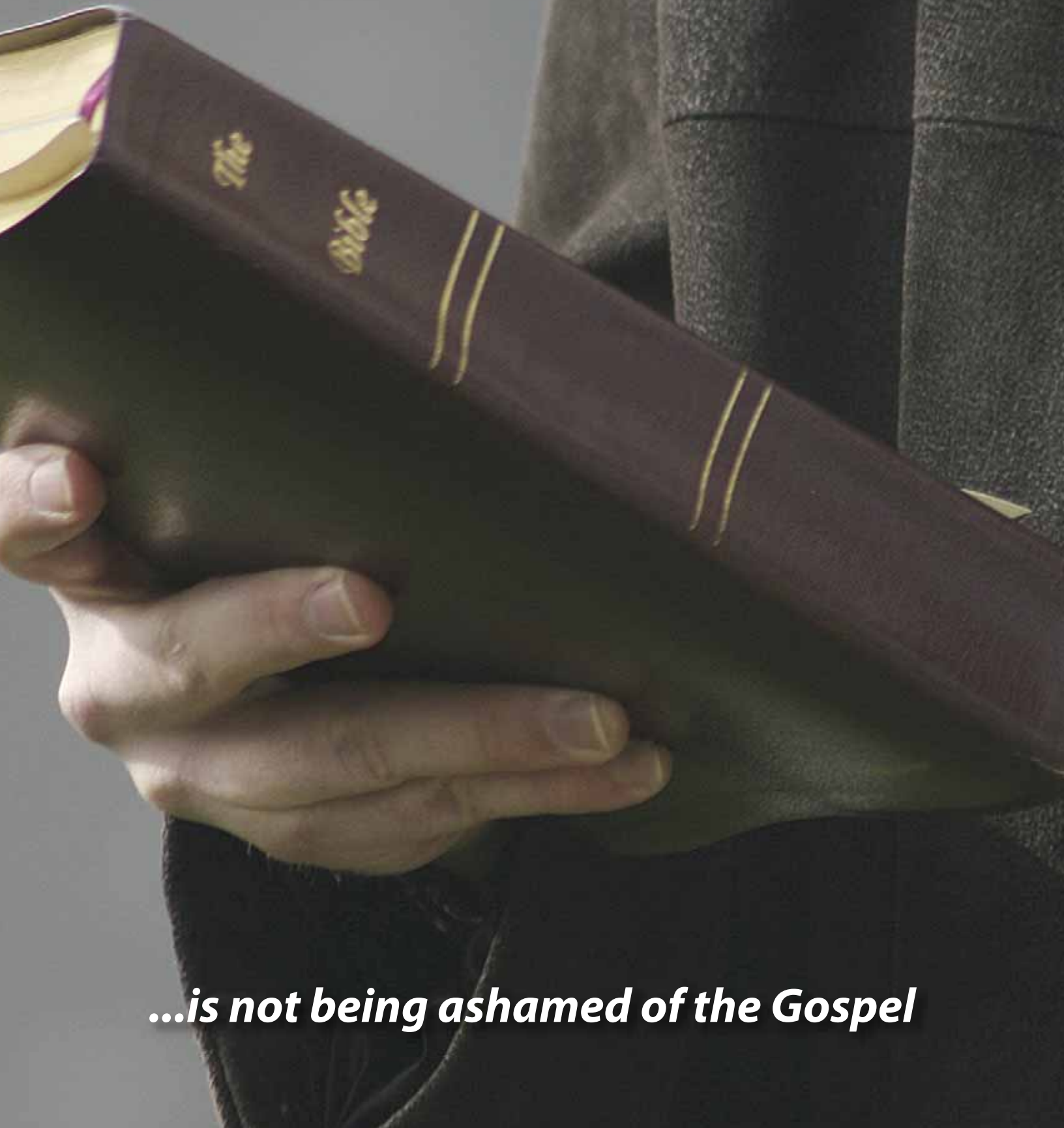


*The Heartbeat of*



# **The Remnant**

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***...is not being ashamed of the Gospel***

The Heartbeat of

# The Remnant

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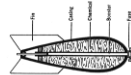
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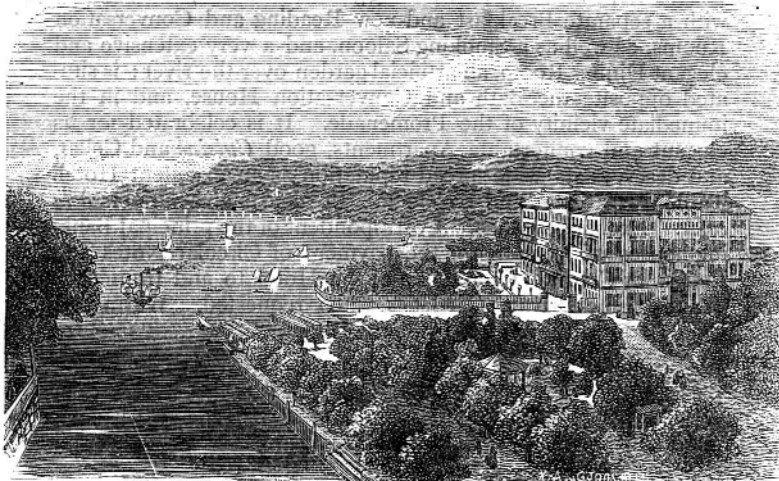
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# A Revival in Schleithem

by *Glendon Fox*

I would like to take you with me back in time almost 500 years to a little town in Switzerland called Schleithem. But to understand the arena in which this revival took place one has to go back even earlier. From the time of Christ until the time of Constantine the church had been savagely persecuted. All pre-Christian societies were bound together by a common religious loyalty. Therefore a faith that divided people into two opposing groups, saved and unsaved, was viewed as divisive and a threat to society. Constantine came up with the clever idea that if he could somehow unite the utter commitment of the Christian to his earthly kingdom, he could become a very powerful ruler. So in a very short time the Preacher of the Gospel was brought from hiding in a cave and placed in the king's palace. Everyone was now ordered to worship Jesus as their God or face prosecution by the emperor. The persecution-weary church was fooled into uniting with the pagan rulers of this world, and exchanged winning the world by preaching and love for using the sword to procure a profession of faith and a baptism. However, the true followers of Christ who refused to become a part of this "church" were persecuted just as before.

By the 16th century very little remained of the teachings of Christ in this fallen "church". The sinful religious

leaders worked hand in hand with the equally corrupt and dishonest civil rulers. In fact, the religious leaders seemed to have the final authority on all matters. For a thousand years the Roman Catholic church had claimed to have received the keys to heaven from the Apostle Peter and anyone who disagreed with her was forced to recant of their deceptive and erroneous opinions or face torture and death. Therefore any opposition was quickly and effectively silenced.

Many were satisfied to let religion to the priests; they would just go to the church and do whatever other rituals were required of them. It was at times inconvenient, but it did give the people somewhat of a satisfaction that if they did what the priest told them to do, then God would forgive them of their sins and bail them out of hell.

However, there were many others who were restless. They were tired of living in poverty while the priests reveled in luxury. They were tired of their empty sin-filled lives. There had to be more to life than what they were experiencing!

In 1519, a priest in Zurich, Switzerland named Zwingli began preaching through the New Testament chapter by chapter, book by book. This priest had also struggled with a sinful life, and as he studied the scriptures, he discovered the power of Jesus Christ and he



began teaching from the scriptures and proclaiming all other authority to be inferior to the Word of God. Large crowds came to hear him, and he met regularly with a small group of his followers to study the Bible.

It did not go long, however, until his criticism of ungodly practices within the church reached the ears of the pope. The pope angrily declared Zwingli a heretic and asked the Zurich city council to ban him from the pulpit. Zwingli appeared before the council and defended himself from the Scriptures. The council upheld Zwingli's appeal and withdrew from the jurisdiction of the Catholic Church, instituting Zurich as an independent reformed theocracy.

By this time Zwingli was forced to make a very difficult decision. He had understood from the Bible that the church should be made up of a group of born-again believers only. He also understood that being part of the church of Jesus should be voluntary, for the unregenerate soul who is compelled to be a part of the church against his will is as damned as the heathen. Therefore the secular government has no place in the biblical church. He also recognized the mass as a carryover from pagan Rome.

On the other hand, to try to institute reform in the church without the support and protection of the local magistrate was unthinkable, and the magistrates of Zurich were in no way ready for such radical changes. This was the way our forefathers had run the church for ages. What would become of the unregenerate if they were loosed from the restraints of the church? Would it not be disrespectful of the government officials to go ahead with reform against their wishes? It would definitely stir up lots of conflict and contention. Wasn't keeping peace the Christian's duty? And what would happen to me? Probably exile or prison or worse would await such radical actions, and

then the whole movement would be squashed just like many other times in history.

As Zwingli studied the matter, the only logical thing to do was to be patient and work with the local government. But some of his fiery young followers were very displeased with the direction Zwingli was taking. In their minds Zwingli was compromising truth for position. They pleaded with Zwingli to set up a church of true believers only, asking how he could continue serv-

ing the Eucharist when he himself had preached against it. Finally they withdrew from Zwingli and began meeting in their homes, praying, studying the Bible, and dreaming of restoring the church to its original purity as in the days of the apostles.

Zwingli saw them as irrational young radicals who had never learned patience and condemned them from the pulpit as devils posing as angels of light. These Radical Reformers responded that Zwingli was a false shepherd and not true to the word of God. The tension grew between the two groups, the Radical Reformers boycotting all church functions and Zwingli's group giving ominous threats both public and private. Conrad Grebel, the leader of the Radical Reformers, knew that persecution was inevitable, but would not be moved.

Zwingli, determined to stop this "rebellion", brought things to a head by demanding that they bring their babies who had been born during this time and have them baptized or stand before the council for a public debate. Baptism never was the major issue of dissent, but was essential to the state church to ensure that all the people in the domain were made part of the church. The outcome of the debate was that this little group was ordered to completely stop all activities, including Bible studies, and immediately have

all their infants baptized, or be exiled from the canton. Both sides knew that the fight had only begun.



**...some of his fiery young followers were very displeased with the direction Zwingli was taking. Finally they withdrew from Zwingli and began meeting in their homes, praying, studying the Bible, and dreaming of restoring the church to its original purity as in the days of the apostles.**

As the little group met that night to determine their course of action, they prayed and meditated on the day's events. One man, George Blaurock, finalized the group's rejection of infant baptism by requesting to be baptized as a believer.

The Chronicle of the Hutterian Brethren preserved a testimony of that night saying:

*And it came to pass that they were together until anxiety came upon them, yes, they were so pressed in their hearts. Thereupon they began to bow their knees to the Most High God in heaven and called upon him as the Informer of Hearts, and they prayed that he would give to them his divine will and that he would show his mercy unto them. For flesh and blood and human forwardness did not drive them, since they well knew what they would have to suffer on account of it.*

*After the prayer, George of the House of Jacob stood up and besought Conrad Grebel for God's sake to baptize him with the true Christian baptism upon his faith and knowledge. And when he knelt down with such a request and desire, Conrad baptized him, since at that time there was no ordained minister to perform such work.*

It seemed that as this clear line was drawn and their earthly possessions were taken from them, it freed them from restraint. I think they must have experienced a bit of Pentecost that night, for the next morning they began going from house to house and village to village preaching and teaching the people to "repent and be baptized for the remission of sins." As they preached a literal obedience to the word of God, people repented and were baptized by the hundreds.

