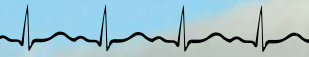


The Heartbeat of



September/October 2010
Volume 16 Number 5

The Remnant

**Do you look at
Jesus through
the right end of
your telescope?**

p. 18



The Remnant

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Charity Ministries
400 W. Main St. Ste 1
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From the Editor

Last week, the newspaper headlines for Lancaster, Pennsylvania reported a disturbing account of a recent grave robbery of a child. Satanic activity was the obvious motive. The local investigator reported, "It might be a cult. I found chicken heads over there, a pig head, a goat head the other day. And there are candles dug in the ground in a circle shape back in the woods near here." Such a ghastly report really sobered me. All around, I have heard reports of churches, ministers, and faithful brethren undergoing intense trials. Even locally, here in Lancaster County, signs of the enemy's tactics have been gravely felt. However, these satanic grave rituals only reminded me very graphically that there is a war going on, and that the enemy is not at rest. The apostle Peter reminded us, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pe. 5:8 After reading these news events, it made me want to take these satanic rituals as a wake-up call to try to understand what the fight is all about.

Fortunately, it hasn't all felt quite so intense for my family these last two months, as the Lord has granted us a time of refreshment. We have just recently returned from a bit of an extended vacation out West. On this trip we visited some beautiful sites. I stood amazed at the majesty of God as we visited Glacier and Yellowstone National Parks, and even the Rockies in beautiful Colorado. We just praised God for His beautiful creation as we marveled at all the wildlife we were blessed to see, including moose, elk, bighorn sheep, and even grizzlies.

We were also greatly refreshed by our opportunity to visit with many of the saints along the way. On our way out West, I had the privilege of preaching at Elmendorf Christian Community. We were blessed to spend five days with them. It was the first Christian community we had ever visited. It was quite an experience for us to see how they all worked together, and how welcoming they were to us and the two other families who were visiting while we were there. There were a few highlights, such as when their youth sang for us during one of their community meals, and the evening we all sang hymns and spiritual songs around a big bonfire. Each night we shared in their prayer and devotional time before the evening meal, which was a real blessing. We even had one evening when we all pitched in after supper (men, women and children) to pick what appeared to be a bumper crop of green beans! Each of our family members enjoyed joining in with different chores while we were there, including snapping and canning all those green beans, picking fresh raspberries and cucumbers, wash-

ing dishes, babysitting, working in the metal shop, and even helping with their pig operation. And I guess the best highlight would have to be our late-night talks, sharing hearts over a hot cup of tea or coffee. Overall, I found them to be more of a blessing and challenge to me than I could have ever imagined.

Another Sunday, I was blessed with the opportunity to preach at the church in Cheyenne, Wyoming. Just walking into their worship service was such a comfort to us. We were about five minutes late to church that Sunday, but as we came in, the sights and sounds of familiar faces and hymns were such a blessing! We instantly felt at home. Unfortunately, we had to leave soon after the fellowship meal, but we felt we had connected hearts in a very short amount of time! The families there have been through a lot together. Their maturity and humility just pours out everywhere. Worshiping with them and experiencing their hospitality blessed us beyond words.

On the last leg of the journey we were blessed to find lodging with the Dave Grice family from Glory Christian Fellowship in Griswold, Iowa. We had driven nonstop from Cheyenne and, unfortunately, didn't arrive at the Grice home until around two or three in the morning! Amazingly, we were still very graciously received and felt very refreshed by morning. But the greatest refreshment was yet to come ... we were treated to a full gourmet breakfast by the Todd Pratt and Dave Grice families! They co-own a small restaurant in downtown Griswold called "Our Daily Bread." We could hardly make ourselves leave after all the wonderful food and fellowship! We were very impressed to hear stories of the ministry opportunities they have had while working together. The whole place was covered with Gospel tracts, Bible verses, and even numerous quotes from *The Remnant* magazine! They have had a tremendous impact on the community, and we left refreshed and inspired by their testimonies.

After such a long trip, we were all thrilled to be back home with our own church family! We have since been on a bit of a sabbatical. So please pray for Bro. Mike as he will incur a heavier work load while I'm away. I would like to express a special thank you to Bro. Mike for all his labors for *The Remnant*—we could not do it without him!

I feel this issue of *The Heartbeat of the Remnant* is a powerful one. It addresses some issues that are sometimes left unspoken. Our desire is that as we lift up Jesus, we will do damage to that satanic kingdom! May God refresh the saints around this country (and the world) with the anointing power of the Holy Spirit! ~Bro. Dean

The World Hates Humility

William Law



Every person, when he first applies himself to the exercise of this virtue of humility, must consider himself to be a learner. He has to learn something that is contrary to his former thinking and habits of mind, and which can only be gotten by daily and constant practice.

The seeker of humility not only has as much to do as he that is learning some new art or science, but he has also a great deal to *unlearn*. He has to forget and lay aside his own spirit, which has been a long time fixing and forming itself. He must also forget and depart from many passions and opinions, which the fashion, fads, and spirit of the world has made natural to him.

He must lay aside his own spirit, because we are born with an inclination toward sin and pride, which is as natural to us as self-love, and continually springs from it. This is one reason why Christianity is so often represented as a new birth and a new spirit.

He must lay aside the opinions and passions that he has received from the world. This is because the fads and fashion of the world—by which we have been carried away as in a flood before we could even pass right judgments on the value of things—is in many cases contrary to humility. Therefore, we must unlearn what the spirit of the world has taught us before we can be governed by the spirit of humility.

Now, according to the spirit and vogue of this world—whose corrupt air we have all breathed—many things pass for great, honorable, and very desirable. However, they are so far from being “great, honorable, and very desirable,” that the true greatness and honor of our nature consists in the *not* desiring them. Let’s consider some of these supposedly “great things”:

- Wealth
- Nice houses and costly clothes
- To be adorned with beautiful things
- To be attractive in our appearance
- Titles of honor
- To be above our fellow creatures, to command the bows and respect of other people
- To be looked on with admiration
- To overcome our enemies with power, to subdue all that oppose us
- To set out ourselves in as much splendor as we can, to live highly and magnificently
- To eat, and drink, and delight ourselves in the most costly manner

Many a man is afraid of refraining himself and not pursuing these things, unless the same world should call him a fool.

The history of the Gospel is chiefly the history of Christ's conquest over the spirit of the world. The number of true Christians is only the number of those who, following the Spirit of Christ, have lived contrary to this spirit of the world.

"If any man have not the Spirit of Christ, he is none of His." Again, "Whatsoever is born of God overcometh the world." "Set your affection on things above, and not on things on the earth; for ye are dead, and your life is hid with Christ in God." Ro. 8:9; 1 Jo. 5:4; Co. 3:2-3 This is the language of the whole New Testament, the mark of Christianity: you are to be dead—that is, dead to the spirit and mindset of the world—and live a new life in the Spirit of Jesus Christ.

Notwithstanding the clarity and plainness of these doctrines of renunciation of the world, a great part of "Christians" live and die slaves to the culture and mindset of the society around them.

How many people swell with pride and vanity for such things—things they would by no means know how to value, except those things are admired in the world! Would a man take ten years more drudgery in business to add two horses more to his coach, only because he knows that the world exceedingly admires a coach pulled by six horses? How fearful are many people of having their houses poorly furnished, or themselves humbly clothed, only for the reason that the world would disdain them and consider them low-class and underprivileged people!

How often would a man have forgiven the hurt caused by the haughtiness and ill nature of others, and shown a kind response, but that he dares not pass for such a "weak" man in the opinion of the world! Many a man would often drop a resentment and forgive an offense, except he is afraid that if he would do it, the world would look down upon him. How many would practice Christian temperance and sobriety in its utmost perfection, were it not for the censure that the world passes upon such a life!

Thus do the impressions that we have received from living in the world enslave our minds. We dare not attempt to be great in the sight of God and holy angels, for fear of being little in the eyes of the world!

From this quarter arises the greatest difficulty of humility, because humility cannot survive in any mind unless it is dead to the world, and has parted with all desires of enjoying its greatness and honors. So that in order to be truly humble, you must unlearn all those notions which you have been all your life learning from this corrupt spirit of the world.

Unless you can make a stand against the assaults of pride, the meek affections of humility can have no place in your soul ... until you stop the power of the world over you and resolve against a blind obedience to the world's laws. And when you have advanced so far as to be able to refrain yourself in the flood of worldly fashions and opinions—and reexamine the worth and value of things that are most admired and valued in the world—you have gone a great way in the gaining of your freedom, and have laid a good foundation for the betterment of your heart. For as great as the power of the world is, it is all built upon a blind obedience to its value



Would a man take ten years more drudgery in business to add two horses more to his coach, only because he knows that the world exceedingly admires a coach pulled by six horses?

system; and we need only open our eyes to get freed of its power.

I hope you will not think it a hard saying, that in order to be humble you must withdraw your obedience from that vulgar spirit that guides snazzy-dressers and flirts, and form your value system according to piety. Again: to lessen your fear and regard to the opinion of the world, think how soon the world will disregard you, and have no more thought or concern about you than about the poorest animal that died in a ditch. Your friends, if they can, may bury you with some distinction and set up a monument to let posterity see that your dust lies under such a stone. But when that is done, all is done. Your place in the world is filled up by another, and the world goes on just like it did. But you are blotted out of its sight and as much forgotten by the world as if you had never belonged to it.

Think upon the rich, the great, and the learned persons that have made great figures and been high in the esteem of the world; many of them died in your time, and yet they are sunk, and lost, and gone ... and as much disregarded by the world as if they had been only so many bubbles of water. Think, again, how many poor souls see heaven lost, and lie now expecting a miserable eternity because of their

service and homage to a world that thinks itself just as well off without them, and is just as merry as it was when they were in it.

Is it therefore worth your while to lose the smallest degree of virtue for the sake of pleasing so bad a master and so false a friend as the world is? Is it worth your while to bow the knee to such an idol as this, that so soon will have neither eyes, nor ears, nor a heart to regard you; instead of serving that great, and holy, and mighty God, that will make all His servants partakers of His own eternity? Will you let the fear of a false world, who has no love for you, keep you from the fear of that God, who has only created you that He may love and bless you to all eternity?

Lastly, you must consider what behavior the profession of Christianity requires of you with regard to the world. This is plainly delivered in these words: “Who gave himself for our sins, that he might deliver us from this present evil world.” Ga. 1:4 Christianity therefore implies a deliverance from this world, and he that professes it, professes to live contrary to everything, and every mind-set, that is peculiar to this evil world.

John declares this opposition to the world in this manner: “They are of the world: therefore speak they of the world, and the world heareth them. We are of God.” 1 Jo. 4:5-6 This is the description of the followers of Christ; and it is clear enough that no people are to be counted as true Christians who in their hearts and thinking belong to this world. “We know,” says the same apostle, “that we are of God, and the whole world lieth in wickedness.” 1 Jo. 5:19

For all the customs, maxims, politics, and thinking of the world lie in wickedness. And he is only of God, or born of God in Christ Jesus, who has overcome this world; that is, who has chosen to live by believing Jesus and governing his actions by the principles of the wisdom revealed by Him.

Our blessed Lord Himself has fully determined this point in these words: “They are not of this world, even as I am not of this world.” Jo. 17:16 This is the state of Christianity with regard to this world. If you are not thus out of—and contrary to—the world, you lack the distinguishing mark of Christianity; you do not belong to Christ, but by being out of the world just like He was out of it.

We may deceive ourselves, if we please, with vain and softening comments upon these words; but they are, and al-

ways will be, understood in their first simplicity and plainness by every one that reads them in the same spirit that our Lord spoke them. And to understand them in any lower, less significant meaning is to let carnal wisdom explain away good doctrine.

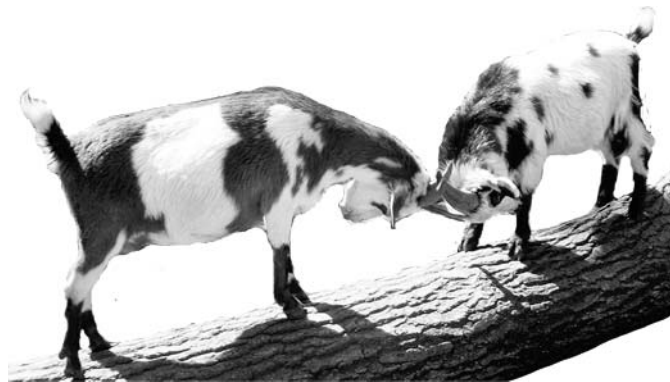
The Christian’s great conquest over the world is all contained in the mystery of Christ upon the Cross. It was there, and from there, that He taught all Christians how they were to come out of and conquer the world, and what they were to do in order to be His disciples. All the doctrines, sacraments, and institutions of the Gospel are only so many explanations of the meaning and applications of the benefit of this great mystery. Christianity means nothing else, but an entire, absolute conformity to that Spirit which Christ showed in the mysterious sacrifice of Himself upon the cross.

Every man therefore is only so far a Christian as he partakes of this Spirit of Christ. It was this that made Paul so passionately express himself: “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” But why does he glory? Is it because Christ had suffered in his place, and had excused him from suffering?

No, by no means! But it was because his Christian profession had called him to the honor of suffering *with Christ*, and of dying to the world under reproach and contempt, as He had done upon the Cross. For he immediately adds: “by whom the world is crucified unto me, and I unto the world.” Ga. 6:14 This, you see, was the reason of his glory in the cross of Christ, because it had called him to the exact same state of death and crucifixion to the world.

