

The Heartbeat of

July/August 2011
Volume 17 Number 4

The Remnant

Be faithful unto death!

HIER WURDEN MITTEN IN DER LIMMAT
VON EINER FISCHERPLATTFORM ALS
FELIX MANZ UND FEINE WETTERE TAUFER
IN DER REFORMATIONSZEIT
ZWISCHEN 1527 UND 1532 ERTRANKT
ALS LETZTER TAUFER WURDE IN ZÜRICH
HANS LANDIS 1614 HINGERICHTET.

The Heartbeat of

The Remnant

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Thank you!

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From the Editor

Last month my wife and I had the rare opportunity of visiting Europe on an Anabaptist Heritage tour, doing research and filming for future historical projects. What a blessing this was! To be there at the very church in Pingjum where Menno Simons wrestled through his fight with worldliness and compromise ... and to stand on the bank of the stream where Dirk Willems turned and saved his captors ... and stand on the spot where Michael Sattler was burned alive after his flaming court testimony was all very soul searching.

In Zurich, on the banks of the Limmat, I looked into the river where Felix Manz was drowned (see cover photo). Pondering the noncompromising stand these martyrs took, a brother pointed out a good point to me. He said it is profound to think that these martyrs were not being killed for refusing to deny the existence of Christ. No, they were being killed merely for refusing to *compromise* some aspect of truth. That noncompromising stance greatly challenged me.

Deriving its source from the melting snow of the Swiss Alps, I found the Limmat River distressingly clear as glass.

Standing on the bank at the place of Felix Manz's execution, I thought of that final scene where Heinrich Bullinger, the zealous Protestant reformer, walked along chiding Felix Manz right up until his time of death, begging him to recant. I imagined Felix Manz's mother, the converted mistress of a Catholic priest, shouting from the shore, "Be faithful unto death!" I imagined how Felix Manz, not even flinching, ignored the pleas of Bullinger to recant, looked to heaven, and cried, "Into thy hands, O God, I commend my spirit!" Following that, Manz was ordered to be pulled into the water backwards, to be drowned to death. The Reformers called this "death by baptism." (See picture this page.)

Searching reflectively into the hearts of these men, I wondered, "Did Heinrich Bullinger dare to look into this crystal clear river as the last bit of life left the body of Felix Manz? It's times like those that I'm sure muddy water would have been preferred. Looking reflectively at myself, I wondered if I am really a lot different.

The last night, we stayed along the banks of the Rhine River in Germany. Looking across the Rhine that night, I pondered the scene from a few centuries earlier. At this very spot

a motley crew of makeshift barges—cram-packed with scant supplies and desperate people—had floated downstream to Holland. In the early 1700s, the Mennonites and Amish had suffered a forced massive exile from Switzerland. They were gathered together in Berne, Switzerland, where they were loaded onto their floating shanties, grasping their babies, possessions, and faith. But again I asked, "Why were they exiled?"

It was because they refused to compromise the truth.

After our nice dinner that last night, I stood on the banks contemplating this mass exodus. One brother, Benuel Lapp, looked at me and said, "Do you think our ancestors would have recognized us if we had been here when they floated past?"

Good question. If they did, I wonder what they would say to us today.

I left Europe looking for a reality in my life as clear as the waters of the Limmat River, and as faithful as the martyrs who died there. Admittedly, I've got a long way to go.

In this issue of *The Heartbeat of the Remnant*, we take

a look at faithfully taking up the cross and letting it leave its *stigma* in our daily life. And about just being faithful "ice makers," like showing up at work bees or being consistently in the kitchen at a fellowship meal.

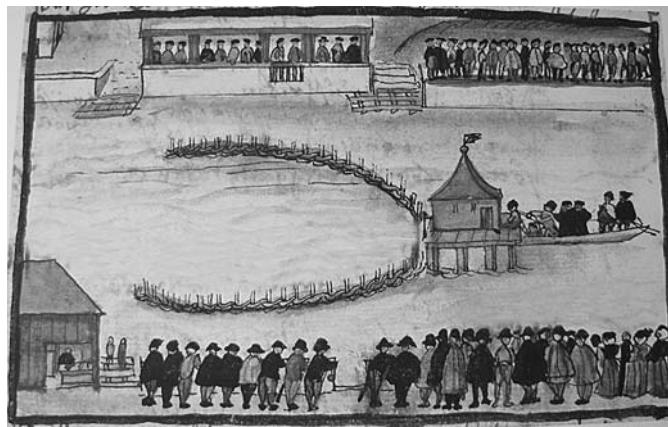
Cyprian exhorts the young sisters, while John Mark Weaver exhorts us to not go beyond the Bible, into the jungles of self-deception.

We have a nice article that challenges our stock definition of "worship," and one for the sisters that challenges the world's idea of a career for women. All of this, of course, has to come from having our minds renewed, as Stephen Geise explains it in his article.

Then we turn back to take an inside look at what made Felix Manz and other Anabaptist martyrs so distinct from the Reformers that pulled them bound into the Limmat River. It was a distinct view of what Christianity was all about. To explain this distinction, we review Robert Friedmann's little known book on Anabaptist theology.

May this issue of *The Heartbeat of the Remnant* stir you to be faithful unto death!

~Bro. Dean



The drowning of Felix Manz in the Limmat River.

The Cross Dynamic

Living the Cross Life in a World of Law, Wisdom, and Power

Arlin Weaver—Ontario, Canada



Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Jn. 12:24

When Jesus brought the gospel to Palestine, it was a world already dominated by legalists, philosophers, and Romans, each with their distinctive world views.

There were the Jews, the timeless custodians of the *Law*, who ordered their entire society with strict ethical codes. They were the purveyors of righteousness, who marketed righteousness like most salesmen market lesser wares. The people on the street were expected to ask, “What does the Law say?” and the Jewish interpreters of the Law were expected to answer with legal, binding definitions. Amid the loose world of Greek philosophy and Roman excess, the Jewish people offered order and ethics—all through the force of Law.

There were the Greeks, always preoccupied with the pursuit of *Wisdom* and the discussion of ideas. Convinced that any practical or philosophical question could be answered by disciplined thought, the Greeks made wisdom and knowledge the foundation of lifestyle. While divergent Grecian thinkers followed divergent patterns of thought and lifestyle, all defended their thinking and living with philosophical defenses.

And there were the Romans. Appreciative of both law and wisdom, but ultimately preoccupied with *Power*, the Romans’ objective was world dominance. Through Caesars and swords, the Romans subjected neighboring nations and cultures through brute force and military power. They were soldiers with authority, and all of Rome wore power with pride.