As the revival spread like wildfire, the council of Zurich called on surrounding cantons to help suppress these Anabaptists, as they were now called. Finally, in desperation, Zurich pronounced the death penalty by drowning on all Anabaptists, as Zwingli approved the murder of his former friends and followers.

Michael Sattler, an ex-monk who abandoned the soft life of an abbot to join the Anabaptists, was among those fleeing Zurich to escape persecution. He zealously preached the gospel in the forests and wherever he could find listeners. His message of salvation, by believing response to the preached word and denouncement of papal abuses, was eagerly received by the common people.

It was this loving pastor's concern for his flock that motivated him to gather with some of his followers and co-pastors in a home in Schleithem. There they discussed issues and doctrines of the church and put on paper what we know as the Schleithem Confession to help protect this fledgling movement from false doctrine and to unite the scattered believers. It was also a proclamation of their beliefs to the rest of the world. After all, he never knew when he might find himself in the burgo-master's hands.

And that is exactly what happened. A week later Sattler, his wife, and a number of other believers were arrested. After 11 weeks in prison his trial was moved to Rottenburg to try to avoid a revolt by the people and extra soldiers were called in to control the atmosphere. The trial was so unjust that even the court chronicler was horrified at the proceedings. Sattler was sentenced to be burned alive, and on the march to the execution site he should have a piece of his tongue cut out and five times have pieces of his flesh torn out with glowing hot tongs.

As the sentence was read his wife comforted him in the sight of all the people with great joy. They understood that this was not an end, but a beginning!



**...their earthly possessions were taken from them...the next morning they began going from house to house and village to village preaching and teaching the people...As they preached...people repented and were baptized by the hundreds.**

She was drowned in the river eight days later, although she would have preferred to be burned alongside her husband.

The reaction to the death of this beloved martyr was profound. Everyone had known him as a man who loved Jesus and loved his fellow men. Even some who had disagreed with him theologically wrote letters protesting his death. For many, this was also a new beginning in their own lives. Those who had been spectators on the day of the execution had been amazed to see the condemned man, whom they had expected to be trembling and crying out for mercy, pleading with them to repent and be converted, to fear God and to intercede for the judges! Even after he had been tied to a ladder and thrown into the fire, his voice could be heard clearly in prayer and praise.

What was this strange belief that these men and women were willing to die for? Zwingli himself said that he disagreed with them not on the important issues of salvation, but rather on lesser doctrinal issues. If this was so, then why was Zwingli willing to murder these men and women in an effort to stamp out their belief? And what turned Zwingli from a fearless preacher of the Gospel into a desperate ruler willing to do anything to stay in power? We will attempt to answer some of these questions in a future issue. □



**What was this strange belief that these men and women were willing to die for? Why was Zwingli willing to murder these men and women in an effort to stamp out their belief?**

**We will attempt to answer some of these questions in a future issue.**

# SACRED PICKLOCKS

*by Charles Spurgeon*

Whenever you cannot understand a text, open your Bible, bend your knee, and pray over that text; and if it does not split into atoms and open itself, try again.

If prayer does not explain it, it is one of the things God did not intend for you to know, and you may be content to be ignorant of it.

Prayer is the key that opens the cabinets of mystery!

Prayer and faith are sacred picklocks that can open secrets, and obtain great treasures! There is no college for holy education like that of the blessed Spirit, for He is an ever-present tutor, to whom we have only to bend the knee, and He is at our side, the great expositor of truth!





by Thomas Watson

# I Know My Sheep

"I am the good shepherd; **I know My sheep.**" John 10:14

Christ knows *all* His sheep. His *knowing* His sheep is His *loving* them. This is a great consolation.

He knows every one of their **names**. John 10:3, "He calls His own sheep by name."

He knows all the **sighs** and **groans** they make. Psalm 38:9, "My groaning is not hidden from You."

Christ knows every **tear** they shed. "I have seen your tears!" 2 Kings 20:5. He bottles their tears as precious wine. Psalm 56:8, "You keep track of all my sorrows. You have collected all my tears in Your bottle. You have recorded each one in Your book."

He knows all their **sufferings**. "I have seen the way the Egyptians are oppressing them." Ex. 3:9. "The Lord saw the bitter suffering of everyone in Israel." 2 Kings 14:26

Christ knows all their good **works**—all their works of piety and charity. "I know all the things you do. I have seen your hard work and your patient endurance." Revelation 2:2

"I am the good shepherd; **I know My sheep.**  
**What a comfort is this!**

"He will place the *sheep* at His right hand and the *goats* at His left. Then the King will say to those on the right—Come, you who are blessed by My Father, inherit the Kingdom prepared for you from the foundation of the world!" Matthew 25:33-34

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# Governing *Your Family*

by Robert Murray M'Cheyne  
(1813-1843)



**“F**or I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.” Genesis 18:19

There are three things very remarkable in this verse.

**1.** That Abraham used parental authority in governing his family: “For I know him, that he will command his children and his household after him.” He did not think it enough to pray for them, or to teach them, but he used the authority which God had given him—he commanded them.

**2.** That he cared for his servants as well as his children. In Genesis 14:14, we learn that Abraham

had three hundred and eighteen servants born in his house. He lived after the manner of patriarchal times; as the Arabs of the wilderness do to this day. His family was very large, and yet he did not say, “They are none of mine.” He commanded his children and his household.

**3.** His success: “they shall keep the way of the LORD.” It is often said that the children of good men turn out ill. Well, here is a good man, and a good man doing his duty by his children—and here is the result. His son Isaac was probably a child of God from his earliest years. There is every mark of it in his life. And what a delightful specimen of a believing, prayerful servant was Eliezer! (Gen. 24.)

It is the duty of all believers to rule their houses well.



“For I know him, that he will command his children and his household after him,” Abraham did not think it enough to pray for them, or to teach them, but he used the authority which God had given him—he commanded them.



# The Spring Of This Duty

**1. Love to souls.** As long as a man does not care for his own soul, he does not care for the souls of others. He can see his wife and children living in sin, going down to hell—he does not care. He does not care for missions—gives nothing to support missionaries. But the moment a man's eyes are opened to the value of his own soul, that moment does he begin to care for the souls of others. From that moment does he love the missionary cause. He willingly spares a little to send the Gospel to the Jew and the perishing Hindus. Again, he begins to care for the Church at home—for his neighbors—all living in sin. Like the maniac at Decapolis, he publishes the name of Jesus wherever he goes. And now he begins to care for his own house. He commands his children and his household after him. How is it with you? Do you rule well your own house? Do you worship God, morning and evening, in your family? Do you deal with your children and servants touching their conversion? If not, you do not love your own. You may make what outward profession you please; you may sit down at sacrament, and talk about your feelings, but if you do not labour for the conversion of your children, it is all a lie. If you but felt the preciousness of Christ, you could not look upon their faces without a heart-breaking desire that they might be saved. Thus, Rahab, Joshua 2:13.

**2. Desire to use all talents for Christ.** When a man comes to Christ, he feels he is not his own. (1



Do you rule well your own house?  
Do you worship God, morning  
and evening, in your family?  
Do you deal with your children  
and servants touching their  
conversion? If not, you do not  
love their souls. And the reason  
is, you do not love your own.

Corinthians 6:19-20) He hears Christ say: "Occupy till I come." If he be a rich man, he uses all for Christ, like Gaius. If a learned man, he spends all for Christ, like Paul. Now, parental authority is one talent—the authority of a master is another talent, for the use of which men will be judged. He uses these also for Christ. He commands his children and his household after him. How is it with you? Do you use these talents for Christ? If not, you have never given yourself away to him—you are not his.

## Scripture Examples Of It

- 1. Abraham.** The most eminent example of it—the father of all believers. Are you a child of Abraham? Then walk in his steps in this. Wherever Abraham went, he built an altar to the Lord.
- 2. Job.** Upon every one of his son's birthdays Job offered sacrifice, according to the number of them all. (Job 1:5)
- 3. Joshua:** "As for me and my house, we will serve the Lord." (Joshua 24:15)
- 4. Eunice.** From a child, little Timothy knew the Scriptures; and the reason for this you understand, when you read of the faith of his mother Eunice. (2 Timothy 3:15, 1:5) Such was the manner in Scotland in the days of our fathers; and if ever we are to see Scotland again a garden of the Lord, it must be by the reviving of family government.

## The Manner Of It

**1. Worship God in your family.** If you do not worship God in your family, you are living in positive sin; you may be quite sure you do not care for the souls of your family. If you neglected to spread a meal for your children to eat, would it not be said that you did not care for their bodies? And if you do not lead your children and servants to the green pastures of God's Word, and to seek the living water, how plain is it that you do not care for their souls! Do it regularly, morning and evening. It is more needful than your daily food—

more needful than your work. How vain and silly all your excuses will appear, when you look back from hell! Do it fully. Some clip off the psalm, and some the reading of the Word; and so the worship of God is reduced to a mockery. Do it in a spiritual, lively man-

ner. Go to it as to a well of salvation. There is, perhaps, no mean of grace more blessed. Let all your family be present without fail—let none be awaiting.

**2. Command—use parental authority.** How awfully did God avenge it upon Eli, “because his sons made themselves vile, and he restrained them not”! Eli was a good man, and a holy man; and often he spoke to his two wicked sons, but they heeded not. But herein he failed—he did not use his parental authority—he did not restrain them. Remember Eli. It is not enough to pray for your children, and to pray with them, and to warn them; but you must restrain them. Restrain them with cords of love. From wicked books—from wicked companions—from wicked amusements—from untimely hours, restrain them.

**3. Command servants as well as children.** So did Abraham. Remember you are in the place of a father to your servants. They are come under your roof; and they have a claim on your instructions. If they minister to you in carnal things, it is but fair that you minister to them in spiritual things. You have drawn them away from under the parental roof, and it is your part to see that they do not lose by it. Oh! what a mass of sin would be prevented, if masters would care for their servants’ souls.

**4. Deal with each as to the conversion of his soul.** I have known many dear Christian parents who have been singularly neglectful in this particular. They worship God in the family, and pray earnestly in secret for their children and servants, and yet never deal with them as to their conversion. Satan spreads a kind of false modesty among parents, that they will not inquire of their little ones, Have you found the Lord, or no? Ah! how sinful and foolish this will appear in eternity. If you should see some of your children or servants in hell—all

“Train up a child in the way he should go, and when he is old he will not depart from it.” Ah! who can tell the blessedness of being the saved father of a saved family? Dear believers, be wise. Surely if anything could mar the joy of heaven, it would be to see your children lost through your neglect. Dear unconverted souls, if one pang can be more bitter than another in hell, it will be to hear your children say: “Father, Mother, you brought me here.”

because you did not speak to them in private—how would you look? Begin tonight. Take them aside and ask, What has God done for your soul?

**5. Lead a holy life before them.** If all your religion is on your tongue, your children and servants will soon find out your hypocrisy.

## The Blessing Which Follows The Performing Of It

**1. You will avoid the curse.** You will avoid Eli’s curse. Eli was a child of God, and yet he suffered much on account of his unfaithfulness. He lost his two sons in one day. If you would avoid Eli’s curse, avoid Eli’s sin. “Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name:” (Jeremiah 10:25.) If you do not worship God in your house, a curse is written over your door. If I could mark the dwellings in this town where there is no family prayer—these are the spots where the curse of God is ready to fall. These houses are over hell.