Thus was the cross of Christ, in Paul’s days, the glory of Christians. He was not referring to their not being ashamed to own a Master that was crucified, but rather their glorying in a religion which was nothing else but a doctrine of the cross—a doctrine that called them to the same suffering spirit, the same sacrifice of themselves, the same renunciation of the world, the same humility and meekness, the same patient bearing of injuries, reproaches, and contempts; and the same dying to all the greatness, honors, and happiness of this world, which the dying Christ showed upon the cross.

The necessity of this conformity to all that Christ did and suffered upon our account is very plain from the whole tenor of Scripture:



**Whoever professes Christianity,
professes to live contrary to everything,
and every mindset, that is peculiar to
this evil world.**

1. As to His sufferings: this is the only condition of our being saved by them, “if we suffer” with Him, “we shall also reign with Him.” 2 Ti. 2:12

2. As to His crucifixion: “knowing this, that our old man is crucified with him,” Ro. 6:6, etc. Here you see Christ is not crucified in our place; but unless our old man be really crucified with Him, the cross of Christ will profit us nothing.

3. As to the death of Christ, the condition is this: “If we be dead with him,” we believe that “we shall also live with him.” 2 Ti. 2:11

If therefore Christ be dead alone, if we are not dead with Him, we are just as sure, from this Scripture, that we shall not live with Him.

4. As to the resurrection of Christ, the Scripture shows us how we are to partake of the benefit of it: “If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Co. 3:1

This is the state of separation from the world, to which all orders of Christians are called. They must so far renounce all worldly thinking, be so far governed by another value system, as to show that they are truly and really crucified, dead, and risen with Christ. And it is as necessary for all Christians to conform to this great change of spirit, to be new creatures in Christ, as it was necessary that Christ should suffer, die, and rise again for our salvation.

In the exact same way the spirit of the world nailed our Lord to the cross, so every man that has the Spirit of Christ—that opposes the world as He did—will certainly be crucified by the world, in some way or other. This is because Christianity still lives in the same world that Christ did; and these two will be utter enemies, till the kingdom of darkness is entirely annihilated.

Had you lived with our Savior as His true disciple, you would have then been hated as He was; and if you now live in His Spirit, the world will be the same enemy to you now that it was to Him then.

“If ye were of the world,” says our Lord, “the world would love its own: but because ye are not of the world,

but I have chosen you out of the world, therefore the world hateth you.” Jo. 15:19

We are apt to lose the true meaning of these words by considering them only as an historical description of something that was the state of our Savior and His disciples at that time. But this is reading the Scripture as a dead letter; for they describe exactly the state of true Christians in our time—and at all other times—to the end of the world. Whoever has His Spirit will be hated, despised, and condemned by the world, just like He was. This happens because the

world will always love its own, and none but its own: this is as certain and unchangeable as the contrariety between light and darkness.

You will perhaps say that the world has now become Christian, at least that part of it where we live; and therefore the world is not now so opposed to Christianity as when it was heathen.

It is granted, the world now professes Christianity. But will anyone say that this “Christian” world is of the Spirit of Christ? Is its general mind-set the mind-set of Christ? Are the passions of sensuality, self-love, pride, covetousness, ambition, and vainglory less contrary to the spirit of the Gospel now that they are “Christianized,” than when they were among

heathens? Or will you say that the mind-set and passions of the heathen world are lost and gone?

Consider, secondly, what is meant by “the world.” Now this is fully described by John: “All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life.” 1 Jo. 2:16 This is an exact and full description of the world. Now will you say that our society is become Christian? But if these three still exist, then “the world” still exists, and the same enemy to Christianity that did in John’s days. And indeed the world, by professing Christianity, is so far from being a less dangerous enemy than it was before, that it has by its favors destroyed more Christians than ever it did by the most violent persecution.

We must, therefore, be so far from considering the world as in a state of less enmity and opposition to Christianity than it was in the first times of the Gospel, that we must guard against it as a greater and more dangerous enemy now



While the words on this sign were probably meant in a positive way, the reality of many churches is that they love and serve the lust of the flesh, the lust of the eye, and the pride of life.

than it was in those times. It is a greater enemy because it has greater power over Christians by its favors, riches, honors, rewards, and protection, than it had by the fire and fury of its persecutions. It is a more dangerous enemy, by having lost its appearance of enmity.

Its outward profession of Christianity makes it no longer considered as an enemy, and therefore the generality of people are easily persuaded to resign themselves up to be governed and directed by it. How many consciences are kept at quiet, upon no other foundation than because they sin under the authority of the Christian world! How many principles of the Gospel are disregarded, and how unconcernedly do people read them, for no other reason than they seem to be disregarded by the “Christian” world!

How many compromises do people make to the “Christian” world, without any hesitation or remorse; which, if they had been required of them by heathens, would have been refused as contrary to the holiness of Christianity! Who could be content with seeing how contrary his life is to the Gospel, but because he sees that he lives like the rest of the “Christian” world does? Who, that reads the Gospel, would want to be persuaded of the necessity of great self-denial, humility, and poverty of spirit, but that the authority of the world has banished this “doctrine of the cross”?

There is nothing, therefore, that a good Christian ought to be more suspicious of, or more constantly guard against, than the authority of the “Christian” world. And all the passages of Scripture which represent the world as contrary to Christianity, which require our separation from it—as from a mammon of unrighteousness or a monster of iniquity—are all to be taken in the same strict sense in relation to the present “Christian” world. Because the change that our society has undergone has only altered its methods, but certainly not lessened its power of destroying religion.

There is, therefore, hardly any possibility of saving yourself from the present world, except by considering it as the same wicked enemy to all true holiness, as it is represented in the Scriptures.

Christians had nothing to fear from the heathen world but the loss of their lives; but when the world becomes a friend, it makes it difficult for them to save their religion. While pride, sensuality, covetousness, and ambition had only the authority of the heathen world, Christians were thereby made more intent upon the opposite virtues. But when pride, sensuality, covetousness, and ambition have the authority of the “Christian” world, then individual Christians are in the utmost danger, not only of being ashamed out of the practice, but of losing the very notion of the piety of the Gospel.

There is, therefore, hardly any possibility of saving yourself

from the present world, except by considering it as the same wicked enemy to all true holiness, as it is represented in the Scriptures; and by assuring yourself that it is as dangerous to conform to its mindset and passions now that it is “Christian,” as when it was heathen.

Need a man do more to make his soul unfit for the mercy of God, than by being greedy and ambitious of honor? Yet how can a man renounce this mindset, without renouncing the spirit and mindset of the culture in which you now live? How can a man be made more incapable of the Spirit of Christ, than by a wrong value for money? And yet, how can he be more wrong in his value of it, than by following the authority of the “Christian” world?

Christians had nothing to fear from the heathen world but the loss of their lives; but when the world becomes a friend, it makes it difficult for them to save their religion.

Nay, in every order and station of life, whether of schooling or business, either in church or State, you cannot live up to the spirit of true religion without renouncing the most general mindset and behavior of those who are of the same order and business as yourself.

These reflections will, I hope, help you to break through those difficulties and resist those temptations, which the authority and fashion of the world has raised against the practice of Christian humility. ~

This article is chapter 17 of Law’s book, *A Serious Call to a Devout and Holy Life*. It has been set to modern English and slightly abridged.

As in the Day of Slaughter



How many of you read the previous article in the March/April 2010 issue of *The Heartbeat of the Remnant* by Clement of Alexandria titled “Frugality: A Good Provision for the Christian”? He compared seeking this world’s riches to someone who crawls through life on his belly. Quoting the article:

To the godly nature, living for good feelings in the body is a thing most alien; to regard sensual pleasure as a thing to strive for is the sign of utter ignorance of what is excellent. Love of wealth entices a man to stop feeling shame at what is shameful.

First, I want all of you to know that I am not pointing a finger at anyone. This is something that I have felt has been a real challenge to me, and I don’t always live as frugally as I could. So, I don’t want you to feel condemned, but to take an honest look at our lifestyle. What is excessive living? I want to stir our mind today, to cause us to evaluate our standard of living. When we stand before the judgment bar, will the “rust” of our undistributed wealth keep us out of heaven? (I hope and pray that it does not.) Or perhaps we do not believe that God will pass judgment on those who have hoarded their wealth and not given to the needy? I want to look at some verses that challenge the comfort of our American Christian mindset.

Jesus said of the wealth-hoarding farmer who tore down his barns to build bigger ones, that he was a fool. That very night his soul was gone, and the accumulated wealth did not give him a relaxed, luxurious retirement after all.

What did he really do wrong? Hadn’t God blessed the crops so that there was such abundance? Certainly! But blessings are given to us so that we can share them with others. Let me repeat that: God gives us blessings so that we can in turn bless others. But, sadly, that man took it for granted that the blessings were all for his personal use.

Another story that I find very challenging is the story of Jesus observing how people gave money into the temple treasury. I think that we all believe in giving generously, but Jesus praised the widow who gave all that she had, “even all her living.” We might think that it certainly was not very practical of her to do that, since now she would probably have to beg for her next meal ... and really, what difference did her little bit make to the temple anyway, with all the rich people throwing in big bags of money. But Jesus said she put in more than all of them together. God’s accounting methods are different than ours! How often do I give until it affects what my wife can buy at the grocery store? Or what I can afford at the hardware store?

Or how often do I choose to spend just a little extra because the money is available? What do I name a necessity, and what do I call a luxury? By what standard do I gauge myself? Do I compare with those around me, or do I look at the Word of God? We are to be content if we have food to eat and clothes to wear. That is not a very extensive list! You name the luxury that appeals to you the most, and ask yourself this: why is it right for me to spend this money on myself? It could be a bigger house, a family vacation trip, a

new vehicle, a time to go out to eat, or just a cup of coffee or a soda. There are many more that could be named, but that is not the point. Isaiah also questions us: Why do you spend money for that which is not bread?

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Ja. 5:1-3

“Treasure for the last days.” That sounds familiar. Retirement plans? Life savings? How much has America’s loud call to insure retirement wealth affected you? I know it has me! Accountants are repeatedly told in tax classes to advise clients to amass as much wealth for the future as possible, as we may not be able to depend on the Social Security system. How much does that affect the way I view the future? Does the bank’s billboard about feathering the nest egg affect me any differently than the non-Christian? Does my faith affect my life in practical financial matters?

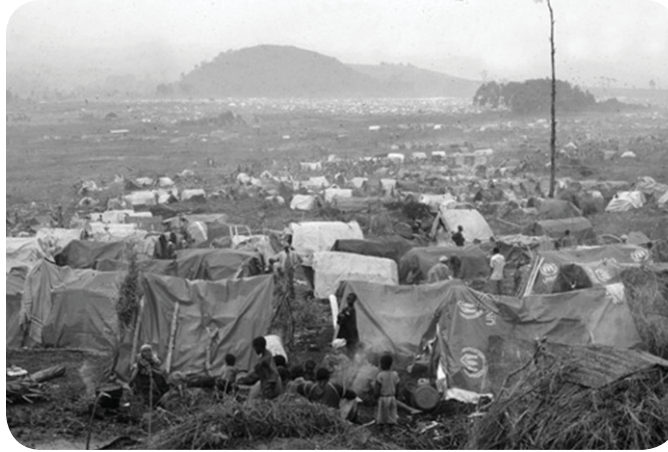
Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ja. 5:4

What about the amount that I pay for work done for me? Am I willing to give a fair amount?

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ja. 5:5

This verse really caught my attention. It makes me think of the story of Nabal shearing his sheep and butchering in a time of plenty, yet he was unwilling to share with David’s men. Haven’t we lived in pleasure and luxury compared to many others around the world? Back before the time of refrigerators and freezers, there would have been fresh meat to eat only near the day of butchering. Do we not live in the day of slaughter, as it were, with the fresh meat we regularly have available to us?

Turn to Amos 6, starting at verse 1. I have added some paraphrases to apply it to us.



(Refugee camp in Zaire)
Haven't we lived in pleasure and luxury compared to many others around the world?

1 Woe to them that are at ease in Zion (the USA), and trust in the mountain of Samaria (America), which are named chief of the nations, to whom the house of Israel came! Am I at ease in America?

2 Pass ye unto Calneh (Japan), and see; and from thence go ye to Hamath (China) the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; (Make it personal.) We sleep on soft comfortable beds with a hand-crafted headboard, and have plenty of meat every day, which most of the world only has on rare occasion.

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David; We sing along with the latest gospel songs with the best of instrumental background on our personal MP3 player.

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. We live in lack of nothing, yet we are not truly burdened with the souls who are turning their back on God.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The day came when all of Israel’s luxuries were gone, and neither will America (without God) be able to provide for her own people.

8 The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

Wouldn’t many in this world consider our houses to be palaces? One missionary book I read said that the natives considered the mission house a mansion simply because they

had a concrete floor instead of dirt. If I had a concrete floor in my bedroom, I would consider it a necessity to also have some carpet on it. So I have to admit that I am influenced by the American dream.

For another word picture that our Lord painted for us, turn to Luke 16:19.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Lu. 16:19-31

This is a very vivid, startling scenario. The only sin we know of in this rich man is his lack of compassion and sharing. Maybe he justified himself that he was sharing by allowing Lazarus to have the crumbs. Am I soothing my conscience with the giving of “crumbs,” while I myself live a good life? Will we be satisfied with the good things in this life, or will we place more value on the treasures of heaven? When we hear the words of Jesus, will we repent of our selfish living? May we be doers of the Word, not just hearers!



The only sin we know of in this rich man is his lack of compassion and sharing.