Law. Wisdom. Power. How did Jesus fit into the dynamics of His era? Was His life defined by law? Or by philosophical wisdom? Or by a preoccupation with power?

A New Dynamic

When Jesus entered the scene, the three conventional dynamics were not wearing well. The Jews were in bondage to the Law. The Greeks were disillusioned by the multiplicity of their ideas. And the Roman culture was “hollowing out” from the rot that comes with power. It was time for a new dynamic, a new, life-defining essence; the ultimate “new idea.”

The Apostle Paul hints at the advent of this “fourth dynamic” when he exclaims, in essence, that the gospel of Christ was an idea whose time had come!¹ This gospel, or good news, is ultimately the announcement of a new King with a new kind of reign—or a new kingdom dynamic.

However, the good news of the new message at first glance appears as bad news—news defined by death. And the proclamation of the new kingdom threatens to disappoint, because at its essential center is an ignoble cross.

But hidden in that cross—the instrument of death—was the fourth dynamic, a dynamic so unexpected that the world could scarcely understand it. (And still doesn’t!)

In God’s kingdom, it is this cross that is infused with power. Jesus takes the timeless curse of death—the worst disgrace and defeat hell could bring against Him—and makes it the ultimate means of triumph, conquest, and eternal life.

In the kingdom, salvation is through the cross. Kingdom citizenship is dependent on “taking up the cross” and following Christ. Abundant life is offered to those who die. With this new dynamic, success stories begin, not with laws, great thinking, or sheer power, but by “falling into the ground and dying.”

The methods of this fourth dynamic stand in stark contrast to the methods of law, wisdom, and power.

Christ took the Jewish *Law*, and, according to Colossians,² nailed the ordinances to His cross. His fol-

Kingdom citizenship is dependent on “taking up the cross” and following Christ. Abundant life is offered to those who die.

1 Romans 10:15

2 Colossians 2:14

lowers, in identifying with His death, are said to be legally delivered from the demands of the Law through the rite of spiritual death.

When two Greek men sought out Christ for dialogue—and, most likely, to suggest that He would visit Greece as the star philosopher in the Greek galaxy of thinkers—Christ answered *Wisdom* by insisting that His death would be far more

valuable than philosophical teaching. “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”³

Christ also rejected the Roman model of *Power*, insisting that His kingdom would be a soldierless kingdom. “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”⁴ Likewise, the dynamic of force—or striving for supremacy, “lordship,” or authority—is outside of Christ’s kingdom dynamic.⁵

The fourth dynamic stands alone, absolutely unique, ultimately powerful, and eternally triumphant.

The Forgotten Cross

However pervasive in New Testament language, theology, and thinking, this perspective of the life-defining cross is sadly missing in much of the Christian scene today.

The cross that is celebrated in most of Christianity is basically theological, offering a theological salvation, as opposed to a life-shattering, perception-altering reality that imposes a new way of life. The force, the sublime beauty, and the sheer dynamic of the cross is seldom truly honored in an era of—well ... law, wisdom, and power.

Too many Christians still live fundamentally like the Jews, Greeks, and Romans of the first century—preoccupied with law, wisdom, and power. Many of us have reverted to conventional answers for conventional problems. The “otherness” of the cross has been neglected in favor of humanly native thought patterns; and the cross is a shelf item, not something that is seared into our hearts and lifestyle.



Paul didn't opt for this theological, iconic cross.

Paul didn't opt for this theological, iconic cross. “I bear in my body,” he said, “the *stigma* of the Lord Jesus.”⁶ In other words, his life was branded with cross-wounds, or evidence of the effects of the cross. And because he had become a participant in the cross, he could speak authoritatively to the legalists, to the “wise,” and to the people who played games with power. He bore

the authority of the cross because he had abandoned himself to the way of the cross.

How many Christians today let the cross define their lifestyles—or live lives branded with cross-wounds, if you please? And how many manage to skirt the cross, thus missing out on its dynamic, its unique power, and its strange triumph?

Because we hold back from Christ's cross and death, we do not discover His power. And since we've compromised the cross, Law, Wisdom, and Power bind us with their appeal and present themselves as the logical preference to the cross.

And so, we live holding others to artificial ethics of *Law*. We attempt to effect spiritual change through imposing requirements on other believers, rather than reaching for hearts and ensuring that an authentic cross experience has rewritten their life fundamentals. We set out to change behavior, rather than substance; we deal with effects and ignore the essence. In fact, this legal approach to ethics is so pervasive that many Western believers actually feel they can create societal change by effecting legal, political, or legislative change, or that they can bring about fundamental changes in spiritually cold churches through similar means. Such is the allure of *Law*.



How many manage to skirt the cross, thus missing out on its dynamic, its unique power, and its strange triumph?
(It costs little to wear a cross on a string around your neck ... or put it in your theology book.)

3 John 12:24

4 John 18:36

5 Mark 10:42-43

6 Galatians 6:17. KJV translates the Greek word *stigma* as “marks.”

Similarly, we defend our faith with *Wisdom* arguments, insisting more on doctrinal accuracy and rational discussions than on true Christlikeness. Within the church, we master hermeneutics to outargue others, and to convince them of the solidity of our arguments. In the world, our approach to evangelism too often is little more than a crusade to bring unbelievers to acknowledge the truth of our belief system, not so much to bring others into Christ's cross kingdom. Such are the mind games of Wisdom.

And like Romans, we're preoccupied with the problems of *Power*, struggling for supremacy, and protecting our personal rights. Determined and defensive, we watch our chances to project our dominance, assert ourselves (whom we're taught to esteem), and be the despot of our narcissistic worlds. Even in Christianity, things like self-realization and self-empowerment are the "power sins" of the individual; while politics, prejudice, and hidden agendas are the "power sins" of institutions, however respectable their garb. Such is the Christian dance with power.

Ask yourself honestly how much of your life and activity as a believer, or your corporate experience in the body of Christ, has been defined by an ideology of law, wisdom, and power? Law can be invoked to maintain ecclesiastical order. Wisdom dynamics lies at the heart of countless arguments. And power, or the struggle for supremacy, has defined countless church politics, polity, and procedure—far more than we care to confess.

And yet Christ established this cross dynamic as the glory and the force of His kingdom. He intended for the cross to be the true kingdom dynamic, the way Christians live—the ultimate guerrilla tactic, if you please, to overthrow domination by sin and self.

This cross is Christ's liberating answer to law, the shrewd supplanter of wisdom, and the "weak" road to ultimate power.