**2. Your children will be saved.** So it was with Abraham. His dear son Isaac was saved. What became of Ishmael I do not know. Only I remember his fervent cry: “O that Ishmael might live before thee!” Such is the promise: “Train up a child in the way he should go, and when he is old he will not depart from it.” Ah! who can tell the blessedness of being the saved father of a saved family? Dear believers, be wise. Surely if anything could mar the joy of heaven, it would be to see your children lost through your neglect. Dear unconverted souls, if one pang can be more bitter than another in hell, it will be to hear your children say: “Father, mother, you brought me here.” □



# The First Book They Read

by John A. James, 1828

*"Train up a child in the way he should go." Proverbs 22:6*

Education in modern parlance, means nothing more than instruction, or the communication of knowledge to the mind; and a good education means, the opportunity of acquiring all kinds of learning, science, and what are called achievements.

But properly speaking, education in the true and higher import of the term, means: "the implanting of right dispositions, the cultivation of the heart, the guidance of the temper, the formation of the character."

The most important part of education is that which relates to the communication of **godly principles**, and the formation of **moral habits**.

You educate your children by: your example, your conversations, your likings and dislikings, your home life, your daily behavior, these, these will educate them!

You began educating your children the moment they were capable of forming an idea. This unconscious education is of more constant and powerful effect, and of far more consequence than that which is direct and apparent. This education goes on at every instant of time. It goes on like time—you can neither stop it nor turn its course.

Your children may read many books, but **the first book they read**, and that which they continue to read, and by far the most influential—is that of their parents' example and daily deportment.



**We are nonresistant in earthly warfare, but we dare not be nonresistant in the spiritual! We must press the battle to the *very gates of Hell* and deprive Satan of the victims he so desires.**

## **Satan's Weapons of**

# **MASS DESTRUCTION**

BY DAVE ESH



**I**s Christ the Rock of your salvation? In I Corinthians 10 Paul calls Christ a Spiritual Rock. And in Palms 95:1 David calls the Lord the Rock of his salvation. God often uses similitude or allegories to help us to remember things of importance. Christ is our sacrificial lamb, His word is seed for the sower, our sword is the Bible, our faith is our shield, and on and on. I believe He does this to help us to remember, to help it stick in our minds.

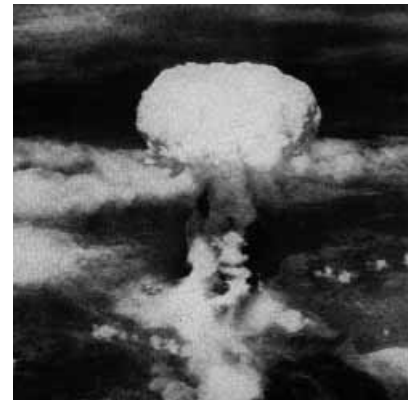
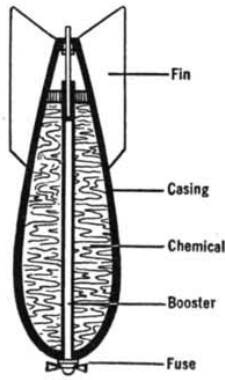
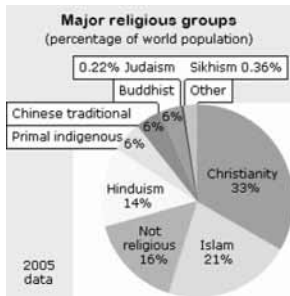
We can use allegories to help us to be on guard and defend ourselves against the forces of evil. We need to be on guard. We have an enemy that is desperately trying to destroy us! We are nonresistant in earthly warfare, but we dare not be nonresistant in the spiritual! We must press the battle to the *very gates of Hell* and deprive Satan of the victims he so desires. Fighting in this battle is not optional. Choosing to remain neutral simply means we are losing. Satan is on the offensive whether we like it or not.

Most of us are probably aware of the term “WMDs.” Those reading newspapers have seen this term hundreds of times in the past few years. WMDs were the reasons that President Bush, Tony Blair and the other allies gave for invading Iraq.

WMDs are initials for **Weapons of Mass Destruction**. They are weapons that usually cover large areas and indiscriminately kill and maim innocents as well as military. They do not make a difference. Their victims will include women, children and elderly. Weapons of mass destruction as defined today are basically in three categories. They are nuclear, chemical, and biological. Let’s draw a few word pictures. Perhaps we can make comparisons between the WMDs of this world and the spiritual weapons that are used by Satan.

On August 6<sup>th</sup>, 1945, a B-29 airplane rolled down the runway of an American Air base on Tinian Island in the West Pacific. It was a nice clear morning. The captain was Paul Tibbets. He had named his plane after his mother. It was the *Enola Gay*. It was a very modern plane for its time, with a pressurized cabin and able to fly at high altitude. The beauty of the weather and peace of the sky were deceptive. Tibbets and his crew had a six hour flight to Hiroshima, Japan. While in flight they armed and removed the safeties of a bomb they had nicknamed “Little Boy.”

As they came in over the Japanese mainland, they were spotted by radar. Sirens were set off but soon discontinued. The altitude and small amount of planes suggested an allied observation run, rather than an attack. The *Enola Gay* continued unobstructed to its target. When over the city of Hiroshima, they dropped their payload.



**Now then, what does Satan have in his arsenal that is like a nuclear weapon? We can liken it to false prophets. False prophets often go unspotted or ignored by church radar, the sirens are either turned off or disregarded, and the results are devastating.**

The results were atrocious! As I understand it, a nuclear bomb splits atoms and then the atoms reproduce themselves and split again for as long as the temperature is maintained. In any event, the explosion generated temperatures of more than 7000 degrees and winds of more than 600 miles per hour. Over 100,000 people perished. Three days later another bomb was dropped over Nagasaki. The Japanese surrendered on August 25<sup>th</sup> 1945.

## NUCLEAR WEAPONS

Now then, what does Satan have in his arsenal that is like a nuclear weapon? We can liken it to false prophets. False prophets often go unspotted or ignored by church radar, the sirens are either turned off or disregarded, and the results are devastating.

A nuclear bomb is dropped into the center of its target and explodes outward. Likewise, false prophets also explode from our center. They are not Moslems, Buddhists, or Hindus. They come to us from within. A nuclear bomb of false prophets was dropped on the church soon after its conception. The Gnostics and others were quick to compete for faith in Christ. And then in the fourth century, when the church and the state came together, the atoms of false prophets reproduced themselves in great numbers. Heresies of infant baptism, militarism and sacramental salvation abounded. The mushroom cloud of this bomb engulfed the whole earth. The survivors were few and far

between. The spiritual victims far exceed the number of casualties at Hiroshima.

In the 16<sup>th</sup> century, other bombs were dropped on the Reformation. Eternal security, limited atonement, and other heresies waxed strong. The aftershocks are still claiming victims by way of acceptance of divorce and remarriage, gross immodesty, and many other things.

Several weeks ago I was flying back from a business trip to Atlanta. The gentleman sitting beside me told me he was going through a divorce. I told him that remarriage after divorce is forbidden in the Bible. His response was: "My pastor is divorced and remarried." Fully one third of the population of this earth claim to be Christians. What do they do with the following verses?

Luke 16:18 *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.*

I Cor 6:9-10 *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor **adulterers**, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

Professing but lost Christians are the largest unsaved people group in the world. We need to be very careful. If

someone lifts up Jesus and the Holy Spirit we are often inclined to believe them without checking them out. Matt 24:24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

This weapon is making inroads everywhere! False prophets can even be in conservative churches. Their wives may have their heads covered. But if their teaching is at odds with the Holy Scripture they are false prophets!

II Pet 2:1-3 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*

## CHEMICAL WEAPONS

*Chemical weapons* are generally made up of gases, such as mustard gas, phosphorus, napalm and so on. They are usually very painful. I've been told that some of these gases can burn the skin right off a human body. They were used by both sides in World War I.

Let's liken chemical weapons to a church split, division or discord in a brotherhood. These are rebellion within Christian circles. They are often very painful. Those sowing discord often seem to have very valid rea-

sons for their dissatisfaction. But that is no excuse. If we have a problem we need to bring our concerns to our elders or church leaders. Our fears can often be eliminated by a simple discussion. I believe this is one of the major or most used weapons in Satan's arsenal. He is able to do tremendous damage to his sworn enemy. "Divide and conquer" is more than a war cry. It is a tactical maneuver that has been successfully implemented countless times in the history of the church.

In this kind of attack many of the casualties are women and children. My wife went through one of these years ago, while she was still single. Today, many of her friends are in the world, in broken marriages or ungodly relationships, etc. Their lives are all messed up. One of the things that God hates is he that soweth discord among brethren.

Prov 16:27-28 *An ungodly man diggeth up evil: and in his lips there is as a burning fire. A froward man soweth strife: and a whisperer separateth chief friends.*

James 3:13-16 *Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.*



**...a church split, division or discord in a brotherhood. These are rebellion within Christian circles. They are often very painful. I believe this is one of the major or most used weapons in Satan's arsenal. He is able to do tremendous damage to his sworn enemy.**



I would hope that if any of us ever think we can be closer to God in another church that we would try to leave quietly. Whispering and backbiting can be very dangerous. Taking others with us makes us rebels.

## BIOLOGICAL WEAPONS

A *bioterrorism attack* is the deliberate release of viruses, bacteria, or other germs used to cause illness or death in people. Biological weapons are usually not as painful. Many times their victims do not even know they are being attacked. They creep in on us and we are totally unaware of the dangers. They contaminate and poison our water, air, or food. We do not realize that we are being poisoned until it is too late. They are very subtle. They are like rat poison: 95% good food, air, or water.

Certain equipment or sensors are often required to detect biological weapons. And again, our children and our wives are usually the most vulnerable.

Do we believe Satan uses biological weapons in his war against the church of God? I do. We can compare them with deceit and slow drifting. This deceit could be legalism that takes our focus off of Christ. This can be a slow poison that is hard to recognize. Beware of the leaven of the Pharisees! God's Word and Christian leadership must be our gas masks or filters in order for us to survive.

Spiritual bioterrorism can also be inroads to things of this world. Dress, music, or all kinds of hedonism. What's wrong with keeping up with professional sports? Why can't I wear jewelry and still be a Christian? What's wrong with Christian rock music? The lyrics are good! We're saved by grace, aren't we? Isn't obedience a "works salvation"? Besides, we know many Christians that are doing these things, don't we?

No, brothers and sisters, most of these things are not really all *that* wrong. Maybe only around 5%...they don't hurt very much...these weapons do not cause much pain. Our children actually enjoy them...they won't kill us very fast. You know, we hear things like "we have a savior, not a system—a relationship, not a religion." But if these statements lead us to licentiousness, they also can become wrong. Religion is not

wrong unless it is wrong religion. True religion will motivate us to action.

*James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

We know that we need more than these actions for our salvation. Also required are repentance and faith in the shed blood of Christ. But what James is telling us is that true faith motivates us to action.

*Matt 7:26-27 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*



Obedience is not optional. Faith without obedience is a lie. Obedience without faith is dead religion. But faith that motivates us to obey the commands of Jesus is not legalism. We need to trust and *obey*. There is no other way!

Anything else is spiritual deception.

## CONCLUSION

This article is not an attempt to frighten you. Unless, of course, you are not born into the family of God. In that case, fear is in order. It could be the prodding that will drive you to the cross. But Christians need to be as the Bereans and check things out. We need to put on the whole armor of God.

We need to be vigilant, but we don't need to worry. We need to be careful, but we don't need to be fearful. We are on the winning side! If our faith is in Jesus Christ and our War Manual is the Word of God, then "greater is He that is in us than he that is in the world."