The instructions for Timothy are good and fitting for us as well:

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1Ti. 6:6-12

We get to lay hold on eternal life when we follow the things of God! When we follow the things of this world we get far less in comparison, and then we have the burden of protecting what we do get. With God, we have the assurance that our reward will not rust, rot, get moth-eaten, stolen, or lose its value. He is keeping it for us.

In summary, I think that abundance of money is not the problem; it is the act of selfishly desiring to keep it for ourselves. “If riches increase, set not your heart upon them.” Ps. 62:10 We must remember that the flesh lusts against the spirit and desires to pamper itself in any way possible ... and money makes many of those desires available. The *love* of money is the root of all evil. I would like to encourage anyone who is interested in a deeper study on this subject to read *Through the Eye of a Needle*,¹ by Roger Hertzler. I think he does a very good job of showing us the better way of living for Christ instead of feeding the desires of the flesh in wealth.

May we invest in the heavenly kingdom and find the true riches that last forever! There is no greed or selfishness in desiring these riches!

Your fellow soldier in Christ,

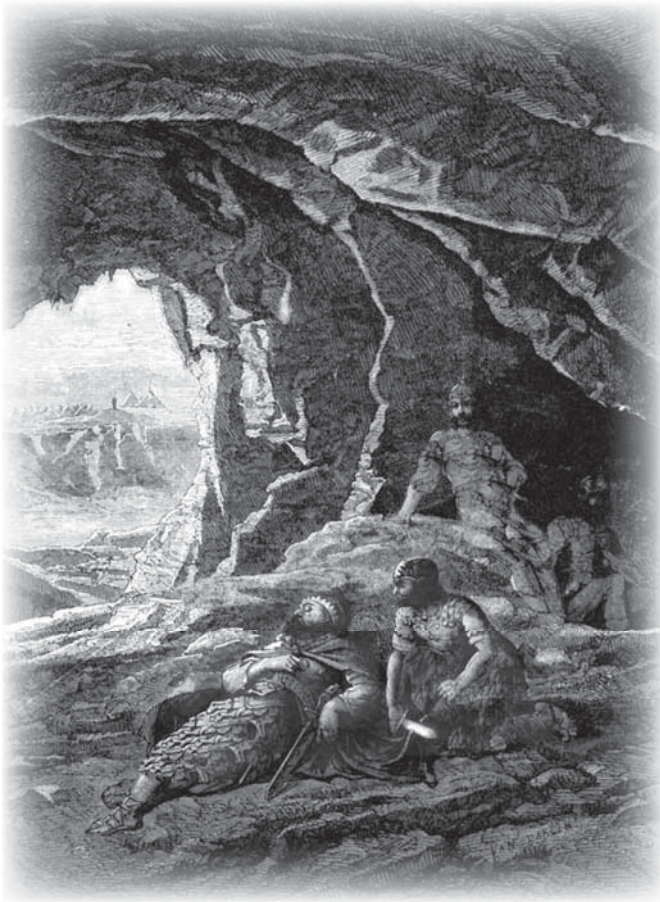
Clifford Fox

¹ Available in free pdf download at: <http://www.elcristianismoprimitivo.com/throughyeofneedle.pdf>

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But Mine Eye Spared Thee

Mike Atnip



Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD'S anointed. 1 Sa. 24:10

Should there be but one verse in the Bible to unveil to us the heart of God towards His most beloved creation, this one would suffice. Perhaps one may complain that this particular verse is not direct speech from God, and therefore does not qualify for such an honor. To me, the very circumstances under which these words were uttered adds to, rather than diminishes, their power. Most of us know the story, so I will only highlight the peaks.

A man, an Old Testament man under the Law of Moses (and not New Testament grace), is being pursued by his enemy. David, hiding in the caves and mountains, has every human reason to put to death his master. Not one fault can actually be found in the servant, save for the fact that he has delivered the whole kingdom from the oppression of the Philistines—if this be a fault. Probably still ringing in the ears of David are the echoes of a javelin gouging into the wall near his head, the which was the intended target. He has served, and has received hatred. He has played his harp, and almost died. And instead of rebelling, he only flees away, not wishing to cause any more problems.

Then comes the golden opportunity. Whispering in his ears are the voices of his dearest and most respected allies, “Here’s your chance!” Most assuredly his own nature arises at the prime moment to remind him that by rights, genuine Old Testament rights, he can hate his enemy. Perhaps in a bit of passion he starts forward, intending to finish with this running business once for all. But when the knife is drawn, and Saul still sleeps, he only cuts the “skirt of his robe.”

Saul awakes, oblivious to all, and takes up his task of hunting down David once again. He has not far to go—David calls to him shortly, holding up the telltale piece of garment as proof of his love to the unlovable. And the words, although not recorded as such, were probably bathed in tears and emotions that only a hunted man can know. “Some bade me kill thee: but mine eye spared thee.”

Compassion

If any one particular fruit of a genuine Holy Ghost regeneration stands head and shoulders above the rest, it is compassion. Zeal can be worked up in the flesh, and has various sources. The ability to communicate truths to others is an ability that some have as a natural gift: eloquent orators are not necessarily born of God. Singing and shouting the praises of Zion does not need a spiritual renovation for them to be brought into action: a little music on the emotional side can create the right atmosphere. People can pray loud without God, the Eternal Life. Missionaries can sail for Timbuktu, prompted by the desire for an adventurous episode. But compassion—pure, unadulterated compassion—cannot be worked up by the natural man. Oh, he may occasionally feel a puff of sympathy for a few hours, maybe even a day or two, after an emotionally-charged speech by some charity organization. But the day-in-day-out, weeping compassion cannot be procured by anything less than the life-giving blood of a perfect sacrifice.

The compassion of God

Another one of my favorite stories in the Bible is found in 2 Kings 21 and 2 Chronicles 33. First, we will highlight Manasseh’s sins ... just a few for now. Graven images (even

in the house of the Lord itself), enchantments, abominations above all the Amorites did, passing his son through the fire, and shedding innocent blood ... to name a few. Of the last sin mentioned, Jewish tradition has it that part of this blood was none other than that of the prophet Isaiah—literally sawn asunder by this murderous king.

Pass on now to 2 Chronicles 33. Here we find God Himself hearing the supplication of this most wicked man. He is returned to his kingdom, and even begins to make some national reforms. This is compassion on the part of God. Pure, unadulterated compassion.



Imagine
Isaiah
being
cut in
two with
a huge
saw!

Can you imagine seeing Isaiah the prophet sawn asunder? The gentle, kind Isaiah that had so many beautiful things to say to God's people, encouraging them to hang on in faith until the promised Messiah should come? Maybe it is because I love the writings of Isaiah so much that this picture affects me so—Isaiah being cut in two with a huge saw! And then, God allows the murderer to return to his throne! Compassion? Yes, compassion!

The compassion of Jesus

Perhaps we can allow God such great compassion: He is God, and not man. But what about the God-man that came and walked among us?

Before entering the temple to cleanse it from the thieves and liars making merchandise of things spiritual, we find Him with tears running down His tired cheeks. He has preached, and not been heeded. He has been mocked and interrogated with intentions to make Him be the fool. He returns to the city to finally cleanse the temple one more time, but with weeping. Someone has aptly said of this moment, "He who has not wept, should not whip." Jesus had

all authority to wield the whip, His tears being the evidence of a caring heart.

We find Him telling an adulteress, caught in the very act, that he does not condemn her. He has every right to, in human eyes. Adultery is a grave offense, especially in the eyes of one who has never, ever done anything of the sort. And then, when some hypocritical religious men crucify him for having such compassion on their own people, what does He say with his parting breath? "Father, forgive them, they know not what they do."

The compassion of Stephen

Well, we may say, "God the Father, and Jesus the Son are God. What about us humans?" We will briefly consider Stephen, a man, and a young man at that. He followed the example left by his Master, dying for no reason at the hands of jealous hypocrites. And his last words? "Lord, lay not this sin to their charge."

And David, once more

This brings us back to David again. David is the ultimate example of God-given compassion. God is God and has power unknown to us humans. Jesus was God and man. Stephen was pure man, but a New Testament regenerated man, with the power of the Holy Spirit dwelling within. But David? This is an example of nothing less than pure compassion, doubtlessly a gift from God, and a blazing example to all of us who now do have the opportunity to partake of the divine nature.

The divine nature

As was mentioned above, compassion, like that of the examples given above, is a fruit of a truly regenerated heart. For a man to live and practice true compassion, something has to be changed inside of him. David, although living under the law, had a more-than-usual relationship with God. Had he been a common, run-of-the-mill Jew of his day, the story would be different. Nonetheless, the story of compassion needs to be the story of the new covenant. Now, let me rephrase that last sentence to the reality: the story of compassion is the story of the new covenant.

With the coming of the Holy Ghost comes compassion. This is because this is the very nature of the Spirit of God. While boldness, zeal, and singing are also fruits, compassion overpasses them all. You might as well tell a fish not to swim as to tell a truly Holy Ghost regenerated person not to have compassion. The problem seems to be that today we accept something less than the "real McCoy" for a "born-again experience," and then make excuses for the subnormal Christianity that is produced. God help us!

On raising children

Many good books have been written on the subject of child training. However, most that I have read neglect a very important point: if you want to win your children to Christ, the most powerful thing you can do is be a compassionate father or mother. Let your children see the tears falling while you pray for the lost. Let them see you swallow the lump in your throat when you hear of another Catholic priest caught in fornication—they know that dad hurts inside. Let them see and hear dad pray with a burden for the neighbors that mock—never letting a nasty word slip out. If a man is filled with compassion, the children will know it; and he can fail in other areas of child training, but will still leave an irremovable stamp on their hearts ... Dad walked with God!



On discipline and compassion

Discipline is a necessary part of child training and church administration. Firm discipline! Let the book of Proverbs be true forever! Any home, or church, without firm discipline will have more problems than are necessary. But, mix this strong discipline with Holy Ghost compassion and you have

a constructive atomic bomb! Look at Jesus entering Jerusalem. What went through the disciples' minds while He cleansed the temple, knowing that shortly beforehand the man with the whip had wept over the city?

For some reason, prophets have the reputation of being finger-pointing, red-hot rebukers of injustice. The reason behind this probably lies in the fact that many self-appointed prophets are just that. We tend to make God in our own image, rather than letting Him transform ours. Let

anyone who thinks prophets are scathing rebukers of iniquity consider Jeremiah once more. His writings are composed mostly of denunciations against the iniquities of an idolatrous, adulterous nation with its face willfully turned against the God who had delivered them. But, look a little closer. In about every chapter or two, we find the message that God is still waiting for them to return, yea, He is pleading for them to do so! And Jeremiah? "... my soul shall weep in secret places for your pride; mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive." Je. 13:17 There was a reason Jeremiah is known as "The Weeping Prophet"!

The man walking in the flesh can see the faults of the great apostasy in which we are surrounded. I believe a blind man could see them. It does not take a prophet to see the rank errors that now fill most churches. But it does take a

The time and place to teach your children about the errors of others would be when you can all be on your knees with a tissue box close at hand, to wipe the tears while you intercede.

true, anointed prophet to denounce them while the tears of compassion roll down his cheeks. Did Jeremiah say, "I shall tell your sins abroad," or "I shall weep in secret places"? Did he say, "I told you it was coming, and you deserve it," or did his heart pang within him at the sight of rebel Jews with chains headed for captivity? These were stubborn, backslidden, rebellious Jews that had rejected the word of God! And he wept tears of compassion.

As mentioned above, we often try to make God in our own image. We take our own personality and makeup, and then build a picture of God out of these. Next, we come up with ideas of just how this God would react in certain circumstances. Oh, beware not to make images!

Condemnation

The opposite of compassion is condemnation. This is an attitude that does not feel with the accused or oppressed; for the basic meaning of compassion is "to feel with." Satan is full of this heartless attitude, and is known as "the accuser of the brethren."

How to make sure your children have a hard time relating with others

This is quite a long subtitle, but let me give you a few sure methods on how to bring this about. For breakfast, make sure you nourish your children's hearts with "Boiled Baptist." At dinnertime, pick up the topic and have "Mashed Methodist" and "Sliced Seventh-Day Adventist." Supper can be filled in with "Chopped Church of Christ." Cook the Catholics in your family devotions, making sure you point out how awfully wrong the doctrines of transubstantiation and the worship of the Virgin Mary are. Perhaps you can

We tend to make God in our own image, rather than letting Him transform ours.

change the tune a bit for the next day's breakfast, noting to the children how lazy the highway department workers are, and how inefficiently they manage their resources. Then, for dinner, point out how the neighbor does not know how to farm real well, and how his fields are unkempt ...

"But wait a minute," you may say, "are not these all truths?" Absolutely so! I know of faults in all of the above groups, organizations, and doctrines, and hope that my little two-year-old boy never becomes entangled in these faults or errors. And, these truths need to be taught to our children. However, if you feed your children a steady diet in the above manner, you can be sure they will probably never be able to help such people; nor relate well with anyone else. And if your children never see one drop of compassion-filled tears fall from your eyes, multiply this failure by seven times.

Yes, there is a time and a place to point out to our children the errors of today's Christianity. That time and place would be the time and place when you can both be on your knees with a tissue box close at hand, to wipe the tears while you intercede. Your child will arise with the necessary knowledge to avoid the pitfalls, and the means to help someone else who has already fallen in.

It has been said that if a child grows up in an atmosphere of condemnation towards others from the parents, he will grow up struggling with feelings of this towards his own heart. I believe this, because I have seen it: a constant, nagging, accusing feeling that one is never good enough. We reap what we sow, and our children reap from what we sow. And as said one prophet, if we sow to the wind, we shall reap the whirlwind. Thankfully the same is true in the positive, sow to the Spirit and you—and your children—shall reap of the same!