Taking up the Cross

No wonder that Jesus said, many years ago, that being a disciple depends on our willingness to "take up the cross and follow" Him. In other words, our lives should be defined by the cross on our shoulder or the *stigma* in our hands.



Men with crosses on their shoulder are seldom impressed with wealth.

When a Jew in Christ's era took up the cross, it meant one thing—he was on the way to his crucifixion. Carrying his cross meant he was under a death sentence, already condemned, "as good as dead."

A victim with a cross on his shoulder was beyond final appeals to law. He had no stay of execution because of his wisdom. He had no sword or soldiers at his disposal to effect a rescue. He had one thing left to do—*die*.

And so it is with believers. When a new disciple takes up his cross, he is functioning under a death sentence. He is "as good as dead." There is only one thing left for him to do: fall into the ground and die to bring forth much fruit.

Living in the Cross Kingdom

When believers actually take on the cross as a way of life, how does it impact their lives? How would a cross kingdom filled with cross-bearers look? How might your church and its faith expressions change if it became an assembly of the crucified? Or, in other words, how does the cross dynamic

express itself in practical expression?

The cross and the world ...

The typical, moral religious response to the threat of "the world" is one of law—"Touch not, taste not, handle not," as Paul described it.⁷ In other words, believers often answer the world's threats of assimilation and accommodation with a response of Law—protection through restriction.

The kingdom has its restrictions, without question. But Christ's cross dynamic goes far deeper, answering "the lust of the flesh, the lust of the eyes, and the pride of life" by dealing with the *appeal* of the forbidden. In the cross kingdom, mature believers surrender at the "lust level," not necessarily just at the action level. To quote Paul again, it is through the cross that "the world is crucified unto me, and I unto the world."⁸

⁷ Colossians 2:21. Paul, in the surrounding verses, is addressing the Colossians' attempts to answer the "world issue" with worldly answers of law and restriction. Only through death to the world and being risen to focus on "other-worldly" things can freedom from the bondage of worldliness be discovered.

⁸ Galatians 6:14

In other words, there is little merit in imposing “other-worldly” expectations on worldly hearts. The dynamics of mere law will never be an adequate answer to worldly lusts. Only the heart that has experienced the life-changing power of a new love, who has surrendered to death on the cross, and whose heart cry is “Lo, I come to do thy will, O God,” will discover real answers to the tug of the cross-denying world.

The cross and wealth ...

Men with crosses on their shoulder are seldom impressed with wealth. After all, wealth no longer has relevance.

Likewise, we check our possessions at the door when we enter Christ’s kingdom. Jesus told the rich young ruler, “Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me.”⁹

In the kingdom, giving up is valued more highly than gifts; sharing is treasured over possessing, and the greatest wealth is “the joy of the cross.”

The cross and authority ...

Jesus seems to have largely defined worldliness along two lines: wealth, and the abuse of authority. Both function on principles of power—the Roman problem. In Mark 10, Jesus pointed out that ruling, or exercising lordship or authority, is not a kingdom *modus operandi*.

Instead, in His kingdom, where believers live by the pattern of the cross, greatness comes through ministering to others and authority comes through a life of self-abandoning service, all in the pattern of the cross-embracing Christ. “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”¹⁰

The cross and evangelism ...

Conventional Christian evangelism relies heavily on “Greek” methodology—dependence on the force of reason, rational argument, and the power of persuasion.

In other words, Christianity is often presented using the same approach as a salesman uses when he offers products or services—the attempt to be convincing. This approach is fact-oriented and argumentative.

Not so with Christ, and not so in the cross kingdom.

Before the cross, Jesus was unparalleled as a preaching evangelist. For three years, He spoke with power and authority, bringing incredible crowds to hear Him preach. They listened and were stunned by what they heard, acknowledging Him as a truth-speaker. But few truly followed Him ... until He died. Then the rest is history.

When Christ had sealed His gospel with His cross, Jerusalem and the entire world was turned upside down, and thousands became “little Christs.” No wonder that, under the shadow of the cross, He said, “And I, if I be lifted up from the earth, will draw all men unto me.”¹¹

If we feel the proclamation of biblical facts is adequate evangelism, we have missed the fullness of Christ’s approach to evangelism—the cross dynamic. It is through the cross, and particularly through the witness of cross-embracing Christians, that real, New Testament evangelism takes place.

Christ’s pattern has been vindicated many times through history. When believers embraced the cost of the cross in their witness, God made their witness effective. The

Anabaptists, meeting in the Martyrs’ Synod and putting in place a calculated missionary plan at the cost of their lives; the Moravian missionaries who were willing to sell themselves to West Indies slave owners to bring slaves to Christ; or the countless Methodist circuit-riding preachers who died young in attempts to be gospel bearers—all became successful evangelists when they embraced the cross.

Like Jesus Himself, when believers are crucified, others are drawn to Him.

The cross and relationships ...

By nature, we are all little Romans in the matter of interpersonal relationships. We default to the struggle for dominance that governs human relationships, and interacting becomes a test of wits, words, and war—using ev-



By nature, we are all little Romans in the matter of interpersonal relationships.

9 Mark 10:21

10 Mark 10:45. Emphasis the author’s.

11 John 12:32

ery way at our disposal to “come out on top,” or to win the upper ground for our own ego.

But in the kingdom of the cross, we are called to have the mind of the crucified Jesus, who “made himself of no reputation, and took upon him the form of a servant, and ... humbled himself, and became obedient unto death, even the death of the cross.”¹²

Christ’s call to self-abandonment makes us, theologically, a footnote in our universe. Christ matters, and others matter, thus we seek to serve them.

Striving for superiority is a mark of the old life—the worldly life. The only direction for a Christian to go as he relates to others is down—further and further down. In the cross kingdom, healthy relationships are marked by this descending servant humility and burden bearing.

Even in marriage, the all-too-common battle of the spouses must give way to lives of self-sacrifice. The husband is to be like Christ—a dead, crucified man—before he can relate to his wife with the spirit of the kingdom.

Do you want to bless your relationships? Follow Christ ... down, down, and down.

Enter In

Such is the effect of the cross dynamic, and such is life in the cross-kingdom. Today, you can have your choice of an entire smorgasbord of “Christian” viewpoints and lifestyles to choose from. You can use Christianity in a hundred ways to your advantage. You can give mental assent to Christianity because it provides the ultimate self-help philosophy. Or you can embrace Christianity as a way to bring psychological closure to sorry sinners.

