in more detail in the next issue. Here in Matthew 19, the sin of adultery is given both to those who would divorce a woman wrongfully, as well as to those who would marry a woman who has already been divorced.

In Mark, Chapter 10, the same scene that was recorded in Matthew 19 is in view; only this time we get to peek into the private discussions of the Apostles about the issue after they got home. This time, the topic of *remarriage* is more in focus. Mark also makes it clear that the sin of adultery applies to both men and women.

And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery (Mark 10: 10-12).

Finally, in Luke 16:18, stemming from a discussion about the Law, Jesus again focused on the sin of marrying a divorced person and stated, *“And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery” (Luke 16:17-18).*

To summarize, Jesus taught that:

- Divorcing a spouse for any reason except for fornication is to be guilty of *causing* your spouse to commit adultery (Matt 5:32, 19:9).
- Divorcing a wife *and marrying another* is adultery (Mark 19:11).
- Marrying someone who is divorced is adultery (Luke 16:18).

How Long Does The Sin Of Adultery Last?

Finally, concerning the sin of adultery, the question remains: Is this a one time sin, or is it an ongoing

sin? For example, is it like asking forgiveness for a lie you told years ago, or is it more like keeping something that you stole while asking God for forgiveness? John Coblenz, in his book *What the Bible Says About Marriage, Divorce & Remarriage*, touches on the Greek word used in Mark 10 saying:

“The Greek verb tense translated “committeth adultery” in Mark 10:11, 12 is present indicative, suggesting continuous action. It means “is committing adultery.” The adultery is not in the past only. It began when the second relationship began and continues as long as the relationship continues—the remarriage is ongoing adultery against the former companion as long as that companion lives.

These words are hard, and as I said in the beginning, I believe that I have hardly seen any personal cross more painful, misunderstood or ignored in the American Church today as Jesus’ teaching on divorce and remarriage. Sadly, the consequences have been devastatingly tragic, leaving victims suffering in the wake of the damage. Because of the magnitude of the situation, it almost seems impossible to regain the lost ground. Generations of families, churches and even whole denominations have been birthed into this inherited position. Yet I believe it is not too late to make a change. Once the problem is admitted, churches might differ on how to respond to it, however, at the very least, a church-wide moratorium on *remarriage alone* could turn the tide of this epidemic completely around in one generation. One thing is certain, ignoring the situation will not make it go away. May God open our eyes to the need, and give us the grace for the work. May His gentle sword cut away our burdens, define our path and enlighten our future. □

[In the next issue, we would like to discuss the “exception clause” in detail, followed in future issues by Paul’s view of divorce in the Epistles, and finally ending with a glimpse at divorce and remarriage in the early Church.]

This unusual poem was sent to us a few months ago. I was impressed by this young man's testimony. This poem does much to reveal the powerful effect of a modestly dressed, godly young lady. This note was attached to the submitted poem:

"I'm not sure who I'm writing this to, but I'm sending you this poem to use as you see fit. It is a testimony of how God has used the modesty of a young girl's actions and dress to show me His awesome power. Without seeing the kindness and grace of God through this young girl, I would not be writing you today. I know I may not be the world's greatest poet, but if you can use it, my heart would be blessed. My prayer is that it may help some youth to see the importance of modest dress."

The Modest Dress

by David J. Lichtenberger

While walking through life's garden
One precious Summer's eve;
I saw the Savior's kindness,
And started to believe.