And back to David again

We left David telling—and showing—Saul that he had compassion upon him. Saul knew the story. He had not forgotten the javelins. Suppose now that David had tried to kill Saul in the cave. And suppose he somehow messed up, only wounding him, escaping finally out the entrance. After a short run to the other side of the canyon, he turns back to speak to Saul struggling out of the mouth of the cave, bleeding.

"Saul, the Lord judge between me and you; I am innocent. Whom do you pursue, a dead dog?"

I think I can hear Saul's reply. "Yes, David, I am coming after a dead dog, for you will die yet!!" And with a shake of a fist and a curse, the story would continue as before.

But ...

David's eye did spare Saul. And Saul, the demon-oppressed, hate-filled, jealous king broke down ... and wept. He then told David something he probably already knew, but now it was sure:

"I know well that thou shalt be king, and that the kingdom of Israel shall be established in thine hand."

Would you like to be a king? And have the kingdom of God in your hand to give to your children?

God can make this a reality by a process known as the new birth. In this process, your old nature has to die, and God replaces it with a new nature; His very own. His very Presence then fills your new heart, making all things new. Compassion will flow out, as naturally as water runs downhill.

A miracle? A miracle indeed! Pray for me, the author, that I may receive fresh baptisms of this compassion, being overwhelmed with the Presence of the Creator God; who is the Eternal Life. There is no other way. ~

Compassion defined!

During the 1915 massacre of around a million Armenians by the Turks, a military unit attacked a village, killing all the adults and taking the young women as hostages. An officer raided a home, shot the parents, gave the daughters to his soldiers, but kept the beautiful oldest daughter for himself. After months of captivity, servitude, and abuse, she escaped and slowly rebuilt her life, ultimately completing training as a nurse.

One night while on duty in a Turkish hospital, she recognized the face of a desperately ill patient in intensive care. It was her captor and abuser, the murderer of her parents, the Turkish officer. He was comatose and required constant care if he was to survive. A long and difficult convalescence followed, with the man too ill to be aware of his surroundings.

One day, as he was returning to health, the doctor said to him, "You are a very fortunate man. Had it not been for the devotion of this nurse, you would never have made it; you would certainly be dead."

The officer looked long at the nurse. "I've wanted days to ask you, we have met before, have we not?"

"Yes," she replied, "we have met before."

"Why didn't you kill me when you had the opportunity? Or why didn't you just let me die?"

"Because," the nurse replied, "I am a follower of the One who taught 'love your enemies.'"



That they may teach the young women ...

My Obituary

Rachel Weaver

What would you think if one morning upon waking you were to read your own obituary in the paper? This actually happened to Alfred Nobel, originator of the famous Nobel Prizes in the late 1800s. He woke one morning to see his own picture and obituary in the paper, proclaiming him “the merchant of death” because of his experiments with nitroglycerine explosives and dynamite. It must have been quite shocking to read what the media thought of him. The obituary—written in a French newspaper—reported: “Dr. Alfred Nobel, who became rich by finding ways to kill more people faster than ever before, died yesterday.” Though the obituary was a mistake—it was his brother who had died—it made Alfred stop and think. He objected to the fact that people perceived him as the “merchant of death” ... despite the fact that he was the owner of an armaments factory. This led him to create a fund for the many millions of dollars he finally left when he died. That money funded the Nobel Prizes that we have today.

When I heard this story today for the first time, I seriously pondered how my obituary would read if people were to write out my life as they perceived it. I also realized that God is the one in charge of writing my obituary. How does He perceive me? What is His opinion of the things that I do? Does He see my life as I see it, or are there blind spots that I do not see?

Let us personalize the story of Alfred to our own circumstances today. Most of us are mothers and wives or sisters. Sometimes we lose our vision in the daily round of duties. We go steadily on, slogging one foot in front of the other with no song on our lips, no thanksgiving in our hearts, and no joy on our faces. We forget about abundant living.

This is so sad. We are here to bring life and joy to others, yet many times we do not exhibit that life ourselves. What is the legacy we are leaving to our family and friends, to the world around us?

If they were to write our obituaries, what would they say? Would they remember us as women who:

- * lived a life of gratitude and praise
- * walked in the Spirit
- * had a real prayer life
- * had compassion on others
- * were servants
- * were faithful friends
- * were gentle and kind
- * took time to listen to others
- * were in touch with Jesus
- * were touchable
- * were easily entreated
- * were full of joy
- * were encouragers
- * were full of faith



This list could go on and on ...

Galatians 5:22-26 gives us a good idea of what the Master “obituary writer” is looking for when He looks at us.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

What a list! If you take this list and break it down, and think about each of those attributes one at a time, it is quite challenging to the heart.

Does it really mean that if we have not crucified the flesh we are not His? I think that many times we live so far short of all that God has called us to and enabled us to be, that He must be sad. He asked us to be witnesses of Him, and then we cloud His image by our very life. All too often our family and friends see us as:

- * inconsiderate
- * unthankful
- * self-confident
- * complaining
- * fearful
- * self-centered
- * gossiping
- * uncaring
- * bold or pushy
- * untouchable
- * plastic or unreal
- * selfish
- * proud
- * irritable
- * angry
- * frustrated
- * critical
- * lazy



How can we expect others to take an interest in our Master if this is what they see in us in our daily lives? How can we point them to Him if they do not see Him making a major difference in our day? How can we expect to bring them to Jesus if we have not brought our own selves to be in subjection under Him? After all, what is the drawing factor? Is it not a life that shines and glows and manifests His glory? What a poor manifestation I am. What a cloudy glass through which others need to see Jesus!

It would probably be a revelation to each of us to see ourselves as others see us. Perhaps even more, it would be a revelation to see ourselves as God sees us. We need to pray this prayer: "Lord, open my eyes so that I might see myself as You see me." Then we need to be willing to get up on the operating table and let God take out any cancer that is crippling our lives. If we are willing to do this, it will make a profound difference in our homes.

Our children and our husbands see us both at our best and at our worst. Their observations are valuable. If they were to be frankly honest with us, it would probably help us all to be better mothers and wives. It might help us to face reality and seek the heart of God humbly.

This reminds me of a verse that I saw this morning, "Therefore will the Lord wait **that he may be gracious unto thee**, and therefore will he be exalted." Is. 30:18 I can



How would your obituary read?

visualize the Lord bending down and calling our names—calling us to turn *all* our needy areas over to Him. He goes on to say, "Thou shalt weep no more: **He will be very gracious unto thee at the voice of thy cry; when he shall hear it he shall answer thee.**" Is. 30:19

That promise means so much to me. It is a great comfort. When I have read my obituary and I do not like what I see, if I call on Him He will answer me and I will not need to weep anymore. What a mighty God I serve. No matter where I am, if I see my need and myself and turn again to Him, He *will* answer my cry. I am humbled. I look at my own mothering, at my relationships with others, and I wonder how long it will take me to be like Him. That is His desire for me. That is why Jesus died. "He died that I might have life and that I might have it more abundantly." Jn. 10:10

My desire is that I might be "a living sacrifice, wholly acceptable unto the Lord which is [my] reasonable service." Ro. 12:1b My desire also is that you might find the same thing true in your life and that you, with me, might "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pe. 3:18 ~

Key Differences between Ev

By Nolan

Evangelicals have more influence on Anabaptists in the United States than any other Christian group. Because they believe exactly the same as the Anabaptists on issues such as the authority of Scripture, we feel a certain kinship to them and desire to minimize our differences. When Anabaptists need Bible study resources, they turn to Evangelical books and commentaries. Many Christian radio stations are operated by Evangelicals, and many Anabaptists who have radios, tape players, or CD players tune in and listen to Evangelical teaching and music. This Evangelical influence has a tendency to erode the distinctive beliefs of many Anabaptists even more than physical persecution did in Reformation days.

What are some of the distinctive beliefs of Anabaptists?

1. Distinct Scriptural interpretations

One difference—and perhaps the only difference many Anabaptists would mention—is their belief in nonresistance, which most Evangelicals do not hold. Although this visible divergence is a significant difference, *it springs from deeper doctrinal differences*. The most basic of these differences lies in the interpretation of Scripture. Although both groups believe in the authority of Scripture, and would even use similar methods to interpret Scripture, Anabaptists approach the Bible with some different presuppositions that lead to vastly different outcomes.

- a. First, an Anabaptist interpretation of Scripture is *centered on the teachings of Christ and his call to discipleship*. The rest of Scripture is then viewed through this lens and interpreted so as not to

contradict the teachings of Christ, the Head of the church. This produces different conclusions than when interpretation is centered on the writings of Paul, as often seen in Evangelical teaching. A Christ-centered interpretation maintains that Christ's teachings can indeed be followed with God's enabling grace, and must be followed if an entrance into the kingdom of God is to be gained. A Paul-centered interpretation tends to overemphasize man's sinful nature and makes man utterly helpless in the pursuit of good. Consequently, many of Christ's teachings are considered unattainable in the present world. In fact, some who interpret the Bible this way postpone the validity of Jesus' teachings to some future time. God's mercy and forgiveness is emphasized in the Evangelical system, rather than careful obedience.

- b. Second, Anabaptists believe *the New Testament takes precedence over the Old Testament*. They believe the Old Testament points forward to Christ, whereas the New Testament is the final and ultimate revelation of Christ. On the other hand, many Evangelicals have a "flat Bible," putting the Old and New Testaments on the same level. Except for Jewish ceremonial and dietary laws, Evangelical morality closely resembles Jewish morality. Oaths, accumulation of wealth, participation in war, and divorce and remarriage are acceptable for Evangelicals because they



Have you ever looked through a pair of binoculars or a telescope at, instead of appearing closer, actually appears far away. The Evangelical system is like that. In modern Evangelical theology, the teachings of Christ have taken on a "far away," like looking at them through a binoculars backwards. Evangelical teaching is "Christ"—actually doing what He taught—seems almost irrelevant.

Both Anabaptists and Evangelicals believe that every word of Paul leads us to Christ. But do we read Paul as leading us to Christ, or do we read Christ as leading us to Paul? Jesus said "he shall testify of me." Jesus also said that "Every one that is of me shall bear fruit to the glory of the Father."

I'll give you a quick test to discover which way your binoculars are turned. Turn them around and pretend for a minute that He actually meant them. If after you have done so, the necessary, or even legalistic ... turn your binoculars around, and by g

Evangelicals and Anabaptists

C. Martin

were acceptable in the Old Testament. For the Anabaptists, the New Testament teaching on these issues trumps the Old Testament teaching.

- c. Third, Anabaptists believe *the Bible is best interpreted when the believer is committed to obeying it*. Early Anabaptists were concerned about how the learned of their day “twisted” the Scriptures to get around the force of a command. Anabaptists today reject the common distinctions made between New Testament commands that on the one hand are binding both in form and spirit upon Christians for all time, and those on the other hand that are to be observed only in spirit. Many Evangelicals hold that such items as baptism and communion belong to the former class, whereas to the latter class belong such commands as to greet one another with a holy kiss, to wash one another’s feet, and to anoint the sick with oil. Anabaptists hold that these New Testament commands—as well as communion and baptism—are to be observed by all Christians everywhere until the end of the age. Mennonite theologian J. C. Wenger said, “There is no exegetical consideration against the observance of feet washing, for example, which would not also bear against the observance of baptism.”

2. Distinct view of salvation

Moving from Bible interpretation, another root difference between Anabaptists and Evangelical Protestants is

their view of salvation. Anabaptists emphasize that salvation is by grace through faith that works (notice it’s **not** faith *plus* works.). They believe that at conversion God purges a person’s past sins by Christ’s blood **and changes that person at his very core**, freeing him from the enslavement of sin and **enabling him actually to live a righteous life**. God declares the sinner righteous because of Christ’s work on the cross *and* his present work in the heart of the believer enabling him to live righteously in reality.¹ Right living is therefore crucial evidence that an individual has repented, believed, and yielded to Christ.

This is in contrast to the Evangelical view that justification is the result only of an accounting procedure in the books of Heaven that happens totally outside the person. According to this view, when a person says the sinner’s prayer, his sins are deducted from his account, and Christ’s righteousness is credited to his account instead. Thus, when God looks at the person, all He will ever see is Christ’s righteousness, regardless of how the person lives (or dies). God supposedly declares the sinner righteous no matter what is true in reality. In this view, right living should follow conversion. However, right living is completely unrelated to God’s evaluation of the person and will affect only his rewards.

¹ In other words, God can declare the sinner righteous because he has now *been made righteous* (justified) by an infusion of the Holy Ghost in his heart, changing his character. The official theological term for this is called *ontological justification*. “Ontological” means “being” or “reality.” “Ontological justification” is being actually changed in character from an unjust person to a just person.

... backwards? When you do, the subject that you are trying to look
... Evangelical way of reading the New Testament can be a bit that way.
... a remarkably minor perspective—they are seen as if they are
... Evangelicals talk about Christ, but actually becoming a “follower of

... Paul and Christ are the inspired words of God. The question is this:
... leading us to Paul. Jesus told us that when the Holy Spirit would come,
... the truth heareth my voice.”

... pointing when you look at Jesus. Go read the teachings of Jesus,
... you read them you find that they seem a bit imaginary, irrelevant, un-
... grace through faith allow the way of Jesus to change your life! ~DT



Evangelicals see a huge, oversized cross on top of Scripture that obscures Christ's call to discipleship and renders obedience unnecessary. Anabaptists, on the other hand, see no distinction in the Bible between a disciple of Christ and a saved person. As Milo Zehr wrote, "Protestants believe Christ did enough on the cross to deliver those who believe from the guilt of original sin, and Anabaptists believe Christ is doing enough day by day to deliver people from both the guilt and practice of sin."