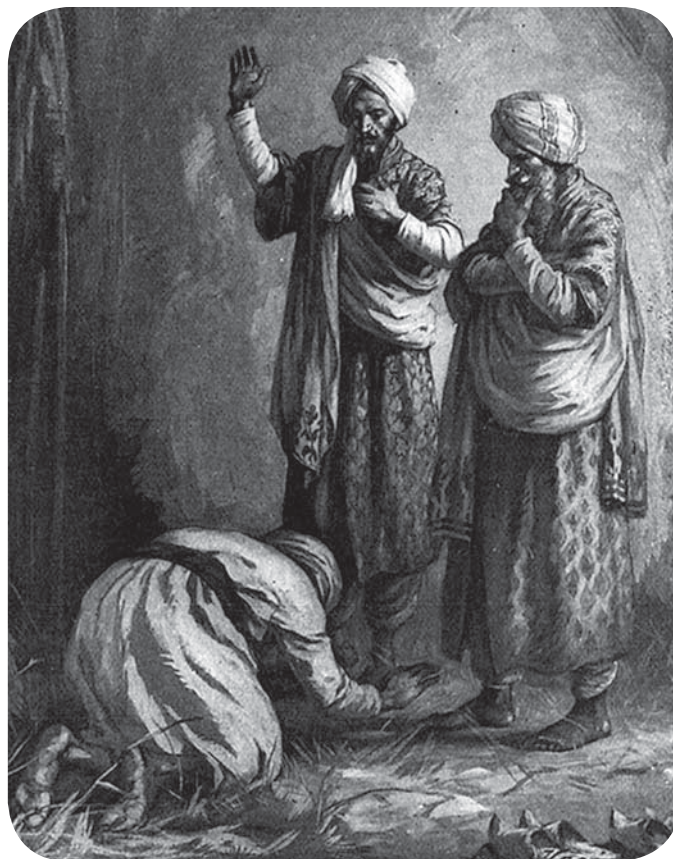
But cross-kingdom Christianity is far narrower. Only those who have died can enter into it, and “few there be that find it.”

But it is also authentic. Everything else is gold paint on a fundamentally rotten

structure—a religion, a faith, a facade, ultimately, that has simply rebranded worldly (Jewish, Greek, or Roman) thinking as faith. Thousands of Law-, Wisdom-, or Power-preoccupied thinkers are “born again” evangelicals, High Churchmen, or part of “discipleship traditions.”

It’s because of this illusion that I weary of asking if you are born again. You’ll say you are, regardless; but

12 Philippians 2:5-8



**Do you want to bless your relationships?
Follow Christ ... down, down, and down.**

what I really want to know is whether you’ve died, or whether you’ve been crucified so that you can enter into Christ’s kingdom of the cross. I want to know whether you have allowed the cross concept to impact your lifestyle and your thinking.

And I want to know whether you are a Jew, a Greek, or a Roman. Do you live after Law, like a legalist? Do you live after Wisdom, like a mere theologian or thinker? Do you live for religious power, supremacy, or self-exaltation? Or do you live after the cross?

In other words, “Show me your *stigma!*” Show me the wounds of the cross in your hands, in your feet—in your entire life! Show me how dead men and women live in Christ’s kingdom!

The strange thing is, when you choose to enter into the kingdom with the brand—the *stigma*—of the cross, God gives you the “*law* of the spirit of life in Christ Jesus.” He gives you the “*wisdom* that is from above.” And He gives “Christ crucified . . . the *power* of God.”

And, in the cross kingdom, He gives *fruit*. “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

Die, and enter in! ~



Rumble, Rumble, Rattle ... *Kalunk!*

Mike McDaniel

There are some things in life that are seemingly inexplicable. You try and try to figure them out, and then you just take them for granted, and finally just laugh at them and go on. I am thinking specifically of our refrigerator.

In the old days (my childhood), I recall that people called them an *icebox*. And it's precisely the ice making function of our refrigerator that speaks to this phenomenon of things being inexplicable, but accepted (tolerated), and then laughed at! We purchased our refrigerator in 1999, nearly 12 years ago. It was not a fancy side-by-side model, or one with a unit in the door that dispenses water and ice upon demand. No, it was just a "plain-Jane" model with no frills. But, it did have an ice maker in the freezer compartment. To us, that was pretty nice and very convenient, saving us the "onerous chore" of cracking the ice trays and refilling them so often. For about five years, it made ice for us like clockwork. When the tray was filled with cubes, the bail would make contact and discontinue making cubes; when it was low, the bail would trigger the mechanism to manufacture more cubes. Wonderful. To borrow a phrase coined by creationist Ken Ham, "It's designed to do what it does do, and what it does do, it does do well."

Then we had a lightning storm one night in the summer of 2004, and that ice maker has never been the same since. It stopped producing ice, and two or three months later, it began making ice once again! But, it made a few trays of ice and then stopped again. We thought it was just

a strange anomaly, and that surely it was truly dead this time. Then, some time later, it started making ice again! We were thankful again for the ice and began to get accustomed to not filling ice trays ... and—you guessed it—it conked out again! I guess we just did not want to pay for it to be repaired; after all, it was kind of a luxury and there were better uses for the money. So we lived with it. Sometimes in the quiet of the night, while lying in bed, we would hear "rumble, rumble, rattle ... *kalunk*." We would look at each other and laugh, and say, "There goes the ice maker again!"

We couldn't figure it out. We were just happy when it dumped ice in the tray, and learned not to rely on it! This went on for several years. It seemed like the intervals between making ice were getting longer and longer. For the last two years, it only made a tray of ice about every three to six months! About two months ago, it got really consistent—it actually made ice for about four days in a row! We were impressed! Could it be that the temperamental ice maker had finally worked out its kinks and was here to stay? Of course not! On day five, we got up and discovered that we had one giant 3" x 9" x 12" ice cube! During the night, the water had continued to flow into the unit and filled the entire ice container. It only stopped when it did because the reverse osmosis unit on our water softener ran out of pressure.

And maybe the Lord intervened also! So, we called the plumber and had the water to the refrigerator disconnected with a shut off valve. Now, it's back to cracking the old fashioned trays by hand and refilling them. It's not really "onerous" after all.

Well, surely there is a spiritual application to this story. As I thought about that undependable ice maker unit, I couldn't help but liken it to church members who are a bit that way. And I include myself here as well.

It just seems that some brothers or sisters can be counted on consistently for carrying out the work of the church. If you need a brother to bring a message, certain brothers are known to be reliable. Others may or may not be counted on. If there is a work bee, certain brothers are always there, others are hit and miss, and others rarely (if ever) help out. When there is cleaning at the church, or

If there is a work bee, certain brothers are always there, others are hit and miss, and others rarely (if ever) help out.