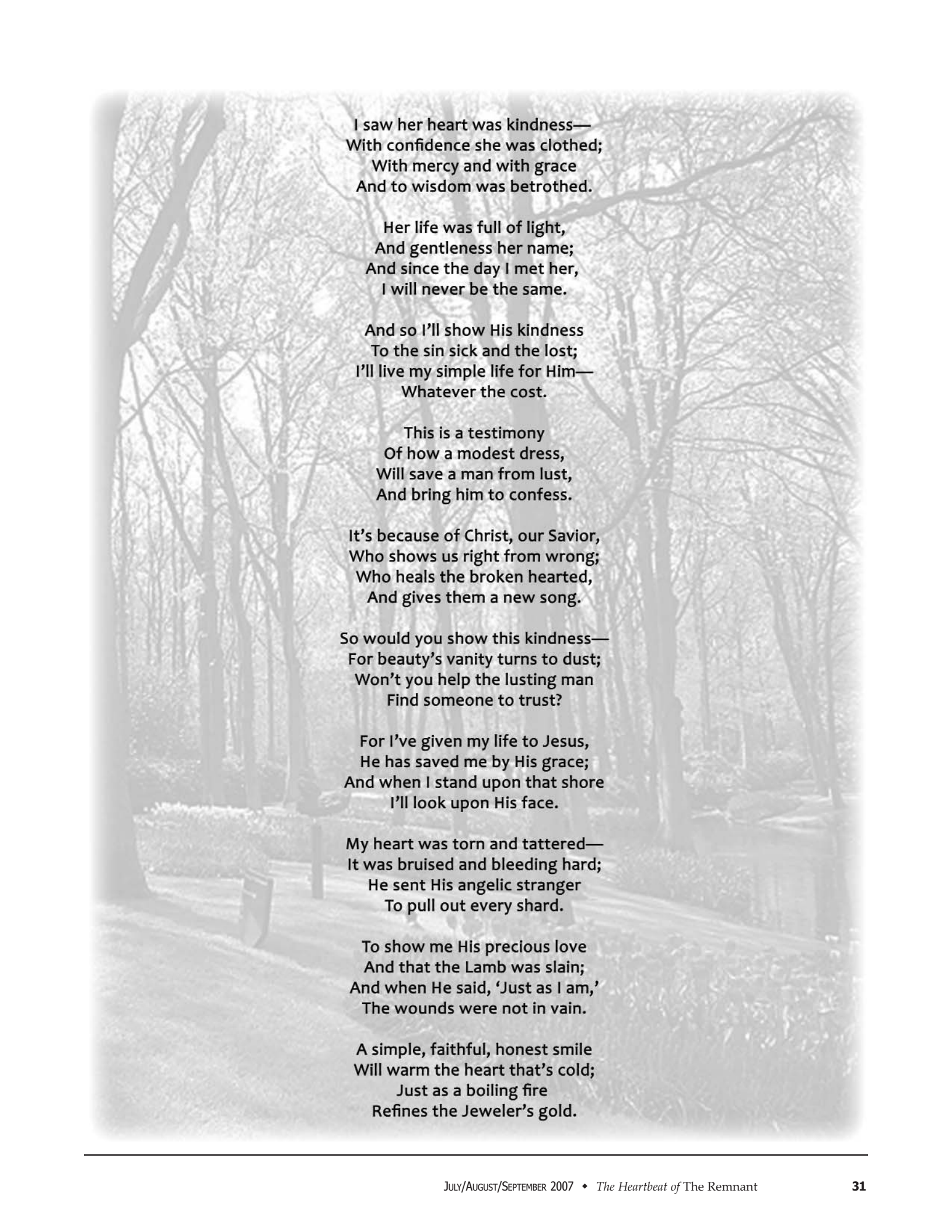
I saw a young girl walking
With confidence and ease;
Her dress was loving kindness,
And way down past the knees.

Her hair was veiled and modest
With a submissive hanging veil;
With glory God had crowned her—
I'll give you more detail.

Her eyes were clear as crystals—
Not a shadow there of guilt,
She sweetly smiled in innocence
Of my awful pain and guilt.

You see, my sins were many—
I scarcely dared to gaze
Upon the face of a stranger—
I was sure my face would blaze.

She didn't look down on me—
She just calmly said hello;
It was amazing grace,
And caused my heart to slow.



I saw her heart was kindness—
With confidence she was clothed;
With mercy and with grace
And to wisdom was betrothed.

Her life was full of light,
And gentleness her name;
And since the day I met her,
I will never be the same.

And so I'll show His kindness
To the sin sick and the lost;
I'll live my simple life for Him—
Whatever the cost.

This is a testimony
Of how a modest dress,
Will save a man from lust,
And bring him to confess.

It's because of Christ, our Savior,
Who shows us right from wrong;
Who heals the broken hearted,
And gives them a new song.