The Rock of our salvation is also our bomb shelter! Ps 95:1 *O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.* ◻



# The Exception Clause

## Marriage, Divorce, and Remarriage

(Part 3)

by Dean Taylor

Denomination or Religion	% who have been divorced
Non-denominational	34%
Baptists	29%
"Born Again"	27%
Mainline Protestants	25%
Mormons	24%
Catholics	21%
Lutherans	21%
Atheists and Agnostics	21%

When we step back and look at the practice of divorce and remarriage in the Church today, it is hard to imagine that Jesus ever gave *any* prohibition against divorce and remarriage at all. Recent studies have indicated that the divorce rate among people who call themselves "born again" fares even worse than non-Christians, coming in at 27%. Catholics and atheists tie for the lowest divorce rate, averaging around 21% .

### A Quick Review

As was discussed in Part 1, Jesus' prohibition against divorce and remarriage stemmed not so much from a new teaching about divorce, but rather from reinstating God's original heart on marriage from the beginning. The basics of Jesus' teaching on marriage can be summed up in His words, "*Wherefore they are no more twain, but one flesh*" (Matt. 19:6).

When challenged by the Pharisees about when divorce might be permissible, Jesus attempted to change their entire way of thinking by informing them that, contrary to their understanding, a married couple no longer remained as two individuals that even *could* be split up—"*they are no more twain, but one flesh.*" The fundamental nature of this teaching is essentially that marriage, by definition, is actually a miracle from God, whereby two people are made into one indissoluble union.

In Part 2 we examined Jesus' teachings on divorce, both with and without remarriage. We discussed that Jesus gave His teaching about divorce and remarriage from the standpoint of what constituted "adultery" in the eyes of God. Summarizing these teachings with their respective scriptures, Jesus taught:

- Divorcing a wife and marrying another is adultery (Mark 19:11).
- Marrying someone who has been divorced is adultery (Luke 16:18).

- 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).

## Questions

Some questions that naturally come up when discussing Jesus' challenging teaching on adultery in the light of divorce are questions such as:

*Why would I be held guilty of the sin of adultery if I have lawfully divorced my spouse and married someone else?*

*Why would I be committing adultery if I have never been married before but I marry a person who has been divorced from someone else who is still living?*

*Why is remarriage looked at so negatively in the New Testament scriptures?*

The answer to all of these questions, simply put, is that Jesus taught that the marriage bond was indissoluble, outside of the death of a spouse. Therefore, any other union is considered adultery. No matter what we may do—be it to legally divorce, separate, or just plain don't get along, nothing can separate the marriage union except death. As the Apostle Paul succinctly put it, *"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord"* (1 Cor. 7:39).

## Simple Words

The words of the Gospel concerning marriage and divorce are often seen today as culturally insensitive, irrelevant, or confusing. However, they are nonetheless

conspicuously plain. The Gospel of Mark recorded, in very plain words, the teaching of Jesus concerning divorce followed by a subsequent remarriage as:

*"...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).

The Gospel of Luke also puts the teaching of Jesus in clear, simple words:

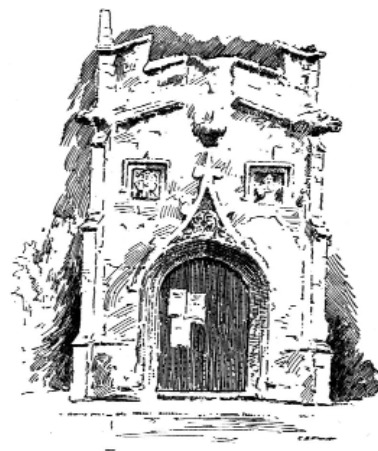
*"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away [divorced] from her husband committeth adultery"* (Luke 16:17-18).

I would certainly agree that these scriptures are indeed out of fashion. However, they cannot be negated simply because they do not suit the cultural trend. Jesus taught that the marriage bond was permanent and because of that, remarriage is adultery. So why all the confusion today about divorce and remarriage?

## When Did The Confusion Start?

The Gospel of Matthew contains a phrase that has opportunistically become more and more prominent throughout the passing centuries. The modern theologians refer to this phrase simply as "the exception clause." It is this phrase that will be the focus of this article. During the Reformation, the Catholic theologian Erasmus, subsequently followed by Martin Luther and John Calvin, taught that Jesus' strong prohibition against remarriage had one exception, and that was adultery. They claimed that Jesus allowed for remarriage when the *rea-*

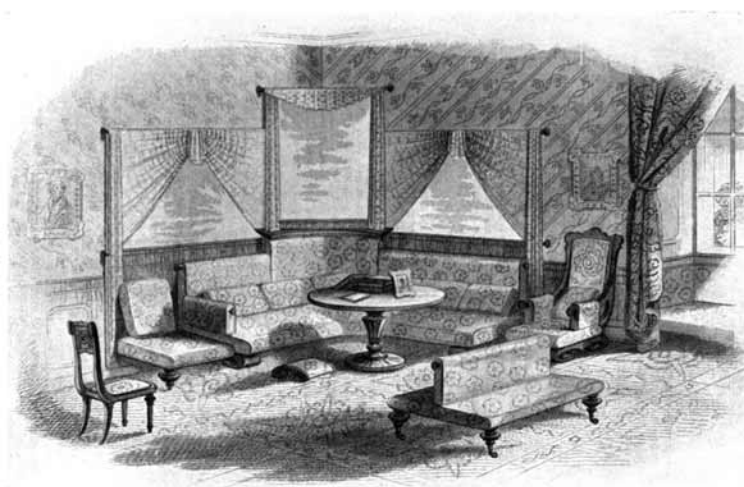
**When it was first introduced during the time of the Reformation, the "exception" was considered valid *only* in the case of adultery. Later however, the "exception" expanded to include desertion, abuse, excommunication, and eventually verbal insults and incompatibility. Finally, the wholesale acceptance of "no-fault divorce" and "new-beginning remarriages" and all manner of special considerations....**





son for the divorce was adultery. This view, however helpful it may have seemed at the time, rendered the essence of Jesus' "one flesh" teaching on marriage as conditional. Furthermore, it caused considerable difficulties in harmonizing the other Gospel accounts with the epistles of Paul.

What started out as a small "exception" or "loop-hole" in Jesus' strong prohibition against divorce and remarriage, grew exponentially into the crisis situation we now face in the Church today. When it was first introduced during the time of the Reformation, the "exception" was considered valid *only* in the case of adultery. Later however, the "exception" expanded to include desertion, abuse, excommunication, and eventually verbal insults and incompatibility. Finally, the wholesale acceptance of "no-fault divorce" and "new-beginning remarriages" and all manner of special considerations has done well to bring about the complete dissolution of the very nature of what God intended marriage to be in the first place.



**...all manner of special considerations has done well to bring about the complete dissolution of the very nature of what God intended marriage to be in the first place.**

## The Exception Clause

Matthew records Jesus' words spoken during the Sermon on the Mount as,

*"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 to the Pharisees saying,

*"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marryeth her which is put away [divorced] doth commit adultery" (Matt 19:9).*

The two phrases "*saving for the cause of fornication*" and "*except it be for fornication*" are the scriptural texts from which the "exception clause" has derived.

## Divorce Without Remarriage: A Closer Look

The primary mistake by some of these reformers, as well as by modern theologians, is that of sandwiching together the ethics of divorce with those of remarriage. When looked at apart from this unwarranted grouping, the challenging teachings of Jesus, as well as the firm teachings of Paul, harmonize beautifully.

## The Matthew 5 Exception: The Sermon On The Mount

In the Sermon on the Mount, Jesus was teaching through the Old Testament laws, and expanding them beyond mere outward obedience. For example, before the discussion on adultery, Jesus was teaching from the 6<sup>th</sup> Commandment, "Thou Shall Not Kill." In this teaching He expanded the sin of "murder" to include hating a brother, or even calling someone hateful names. Next, when addressing the 7<sup>th</sup> Commandment against adultery, Jesus added looking lustfully at a woman as "adultery,"

and gave a few extreme examples, like plucking out your eye, to highlight the importance of dealing with this lust. Finally, in Matthew 5:32, Jesus added both *divorce* and also the act of *remarriage* to His list of those who would be considered guilty of the sin of adultery.

What is most significant about Matthew 5:32 to this current study, is that Jesus held the man guilty of adultery simply for divorcing his wife, even without remarriage. Jesus said that the man who divorces his wife actually shares in the guilt of the woman's remarriage by *causing* his wife's future adultery! Let's read the passage again: "*whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery*" (Matt 5:32).

In reference to the guilt of causing his wife's adultery by sending her away, Jesus gave only one exception: "*saving for the cause of fornication.*" Why did Jesus grant this exception? It is very clear; the man was obviously not going to be held guilty of *causing* his wife to become an adulterer, if she was an adulterer already.

Please take special note of this fact—because that is all the exception clause is saying. The only "exception" that was given here in Matt. 5:32 is from the guilt of *causing* a woman to commit adultery. It says absolutely nothing about an exception for remarriage. As Bible commentators Dale Allison and W. D. Davies state, "the question of freedom after lawful divorce is just not addressed, and we cannot wring from the text what it will not give" (*International Critical Commentary, Edinburgh: T&T Clark*).

So again, what exactly is the "exception"? Jesus said the man is allowed this one reason to separate from his wife—sexual immorality. Remarriage is still not granted here—it is not even hinted at. Trying to make this "exception" in Matthew 5:32 apply to remarriage would be stretching this text to say something that it simply does not say. Jesus allows for separation, but not remarriage. This is the same teaching

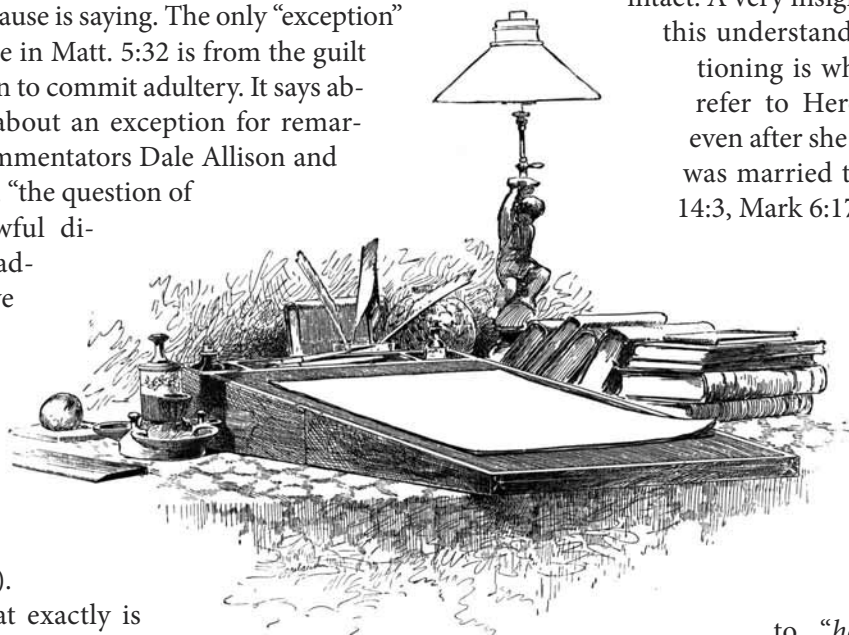
echoed by the Apostle Paul to the Corinthians, "*And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife*" (1 Cor. 7:10-11). [Note: There will be more on Paul's writings in the next issue.]

## Marrying A Divorcee

Concluding His loving instruction that marriage was permanent and that remarriage was always wrong, Jesus ended His entire teaching concerning those who will be held guilty of the sin of adultery by saying, "*and whosoever shall marry her that is divorced committeth adultery.*" This phrase stands, like all the other Gospel accounts, as a blanket prohibition against marrying a divorced person. Why? Again, even though a physical separation has occurred, the marriage bond remains intact. A very insightful Biblical example of this understanding that is worth mentioning is when Matthew and Mark refer to Herodias as "*Philip's wife,*" even after she had divorced Philip and was married to Herod Antipas (Matt 14:3, Mark 6:17).