Continued on p. 23

Cyprian, to the Unmarried Sisters

For God neither made the sheep scarlet or purple, nor taught the juices of herbs and shellfish to dye and color wool. Neither did He arrange necklaces with stones set in gold, and with pearls woven together or clustered, wherewith you would hide the neck which He made.

Has God willed that wounds should be made in the ears, so that innocent childhood—unconscious of worldly evil—may be put to pain, that subsequently from the scars and holes of the ears precious beads may hang, heavy, if not by their weight, still by the amount of their cost? These are things that sinning and apostate angels put forth by their arts, when, lowered to the contagions of earth, they forsook their heavenly vigor. These angels taught them also to paint the eyes with blackness drawn round them in a circle, and to stain the cheeks with a deceitful red, and to change the hair with false colors, and to change the reality of both facial features and the head, by assaulting them with changes.

For the sake of the fear which faith suggests to me, for the sake of the love which brotherhood requires, I think that not virgins only and widows, but married women also, should be admonished that the work of God and His fashioning and formation ought in no manner to be adulterated. This should not happen either with the application of yellow color, or with black dust or rouge, or with any kind of makeup which can change the natural look. God says, “Let us make man in our image and likeness” and does anyone dare to alter and to change what God has made? They are laying hands on God when they try to reform that which He formed, and to transfigure it, not knowing that everything which comes into being is God’s work, and everything that is changed is the devil’s.

If any artist were to paint a beautiful portrait of anyone; and once finished another person were to lay hands on it, as if he, being more skilled, could amend it, a serious wrong and a just cause of indignation would seem natural to the former artist. And do you think you can commit such a wicked boldness without impunity, an offence to God the Maker? For although you may not be immodest among men, and are not unchaste with your seducing dyes, yet when those things which belong to God are degraded and violated, you are engaged in a worse adultery. That you think yourself to be adorned, that you think your hair to be dressed, is an assault upon the divine work, a distortion of the truth.

The voice of the warning apostle is, “Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” But are sincerity and truth preserved, when what is genuine is polluted by adulterous colors, and what is true is changed into a lie by the deceitful dyes of makeup?

Your Lord says, “Thou canst not make one hair white or black,” and you, in order to overcome the word of your Lord, will be more mighty than He, and stain your hair with a daring endeavor and with profane contempt.

God
says,
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and to change
what God has
made?

Are you not afraid, I entreat you, being such as you are, that when the day of resurrection comes, your Maker may not recognize you again, and may turn you away when you come to His rewards and promises, and may exclude you, rebuking you with the vigor of a Censor and Judge, and say: “This is not my work, nor is this our image. You have polluted your skin with a false makeup, you have changed your hair with an adulterous color, your face is violently taken possession of by a lie, your figure is corrupted, your countenance is another’s. You cannot see God, since your eyes are not those which God made, but those which the devil has spoiled. You have followed him, you have imitated the red and painted eyes of the serpent. As you are adorned in the fashion of your enemy, with him also you shall burn by and by.”

Are not these, I beg, matters to be reflected on by God’s servants? Are they not always to be dreaded day and night? Let married women consider whether they are deceiving themselves concerning the solace of their husbands with the desire of pleasing them. While they put them forward indeed as their excuse, they make them partners in the association of guilty consent. Virgins—to whom this address is intended to appeal—who have adorned themselves with arts of this kind, I should think ought not to be counted among virgins, but, like infected sheep and diseased cattle be driven from the holy and pure flock of virginity, lest by living together they should pollute the rest with their contagion; lest they ruin others even as they have perished themselves.

Since we are seeking the benefits of continency, let us also avoid everything that is pernicious and hostile to it.~

Beyond the Bible

John Mark Weaver



Our beloved Bible holds the record of being the most printed and translated book, having been translated into over 1200 languages. It also holds the title to being the book with the widest range of opinions concerning it. Some folks revere it, while others mock it. To some it is a law or moral ethics book, while other individuals say it is out of date. Some folks use it as a guide for life while a different group finds it to be confusion.

Of utmost importance is your answer to the question, “What do you think of the Bible?” We do need, however, more than an opinion in regards to Scripture. We need conviction, that is, a firm or fixed belief.

Divine inspiration is directly claimed or implied some 3,000 times in the Word. Since it is God’s Word, our convictions concerning it are inseparable from our convictions about Jehovah Himself. What we believe about one reveals what we believe about the other, for God and His Word cannot be divided.

A rather common concept is, “We have to go beyond the Bible.” This thought, given in many forms, is shared

by anyone from theological professors to lay people. As a matter of fact, many churches sing the very phrase, “Beyond the sacred page, I seek Thee, Lord ...” I will give a critique on a few statements made by those who “go beyond.”

- “We must bridge the gap between what the Bible meant and what it means today.”

The inference is that the Bible is old-fashioned and no longer applies to us today in the same way it did when it was written. Is God so little that we have outgrown Him? Is God so finite and mortal that He could only author a book soon to be outdated? Never! 1 Peter 1 tells us the Word of God liveth and abideth forever. Something eternal does not change with the winds of culture. It met the need when written and does the same today. The Bible still means women should be silent in the church and it will always mean divorce and remarriage is wrong. If it indicates something is sin, it applies to us today.

What God intended for us has not changed, and the deepest needs of mankind have not changed either. It is

the height of pride and arrogance to think we are more civilized or have different needs than those in ages past.

- “We must go beyond the Bible in knowing God.”

I cannot find Scripture to support this idea. On the contrary, the Scripture says we cannot know God through man’s wisdom but are saved by the foolishness of Bible preaching. 1 Co. 1:18-31 James affirms that, telling us the Word is able to save our souls when we receive it. Ja. 1:21 Peter echoes the message, speaking of being born again by incorruptible seed—the Word of God. 1 Pe. 1:23

- “The closing of the canon did not put an end to the development of doctrine.”

This is again the idea that man keeps changing, so we have to keep “developing new doctrine” and redefining what the Bible means. It is deception and unbelief, for the Bible says it is profitable for doctrine. 2 Ti. 3:16 In fact, it is so profitable Paul says, “That the man of God may be perfect, throughly furnished unto all good works.” 2 Ti. 3:17 The term “throughly furnished” simply means out-fitted or fully equipped. The Bible fully equips us for life and all that God wants us to be.

We may think at times that the Word does not give us what we need on certain subjects. Could it be the Bible message is too simple and direct for us in our human wisdom to grasp or believe? We need to quit apologizing for God and learn to live by the foolishness of the cross.