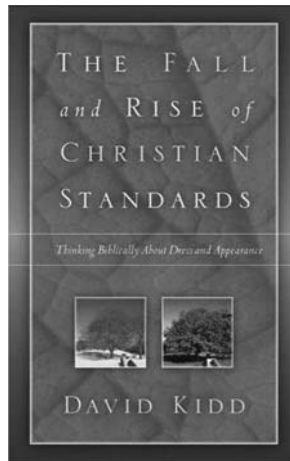
So would you show this kindness—
For beauty's vanity turns to dust;
Won't you help the lusting man
Find someone to trust?

For I've given my life to Jesus,
He has saved me by His grace;
And when I stand upon that shore
I'll look upon His face.

My heart was torn and tattered—
It was bruised and bleeding hard;
He sent His angelic stranger
To pull out every shard.

To show me His precious love
And that the Lamb was slain;
And when He said, 'Just as I am,'
The wounds were not in vain.

A simple, faithful, honest smile
Will warm the heart that's cold;
Just as a boiling fire
Refines the Jeweler's gold.



THE FALL *and* RISE *of* CHRISTIAN STANDARDS

by David Kidd

Since I first came into the conservative, “plain” circles, I have been continually challenged by the lifestyles and commitments of the churches and families that I have met. Coming from my background, I quickly noticed that these churches have been able to go forward with a clear direction, address sin, and deal with worldly compromise like churches from my background could only dream of. I have frequently pondered the fundamental differences that lie between these conservative churches and the modern evangelical churches. Both groups lift up faith in Jesus as the basis of salvation, both groups claim to believe that the Bible is the infallible Word of God. So why the vast difference in practice between these so-called Bible-believing churches? The history of Israel, portrayed through the Old Testament, demonstrates that when the nation was suffering from corruption, compromise and backsliding, the reason could almost always be traced back down to a glaring neglect of some fundamental, biblical principle.

Likewise today, it has become obvious that the secular slide of modern evangelicalism is also evidence of a neglect of some fundamental biblical principles. Several fundamentals could be mentioned, but one of the most obviously neglected principles would be the biblical teaching of discipleship and properly applied church standards. Unfortunately, these principles have such political and emotional baggage connected with them that they can hardly even be discussed without causing indignation and alarm.

When I first made plans to attend Charity Christian Fellowship, I was warned by several well-meaning brothers not to attend because they “had no

standards.” After I got there, I heard this idea passed around among a few of the members; and frankly, at first it really was almost funny to me. To an ex-evangelical who grew up with “Christian” rock, worldly entertainments of all kinds, mixed water slide parties, extravagant and immodest clothing, flagrantly unscriptural dating practices, etc., etc.—the idea that we “had no standards” was ridiculous to me! Indeed, it was plainly evident by my observation that there were very clear standards in place. The preachers were able to call sin *–sin*, and even to be specific about what that sin was. Issues and concerns were brought up in brother’s meetings, and decisions were able to be made, with clear direction given. I watched brothers bow their hearts to one another’s conviction like I never knew was even possible. For me, I saw that this church was experiencing the fruit of a biblical fundamental that was grossly lacking from my background.

So where did this idea of “no standards” come from? It was not until I began to become acquainted with many of the “Old Order” groups that I realized what the brothers were calling “standards.” In some of these groups, church rules were collections of century old written statements, mandating everything from tractor tires to bow ties. Furthermore, once the standards were written, some of these churches no longer felt the need to teach the principles behind them, and so naturally, a merely outward submission was maintained. It is this mindset and idea of “standards” that “Charity churches” have rightfully wanted to avoid.

The difference in explanation and understanding on these issues demonstrates the principle that



the need for definition is critically important for any group to be able to communicate effectively. A definition for the word “standards” is certainly one of those areas of need among us, especially as we fellowship and minister among other conservative and Old Order groups. How to articulate the ideas of having a clear direction for a church, that is not afraid to speak out specifically about modern issues and sins, while not going the way of a static, unchangeable paper mandate with no life or flexibility, is a needed objective.

I believe that the book, *The Fall and Rise of Christian Standards*, by David Kidd, offers refreshing discussion and insight into this volatile topic. Written by a Baptist pastor, the book obviously comes from someone who has felt the pain of worldliness in the Church. While holding clearly to a salvation by grace through faith, David Kidd has dared to preach what “grace” should be doing in the lives of true believers. But don’t let the word “standards” scare you off. David Kidd’s use of the word is a bit different than what is generally spoken of in plain circles. Nonetheless, his driving point is that the Church today should be able to speak out clearly, distinctly, and purposely against the lures and enticements of the world.