Simple? It was for 1500 years; but unfortunately today, numerous teachers and centuries of inherited precedents have confused this simple teaching significantly. Even

the NIV Bible has tried to "help" the situation by adding its own interpretative corrections. In Matthew 5:32b, the NIV reads, "and anyone who marries the divorced woman commits adultery." But as Cornes points out, "There is nothing whatsoever in the Greek to make this connection. The Greek simply says, '*And whoever marries a divorced woman commits adultery*'" (*Divorce and Remarriage*, pg. 206). This statement, like all the other statements of Jesus on



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remarriage, simply says that to marry a person who has been married before is to be guilty of the sin of adultery.

## Jewish Betrothal

Some conservative theologians who agree that remarriage is wrong, preserve the harmony of the Gospel accounts by drawing attention to the word “fornication,” used both in Matthew 5 and 19. (The NIV uses the words “marital unfaithfulness.”) Those supporting this “betrothal view” legitimately bring out that the word rendered here as “fornication” [porneia] could possibly indicate a word of lesser offense than the word “adultery” [moichao]. Because of this differentiation in the Greek, they deduce that the word “fornication,” as it is used in Matthew 5 and 19, must be something other than infidelity during a regular, lawful marriage. They suggest that this different use of the word “fornication” is given as a reference to pre-marital infidelity during a Jewish betrothal period.

The advocates of the “betrothal view” point to the example of the courtship between Joseph and Mary (Matthew 1:18-25). They say that in the Jewish custom, the couple was considered “man and wife,” even though they have not yet come to live together. In this Jewish custom, if physical immorality was to occur during this time period, the man could divorce his “wife” and marry another, based on the fact that they were not actually married yet. With this in mind, it is said that the “exception clause” was given to allow for remarriage only if the “fornication” occurred during this betrothal period. Furthermore, they would say that the Matthew account was the only one mentioning this exception, simply because his Gospel was the only one written originally to a primarily Jewish audience.

Although this view nicely harmonizes the Gospel accounts, I personally find it difficult to accept for the following reasons. First of all, to restrict the use of the imprecise word *porneia* to such an exacting definition as “betrothal period fornication,” when it is so commonly used in other places representing all kinds of sexual sins, from prostitution to incest, is questionable. Secondly, as a pastor, I find it difficult to counsel and make decisions on such important and potentially life changing issues, based upon a purported Jewish custom that cannot be explicitly stated or emphatically quoted from the Bible. Ancient Jewish records of manners and customs are impressive, but even the oldest documents are still literally hundreds of years separated from the time of Jesus.

And finally, and most importantly, I find the use of the “betrothal view” unnecessary. When divorce and re-

marriage is examined in light of the clear passages of the Gospels, as well as the writings of the early Church, the prohibition against remarriage does not hang on the exact syntax of the word fornication (porneia). The word is still important of course. However, the need to overly scrutinize every nuance of the word “fornication” becomes superfluous. Nevertheless, I say this carefully, not wanting to dismiss the “betrothal view” altogether.

## The Matthew 19 Account

In Matthew 19 the language is more ambiguous than in Matthew 5, but the meaning is still the same:

*“And I say unto you, Whosoever shall put away his wife, [divorce] except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away [divorced] doth commit adultery.”*

The difficulty with this passage is that the placement of the “exception clause” in the original Greek allows it to be read in two different ways. You can read it as the early Church read it, and that is to harmonize it with the Matthew 5:32 account as an exception to the guilt of adultery for divorcing an adulterous wife. With this view, the scripture reads just like Matthew 5, including its blanket prohibition against remarriage.

On the other hand, the construction of the Greek will permit that it can be read, as the modern theologians have read it since Erasmus, as an exception to both the sin of divorce and the right of remarriage. Advocates of this view, like J. Murray, admit that the passage can be read in more than one way. Surprisingly, even Murray, who sides with the modern view, acknowledges that the early Christian view “does in itself make good sense and would solve a great many difficulties in ...the accounts given in the three Synoptic Gospels” (ibid. 219).

How does one decide which view they like best; or more importantly, how does one discern which is right? Which method of interpretation should be used to arrive at our conclusion? Should we consider the surrounding context and similar passages? Should we research the original Greek? Should a historical witness ever bear any weight of consideration? Perhaps we would do well to consider all three.

## A Look At The Context

The fundamental principle of scriptural interpretation is that scripture is the best interpreter of scrip-



ture. Ambiguous passages ought to be compared with clear passages that speak on the same subject. When applying this approach, we would take into consideration the emphatic prohibition against remarriage found in Mark 19:11, Luke 16:17-18, Romans 7:1-3, and 1 Cor. 7: 10-11, 39. In this case, it would be illogical *not* to lean the interpretation toward the early Christian view.

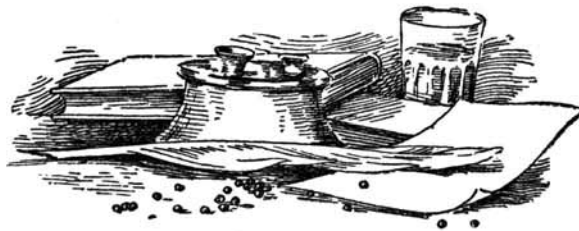
Also, considering the immediate context, the response of the Apostles following this scripture in the next verse is revealing. Their response was one of shock and amazement. They cried, “If the case of the man be so with his wife, it is not good to marry.” Surprisingly, instead of consoling the Apostles by reminding them of any “exceptions” which would allow them to remarry, Jesus went on into a discussion telling them that at times men will be called on to become eunuchs for the Kingdom of Heaven! (Matthew 19:10-12)

## Examining The Greek

Jacques Dupont, speaking on a Greek exegesis of Matthew 19:9 states:

*There is only one way of understanding the syntax of 19:9: it is a double conditional clause in which an elliptical phrase is placed immediately after the first condition, ‘to put away’. The elliptical phrase, ‘except for immorality’, does not contain a verb, and one must be supplied from the context. The only verb that has been stated for the reader to understand is the one immediately preceding the “exception clause”—‘put away’—the verb Matthew’s readers just passed over. Matthew 19:9 would then be read: “if a man puts away his wife, if it is not for immorality that he puts her away, and marries another, he commits adultery” (Mariage’ et divorce, 102-3).*

**Drawing from a historical interpretation, the early Church would have unanimously understood the exception to be dealing only with divorce—not remarriage. There was no significant change to this view for the first 1,500 years of the Church!**



*When Matthew 19:9 is analyzed into its constituent parts, the ambiguity disappears and it makes a fitting punch line to the dispute with the Pharisees. They asked: ‘is it lawful for a man to divorce his wife for any cause at all?’ Jesus replies: ‘it is always wrong to divorce what God has joined together: what is more, divorce, except for unchastity, is adulterous; and remarriage after divorce is always so’. Naturally the disciples object: ‘if the relationship of a man with his wife is like this, it is better not to marry.’ Unabashed, Jesus replies in a vein reminiscent of His remarks about cutting off hand or eye to avoid committing adultery (5:29-30) ‘You are able to live up to this teaching, for there are some who are even able to become eunuchs for the kingdom of heaven.’ (pg 71-72)*

## Historical Consideration

Drawing from a historical interpretation, the early Church would have unanimously understood the exception to be dealing only with divorce—not remarriage. There was no significant change to this view for the first 1,500 years of the Church! (**Note:** In a future issue, a historical look at divorce and remarriage will be examined in greater detail.)

## An Example

When considered outside of such a hot topic as divorce and remarriage, it is much easier to follow the mode of speech used by Jesus in Matthew 19:9. Consider for a moment a limited analogy, taking the 6<sup>th</sup> Commandment dealing with anger and murder in Matt 5:22, in place of the controversial 7<sup>th</sup> Commandment, dealing with adultery and divorce found in Matt 5:32. The following scripture quotes will be an inference to the corresponding verses dealing with divorce and remarriage.

- Anyone who is angry with his brother, unless it is for a just cause, has committed a sin (Matthew 5:32a).
- Anyone who is angry with his brother and kills him, has committed a sin (Mark 10:11-12; Luke 16:18a).
- Anyone who has killed his brother after being angry with him, has committed a sin (Matt 5:32b 19:9b and Luke 16:18b).
- Anyone who is angry with his brother, unless it is for a just cause, and kills him, has committed a sin (Matthew 19:9).

In the last example, I do not believe anyone would find it difficult to make the “exception clause” apply to the first part of the phrase and not the second. Likewise, in conclusion, I sustain that in the time of Christ and the Apostles, continuing on into the early Church, the “exception clause” of Matthew 5 and 19 would have applied just as naturally to separation and not to remarriage as it would for us today in the analogy above.

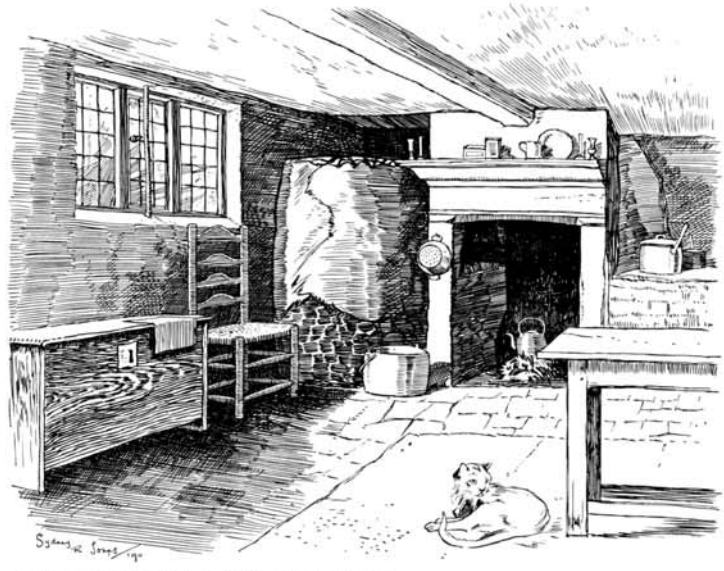
## Summary

In this issue we reviewed the teaching of Jesus about the essence of marriage, noting that Jesus taught that marriage was an indissoluble union.

Next we reviewed Jesus’ teaching on adultery, noting that Jesus added remarriage to His list of what He considered adultery. On this point we also saw that even divorce, itself, without remarriage would make a person guilty of their spouses’ adultery—unless, of course, their spouse was already an adulterer.

Finally, we looked at the “exception clause” found in Matthew 5 and 19, and suggested that the “exception

clause” was only an exception from the guilt of *causing* a spouse to commit adultery—when the basis for the divorce was adultery. We asserted that we believe that this was not an exception granting the right to remarry. In addition, we stated that all the Gospel accounts are in agreement, and that they give an overriding prohibition against all remarriage.