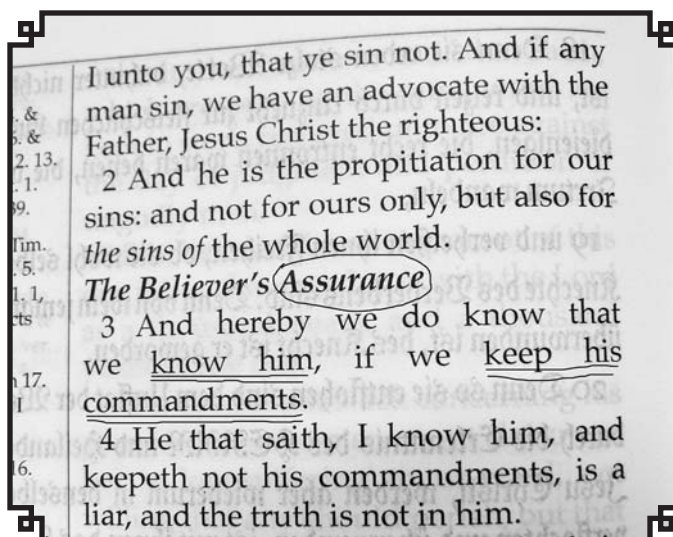
- “The Pharisees were Biblicists who followed the letter of the Law but did not know God.”

It is true they did not know God, but they most definitely did not know, nor believe, their Bibles. The law they followed to the letter was not Moses’ Law, but their own traditions and doctrines. Read Jesus’ indictments against them: they were full of evil and corruption, did not believe Moses, did not keep the Law, did not have God’s Word abiding in them, and made void the commandments of God by their tradition. Mk. 7:13

It is in the Word that we learn of God, His precepts, and His love; not beyond.

Pharisaism is putting our own ideas and systems ahead of Scripture, yet professing to be in tune with God. The Pharisees were the very ones who went “beyond the Bible.” We are no different today if we let culture, traditions, or doctrine supersede

the Word, or if we throw out all outward nonconformity to the world, saying it is the heart that matters.



Knowing God and obedience are inseparable.

Is tradition wrong? Only if it is in conflict with the commands of the Word. Our lifestyle and doctrine must be built on the Bible, not in conflict with it.

Don’t let anyone convince you knowing God is more important than obeying the Bible, for knowing God and obedience are inseparable. Don’t go beyond the Bible to the wilderness of Pharisee Land, as do many today who claim they know God, but in works they deny Him.

Beyond the Bible—to what? The only thing beyond the Bible is the jungle of unbelief and deception. The desire to go beyond the Word often comes from an unwillingness to go to the Bible or a refusal to obey it.

You may think the witness of the Spirit and the Spirit’s leading in our lives is beyond the Bible. But remember, the Spirit and the Word are one. Many people claiming the Spirit’s guidance have taken a road in conflict with the Scripture and have perished in the jungle. The Bible is our source and anchor; in fact, it is the main anchor by which we determine if the Spirit leading us is truly the Spirit of God.

It is *in* the Word that we learn of God, His precepts, and His love; not *beyond*. The Book is not just a law or code book; rather, through faith in it and obedience to it, we know God. 1 Jo. 2:3

When we believe and obey the Scripture, it becomes alive and powerful by the Spirit of God. It is powerful enough to redeem us, hold us in God’s love, and keep us looking for Jesus’ return.

“To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” Is. 66:2 ~



I and the lad will go yonder and worship. *Ge. 22:5*

Created for Worship

Based on a message preached by Paul Lloyd

Do you believe that we were created for worship? Revelation 4:10-11 tells us, “The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

At a recent homeschool convention, I was blessed by one of the workshops. Not many people were at this particular workshop. The workshop was called “Understanding Biblical Worship in an Age of American Idolatry.” I guess not many people thought that such a theme applied to them or that it was pertinent to their life. But worship does pertain to all of us.

What do you think of when you think of worship? What comes to your mind? Probably singing. If I talk about a “worship service,” what do you think of? We usually think of singing, praising the Lord; and that is worship. But I want to show that worship is so much more than singing. In fact, worship is something that we do continually.

We were created for worship, but to get the point, let me say it this way: We were created as worshippers. Everyone in this room is a worshipper. Do you believe that? Whether you are a saved person or whether you are lost: you are a worshipper! You were created a worshipper, and you cannot not be a worshipper.

The question

It’s impossible that you not be a worshipper. Worshipping is a part of your spiritual DNA. The question is not whether you are a worshipper; the question is *what* are you worshipping? In our society, we have the idea that worshipping is going to church. If you talk to the average person on the street about worship, he is going to be thinking, “Well, that’s church stuff.” He is likely to tell you, “I don’t worship anything.” So with that conception, people tend to think that worship is something that people do as a religious thing. But I want to show you that *everybody* is a worshipper, *all* the time.

We are not just worshippers when we attend church meetings on Sunday morning. We are worshippers every day. We can’t help it! We were made that way!

What is worship?

Let’s go to the Word of God and see what God has to say about worship. The first time the English word “worship” is used in the Bible is in Genesis 22. Actually, the Hebrew word is used two times before this, but it is translated “bow down.” In fact, the Hebrew word is translated to English many times that way in the Old Testament.

We have in Genesis 22 the well-known story of Abraham sacrificing his only promised son. Abraham had waited many years for this son, but there came a day when God said something incredible to him. God told Abraham (verse 2): “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” The dearest thing in Abraham’s life, the thing he had waited for for so many years!

I can’t imagine all the things that Abraham might have felt. But it says here that “Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for

the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and **worship** and come again to you.”

What a statement ... I will take my son and *worship*!

We know the story. Abraham took his knife and was ready to slay Isaac when God spoke to him and said, “Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.”

The first time that “worship” is used in the Bible, it is in the context of giving something very costly. When God called Abraham to sacrifice his son, Abraham responded by telling someone that he was “going to worship.” What he said was, “I am going to *bow down*.” This refers to our heart bowing before another person in honor, respect, and reverence. In our culture, we do not literally bow before others, but other cultures still practice a literal bowing before authorities.

The word “worship” comes from the Old English word “worthship.” In other words, worship has to do with *worthiness* to receive admiration and praise.

Full-time worshippers

Like I said above, we all worship all the time. We are all saying—to something—that *this or that is worth me, my time, my money, my life*. Every day we say, by our actions, what it is that we deem to have worth. We have put the idea of worship into a religious box, and this hinders us from really grasping what worship is. Worship is not an event that takes place on a Sunday morning. No, we are “programmed” to find value in something and to give ourselves to that.