The Evangelical view of salvation leads to careless living in many cases. For example, the divorce rate among "Christians" in America is nearly equal to that among non-Christians. Is this not a small window giving a view of something seriously wrong within popular "Christianity"? Because of their view of salvation, most Evangelical Christians see no advantage to living a holy life.

I need to clarify that Anabaptists do not believe a person is totally perfected at conversion. According to 1 John 1:7, "If we walk in the light ... the blood of Jesus Christ his Son cleanseth us from all sin." If we walk in the light perfectly, we do not need cleansing from sin, so John apparently believed a person walking in the light may still stumble at times and need cleansing. The two false beliefs that we must avoid are these: (1) We are incapable of sinning after conversion. (2) We can willfully sin and maintain fellowship with God. The cleansing of sin does depend on our walking in the light, which I understand to mean striving to obey Christ and do what we understand is right.

The Bible says Noah, Abraham, and Job were righteous in the sight of God. Yet we know they weren't perfected. We also know that their righteousness was not the result of an accounting transaction in the books of Heaven, but rather a righteousness (right living, or doing what is upright) that was a basic pattern in their life. What kind of affront to Satan would it have been if Job's righteousness had been just the result of book-keeping in Heaven?

Another difference regarding salvation is the status of children. Although Anabaptists are diligent in teaching children the word of God, their focus is not on converting the child "as soon as possible." They believe their children are safe and innocent until they reach the age of accountability,² at which time the child will choose discipleship or self-will.

Evangelicals believe children are lost until they "accept Christ." Their focus, therefore, is on getting the child "saved." Many of their children will say the sinner's prayer by the age of seven. To me, child evangelism does not differ much from infant baptism. I think I could get most 3-year-olds to say a prayer accepting Christ into their heart. But 3-year-olds know nothing of discipleship, and unless they are taught discipleship later in life when they can truly understand what it means, they will never become true disciples of Christ, which is what a Christian is. Thus, sadly, many say a sinner's prayer by age

² Sin is not imputed where there is no law. Children sin, but until they understand the law their sins are not counted against them.

seven, but they continue following self rather than Christ. And by the time they reach 17, nothing has changed.

3. The kingdom of heaven on earth

Anabaptists believe their chief citizenship is in the heavenly kingdom ruled by Jesus Christ. Thus they believe it is not their job to keep order in the kingdoms of this world wherein they are only pilgrims, but rather to invite people into the heavenly kingdom. Evangelicals believe Christians need to help keep order in society.³ They have never been able to figure out, however, how to follow the laws of Jesus' kingdom, which he taught in the Sermon on the Mount, and still keep order in the kingdoms of this world. It seems they have ended up dropping the heavenly kingdom values.

Will the Anabaptists survive?

In the 16th and 17th centuries, the Catholic- and Protestant-controlled governments in Europe turned against the Anabaptists and persecuted them with terrible cruelty. Despite the horrible persecution, Anabaptists maintained their beliefs and multiplied. We are grateful that the Protestants no longer persecute us and are rather apologizing for their forefathers' persecution. Anabaptists need to stay on the alert, however, so they do not now unconsciously and gradually surrender their beliefs during this time of geniality. The issues for which the Anabaptists were persecuted have not been resolved. We made it through the physical persecution. How are we doing in the face of the subtle onslaught of Evangelical books and media?

I do not wish to present the Anabaptists as "having it all together." We certainly have quite a few problems of our own. Wherever we are right, it is by the grace of God. I also do not want to present Evangelicals as being all wrong. As I said at the beginning, we have some things in common. Many of them, despite their embrace of what I believe to be wrong doctrines, are sincerely seeking God and striving to do His will. I do think it is important, though, that people understand that there are significant differences which go deeper than dress and nonresistance, and which make Anabaptist churches necessary.

Furthermore, I call us all to grow in grace and in the knowledge of Jesus Christ while living up to the light we have already received. ~

Nolan C. Martin attends Lichty's Mennonite Church near Narvon, PA. He originally wrote the above as a three-part response to some questions on an online forum. These were later put together and published online, from which the above was taken and slightly edited. While the above article in no way claims to thoroughly expound the fundamental difference between Anabaptism and Protestantism, it does outline some core distinctions that we would all do well to ponder. Note that all the footnotes are by *The Heartbeat of the Remnant*.

³ By serving in politics and/or the military or police force.

An Appeal to American Anabaptists

Roger Hertzler



Soul winners in America today face a perplexing dilemma. “If someone comes to Christ as a result of my witnessing, where should I send them for fellowship? Is there any church where this new believer can go where he will receive biblical discipleship?”

The sad condition of the modern church makes this question a difficult one to answer. Many groups today are naming the name of Christ, but not very many are departing from iniquity. Most churches who profess to be “going and teaching” all nations are neglecting to “teach them to obey all things” that Christ commanded. Jesus’ words in the Sermon on the Mount are ignored, as “Christians” everywhere swear oaths, fight in war, and divorce and remarry at the same rate as the people around them. False doctrine, worldliness, and broken homes have all but snuffed out the testimony of Christ in this country.

One comparatively bright spot in this dark religious landscape is the group of people called the conservative Anabaptists. While there are many New Testament teachings that are rejected by Christians in general, conservative Anabaptists have made a valiant attempt to retain these teachings. While American Christianity has said it is OK for Christians to swear oaths and go to war, Anabaptists have maintained that Christ was serious when He said “swear not at all” and “love your enemies.” While American Christianity has chosen to become like the world to win the world (or maybe just to make life easier), Anabaptists have insisted that God calls His people to separation from the world in their daily lives. While divorce ends nearly half of the marriages in American Christianity, the divorce rate among conservative Anabaptists is close to zero.

Yet in spite of the strong points of the Anabaptist people, there are still some giant “bushel baskets” hiding the light of Christ, some major issues that have kept us from being the “city set on a hill” that Christ wants us to be. These issues

are threatening to extinguish the last traces of light that exist, and no doubt will do so if they are not addressed quickly and thoroughly.

My appeal to my Anabaptist brethren is that we would deal in a biblical way with every weight that hinders and every sin that besets us. My appeal is that we would take the steps needed to permit God’s power to flow through us like it flowed through the Anabaptists of centuries past.

My appeal is that we would be willing to consider seven things I believe we must do thoroughly, honestly, and consistently to become the kind of vessels God wants to use in His kingdom.

1. We must make Jesus Christ the center of our focus.

For any group to validly call itself Christian, it must have the person of Jesus as the center of its focus. Every other issue, regardless of how significant it may be, must be peripheral to Christ and our relationship with Him.

The Bible was given to point us to Jesus. God the Father points us to His Son. The Holy Spirit points us to Christ. All of our teaching and practice is worthless unless it points in some way to the Lamb of God who takes away the sin of the world. If Christ is truly the center of our focus, He will also become our passion. Someone has rightfully said, “A man can have many interests, but he can only have one passion.”

Far too often believers from other backgrounds are attracted to Anabaptist circles by our radical lifestyle; after joining us with high expectations, however, they become disillusioned when they discover that Christ is merely an interest rather than our passion. He is merely one of many Bible doctrines, rather than our life, as the apostle Paul testified.

Jesus said we are to love God with all our heart, soul, strength, and mind. He said we are to seek first God’s king-

A man can have many interests, but he can have only one passion!

dom and His righteousness. If we are not passionate about Christ and His kingdom, our young people are likely to jump ship the first time they meet someone who is passionate about his beliefs. Perhaps they will be led away by a false teacher, college professor, or cult leader who is passionate about whatever cause or philosophy he happens to be promoting. Or maybe they will sense where our true passion lies—whether it be business, sports, or even some religious activity—and then will follow us in that passion. Or perhaps they will choose to develop their own passion as they explore the vast array of pleasures this world has to offer.

How much better, though, if we could repent of our lukewarmness and take up the passion of Paul, whose heartcry was “that I may know Him.” How much better if we could grasp the majesty of Christ’s kingdom ourselves, and then offer our children a real relationship with Him Who is worthy to receive our praise, devotion, obedience, and love.

2. We must learn to humble ourselves.

Of all the activities that a mortal man can do, there is probably none more important than humbling himself. To truly humble ourselves is an important ingredient in becoming born again (Mt. 18:3-4). Humbling ourselves is the key to receiving the grace from God that we so desperately need (1 Pe. 5:5). The spiritual success or failure of virtually every person mentioned in Scripture was determined by whether or not he consistently humbled himself.

We are all proud creatures naturally. We think our ways, opinions, abilities, and teachings are superior to those of others. We resist anyone who tells us that something is wrong with us, or that we need to repent in an area of our life. Yet our spiritual victory and eternal destiny are often dependent upon whether or not we are willing to take heed to such concerns.

If we do not learn to humble ourselves, our hearts will not be open when God Himself wants to speak to us. If we do not learn to humble ourselves, our graceless lives will quickly deteriorate into either dead formalism or else unchecked worldliness. If we do not learn to humble ourselves, our interpersonal conflicts will continue to mar the testimony of Christ on this earth. If we do not learn to humble ourselves, our pride will almost certainly alienate the very people we are supposed to be pointing to God.

If we do not learn to humble ourselves, we will not be able to effectively address the concerns listed in this article, even if we know in our hearts they are true.

3. We must call sin what it is.

Jesus came to save us from our sin, not from our “weaknesses,” “slip-ups,” or “character flaws.” When we try to

use some less offensive word to describe sin, it is usually an indication of incomplete repentance, and it limits the cleansing work that God wants to do in our hearts.

Depending on our style of church structure and administration, our temptation is to focus on those things that violate the particular practice of our congregation, but then neglect to deal with the things that violate the Word of God. Unforgiveness, lust, pride, covetousness, gluttony, rebellion, anger, and a love of this world are all real sins that separate us from God, and we must confess them as sin if we ever hope to find true freedom. If we somehow try to deal with the symptoms of these sins without addressing the sin itself, then we have failed in our mission to lead needy people to the eternal life that is in Christ.

4. We must weed out witchcraft.

The church in Thyatira had works, charity, service, faith, and patience. But they also made room for the wicked Jezebel to teach and seduce God’s people. Many conservative Anabaptists have battled for generations against the threats of immodesty, war, and divorce, but then have blindly given way to the horrible, hellish sin of witchcraft.

Throughout the Old Testament, God declares His fierce hatred against all forms of witchcraft. In the New Testament, God says that sorcerers shall have their part in the lake of fire. Yet so often when someone expresses concern about waterwitching or other forms of divination, or about the vast array of occultic health-care practices, the response goes something like this: “Well, we just have different opinions about these things.” Or “Just because we don’t understand how something works does not necessarily mean that it’s witchcraft.”

These responses simply reveal the biggest problem in our attitude toward witchcraft. In answering the question about what is and what isn’t witchcraft, the biggest problem is not that we don’t know. The biggest problem is that we don’t care. When we make statements like these, without taking the time to investigate the truth of the matter, we simply reveal that we don’t have the same hatred for witchcraft that God has for it. When we truly grasp the loathing our God has for the sin of witchcraft, we will leave no stone

Did you know?

About 38% of the advertisements in *The Sugarcreek Budget* and *Plain Interests* (nationally-read newspapers published primarily for conservative Anabaptist people) are for “alternative medicine” practices and remedies. Homeopathy, iridology, unproven herbal remedies, and “snake oils” of every sort can be found in Anabaptist homes, as well as dowsing, “black boxes,” and “powwowing.” Are the Anabaptists involved in witchcraft?

unturned in our search for truth if there is any possibility at all that something we practice could be witchcraft. Then, if we should discover that indeed we have been guilty of this heinous sin, we will repent of it thoroughly and seek the freedom that can only come by the blood of Jesus.

5. We must deal with materialism.

As rich Americans, we ought to pay close attention to the realities Jesus told us about ourselves. He told us that He came to preach good news to the poor, but that the rich shall hardly enter the kingdom of God. He said “blessed are you who are poor” but “woe to you who are rich.”

Jesus also told us how to respond to these realities by giving us two clear commands: “Lay not up for yourselves treasures upon earth” (Mt. 6:19) and “Sell that ye have, and give alms.” Lu. 12:33 Perhaps we will disagree about how we ought to obey these commands, or exactly what Jesus meant when He gave them. But can we all agree, at a minimum, that He must have meant something practical by them?

Did you know?

It has been calculated that the average conservative North-American Anabaptist ranks at the top 6% of wealth in the world. That is the average for the whole group, not the wealthiest one of the group. About half the world lives on less than \$2/DAY. Are the Anabaptists the wealthy of this world? What did Jesus have to say about accumulated wealth?

Can any of us imagine the potential if God’s people everywhere would give all their excess (laid-up) resources for the care of the needy and the spread of the gospel around the world? Can any of us imagine the consequences if we don’t?

6. We must repent of apathy about the lost.

Christ’s great commission in Matthew 28 consists of two components. The first is the command to “go.” The second is the command to “teach obedience.” If Satan cannot keep Christians from ignoring the entire great commission, he wants them at least to neglect one of these two fundamental parts of it.

Many Protestant groups have been diligent about obeying the command to “go.” They have been sadly negligent, however, on the command to “teach obedience.” Conservative Anabaptists, on the other hand, have typically put a lot more emphasis on the call to “teach obedience.” But we have been greatly lacking in our response to “go” and to “preach the gospel to every creature.” We have been called to win those we can, for God is not willing that any should perish, but that all should come to repentance. We have also been called to warn those who refuse to come to repentance, lest their blood be required at our hand.

There waits for us a world to be won, a kingdom to be built, and a God to be glorified!