**The first step toward recovering lost ground is to come to grips with the words of Christ, Himself—to truly take Him at His Word, by faith.**

As the modern Church has drifted so far from this ancient teaching, the sight of such a far-off resolve can seem almost a fantasy. Many Christians may find themselves in situations which seem hopeless; or they may feel there are no answers to their discouraging situations. And as we said before, once many of these truths are realized, people or churches may differ as to how to deal with each case. However, I think it has been proven well enough through the centuries that turning a blind eye and ignoring the situation has only made matters worse. The first step toward recovering lost ground is to come to grips with the words of Christ, Himself—to truly take Him at His Word, by faith. After that...remember, *“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ”* (Phil 1:6). □

# YOUR PICTURE *or*

# YOUR LIFE?

by Ian Thomas

The artist, way up on the scaffolding, stood back to admire his own handiwork. He had been painting the most beautiful picture on the underside of the cathedral dome. And as he paused in his work and stood on the platform, he was intoxicated as he drank in the sheer genius of his own ability. It was beautiful; he never would have dreamed that it would turn out so well. And completely enraptured, he stepped back to get a better look, and stepped back yet again, and again, until one more step backward would send him plunging to his death on the stone floor of the lofty cathedral. But he was totally unaware, he was caught up in his own handiwork, he was intoxicated, he was drinking it in—it filled him with himself! And just at that precise moment his assistant, also on the platform, saw the danger and grasped the situation—one step and the artist would plunge to his death. And with amazing presence of mind picked up a bucket of paint and threw it on the freshly painted picture. The artist leaped forward in a rage and said "You spoiled my picture!" His assistant quietly said "Yes, sir, I spoiled your picture—but I saved your life!"



When Satan is smart enough and subtle enough to persuade us that we can do something for Jesus, in the natural energy of our own humanity, it comes as a shock when somebody comes along and "spoils your picture", crashes your dreams, and reduces you to all that God intended you to be apart from Him—nothing.

The Lord Jesus, deliberately choosing to be born a human being, emptied Himself, humbled Himself, made Himself of no reputation. Literally translated, He made Himself all that He knew man to be apart from God—nothing. So that He in us might be all that He allowed the Father to be in Him—everything; without Whom He could do nothing. That is the Gospel.

Which would you like—your picture or your life?





# The Schleithem Confession

AD 1527

*Since Glendon Fox submitted the article “Revival in Schleithem”, I thought it would be fitting to place the actual Schleithem Confession here in total. It is indeed an amazing work. The Reformation, now a little over 10 years since Luther nailed his 95 theses on the Wittenberg door, had quickly become a state church of their own. The Radical Reformers, as historians have called them, dreamed of taking the Reformation further. As these men met in secret to discuss their common faith, they were outlaws from both the Catholic and Protestant churches. Please remember that when you read their strong words on separation against both of these groups. Three months after this was written, its author, Michael Sattler, was tortured and burned at the stake! As I survey all the extraordinary blessings and outpourings of revival that God poured out on the church during this time period, it is evident to me that this work stands out as a flower of the Reformation.*

*~Dean Taylor*

The editor of this work, J.C. Wenger, writing in the 1940's, stated “The Seven Articles are not at all a full statement of Christian doctrine. They were written in days of fierce persecution when there was little interest in or possibility of erecting a grand system of Christian theology. Sattler wished only to set up certain pillars of truth against the unsound teachings of that period. He seems in particular to be setting up a defense

against the doctrines of some ‘false brethren’ with anti-nomian tendencies.

The articles which we discussed and on which we were of one mind are these:

- I. **Baptism**
- II. **The Ban (Excommunication)**
- III. **Breaking of Bread**
- IV. **Separation from the Abomination**
- V. **Pastors in the Church**
- VI. **The Sword**
- VII. **The Oath**

## I. Observe concerning baptism

Baptism shall be given to all those who have learned repentance and amendment of life, and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ, and wish to be buried with Him in death, so that they may be resurrected with Him and to all those who with this significance request it (baptism) of us and demand it for themselves. This excludes all infant baptism, the highest and chief abomination of the Pope. In this you have the foundation and testimony of the apostles. Matt. 28, Mark 16, Acts 2, 8, 16, 19. This we wish to hold simply, yet firmly and with assurance.

## II. We are agreed as follows on the ban

The ban shall be employed with all those who have given themselves to the Lord, to walk in His commandments, and with all those who are baptized into the one body of Christ and who are called brethren or sisters, and yet who slip sometimes and fall into error and sin, being inadvertently overtaken. The same shall be admonished twice in secret and the third time openly disciplined or banned according to the command of Christ. Matt. 18. But this shall be done according to the regulation of the Spirit (Matt. 5) before the breaking of bread, so that we may break and eat one bread, with one mind and in one love, and may drink of one cup.

## III. In the breaking of bread we are of one mind and are agreed (as follows)

All those who wish to break one bread in remembrance of the broken body of Christ, and all who wish to drink of one drink as a remembrance of the shed blood of Christ, shall be united beforehand by baptism in one body of Christ which is the church of God and whose Head is Christ. For as Paul points out, we cannot at the same time drink the cup of the Lord and the cup of the devil. That is, all those who have fellowship with the dead works of darkness have no part in the light. Therefore all who follow the devil and the world have no part with those who are called unto God out of the world. All who lie in evil have no part in the good.

Therefore it is and must be (thus): Whoever has not been called by one God to one faith, to one baptism, to one Spirit, to one body, with all the children of God's church, cannot be made (into) one bread with them, as indeed must be done if one is truly to break bread according to the command of Christ.

## IV. We are agreed as follows on separation

A separation shall be made from the evil and from the wickedness which the devil planted in the world; in this manner, simply that we shall not have fellowship with them (the wicked) and not run with them in the multitude of their abominations. This is the way it is: Since all who do not walk in the obedience of faith, and have not united themselves with God so that they wish to do His will, are a great abomination before God, it is not possible for anything to grow or issue from them except abominable things. For truly all creatures are in but two classes, good and bad, believing and unbelieving, darkness and light, the world and those who (have come) out of the world, God's temple and idols, Christ and Belial; and none can have part with the other.

To us then the command of the Lord is clear when He calls upon us to be separate from the evil and thus He will be our God and we shall be His sons and daughters.

He further admonishes us to withdraw from Babylon and earthly Egypt that we may not be partakers of the pain and suffering which the Lord will bring upon them.

From this we should learn that everything which is not united with our God and Christ cannot be other than an abomination which we should shun and flee from. By this is meant all Catholic and Protestant works and



church services, meetings and church attendance, drinking houses, civic affairs, the oaths sworn in unbelief and other things of that kind, which are highly regarded by the world and yet are carried on in flat contradiction to the command of God, in accordance with all the unrighteousness which is in the world. From all these things we shall be separated and have no part with them for they are nothing but an abomination, and they are the cause of our being hated before our Christ Jesus, Who has set us free from the slavery of the flesh and fitted us for the service of God through the Spirit Whom He has given us.

Therefore there will also unquestionably fall from us the unchristian, devilish weapons of force—such as sword, armor and the like, and all their use (either) for friends or against one's enemies—by virtue of the Word of Christ. Resist not (him that is) evil.

## V. We are agreed as follows on pastors in the church of God

The pastor in the church of God shall, as Paul has prescribed, be one who out-and-out has a good report of those who are outside the faith. This office shall be to read, to admonish and teach, to warn, to discipline, to ban in the church, to lead out in prayer for the advancement of all the brethren and sisters, to lift up the bread when it is to be broken, and in all things to see to the care of the body of Christ, in order that it may be built up and developed, and the mouth of the slanderer be stopped.

This one moreover shall be supported of the church which has chosen him, wherein he may be in need, so that he who serves the Gospel may live of the Gospel as the Lord has ordained. But if a pastor should do something requiring discipline, he shall not be dealt with except (on the testimony of) two or three witnesses. And when they sin they shall be disciplined before all in order that the others may fear.

But should it happen that through the cross this pastor should be banished or led to the Lord (through martyrdom) another shall be ordained in his place in the same hour so that God's little flock and people may not be destroyed.

## VI. We are agreed as follows concerning the sword

The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked, and guards and protects the good. In the Law the sword was ordained for the punishment of the wicked and for their death, and the same (sword) is (now) ordained to be used by the worldly magistrates.

In the perfection of Christ, however, only the ban is used for a warning and for the excommunication of the one who has sinned, without putting the flesh to death—simply the warning and the command to sin no more.

Now it will be asked by many who do not recognize this as the will of Christ for us, whether a Christian may or should employ the sword against the wicked for the defense and protection of the good, or for the sake of love.

Our reply is unanimously as follows: Christ teaches and commands us to learn of Him, for He is meek and lowly in heart and so shall we find rest to our souls. Also Christ says to the heathenish woman who was taken in adultery, not that one should stone her according to the Law of His Father (and yet He says, As the Father has commanded me, thus I do), but in mercy and forgiveness and warning, to sin no more. Such an attitude we also ought to take completely according to the rule of the ban.

Secondly, it will be asked concerning the sword, whether a Christian shall pass sentence in worldly disputes and strife such as unbelievers have with one another. This is our united answer. Christ did not wish to decide or pass judgment between brother and brother in the case of the inheritance, but refused to do so. Therefore we should do likewise.

Thirdly, it will be asked concerning the sword, Shall one be a magistrate if one should be

chosen as such? The answer is as follows: They wished to make Christ king, but He fled and did not view it as the arrangement of His Father. Thus shall we do as He did, and follow Him, and so shall we not walk in darkness. For He Himself says, He who wishes to come after Me, let him deny himself and take up his cross and follow Me. Also, He Himself forbids the employment of the force of the sword saying, The worldly princes lord it over them,





etc., but not so shall it be with you. Further, Paul says, Whom God did foreknow He also did predestinate to be conformed to the image of His Son, etc. Also Peter says, Christ has suffered (not ruled) and left us an example, that ye should follow His steps.

Finally it will be observed that it is not appropriate for a Christian to serve as a magistrate because of these points: The government magistracy is according to the flesh, but the Christian's is according to the Spirit; their houses and dwelling remain in this world, but the Christian's are in heaven; their citizenship is in this world, but the Christian's citizenship is in heaven; the weapons of their conflict and war are carnal and against the flesh only, but the Christian's weapons are spiritual, against the fortification of the devil. The worldlings are armed with steel and iron, but the Christians are armed with the armor of God, with truth, righteousness, peace, faith, salvation and the Word of God. In brief, as in the mind of God toward us, so shall the mind of the members of the body of Christ be through Him in all things, that there may be no schism in the body through which it would be destroyed. For every kingdom divided against itself will be destroyed. Now since Christ is as it is written of Him, His members must also be the same, that His body may remain complete and united to its own advancement and upbuilding.

## VII. We are agreed as follows concerning the oath

The oath is a confirmation among those who are quarreling or making promises. In the Law it is commanded to be performed in God's Name, but only in truth, not falsely. Christ, who teaches the perfection of the Law, prohibits all swearing to His (followers), whether true or false—neither by heaven, nor by the earth, nor by Jerusalem, nor by our head—and that for the reason He shortly thereafter gives, For you are not able to make one hair white or black. So you see it is for this reason that all swearing is forbidden: we cannot fulfill that which we promise when we swear, for we cannot change (even) the very least thing on us.

Now there are some who do not give credence to the simple command of God, but object with this question: Well now, did not God swear to Abraham by Himself (since He was God) when He promised him that He would be with him and that He would be his God if he would keep His commandments. Why then should I not also swear when I promise to someone? Answer: Hear what the Scripture says: God, since He wished more abundantly to show unto the heirs the immutability of

His counsel, inserted an oath, that by two immutable things (in which it is impossible for God to lie) we might have a strong consolation. Observe the meaning of this Scripture: What God forbids you to do, He has power to do, for everything is possible for Him. God swore an oath to Abraham, says the Scripture, so that He might show that His counsel is immutable. That is, no one can withstand nor thwart His will; therefore He can keep His oath. But we can do nothing, as is said above by Christ, to keep or perform (our oaths): therefore we shall not swear at all (nichts schweren).