Worship and service

In the Old Testament, worship and service often go together. In Exodus 20 we find evidence that we are all worshippers of something by nature. If we were not all worshipping something, why would God have to command us not to worship? The issue is not about worshipping or not worshipping, but rather *what* we are worshipping. God said (verse 3-6): “Thou shalt have no other gods before

me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself [note: “bow down”

equals “worship”] to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.”

What does it mean to “serve” an idol or God? *Serving* consists of the things we do, the sacrifices we make to an idol or to

God. The bowing down is what happens in our heart, the sacrifices are the things we do.

Fish don't “go swimming”

We can compare worshipping to swimming. We humans go swimming. I am not a fish; water is not my native habitat. So I say, “I am going to go swimming.”

Now, when you think of fish, do you think of them as “going swimming?” No! That is what he just does. That is where he lives. He doesn't “go swimming,” he is swimming all the time.

The problem with worshipping is that we tend to think we are like a man that goes swimming, instead of realizing that we are a fish; we are worshipping something all the time. Worship is not something we do on occasion; it is what we are doing all the time by default.

Misguided

Another illustration is like these new automatic grass cutters that have come out. These are lawn mowers with GPS units in them. You program them to the perimeters of your yard, and they then mow everything within those perimeters.

Now suppose that the GPS unit in one of these grass cutters got messed up. Would that grass cutter suddenly turn into a toaster and start making toast? No! It would still cut grass, but it would maybe cut the grass in the neighbor's yard or go meandering off down the road.

So it is with man. Man worships something. He was made to worship. The problem is not that man sometimes quits worshipping, but that he worships the wrong thing.



Fish don't “go swimming”!

We need to tell ourselves, day by day, “I am a worshipper.” The question is, *what* are we worshipping?

In Romans 1:21-25 we find Paul saying, “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.”

Here we see another example of people who did not stop worshipping. However, they simply lost their way and started worshipping the wrong thing. They were deceived. It is like an atheist who declares, “I don’t worship anything.”

He is deceived!

We all worship *something*. We all value something and give it worth. *Something* is worth my money and my time. Everybody is a worshipper.

Idol worship

Is idol worship more prevalent in Ghana or in the USA? Let’s look at the definition of idol in Webster’s

1828 Dictionary: “An idol is any thing which usurps the place of God in the hearts of his rational creatures.” Another definition is, “Any thing on which we set our affections; that to which we indulge an excessive and sinful attachment.”

Based on that definition, I say that idol worship is just as prevalent here in the USA as it is in Ghana. Yes, over in Ghana it is a little bit more open or blatant. We don’t worship our idols here in quite the same manner as they do over there. We don’t literally bow down before a wooden statue and make a food offering to it. The heathen in “heathen” countries bows down before his idol and makes an offering, saying, “You are worthy of this sacrifice as an offering ...”

What about idol worship in the USA? We generally don’t have wood or metal idols that we literally bow down to.

In the New Testament I have found three direct commands against idolatry. One is found in Colossians 3:5: “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” Clearly, idolatry is more than worshipping a statue. Covetousness is idolatry. We need to look to God for financial security. That is His place, and when we look to other places for financial security, we become idol worshippers. We are giving to money what belongs to God alone.

Whose Pleasure?

A professional baseball player turned pastor said the following about sports. Do you see anything unbiblical about this statement?

“You know what, if something pleases me, and it’s not out of balance ... God made me to be pleased by this thing, and I might as well celebrate that; I’m not going to fight my humanity.”

The first foundational error of the above statement is this: God did not make man for man’s pleasure. God created man to bring glory to His name. Idolatry begins when man begins to live for his own pleasure rather than for God’s glory. And idolatry ends when man ends his pleasure seeking and begins to make decisions based on glorifying God—on pleasing Him.

The other fundamental error of the above statement is the common crossless Christianity of today: not “fighting my humanity.” Man’s humanity is in direct opposition to God’s holiness. It is only when our humanity is crucified that Christ can live within. Our whole life as a Christian is a lifelong warfare against the natural passions of our humanity. To not “fight my humanity” is to let it control my decisions and values. They who live after the flesh shall die spiritually.

Either we bring our body (and soul) under subjection, or our body (and soul) will bring us under subjection.

To be “born again” is to begin a new life, a life where our humanity is conquered by the character of Christ. A life that springs from the righteous principle of glorifying God ... and not pleasing oneself! ~M.A.



Colossians was written to Christians, not “heathen.” This admonition against the idolatry of covetousness is for us.

In 1 John 2:15-16, we read John’s exhortation against loving this world: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” This world is a dangerous place, because all around us are things that tempt us to worship them. It is not wrong to enjoy the things God has created. For example, I enjoy good-tasting food, yet, food can be an idol. People seek from food what they should be seeking from God. People even talk about having a “comfort food.” When they need comfort, they turn to a certain food, and that is idolatry ... something taking the place of God. That is the reason why I say that this world is a dangerous place; we are tempted to take something good and turn it into an idol.

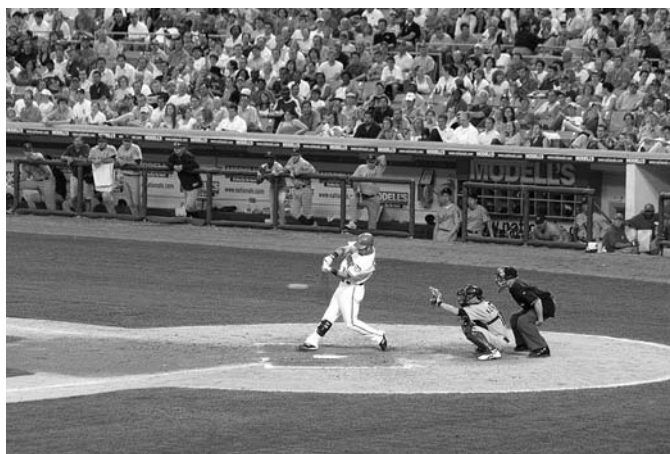
The idolatry of sports

I grew up with sports. We were very religious about our sports. I can remember the thrill of being in Veterans Stadium for the Eagles game and watching the team score and 50,000 fans erupt in united praise together. It is actually something that is transportive; it makes you feel great ... a rush, a high. That is the offering of 50,000 people to an idol. It costs money to attend those games, \$50 or even \$100 per seat. And it is fun!

Yet most of those people would not say they are worshipping. They say, “I am just enjoying it; it’s just fun.” But that is the same thing the Moabites probably said in their immoral worship of idols: “It’s just fun!”

I can remember being in a Phillies game in the bottom of the ninth when “Downtown” Ollie Brown came up to the plate. He hit the ball with a tremendous whack, and the roar of the crowd began to get bigger and bigger until the ball went over the fence ... and that place erupted in worship! I could feel it again just while saying those words! It was worship, and we loved it!