Let us wake up to the entire call of Christ’s great commission, both to the call to go and also to the call to teach obedience to Jesus. There waits for us a world to be won, a kingdom to be built, and a God to be glorified.

7. We must give ourselves to prayer.

This little paper, at its core, is about revival. If each of these issues would be addressed effectively, it would constitute the very essence of revival. And it is certainly my prayer that such a revival does take place.

Yet throughout history, true revival has always been connected in a fundamental way to consistent, passionate prayer by God’s people. Prayer, and especially prayer with fasting, is the key that God has given us to turn His heart and move His hand. Abundant power in spiritual work is always the result of much time spent alone with God. Corporate revival goes hand in hand with groups of believers meeting often for prayer. When believing prayer from pure hearts ascends constantly toward God, righteousness grows and flourishes. But when prayer becomes stagnant and less frequent, sin begins to abound and revival fires abate.

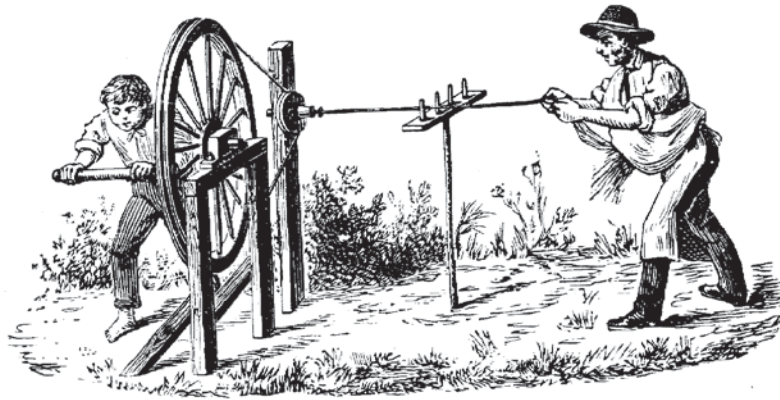
Jesus promised us that if we pray in secret, our Father who sees in secret will reward us openly. Let us pull out this key that God has given us and bravely go to war against Satan, allowing God to make us into channels of His love and power.

Oh that God in these last days would raise up an army of true soldiers who will manifest His kingdom in all its beauty—soldiers whose eyes are on their Savior and whose hearts burn with a passionate love for Him. Soldiers who have learned that the truest sign of greatness is the ability to humble oneself in every circumstance. Soldiers who hate all forms of sin, including the devilish practice of witchcraft. Soldiers who are free from the love of money, and are completely content with the possessions they have. Soldiers who are willing and ready to take the gospel of Jesus to every creature within their power. Soldiers whose source of power comes from spending much time on their knees before God.

My belief is that God will do this with anyone who is willing. My prayer is that He will do it with us Anabaptist people. ~

Did you know?

An estimated 90% of all conservative Anabaptists live in North America. Have the Anabaptists fulfilled that part of the “Great Commission” that says “Go ye into all the world”?



Do You “Have to” or “Want to”?

An early Anabaptist tract on obedience, commonly attributed to Michael Sattler

Obedience is of two kinds, “have to” and “want to.”¹ The “want to” has its source in the love of the Father, even though no other reward should follow, yea even if the Father should desire to destroy His child. The “have to” has its source in hoping to get paid, or springs from self-love. “Want to” obedience always does as much as possible, without needing to be told to. “Have to” obedience does as little as possible, yea nothing except what is directly commanded. The “want to” is never able to do enough for Him; but he who renders “have to” obedience thinks he is constantly doing too much for Him.

The “want to” rejoices in the chastisement of the Father, even though he may not need chastisement because he has not transgressed in anything. The “have to” wishes to be without chastisement, even though he may do nothing right.

“Want to” obedience has its treasure and righteousness in the Father whom it obeys for the sole purpose of manifesting His righteousness. The “have to” person’s treasure and piety are the works which he does in order to be pious.

The “want to” remains in the house and inherits all the Father has. The “have to” wishes to reject this and receive his legally due pay.

The “have to” looks to the external and to the exact letter of the command of his Lord. The “want to” is concerned as well about the inner witness and the Spirit.

“Have to” obedience is imperfect, and therefore his Lord finds no pleasure in it. “Want to” obedience strives for and attains perfection, and for that reason the Father cannot reject him.

“Want to” obedience is *not* the opposite of “have to” obedience, as it might appear, but is better and higher. And

therefore let him who is obeying because he “has to” seek for the better—the “I want to” obedience. In no way should he have an “I have to do this” attitude.

“Have to” obedience is Mosaic and produces Pharisees and scribes.² “Want to” obedience is Christ-like and makes children of God. The “have to” is either occupied with the ceremonies which Moses commanded or with those which people themselves have invented. The “want to” is focused on the love of God and one’s neighbor; yet he also submits himself to the ceremonies for the sake of those who serve because they “have to,” so that he may instruct them in that which is better and lead them to “want to” obedience.

“Have to” obedience produces self-willed and vindictive people; “want to” obedience creates peaceable and mild-natured persons. “Have to” obedience is wearisome and is glad when the job is done. But “want to” obedience is light and directs its gaze to that which endures.

The “have to” is grumpy, deep inside wanting to do his own will; the “want to” would gladly have all men to be as himself. The “have to” is the Old Covenant, and had the promise of temporal happiness. The “want to” is the New Covenant, and has the promise of eternal happiness, namely, the Creator Himself.

The “have to” is a beginning and preparation for happiness; the “want to” is the end and completion itself. The “have to” endured for a time; the “want to” will last forever. The “have to” was a figure and shadow; the “want to” is the reality and truth.

“Have to” obedience was established to reveal and increase sin.³ “Want to” obedience comes afterward to do away with and eliminate the sin that has been revealed.

1 The more literal translation of these phrases is “servile (slavish)” and “filial (sonly or family-like).” However, to make the article easier to grasp, the phrases “want to” and “have to” are used to catch the spirit of what the author was trying to say. A slave obeys because he “has to.” A true son obeys because he “wants to.”

2 Here the author is probably referring to the Catholics (Pharisees) with their ceremonialism, and to the Protestants (scribes) with their sophisticated theological emphasis.

3 Romans 5:20.

The reason for the Mosaic Law

If a man wants to escape from sin, he must first hate it. And if he wants to hate it, he must first personally know it. And if he wants to know it, there must be something to stir up and make known his hidden sin. Now, it is Law or Scripture which does this: for the more the Law demands, that much more the man turns from God to that which he has done, justifies himself by his religious ceremonies, and clings to them as to his treasure. The greater his love for his ceremonies becomes, the more and the greater will grow his hatred for God and for his neighbor. For the more and the closer a man clings to the creature, the farther he is from God. The more he desires the creature, the less he will have of the Creator.

Moreover the law gives occasion to people to depart farther from God, not because of itself (for it is good—Ro. 7:12), but because of the sin which is in man. This is also the reason why Paul says that the law was given: that it might increase sin, that sin might thereby become known. Yea, the law is the strength of sin (1 Co. 15:56) and therefore it is just like the “have to” obedience, that is, obedience to law, which leads people into the most intense hatred of God and of one’s neighbor. Therefore “want to” obedience—love—is a sure way through which man escapes from such hatred and receives the love of God and of one’s neighbor. Therefore as one (having to do something) administers death, the other (wanting to do something) administers life. The one is the Old Testament; the other, the New.

“Want to” vs. “have to”

According to the Old Testament, only he who murdered was guilty of judgment; but in the New, he also who is angry with his brother. The Old gave permission for a man to separate from his wife for every reason; but not at all in the New, except for fornication. The Old permitted swearing if one swore truly, but the New will know of no swearing. The Old has its stipulated punishment, but the New does not resist the evil.

The Old permitted hatred for the enemy; the New loves him who hates, blesses him who curses, and prays for those who wish one evil. It also gives alms in a manner that the left

hand does not know what the right has done. It says his prayer secretly, without evident and excessive babbling of mouth. It judges and condemns no one. It takes the mote out of the eye of one’s brother after having first cast the beam out of one’s own eye. And it fasts without any outward pomp and show.

The New is like a light which is set on a candlestick and lightens everyone in the house. It is like a city built on a hill, being everywhere visible. It is like good salt that does not become tasteless, being pleasing not to man, but to God alone. It is like a good eye which illuminates the whole body. It takes no anxious thought about clothing or food, but performs his daily and upright tasks.

The New does not cast pearls before swine nor that which is holy before dogs. It seeks, asks, and knocks; finding, receiving, and having the door opened for him. It enters through the narrow way and the small gate, and guards himself from the Pharisees and scribes as from false prophets. It is a good tree and brings forth good fruit. And it does the will of his Father, hearing what he should do, and then doing it.

The New is built upon Christ the chief cornerstone. It stands against all the gates of hell, that is, against the wrathful judgment of the Pharisees, of the mighty ones of earth, and of the scribes. It is a house and temple of God, against which no wind and no water may do anything, standing secure. Everything which withstands the teaching which proceeds from the New, denying its truth, will itself finally give evidence that the New is where God really dwells—although it is now maligned by the Pharisees and scribes as a habitation of the devil.

Yea, in the end those who obeyed because they “wanted to” shall hear, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God,” etc. Re. 21:3 But of the house of the Pharisees and scribes (who didn’t put their heart in their obedience), it shall be said, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird,” etc. Re. 18:2 But to God be all honor, praise, and glory through His beloved Son, our Lord and Brother Jesus Christ, Amen. ~

How to Free Yourself from Legalism

Do you think that an avid bicyclist would complain of “legalism” if suddenly a law would be made that everyone must partake of biking? Would he feel like complaining that he “has to” start riding a bike now?

Of course not! He doesn’t “have to” ride a bike, he “gets to”!

But many “Christians” whimper and complain about doing the will of God. They “have to” pray. They “have to” share their excess material goods with the needy. They “have to” evangelize. They “have to” lay aside sports and entertainments. The principles of the kingdom of God seem like so much “legalism” to such an one!

On the other hand, the man who has thrown his whole heart into glorifying God upon the earth “gets to” pray, “gets to” share his wealth, “gets to” evangelize, and “gets to” strip himself of his selfish pursuits.

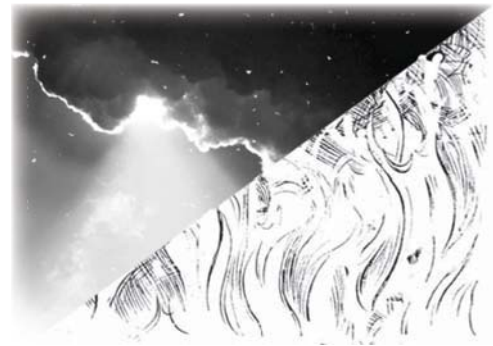
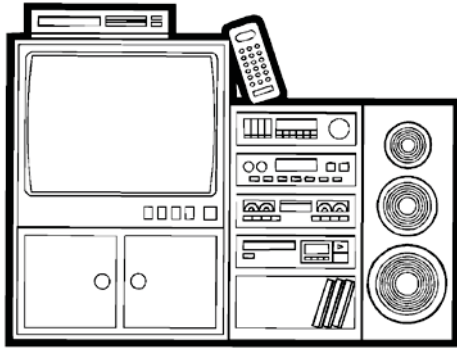
You see, what is often called “legalism” is really just a matter of affection. The biker needs no law to make him bike, and the Christian needs no law to make him obey Jesus’ teachings. If we feel the laws of holiness and charity are heavy, the problem lies in who and what we love. To free yourself from “legalism,” love what God loves!

Do you “have to” live holy, or do you “get to”? You—and I—need to be honest with ourself concerning that question.

Entertainment or Eternity

My Journey

Ruth Anna Scott



Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. He. 12:1-2a.

I grew up in a conservative Christian home where we had no TV. My parents were very careful that the world's influences would not get a foothold in our hearts and lives. Occasionally we might go over to a friend's house and watch some simple child's movie, but very, very seldom. Our minds were not thinking about movies and TV, and we never thought that they could become a major pitfall.

Then we moved and became involved in full-time Christian ministry. This group would sometimes have an evening of relaxing for the staff by showing wholesome, Christian movies, which we joined them for. They also had several Christian movies in their libraries, and my brothers and I began to watch these fairly often. Sometimes our family would watch "good, old-fashioned" movies too, now.

And ... it became an addiction to me, although I didn't realize it at the time.

When I was about thirteen, the Lord began to work in my heart, and I felt in my soul that the movies I was watching were hindering me and pulling my heart away from seeking the Lord. By now we were watching secular movies as well. It was a great struggle for me at this time, because I didn't want to watch movies, and I would resolve not to ... but then I would fall, and my soul would come away feeling so empty and vain. All I could think about after watching a movie would be about whatever I had just seen, and I could not enjoy reading my Bible or praying, neither could I fix my mind on things of God.

Yet, in His mercy, while yet in my unregenerated state, the Lord delivered me from the powers of entertainment for a time and granted me a few years of freedom from this bondage and just a beautiful time of seeking His face.

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Ps. 27:8

Then a couple years after the Lord saved me and I was born again, I began to think it was okay to watch certain movies, as long as they were "Christian" and had no bad language or immodesty. But that was a downward path for me, because over time I compromised more and more. Finally, I told the Lord I would watch only good movies, and at the very first wrong thing, immodesty, or bad language, etc., I would get up and leave and not watch it.

But that didn't work. I would be too interested in what was happening and would overlook a little ungodly music or a bad word, and just try to act as if I hadn't heard it. Then, afterwards, I would feel so condemned and empty. My life with the Lord was not solid, and I began to lose convictions, moving more and more into the world. I believe this was a major hindrance—along with other things—and kept me from running the race and fighting the good fight of faith. I had allowed Satan to begin choking out the things of God in my life.