At the beginning of the book, David Kidd laments over the loss of clear, biblical absolutes in the Church today. He writes:

As the culture continues its subversive war on righteous standards, Christianity has abandoned some of its most precious treasures. Decency is sacrificed, wholesomeness forfeited, discreteness surrendered, all for the precarious pleasure of dancing with the wolf of fad and fashion even while it gorges itself on these sacred virtues.

The crown gems of modesty, femininity and dignified Christian manhood, once a badge of honor,



...his driving point is that the Church today should be able to speak out clearly, distinctly, and purposely against the lures and enticements of the world.

are thoughtlessly traded for the ludicrous, daring and indecent designs of a self-indulgent, and sensuous culture. From pants for women to earrings for men, Christianity was at first shocked, then merely shook its head, eventually shrugged, and finally nodded as it accepted and adapted to the latest fashion phenomenon. Each time, it loses another gem of virtue from its divinely given treasury. Another foundation, and a precious one at that, is crumbling even as we speak. A devilish anesthesia numbs us to the priceless loss.

Offering a warning against empty standards, Kidd writes that the worldly drift of the modern Church today evolved from the practice of keeping strong outward standards, with no biblical teaching. He says,

Many Christians schools and churches were measured by how high their standards were, while there was little if any instruction regarding the biblical principles upon which those standards were based. Though perhaps not

intentionally, biblical principles were ignored while external standards were exalted. Today, we see the next generation reacting to this arbitrary imposition of standards by rejecting them as legalistic, opting instead for the freedom of living under grace while forgetting about the standards biblical principles demand. This tragic comedy of errors, resulting in a brand of Christianity that is virtually indistinguishable from the culture, could almost be humorous were it not for the nightmarish consequences.

Considering the idea of “separation,” as spoken of in 2 Cor. 6:17, where the Bible says, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,” David Kidd wrote:



This is one of those powder keg passages in which lighting a candle to illuminate its truth places you at ground zero of an inevitable explosion. A pastor who stands firmly for the principle of separation in the church regarding emotionally supercharged issues like dress or music, is likely to find himself smoldering amidst ruins that were once his ministry.

Speaking of the embarrassing and scandalous attitude of the Church, which he sees as literally chasing after the ways of the world, Kidd writes,

As our culture, and the clothes it wears moves steadily on a deviant, and rebellious path, it should be leaving the church of Christ in a cloud of fashion dust. Alas, the church, rather than being content to look like the stranger and pilgrim it claims to be, has picked up the latest fad quicker than the world can shed it for a new one. Do you suppose that as the world invents and adopts the latest style, unconscious of the spiritual war in which they themselves are the prize, it may occasionally turn around to find the church wearing their same garments and chuckle to itself, "Hey, look who is following us?"

This is not one of those books which merely criticizes, offering no remedy. Kidd proposes radical changes in the modern Church today in keeping with the clear teachings of the Word of God. The scriptural theme woven throughout the book is Nehemiah's rebuilding of the walls of Jerusalem. Kidd sees this as analogous to the need for bringing back biblical standards, discipleship, and clear direction, just as the Church once had centuries ago.

The words of Nehemiah, as he viewed the ruins of the wall of Jerusalem, are a fitting description for the 21st century church which has adapted to the world's fashions and foolishness, losing its own glorious luster in the trade-off. "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire..." (Neh. 2:17). As our increasingly corrupt society has chipped away at the fundamentally Christian principles of modesty, gender distinction, decency and discreteness, the church has failed to recognize that with each subtle accommodation, these foundational Christian values are compromised. Like the wall of Jerusalem, they lie in

ruins. This book is a call and a plan to reclaim and rebuild these lost, forfeited and forgotten Christian virtues.

Like Nehemiah, we must begin by surveying the sobering reality of these ruins. The work begins by clearing away the rubble of misconception that has allowed the church to comfortably live in the world's trendy fashions. Foundational principles are laid and building begins with cornerstones of biblical truth, logic, reason and example. The task is immense, but its success is imperative.