Then others further say as follows: It is not forbidden of God to swear in the New Testament, when it is actually commanded in the Old, but it is forbidden only to swear by heaven, earth, Jerusalem and our head. Answer: Hear the Scripture, He who swears by heaven swears by God's throne and by Him who sitteth thereon. Observe: it is forbidden to swear by heaven, which is only the throne of God: how much more is it forbidden to swear by God Himself! Ye fools and blind, which is greater, the throne or Him that sitteth thereon?

Further some say, Because evil is now in the world, and because man needs God for the establishment of the truth, so did the apostles Peter and Paul also swear. Answer: Peter and Paul only testify of that which God promised to Abraham with the oath. They themselves promise nothing, as the example indicates clearly. Testifying and swearing are two different things. For when a person swears he is in the first place promising future things, as Christ was promised to Abraham, whom we a long time afterwards received. But when a person bears testimony, he is testifying about the present, whether it is good or evil, as Simeon spoke to Mary about Christ and testified, Behold this child is set for the fall and rising of many in Israel, and for a sign which shall be spoken against.

Christ also taught us along the same line when He said, Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. He says, Your speech or word shall be yea and nay. However, when one does not wish to understand, he remains closed to the meaning. Christ is simply Yea and Nay, and all those who seek Him simply will understand His Word. Amen

May the Name of God be hallowed eternally and highly praised, Amen. May the Lord give you His peace, Amen.

*The Acts of Schleithem on the Border, on Matthias' Day, Anno MDXXVII. [Present day Schaffhausen, Switzerland; February 24, 1527] □*



# *Highlights, Blessings, and Challenges from* **YOUTH BIBLE SCHOOL 2007**

*by Paul W. Lamicela*

## *Introduction*

“One of the best ever” seemed to be the opinion of many of the students, myself included. There is so much that could be written about the week. However, what I will attempt to do in this article is to highlight some of the subjects that were especially meaningful or applicable to me. This is not a comprehensive overview of YBS 2007, nor is it a substitute for actually hearing the messages. I also wish to mention that the topics discussed here represent areas of need in my life—areas in which I need to grow, not by any means areas that I have mastered.

## *Common Theme:*

### **Focus on the Person of Jesus**

All of the series of messages were very powerful and challenging, and flowed together amazingly well. Often it was hard to remember who said what, because of how all the speakers touched on many of the same points. One good example of this is how each of the three speakers emphasized that our focus must be on the person of Jesus. Brother Dean Taylor made the point that Jesus is the source of our sanctification and holiness. He also made it very clear on Friday that the love relationship with Christ is foundational to our Christian lives. Brother Denny Kenaston spoke of how the focus of our

faith is a Person—Jesus, and His work on the cross. Creeds and doctrines are good, but Jesus is the focus. The titles of Brother John D. Martin’s messages also reflected this theme: “Christ is the Believer’s Life,” “Christ is the Believer’s Mind,” “Christ is the Believer’s Goal,” “Christ is the Believer’s Strength,” and “Christ is the Believer’s Song.” One statement he made on this subject is this: “Any religious practice that you are involved in that is not directly focused on the person of Jesus is nothing more than mutilation.” I believe the emphasis on Christ was one of the reasons why this YBS was so outstanding.

### **DEAN TAYLOR**

Brother Dean based his message titles (except Monday’s) on 1 Peter 2:9: “*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*”

## *Holiness*

God’s holiness is a foundational concept to our Christian lives. If we focus on various practical issues, such as modesty or music, we will either become dry and legalistic or throw off all restraints and become licentious. We must focus on God and make our practical decisions based on our consciousness of His supreme holiness. As Brother Dean said, “If we look at these

[practical] doctrines in isolation, it just does not come out right...But if we look at each of these things in the light of a holy God, how it changes everything!”

“Be ye holy, for I am holy” (1 Peter 1:14-16). God commands us to be holy, just as He is. We in ourselves

*come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Corinthians 6:14-7:1).*

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## **Under the New Covenant, we Christians are a “kingdom of priests.” We all must keep ourselves holy, set apart, just like the priests in the Old Testament, in order to be the ambassadors of Christ to the world.**

are absolutely sinful and unholy; all of our holiness is actually the holiness of Jesus imparted to us as we yield ourselves to Him. Part of holiness is separation from the unholy and sinful. We are commanded to separate ourselves from the world in order to be separated to God. This is what God says to us:

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore*

Under the Old Covenant, the priests were a special, holy, set apart group of the Israelites. There were special rules and restrictions that applied only to them. They had to keep themselves holy in order to fulfill their role as intermediary between God and Israel. Under the New Covenant, we Christians are a “kingdom of priests.” We all must keep ourselves holy, set apart, just like the priests in the Old Testament, in order to be the ambassadors of Christ to the world. Brother Dean shared that everything in our lives should be “holiness to the Lord,” taken from Zechariah 14:20-21:

*“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’S house shall be like the bowls before the*

*altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.”*

We should view all the practical areas of our lives, from clothing to cars to being “cool” to music to money, in that light. We should ask ourselves, “Is it holiness to the Lord?” Brother Dean said, “Everything is affected!” This concept is very challenging to me.

*“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).*



## Love Relationship with Christ

In Brother Dean's message on Friday, "A Purchased Possession," he shared that having a real, vibrant, loving relationship with Christ should be the basis of what we do in our Christian life. It is not following a list of rules or doctrines. Our love for Jesus, and His love for us, should be the motivation for all that we do to follow and obey Christ. "The love relationship with God is the touchstone of the Christian life," he said. As He wanted with Israel, so He wants with each of us:

*And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel (Exodus 19:3-6).*

One of my foremost prayers right now is that this relationship will be a reality in my life.

 **DENNY KENASTON**

## Soldiers, Not "Casual Christians"

Brother Denny challenged us to be "soldiers," not "casual Christians." I find this to be a very pertinent challenge for my life. It is easy for me to have a "casual" attitude about life and fall into the rut of spiritual laziness. I need to be reminded that I am a soldier, that I need to be proactive and "redeem the time." Brother Denny told us,

*Young people, there is no room for casual Christians in the household of God...that is a misnomer! ...Sorry, but I am a soldier. There is no such thing as "casual Christianity." And if you are going to go on to perfection, young people, you have to put away this "casual" mindset. It is not casual; it is not at ease in Zion. It is not sitting here, in the glorious land of Canaan, and enjoying all the good things of God. There is a war to*

**...having a real, vibrant, loving relationship with Christ should be the basis of what we do in our Christian life. It is not following a list of rules or doctrines. Our love for Jesus, and His love for us, should be the motivation for all that we do to follow and obey Christ.**

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*fight! There are battles to be won! And it is time for you to prepare, because someday God is going to put a sword into your hand and give you something to do! Let us get busy about personal sanctification, young people.*

This concept should affect our whole lives, including the practical issues such as clothing, music, friends, and speech. Brother Denny said this regarding our speech, "Cut out all the jokes, the silliness, and all the idle chatter. You are chasing the presence of God away

from your life. [If you cut these things out,] a reverence for God will settle down on your heart...let the joy of the Lord be your portion.”

Soldiers are disciplined. We need to have self-control, self-government: “I tell my body what to do,” not, “I do whatever I feel like doing.” We need to let Jesus have His way in our lives and “mortify the deeds of the body.” Brother Denny said, “We must grasp this; it is a part of our inheritance. We must be willing, desirous, and able by God’s grace to bring this body under control. You can have the mastery over every aspect of your lower nature.”

“Go in and possess the land!” Brother Denny said. We must not wait on the other side of the Jordan and wander in the desert. We must be willing to fight, tear down idols, destroy cities, knock down giants—and possess all God has for us.

## Virtue—“Fierce Loyalty”

Brother Denny defined virtue as “devotion; glad surrender; a brave, warlike spirit; fierce loyalty.” Jesus should be the passion of our lives, and we should be fiercely loyal to Him. The Apostle Paul expresses this attitude in Philippians 3:7-8: “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.”

Brother Denny gave the example of David, when he killed Goliath out of a zeal for the Lord and the Lord’s people. He also spoke of the woman who poured out the expensive ointment on Jesus as a demonstration of her extreme, reckless, seemingly foolish devotion and love for Him. We need to develop this passionate devotion in our lives. Brother Denny advised, “Employ every effort in exercising faith to develop virtue in your life. Or, crowd every moment with earnest care to develop virtue in your life.”

## End Reward

Brother Denny’s message on Friday was an inspiring, touching reminder of the Reward (capital intended) that lies at the end of the road of the pursuit of godliness. As the pursuit of godliness is actually the pursuit of God, its reward is God Himself. We will forget all the hardships, the trials, the surrender; as the songwriter Esther

Rusthoi wrote, “It will be worth it all when we see Jesus.” Brother Denny said,

*Heaven is not streets of gold...there will be streets of gold there, but that is not what heaven is. Heaven is Jesus: He whom you have known, whom you have read about, whom you sensed, whom you listened to; now you see Him. Your eyes will see the King. And you have been faithful. And a crown is waiting for you. And [you will hear] those beautiful words coming out of the mouth of the eternal God, powerful words—we cannot even imagine what those words will do to us—...“Well done, thou good and faithful servant” [Matthew 25:21]. ...“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” [2 Peter 1:11]. Young people, it is time to get serious about your Christian life.*

We must be faithful.

## JOHN D. MARTIN

## Joy

Joy was one of the central topics of Brother John D.’s messages, as the title of the series, “Always Rejoicing,” suggests. He shared how we Christians should be joyful people. Our joy should be regardless of the circumstances we are in, the people we deal with, and the things (tangible or intangible) we possess or do not possess; and it should defeat anxiety. It is different from happiness, which is directly linked to our circumstances. “Sorrow defines the difference between happiness and joy,” quoted Brother John D. If we have joy in the middle of deep sorrow, we know that it is true joy; whereas if we lose our joy when life goes awry, it was happiness we lost, not true joy.

What made this subject especially meaningful was the example of Brother John D. himself. In spite of, or perhaps because of, the experience of losing his teenage son Geoffrey (and the death of his beloved pastor), Brother John D. is a very joyful person. He is a living testimony to the fact that God can make a person joyful even through incredibly difficult circumstances. Paul tells us in Philippians, “Rejoice in the Lord!” or, as Brother John D. said, “Celebrate King Jesus!”

## Humility of Jesus

*Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:5-11).*

On Tuesday, Brother John D. spoke of the incredible example of how Jesus stepped down, and down, and down, in obedience to His Father and for our salvation. He went from the throne of heaven and equality with His Father to a cruel death as a criminal, condemned by the very beings He created and forsaken by His Father because of our sins. If Jesus could humble Himself in such an unimaginable way, why is it so hard for me to step down and be humble in such small ways? We must take the example of Jesus and humble ourselves, entrusting our reputations, positions, and lives to God, Who “highly exalted” Jesus and promised to exalt all those who humble themselves. We are called to a life of selfless service.

Lord Jesus—  
the “Benevolent Despot”

“Lord Jesus”—what does this phrase really mean? In our time and society, we do not fully appreciate the

meaning of the word *lord*. The word carries the meaning of an absolute authority, one whose every wish and command is not to be questioned but simply obeyed. It means a dictator, a tyrant, a despot—someone who has absolute control over one’s life. When we call Jesus our Lord, we are agreeing to His absolute rule over our lives. As Brother John D. said, “To give someone absolute control of your life is a very risky thing—unless it is Jesus!” Because, “There is only one reason why Jesus wants control of your life; and that is because He is the only Person



**When we call Jesus our Lord, we are agreeing to His absolute rule over our lives. As Brother John D. said, “To give someone absolute control of your life is a very risky thing—unless it is Jesus!”**

that can arrange it in a way that you will be completely blessed.” Jesus said in Matthew 11:28-30, “Come unto me, all ye that labour 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 in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Unlike the other absolute rulers, “Jesus is a benevolent Despot,” as Brother John D. put it.