Several years back from this time, I had read A. W. Tozer's book *The Menace of the Religious Movie*, but now I was choosing to ignore truth and rigging up excuses for my sins.

I would make promises to God that I couldn't keep, because they would allow me to make provision for the flesh. However, whenever I made provision for my flesh, I would always fall and fulfill the lusts of the flesh.

Then over a Thanksgiving holiday, some of us went to visit my brother who was working on a ranch out West. While we were there, they watched a few movies, and I kind of watched from the background, trying to read or something so I wouldn't be so involved. But then they decided to watch this other certain one, so I went and sat with the others to watch it. My youngest brother said, "You won't watch this one."

Defiantly, I replied, “Why not?” My flesh rose up, and I didn’t want to be told what I was or wasn’t going to do. So I decided that I was going to watch it just to prove I could do whatever I wanted.

As I watched, several times I felt very strongly that I should get up and leave. But I stayed—stayed to the very end of the long, wicked movie.

It finished. I sat there thinking, “What have I done?!” The Lord smote my heart, and I wept. I was sick—sick of my flesh, sick of my sin, sick of my hypocrisy, sick of the world, sick of wanting to be acceptable to those who valued independence from God to do whatever self desired, sick of my independence, sick of losing my soul.

I clearly saw that I was on the road of rejecting God’s grace, saying “no” to the soft, still voice of His Spirit, and choosing to enjoy the “pleasures” of sin for a season and thus to lose out in *eternity*.

I went to the room I was staying in and repented, pleading for forgiveness and cleansing. God’s mercy is so amazing! I would have told myself that I had had plenty of opportunities and now I had sealed my choice. I would have strongly told myself of all my great wickedness. But the Lord’s mercy is so far beyond my human comprehension, and He forgave me and comforted me when I would have been expecting harsh rebuke and chastisement. He is so kind. Yet, had I continued in this sin, I know His kindness would be His righteous anger towards me.

Then I made a vow to Him that never again in my whole life would I watch another movie—Christian or otherwise, for any reason. I am too weak to say yes to some and no to others. It must be no to all. Do I want to lose my soul and my God for empty, evil vanity that will soon pass away?

I have watched documentaries or videos on animals, but I’m hesitant to even do that anymore, because I’m afraid I may lead others astray. Say, for example, that I show a little video about animals to some friends, and they become interested in watching motion pictures and start watching other things too.

It’s a terrible road to go down. I praise Jesus for His great mercy in setting me free, but yet I fear lest I become a castaway in turning my heart away from Him and giving it to the world, the flesh, and the devil. I am helpless, yet He is all my Strength and Help. In Him is victory and freedom.

I know of Christians who never watched movies, but Satan caught them by subtility as he did me and, little by little, led them so far that now they easily watch two movies every evening and don’t care what wickedness is in it.

May the Lord find us faithful and may we pray for each other that we might be found in Him, not having our own righteousness, which is of the law, but that which is through the faith of Christ. That we might be slaves of Christ and His righteousness, because His yoke is easy and His burden is light.

The Lord also convicted me of wasting His time in reading books as well. What will matter in eternity? That I was able to relax and read a “good” book, or that I was busy about my Father’s business, whether in prayer, meditation, study of His Word, learning from the lives of men and women who loved Him and were faithful to the end, and such things?

I still find so many times when I’m not redeeming the time, and even with movies and fruitless books weeded out, there is yet so very much more that needs weeded out. So much more time that I yet need to redeem and stop wasting. Some may think it’s too extreme, but I just wonder if we’ll think so in eternity.

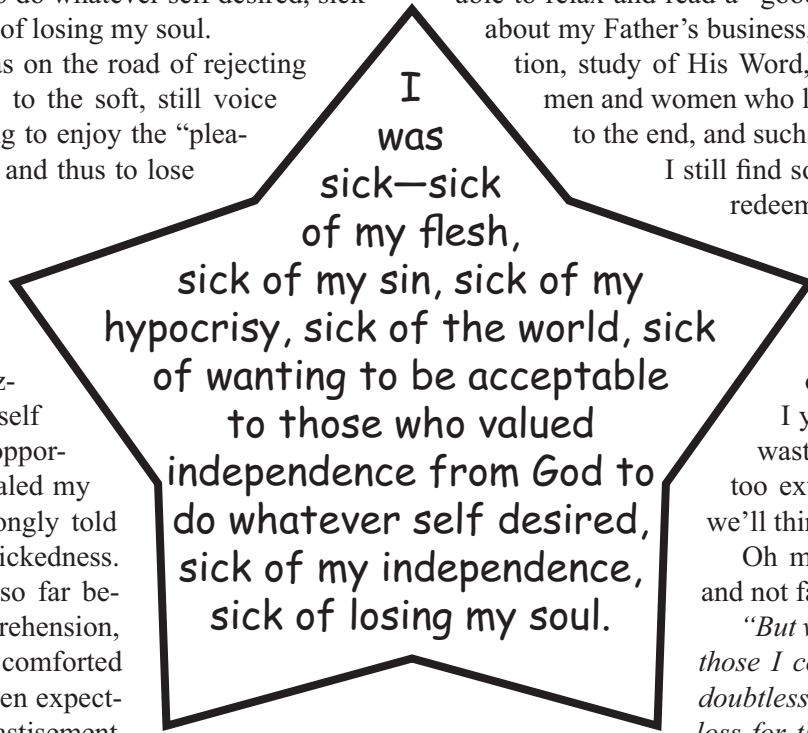
Oh may we pray for each other and not faint by the way!

“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, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of His resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after; if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Ph. 3:7-14

Entertainment is on the cross and eternity is in view! Oh Lord, may it be so! ~





Given Her for a Covering

An exposition of 1 Corinthians 11:15

By Mike Atnip

For 18 centuries, the title phrase never caught much attention from the people of God. Then came the 1800s, and new voices began to arise. New ways of looking at things. Questions of authority, questions of translation accuracy, questions about validity of long-established practices and teachings.

Yes, the question of covering the female head in public was one of those long-established practices that began to be questioned in the early 1800s. Was it mere coincidence that the question of covering the female head came right at the same time as the question of the woman teaching the man and taking leadership positions in the church? Both were long-settled practices. In the early church writings, both positions were clearly staked out: The woman was not to teach the man, and she was to cover her head in public as a sign of being under his authority. While occasionally a few small sects broke protocol and allowed women to preach to men, there seems to not have been a single group in the first 19 centuries of church history that questioned the use of a cloth-covered head for the woman. In fact, the practice and teaching was so well established, that, after the first couple of centuries, very few writers ever mentioned the issue, other than in passing.

Why so little in church history concerning the veil and long hair?

While thousands of volumes have been written about baptism, communion, and other topics, everything written during the first 19 centuries concerning the veil and long

hair could probably be fitted on a couple of sheets of paper. The *Ante-Nicene Fathers* contain several quotations in definite support of using a veil, but the only real tract on the subject comes from Tertullian, somewhere around the year 200 A.D. And even that tract did not argue the question of whether “the covering” was a veil or long hair, but whether unmarried girls should use veils, and the age at which they should start wearing them.

Why so little attention to the topic? Simple. People generally don’t spend much time writing about things that everyone agrees upon. Simply put, all Christians of every stripe and color agreed that 1 Corinthians 11 taught that women should cover their heads in public as a sign of submission to their husband or father. The practice and teaching was so universally agreed upon that no one wrote much about it for a millennium and a half.

Then came the 19th century. New winds were blowing in Protestant lands. The woman’s place in the church was being questioned. Was she really supposed to keep quiet in the church? Did that mean not teach and preach to men?

Women’s “liberation” and unveiling

While the themes of women keeping silence in the church and the covering of her head in public as a sign of submission to the man were rarely tied together in public debates, they are rather intrinsically united. After all, if a covered head is a sign of submission to the man, how could a woman be in a leadership position in a congregation, and at the same time wear a veil as a sign of being under authority to the man? Veiled heads and leadership simply just don’t mix!

Returning to the theme of church history, in the early 1800s more churches began to allow women to start preaching to men (the Quakers had allowed women to speak in the assembly before then). At the same time, questions arose about the use of a veil, and by the end of the century, a good number of the Protestant churches in the USA had dropped the head veil, claiming that long hair was the covering, not a cloth veil. Another



century passed, and by our time in 2010, the vast majority of churches worldwide have dropped the use of the veil ... and long hair as well. Even the Catholic Church succumbed to the tide, and by the end of the 1900s, only certain nuns and socially conservative areas were still wearing veils.

As mentioned above, the use of a veil was so commonly accepted that no one focused—that is, focused enough to specifically write a tract—on the topic for 1500 years. But when the Protestants in America began to drop the practice, other churches begin to see the need to defend it in writings and make statements in their Confessions of Faith in support of veiling the head. This explains why early Anabaptist Confessions of Faith, for example, do not mention the head covering. In earlier times, they had little reason to expound on an issue that everyone, and I mean everyone, agreed upon.

Examining the phrase

There are two basic reasons why most churches reject a veil today.

1. They say covering the head with a veil was indeed a cultural practice of Paul's day, but it is not intended for today. Most of those who think this way also accept women wearing short hair, since long hair and a veil are tied together.
2. They say that 1 Corinthians 11:15 teaches that long hair is the covering.

So let's take a look at what "for her hair is given her for a covering" means.

What is "a covering"?

A Greek *peribolaiou* was a veil, or in the case of Hebrews 1:12 (the only other place the word is used in the NT), a mantle or cape. The word is a compound of "*peri*" (meaning "around") and "*ballo*" (which means "to throw"). A head veil—as something that is "thrown around" the head—is clearly the intended meaning in 1 Corinthians 11:15. There is really no dispute about this word, and practically every English translation available translates it as "covering" or "veil."

What does "for" mean?

The whole interpretation of 1 Corinthians 11:15 hinges on a single little word: *for*. And what a varied little word it can be! My *Webster's Unabridged Dictionary* gives no less than 27 meanings under "for." The following are the dictionary entries that could make sense with the context of our verse:

1. In the place of; instead of; as a substitute or equivalent
2. As representative of, on behalf of
3. With reference or in regard to

4. Because of; on account of, by reason of
5. With a view to the use and benefit of

Essentially, we can narrow the definitions to two options: either the hair was given to replace the veil, or it was given as a response to a veil. The English word "for" can be used in both ways.



And the Greek?

In cases of ambiguity like this one, the original language can sometimes shed some light. Turning to the Greek text, we find that "for" is a translation of the Greek word *anti*. Literally translated, we see that "her hair is given her *anti* a covering."

Immediately our English minds think, "Ah! *Anti* means opposed to. That means that her long hair is opposed to a veil!"

And that *could* be the case. But ...

Anti is like our English word "for," having more than one meaning. Let's take a look ...

For my own personal research, I looked at around ten different Greek-English lexicons. They were all agreed, although various shades of meaning came out. Some of these lexicons dealt only with biblical Greek, others dealt with the whole range of early Greek writings.

Anti means, literally, "in front of."² In very colloquial English, it means "standing right smack in front of something." While there are many slightly varying uses of the word in ancient Greek literature, they can all be boiled down to basically two reasons why something is "right in front of" something else:

1. Two things/people are *opposing* each other, or one is *replacing* the other.
2. Two things/people are *responding* to each other because one has provoked the other (positively or negatively).

So we have *anti* meaning either *replacement* or *response*. This is exactly what we concluded above, concerning the English word "for." For that reason, "for" is a good English translation, even though it is ambiguous in its meaning.

Interestingly, both forms of *anti* have come down to us in transliterated forms in our English



1 *Webster's New Universal Unabridged Dictionary*, 714-715.

2 For those familiar with the Spanish tongue, *ante* in Spanish corresponds very closely to the *response* aspect of the Greek *anti*. So that we can say, "Ante un velo, le fue dado a la mujer el cabello." Unfortunately, the Spanish versions tend toward the weaker expression, "en lugar de," which creates the same ambiguity as the English "for" does.

language. We are more familiar with the *opposition* use: antislavery, antiestablishment, antiabortion, etc. and etc.

On the *responsive* end, we have words like antiphonal (where two people/groups sing in response to each other), and antitype. An antitype is that which corresponds to a type. For example, we say that the brass snake hung on the pole was a *type* of Christ. We also say that Christ was the *antitype* of the brass serpent on the pole. Christ and the brass serpent are “right in front of each other,” corresponding to each other.

Since the opposing aspect of *anti* is the most common form for us in English, it is only natural to immediately think in that aspect when we see *anti* in 1 Corinthians 11:15.

To get us used to the idea that *anti* also means “corresponding to,” we will look at a few New Testament verses where it is used that way.

- Matthew 5:38 “eye *anti* eye, and tooth *anti* tooth.” This is a very classical use of *anti* in the sense of “corresponding to” or “as a response to.” Other similar phrases found in the New Testament are “evil *anti* evil,” “grace *anti* grace,” and “railing *anti* railing.” In all these cases, the first is a response to the second.
- Luke 1:20 “And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, *anti* thou believest not my words, which shall be fulfilled in their season.” Here we see that the first part of the sentence was a result of the second part. Here, *anti* is used in the response sense. The response to Zacharias’ unbelief was dumbness.
- Luke 19:44 “And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; *anti* thou knewest not the time of thy visitation.” Again, we see that the destruction of Jerusalem was a response to their rejection of the Messiah. *This* happened because of *that*.
- Ephesians 5:31 “*Anti* this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.” This is another case of response. The response to God making male and female was that the male will leave the security and love of his father’s home, to begin his own.
- Hebrews 12:2 “Looking unto Jesus the author

and finisher of our faith; who *anti* the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” In this case, our King James Version uses the word “for” in the responsive sense. As a response to the joy set before Him, Jesus endured the cross.