The bride of Christ is allowing itself to be dragged through the cultural muck of fad and fashion. God intends better for us. Our motive for reconstructing a biblical view of righteous standards ought to be the same as Nehemiah's for rebuilding the wall of Jerusalem, "that we be no more a reproach" (Neh. 2:17).

In general, I found this book informative, thought provoking, and convincing. I do not know of another book that deals with these issues with as much clarity and biblical support as this one. David Kidd's arguments are clearly articulated and present a much needed "sounding of the trumpet" about this very sensitive and grossly neglected topic. Certainly, there are a few things in the book that I would have said differently, and of course in the end, we have even ended up in a different place than the personal standards that he mentions in the back of the book. Nevertheless, his well thought-out argument for recovering the lost gems of Christian standards, while boldly addressing and graphically exposing the tremendous need that exists in the Church today in this area, uniquely sets this book apart as "one of a kind." □

This book can be purchased online at all the main online bookstores, such as www.Amazon.com. It also can be ordered directly from the publisher by calling 1-866-909-2665, or you may simply go to their website: www.xulonpress.com.



Charity Ministries
 www.charityministries.org
 A Ministry of Charity Christian Fellowship
 and Ephrata Christian Fellowship

The Heartbeat of
The Remnant



Letter from the Editor and 2nd Quarter 2007 Financial Report



Greetings to each of you in Jesus' Name! We hope this issue finds you blessed in the joys of summer! We have lots of new writers this issue. Many thanks to those of you who have submitted articles and other materials. We marvel each time at the Lord's provision for this work. How we praise God!

In this issue you will find a continuation of the article on Divorce and Remarriage. You'll also find we have another challenging article from Rachel Weaver. Some folks have told me, "I do get the *Remnant Magazine*, however, I do not always have time to read all of it..." Well, if you find this to be one of those times, I do understand—Summer is a busy season for all of us! Perhaps you can pick it up later, and gather a bit here and there. However, I would encourage you to please take a moment to look over this issue's Book Review. May the Lord bless each of you, once again, as you read this issue of *The Heartbeat of the Remnant!*

~Bro. Dean

04/01/07 Beginning Balance	\$15,686.71
Receipts	
Tape Ministry Donations	\$40,821.56
Remnant Subscription Donations	\$5,807.26
Total Receipts	\$46,628.82
Disbursements	
UPS & Postage	\$4,951.67
Tapes, Albums, CD's & Labels	\$11,482.04
Equipment & Software Purchases	\$517.62
Equipment Maint & Repairs	\$333.20
Mailing & Office Supplies	\$2,431.15
Rent	\$2,250.00
Telephone	\$910.89
Website Development & Maintenance	\$773.90
Building Improvements	\$180.00
Miscellaneous	\$4,794.11
Payroll Expense	\$18,500.01
Books & Catalogs	\$0.00
Remnant Publishing & Mailing	\$5,803.36
Total Disbursements	\$52,927.95
06/30/07 Ending Balance	\$9,387.58
Difference	-\$6,299.13

DYING TO SELF

When you are forgotten or neglected, or purposely set at naught, and you don't sting, and hurt with the insult or the oversight, but your heart is happy, being counted worthy to suffer for Christ,
THAT IS DYING TO SELF

When your good is evil spoken of, when your wishes are crossed, your advice disregarded, your opinions ridiculed, and you refuse to let anger rise in your heart, or even defend yourself, but take it all in patient, loving silence,
THAT IS DYING TO SELF

When you lovingly and patiently bear any disorder, any irregularity, any impunctuality, or any annoyance; when you stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it as Jesus endured it,
THAT IS DYING TO SELF

When you never care to refer to yourself in conversation, or to record your own good works, or itch after commendation, when you can truly love to be unknown,
THAT IS DYING TO SELF

When you are content with any food, any offering, any raiment, any climate, any society, any solitude, any interruption by the will of God,
THAT IS DYING TO SELF

When you can see your brother prosper and have his needs met, and can honestly rejoice with him in spirit and feel no envy nor question God, while your own needs are far greater and in desperate circumstances,
THAT IS DYING TO SELF

When you can receive correction and reproof from one of less stature than yourself, and can humbly submit inwardly as well as outwardly, finding no rebellion or resentment rising up within your heart,
THAT IS DYING TO SELF

The Heartbeat of
The Remnant

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