God is benevolent! This is a truth which Brother John D. has helped me to realize and believe. God is not



the enemy of my being blessed, happy, and fulfilled; rather, He wants to make me fulfilled and blessed, and give me an abundant life. When I surrender my life completely to Jesus, not only does He receive the most glory possible from my life, but I receive the most blessing possible in my life. *“In thy presence is fulness of joy; at thy right hand there are pleasures for evermore”* (Psalm 16:11). This does not by any means eliminate suffering, pain, persecution, and surrender; it means that God’s purposes in these things are His glory and my good. I am only beginning to learn this truth. (Brother John D’s

the fire in the log?” He said, “That is a picture to me of what it means to abide in Christ.” What a challenge!

## MOSE STOLTZFUS

Brother Mose preached the evening messages based on the Parable of the Sower. On Thursday, he delivered a message entitled, “The Path of Rebellion.” Brother Mose said that rebellion is “what I believe to be the biggest and worst stone that can be in our soil.” Indeed, it is extremely serious. 1 Samuel 15:23 says that *“rebellion is as the sin of witchcraft.”* Brother Mose said he believes it is “one of the worst sins of our time,” because it is “the root of most other sins.” Rebellion in a person’s life starts out in small ways, but it grows. If not dealt with, it will continue to grow and will lead the person to hell. We young people especially need to guard against this sin, as it can be difficult at times for us to submit to authority. We need the grace of God and a true willingness to yield to God and the authorities He has placed over us.

### *Chorus*

As always, chorus was a major highlight of YBS for me. The songs chosen were beautiful and inspiring. As always, Brother Earl Fox did an excellent job directing us. Chorus time was a much-anticipated time for me each day.

### *Conclusion*

A few closing remarks: to my fellow youth who attended YBS this year, we must make sure we do not forget what we heard. What good is it to hear so much powerful teaching if we forget it and do not do anything about it? It is my hope that, in part because of YBS 2007, all 569 of us will have grown greatly in our Christian lives by next YBS. To all those who did not attend YBS 2007, make sure you listen to the messages! And to all of us, let us put Jesus first and make Him the passion of our lives! □



**Rebellion is “what I believe to be the biggest and worst stone that can be in our soil”... it is “one of the worst sins of our time,” because it is “the root of most other sins.” Rebellion in a person’s life starts out in small ways, but it grows. We young people especially need to guard against this sin....**

message, “Why Not Today” [index #3886] is a “must listen” on this topic.)

Jesus is not only to be our Despot, He is to be our life—“to live is Christ” (Philippians 1:21). Brother John D. gave the illustration of a log burning in a fire. He said he likes to watch a log that has been burning in a fireplace for an hour or so and ask himself, “Is the log in the fire or



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

*The Heartbeat of*  
**The Remnant**



## Tape Ministry Report and 2007 Financial Report

*To our dear supporters of the Tape Ministry and Remnant magazine,*

Greetings in Jesus Name! As we close the year, it is appropriate for us to make ourselves accountable to you, our supporters. As you can see by the report, we have received much this past year.

We are humbled as we view the magnitude of how far and wide the gospel has been spread for the Kingdom. We have sent out approximately 50,000 tapes, almost 50,000 CDs and there has been close to 44,000 messages downloaded from the website in the past year. We have also printed over 50,000 MP3 messages on over 2,600 discs. This makes a total of 195,000 messages that have been sent out. Approximately 20,000 copies of *The Heartbeat of the Remnant* magazine have been sent also.

A few dedicated men and women here in the office did not accomplish this alone. Many hands working together, including you who have supported this work, have accomplished what has been done. To God be the glory!

Due to changing technology and growing demand, we need to update our equipment from time to time. Our current needs are as follows:

- Computers—some that we are using are outdated and need to be updated.
- CD duplicating equipment—the demand is outgrowing our capabilities.
- Continued everyday operation.

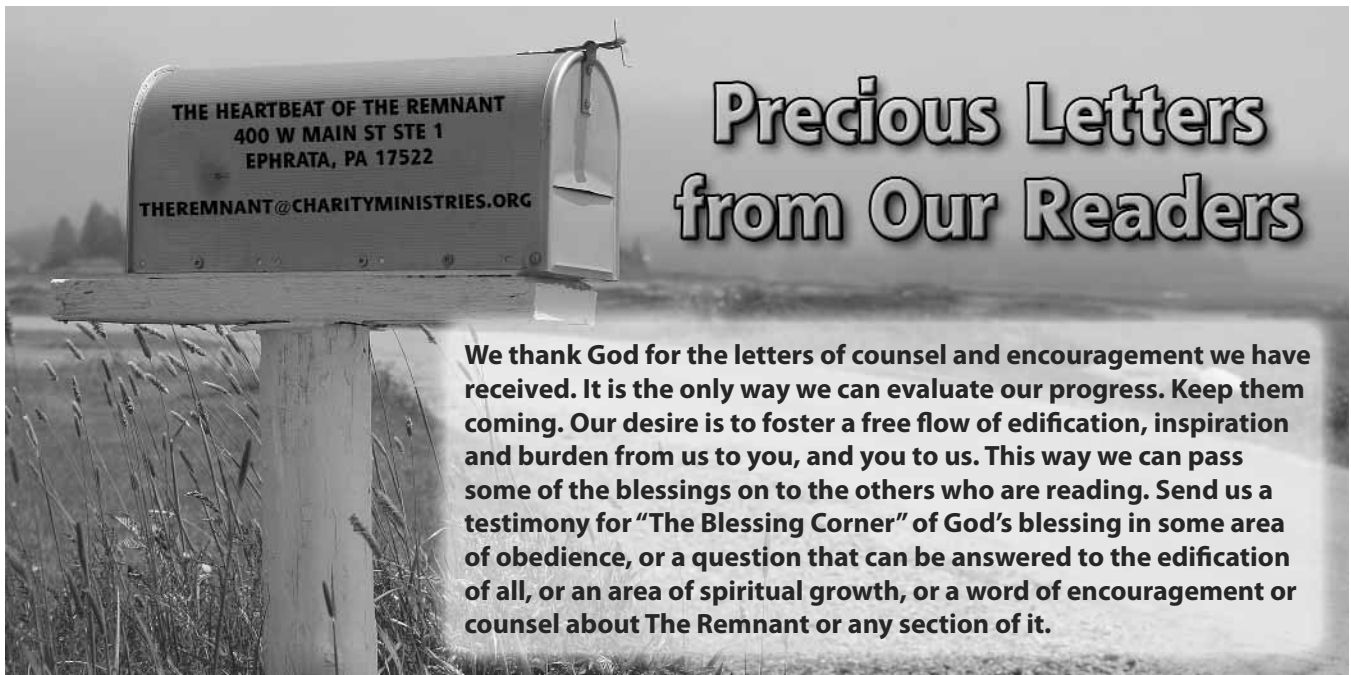
These first two needs will cost approximately \$7,000.00. The third need is a continuing one.

Before we start our day here at the office we have prayer together and we entreat our Almighty

God who is our supplier to bless you who have given so much in time, money, prayers and in any other contribution you have made. We accept every gift, whether it is much or little, with appreciation and thankfulness.

*Charity Gospel Tape Ministry  
 and The Heartbeat of the Remnant Magazine*

<b>01/01/07 Beginning Balance</b>	<b>\$26,566.22</b>
<b>Receipts</b>	
Tape Ministry Donations	\$173,553.00
Remnant Subscription Donations	\$25,333.35
<b>Total Receipts</b>	<b>\$198,886.35</b>
<b>Disbursements</b>	
UPS & Postage	\$20,909.45
Tapes, Albums, CD's & Labels	\$47,934.94
Equipment & Software Purchases	\$2,790.02
Equipment Maint & Repairs	\$1,595.35
Mailing & Office Supplies	\$5,763.59
Rent	\$9,000.00
Telephone	\$3,722.46
Website Development & Maintenance	\$2,372.08
Building Improvements	\$1,187.28
Miscellaneous	\$6,339.38
Payroll Expense	\$77,190.04
Books & Catalogs	\$5,203.20
Remnant Publishing & Mailing	\$26,272.44
<b>Total Disbursements</b>	<b>\$210,280.23</b>
<b>12/31/07 Ending Balance</b>	<b>\$15,172.34</b>
<b>Difference</b>	<b>-\$11,393.88</b>



Dear Remnant,

We want to thank you for your challenging and inspiring publication. My wife and I and our two boys are doing missionary work in South Africa. We have had some of the articles translated into the language of the Basotho people. I have also made copies of some articles and sent them to my uncle who is in prison in Missouri.

*Ladybrand, South Africa*



Dear Charity,

I would just like to thank you for publishing the poem called A Modest Dress in the July/August/September 2007 Issue. It really encouraged me to stand strong in what the Lord has placed in my heart as convictions, and not merely preferences, as some people call my way of dressing. Down here where we live, we have no regular/nearby likeminded fellowship; the closest godly Anabaptist brotherhood church is a 2,200 km drive away. I'm extremely blessed to be in contact with them, and they are a great encouragement to me in my

'plain walk'. With no likeminded brotherhood of brothers and sisters nearby for regular Sunday worship, the test of standing strong as a Remnant people is really a test! By coming in contact and association with them (the Australian Christian Brotherhood) and you, it has planted new convictions in my heart and has strengthened my stand as a Christian. I'm so thankful for the godly reading materials and messages that God has made available to us; The Remnant and Charity Gospel Tape Ministries are one of them. I have no question that God's standard of modesty is really a principle that God has made for the Christian to practice. Abide in Jesus and WE SHALL NOT BE MOVED! God bless you.

*A young sister in Christ,  
Judienne Faith S. (15)  
Victoria, Australia*



Dearly beloved,

I greet you in the name of the Lord Jesus Christ. Thank you so much for your bowels of love through the THE REMNANT magazine which I

receive from you regularly. This has been a great treasure to me in particular. May the Lord continue to prosper the work he has committed into your hands. I am forever grateful for keeping me on the list of subscribers for this jewel.

I will therefore love to have my subscription renewed. Thank you so much and may the Lord reward your labor of love.

*Sincerely yours in Christ,  
Samuel S Oladipo  
Little Elm, TX*



Dear brother Denny Kenaston in Christ,

Thaaaaaank you for the words of Truth. I received the magazine Remnant and have studied. Baptism of the Holy Ghost and New Testament reality by you is wonderful to read and to preach here.

*Thank you once again,  
Lily  
India*





# Pride

*by J. C. Ryle, 1857*

“they had been arguing about which of them was the greatest.” Mark 9:34

It is a dreadful fact, that pride is one of the commonest sins which beset human nature. We are all born Pharisees.

We all naturally think far better of ourselves than we ought. We all naturally imagine that we deserve something better than we have.

Pride is an old sin. It began in the garden of Eden, when Adam and Eve thought they did not have everything that their merits deserved.

Pride is a subtle sin. It rules and reigns in many a heart without being detected, and can even wear the garb of humility.

Pride is a most soul-ruining sin. It prevents repentance; keeps men back from Christ; checks brotherly love; and nips in the bud spiritual desires.

Let us watch against it, and be on our guard.

Of all garments, none is so graceful, none wears so well, and none is so rare, as true humility.

*The Heartbeat of*

## The Remnant

**Charity Christian Fellowship**

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