- James 4:15 “*Anti* that ye ought to say, If the Lord will, we shall live, and do this, or that.” Once again we see *anti* translated to “for,” in the responsive sense. As a response to the uncertainties of life, we should say, “If the Lord wills ...”

Can we really write off 1800 years of unified practice and teaching on a subject? Yes, we could. But we are not very wise to scorn one of the few teachings that was not questioned by any notable Christian for 18 centuries.

So ...

Should “her long hair is given to her *anti* a covering” mean that the long hair *replaces* the covering, or is it a *response* to the covering (and all that the covering represents)?

If this sentence were all by itself, we would never be able to know. It could accurately be translated either way:

1. “her long hair is given her to replace a covering.”
2. “her long hair is given her in response to a covering.”

Listed below are a few alternative ways to say *anti* (in the responsive sense) in 1 Corinthians 11:15, gathered from the information in various Greek-English lexicons:

- “her long hair is given her as a response to a covering.”
- “her long hair is given her because of a covering.”
- “her long hair is given her for the cause of a covering.”
- “her long hair is given her in light of a covering.”
- “her long hair is given her in consequence of a covering.”
- “her long hair is given her in consideration of a covering.”

In each of the above phrases, we see that the first part (her long hair) is a result of the second part (a covering). Taking the liberty to change the order of the sentence—and using colloquial English—we can correctly translate the phrase to, “in response to what a veil represents, long hair was given (by God) to the woman.”

Modern translations

The last couple of decades have produced a profusion of English translations of the Bible. This can be confusing,

and, personally, I think it is just another one of Satan's tactics to confuse God's people. Not that modern translations are always all wrong, but just the multiplicity of versions is enough to cause people to wonder, "Just what *does* the Bible say?"

Concerning 1 Corinthians 11:15, I have seen a number of the modern translations along the line of "given to her as a covering" or "given to her in place of a covering." The reason this happens is because the translators take the liberty to use the *opposition* definition of *anti*. The older versions like the KJV, the RSV, and the ASV all stayed with simply translating *anti* to "for," and allowed the reader to make the judgment as to what sense of "for" was meant. Students of the Bible need to be aware of this, both for 1 Corinthians 11:15 and for other scriptures.

The context

We have been given a couple of other witnesses to help us understand the meaning of this phrase: the context of the verse, and historical practice.

Concerning context, the *replacement* aspect of *anti* makes little sense in verse 15 when we look at verse 6: "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." If her long hair is given to *replace* her covering, it makes absolutely no sense to say, "But if the woman doesn't have long hair, let her also be shorn or shaven."

On the other hand, to say that her long hair was given to her as a natural response to a covering, verse six makes perfect sense: If the woman takes off her veil, she should also respond by taking off her corresponding long hair. In other words, if the man's authority is taken off of her, so should her glory.

The whole point of the long hair being a *response* to a veil is actually quite simple. Because a man is not supposed to cover his head (since a covered head³ represents submission to man), neither should he let his hair grow. On the other hand, since a woman is supposed to cover her head,

³ This study is not about the size of the covering, but as a side note we need to come to terms with the fact that it is a "covered head" that signifies submission, not "a covering on the head." Many women have "a covering" on their head, but their head is not really covered. The Greek word for "cover" is rooted in the idea of "hidden." The covering is supposed to "hide" the head, which signifies that the head (authority) is covered over by a man's authority. In addition, we need to remember that to have the symbol (the hidden head) without the reality (submission to the man) is hypocrisy.

having long hair is not a problem ... the hair is in fact given to her by God because of the very fact that it is on the same part of her body that is to be covered. It was God's *response* to His own law. Underneath the covering of authority was another covering of glory! It is actually a very meaningful picture, *because* (for) in the kingdom of God, the lowest servant has the highest glory! Hidden underneath submission is great beauty. What a jewel in the kingdom of God. Amen!

Historical practice

While historical practice in and of itself does not automatically make something sound doctrine, one can hardly ignore 1800 years of unified teaching and practice. As mentioned already, every Early Church reference to 1 Corinthians 11:1-15 unanimously teaches the use of a cloth veil. Then for the next 1500 years, not a single voice opposed that teaching. It was only in the late 1700s or early 1800s that the practice began to be questioned, finally to be abandoned by the majority of the churches by the time the mid-1900s rolled around. Can we really write off 1800 years of unified practice and teaching on a subject? Yes, we could.

But we are not very wise to scorn one of the few teachings that was not questioned by any notable Christian⁴ for 18 centuries.

What shall we say?

We have seen that, textually, the interpretation of 1 Corinthians 11:15 hinges upon which definition of *anti* is used. Either a woman's long hair *opposes and replaces* a head veil, or it is a *response* to what a veil represents. Both definitions can be grammatically correct. So we have to look to the context for our answer. Contextually, it is clear that her long hair was God's response to her submission to the authority of the man. He glorified what was in submission. And, 19 centuries of church history back up that interpretation.

What can we say, except that the Christian woman should cover her head as a symbol of submission, and with long hair in a natural response to that? And if she does not wish to cover her head with authority, she should also be stripped of her glory. For her hair is given to her because of a veil. ~

⁴ I personally do not know of a single opposition, but I do not know everything. If anyone for the first 18 centuries of church history did oppose the use of a veil, he is certainly not well known.



Hail to the Lord's Anointed

James Montgomery, 1821

Lawrence W. Watson, 1909

ing

Hail to the Lord's A - nointed, Great Da - vid's great - er Son!
 He comes in suc - cor speed - y, to those who suf - fer wrong;
 By such shall He be fear - ed while sun and moon en - dure;
 He shall come down like show - ers up - on the fruit - ful earth;
 A - rab - ia's de - sert strang - er to Him shall bow the knee;
 Kings shall fall down be - fore Him, and gold and in - cense bring;
 For Him shall prayer un - ceas - ing and dail - y vows as - cend;
 O'er e - very foe vic - tor - ious, He on His throne shall rest;

Priest

Hail to the time ap - point - ed, His reign on earth be - gun!
 To help the poor and need - y, and bid the weak be strong;
 Be - lov ed, o - beyed, re - ver'd; for He shall judge the poor
 Love, joy, and hope, like flow - ers, spring in His path to birth.
 The E - thi - o - pian strang - er His glor - y come to see;
 All na - tions shall a - dore Him, His praise all peop - le sing;
 His king - dom still in - creas - ing, a king - dom with - out end:
 From age to age more glor - ious, all bless - ing and all blest.

PROPHET

He comes to break op - pres - sion, to set the cap - tive free,
 To give them songs for sigh - ing, their dark - ness turn to light,
 Through chang - ing gen - er - a - tions, with jus - tice, merc - y, truth,
 Be - fore Him, on the mount - ains, shall peace, the her - ald, go,
 With offer - ings of de - vo - tion ships from the isles shall meet,
 For He shall have do - min - ion o'er riv - er, sea, and shore,
 The mount - ain dews shall nour - ish a seed in weak - ness sown,
 The tide of time shall nev - er His cov - e - nant re - move;

to take a - way trans - gres - sion, and rule in eq - ui - ty.
 Whose souls, con - demned and dy - ing, were pre - cious in His sight.
 While stars main - tain their sta - tions, or moons re - new their youth.
 And right - eous - ness, in foun - tains, from hill to val - ley flow.
 To pour the wealth of o - ceans in tri - bute at His feet.
 Far as the eag - le's pin - ion or dove's light wing can soar.
 Whose fruit shall spread and flour - ish and shake like Le - ba - non.
 His Name shall stand for - e - ver, His Name to us is Love.

Messiah Deliverer Judge of the poor

PSALM 72

My Little Mtungi

(Mtungi is Swahili for "clay pot.")

By Matthew Kauffman

Our water pure from filter flows;
It's freed from dirt, bacteria, foes
That quickly cause our bowels to churn
Or e'en with fever cause to burn.

You see, in Afric's burning sun,
Our water sources, every one
Are priceless, vital, treasured gifts;
If river, cistern, e'en sand pits.

But during the filter's vital cleanse,
Our drinking water always tends
To lose the cool, refreshing temps;
For heat our tin-roofed shelter lends.

We learned a special means to use;
Regains the coolness that we lose:
An old clay pot, filled, covered, left,
In record time the need is met.

But lately, as we drew to drink,
Unwanted tastes, they made me think
Our l'il mtungi, once so clean,
Now seemed to add its earthen strain.

It wasn't long, till rendered thus,
That water's flavor hindered us
From drinking freely for our health;
That earthen taste robbed all its wealth.

First pushed aside, I proved that pot,
From filter straight that taste was not.
I dumped remaining water clean;
Just couldn't bear to drink again.

The pot got scrubbed and bleached again,
And rubbed inside with my own hand.
Each part was checked and polished true—
The taste of clay must not come through!

Said pot was rinsed, returned to fill
Clear water flowed, then cooled until
I drew again. What did I find?
I tasted bleach, but didn't mind.

You see, compared, this taste was fresh!
No ancient, moldy, earthy trace.
Just hours later as I prayed,
My Lord His finger on me lay.

My li'l mtungi, son, you are,
Your life, my living water pure
Must bear, prepare; so fresh and cool,
To quench men's thirst, and cleanse their souls.

You asked me, son, to make you pure,
By life, by death, or both and more.
You said like Me you want to be;
That process, son, is what you see.

You see, my son, the taste of you,
You wouldn't want still coming through,
To turn the hearts of men away
To quench soul thirst some other way.

So let Me gently add some bleach
To strip away, but then I'll reach
Inside your life with My Own hand
Take all away but what I planned.

And yes, my son, though for awhile
Your life may "taste" still of this trial,
True gold is bettered by the fire!
That "scar" won't spoil, but take you higher.

Your life is short, you know, and soon
You'll be my golden vessel, son!
And when an age is but a day,
You'll still recall this pot of clay.

As face to face you worship Me.
You'll thank Me for eternity
For every little test I brought
That stripped and shaped, prepared, and taught.

Your greatest joy, my son, will be
To worship, praise, and honor Me!
But, next to that, to turn and view
Those souls who drank of Me ... from you!

Here gathered round My throne they'll throng,
And join the everlasting song.
They'll praise Me for that water clean
My li'l mtungi offered them.

Matthew and Melissa Kauffman are currently back in Africa for a short time to help his parents and siblings learn Swahili and African life. In a few months, Matthew and Melissa plan to return to Living Hope Christian Fellowship at Martindale, PA for a time.

GOD'S PEOPLE KEEP SINGING

Living Water

Timothy Hoover

Mel. by Timothy Hoover

Arr. & Har. by John David Hoover and Edna Hoover

A woman came to Jacob's well, some wa - ter there to draw.
The wom - an was sur - prised. She said, "How can this be,
Je - sus — ans - wered un - to her, "If you'd know the gift of God,
"My wa - ter spring - eth up, in - to ev - er - last - ing life,
Dear friend, Oh won't you come to Je - sus and be free,

She did not know that Christ would be there. He said, "Giveme to drink,"
that you would ask for wa - ter from me? — I know that you're a Jew;
And who it is that's ask - ing of thee, — Thou wouldst have asked of Him,
And tho' your sins are man - y we know, — I've come to give you life,
of all your man - y sins and your guilt? — The wat - er and the blood fl

for He was thirst - y too, from tra - ve - ling this wear - y way.
I'm from Sam - ar - i - a, and Jews have ne - ver dealt with us."
and He'd have giv - en thee, This liv - ing wa - ter pure and free."
Just come to me and bow; wor - ship in spir - it and in truth."
flows free from Je - sus' side. Oh, drink and you will be set free.

Living wa - ter pure and free Je - sus said, "I'll give to thee, If you will ask for wa - ter from me."

Living wa - ter pure and free, Je - sus said, "I'll give to thee, and you will nev - er thirst - y be.

Not to be copyrighted.

About the song on the opposite page ...

Timothy and Joan Hoover live near Myerstown, PA, where they raise and sell organic produce. They and their ten children attend nearby Harmony Christian Fellowship.

This song was birthed one Sunday morning when Timothy went to do his chores in the barn, praying and meditating and seeking direction for his life. When he returned to the house singing this song, his wife asked him, "Who taught you that song?" "It was the Lord," was his answer.

Timothy's brother John David and sister Edna helped with the notation and harmony.



2nd Quarter 2010 Financial Report *Thank you for your support!*



04/01/10 Beginning Balance	\$8,848.58
Receipts	
Tape Ministry Donations	\$41,771.33
Remnant Subscription Donations	\$5,768.00
<i>Total Receipts</i>	\$47,539.33
Disbursements	
UPS & Postage	\$5,017.42
Tapes, Albums, CD's & Labels	\$8,604.87
Equipment & Software Purchases	\$1,281.89
Equipment Maint & Repairs	\$0.00
Mailing & Office Supplies	\$717.18
Rent	\$2,250.00
Telephone	\$672.36
Website Development & Maintenance	\$149.97
Building Improvements	\$0.00
Miscellaneous	\$351.01
Payroll Expense	\$21,016.67
Books & Catalogs	\$650.20
Remnant Publishing & Mailing	\$10,283.76
<i>Total Disbursements</i>	\$50,995.33
06/30/10 Ending Balance	\$5,392.58
Difference	-\$3,456.00

The Heartbeat of

The Remnant

Charity Christian Fellowship

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**We have not been called
to whiten sepulchres,
but to open them!**