Do you think we enjoyed the fellowship after the “service”? We did! “Wow, did you see how he hit that ball!” “Wasn’t that great?” “That was good!”



He hit the ball with a tremendous whack ... and that place erupted in worship!

We were very religious. Some liked to come early for the “service,” for the “prayer meeting,” often called the “tailgate party.” You drop the tailgate and bring out the grill and cook up some burgers and get ready for the game. And what are you thinking about and talking about at the tailgate party? The “service”! And of course, the

first thing you thought about when getting up in the morning was the game. You were already worshipping. And when you went to church meeting that morning, you couldn’t pay any attention to that service, because your mind was so wrapped up in the other “service.” You know ... “This preacher is soooo long-winded. I wish he would hurry up and get this thing over with ...”

That was life. That was the way we lived. It was exciting! With all the an-

ouncements, 7th-inning stretches, etc, we ended up having a three hour “service.” And it was fun! I am not going to tell you that it is not fun to go to a professional sports game. Because it *is* fun. It’s a rush, a thrill.

It is worship.

My last game

I can’t forget the last Philadelphia Eagles game I went to, about 20 years ago. I had gotten saved and was living in Colorado and came back to visit family. My nextdoor neighbor had season tickets, and he offered to take me and my brother to the Eagles game. I thought, “Hey, this is great. This will be fun.” So we went.

But something was different; something in me had changed. I felt uneasy, sitting in those bleachers when everyone would scream for their team. Before, I would jump up right with them and yell just as loud.

Something felt bad to me. And I realized, “This is foreign ground.” I was a pretty new Christian, but I knew something was wrong.

You know, I purposed in my heart when I left there, “I am never going to do this again.” I believe God showed me that this was idolatry, false worship. I cannot go there anymore and give that worship to some man.

The safeguard

I have said it before and I will say it again: the greatest safeguard against idolatry is to enjoy the Lord and rejoice

in Him. That is why we are commanded so many times to “rejoice in the Lord.” If we are not rejoicing in Him, guess what? We *will* find *something* to rejoice in.

Worship to God can be compared to marriage. The greatest safeguard against adultery is to be happily ful-



Meat is not a bad thing, yet because of the manner in which they desired meat, it became idolatry.

filled in your marriage, to feel like “I couldn’t be more blessed with anyone else than with the spouse that I have.” The one who “falls” into adultery is not the one who is fulfilled in his/her marriage, but the one whose marital relationship is troubled. It is the same in the spiritual realm: the unfulfilled are susceptible to idolatry. The greatest safeguard against idolatry is to be madly in love with God.

Lusting for meat

In 1 Corinthians 10:1-6, Paul writes about the idolatry of the Israelites in the journey to the Promised Land. In this case, the thing they lusted after was “meat.” Now meat is not a bad thing, yet because of the manner in which they desired meat, it became idolatry, and God called it an “evil thing.” They were putting something in front of God, something was in God’s place, something that God gave: birds, or bird meat.

This happened to people who had not too long before been delivered from Egypt through the Red Sea. They were not being fulfilled in the Lord, and so they went

looking for something else to meet that worship need, that need that we all have.

The cross

The reason we so easily turn to worshipping other things rather than God is because it is so much easier than worshipping God. Idols do not require of you what God does to worship Him. In much of idolatry, you can do your sacrifice, go through the ritual, and then go do your own thing: there is nothing requiring a death to self. But God does require applying the cross to self. The reason why idol worship is so attractive is because it doesn’t cost you everything! But to worship God will cost you your life, your will. Jesus said that he who wants to keep his life would lose it.

That is the reason why idolatry is so attractive. God brings up something in our life, something that He wants to touch, and we just shrink back saying, “Lord, I don’t know if I can handle that ... don’t touch that, it’s too much!”

Can we enjoy the Lord when we respond with a “No, Lord, don’t touch *that*.” We then become dried up anemics, spiritually, and suddenly other things begin to look attractive. *Things* look like they may be able to satisfy us.

Fleeing idolatry

In 1 Corinthians 10:14, Paul tells us to “flee idolatry.” Probably very few who read this message have ever knelt down before a wooden statue to worship it. But all of us have worshipped something other than God. We have all “usurped the place of God in the heart,” “set our affections on other things,” or “indulged in an excessive and sinful attachment” to *something other than God*.

We are all worshippers. You are a worshipper; you have been one from the day you were born and will be one until you die. No one is a nonworshipping being.

The question is not “Are you worshipping?” The question is, “*What* are you worshipping?”~

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Ps. 51:17

**The question is not “Are you worshipping?”
The question is, “What are you worshipping?”**

“... all the city

Who is

He is the greatest man who ever lived!

He is the most honorable man who ever lived!

He is the most noble of men, the most dedicated of men, the most venerable of men, the wisest of men, the One who affected the most men all down through history.

He is the greatest of all men who ever lived!

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? Pr. 30:4

The song writer says:

My gracious Master and my God

Assist me to proclaim,

To spread through all the earth abroad

The honors of His name.

And again:

There is a name I love to hear, I love to sing its worth!

And again:

O for a thousand tongues to sing

My dear Redeemer's praise ...

There is one name that shall last when all others have died out!

This man came into the world with purpose that was given Him from God above!

He didn't *earn* His right to be blessed. He was blessed!

He didn't *do* enough for mankind to deserve a place in history;

He is the reason for history.

He created history.

In fact, it is His-story!

He was rich, yet for your sakes He became poor!

All other men did their deeds and accomplished their works, but they are dependent on others to venerate their name.

Not so with this man; God Himself will exalt Him above the nations, far above all principalities and powers.

In fact, even the rocks would be an orchestra, the mountains would skip like rams, and the little hills like lambs! Ps. 114:4

He turned the rock into a standing water, the flint into a fountain of waters. Ps. 114:8

This Man doesn't need man to exalt or venerate Him! His name?

Jesus Christ!!!

No name has been written more nor sung more than His Name!

He will be revered by every single person that ever lived!

No one shall escape His judgment.

He is the Ever-Living One.

His name shall endure forever!

There is no need of monuments to keep His name alive! Or books! Or museums! Or statues!

His words are written forever.

His name is living and cannot die!

This man will not go away!

He comes, He dies, He liv

was moved, saying,

“this?”

This man will be forever, indelibly stamped on the heart of man.

While the eons of time pile themselves one on top of the other, His name shall continue!!

Bibles have been burned by the thousands.

Men have been burned at the stake.

Modern contemporaries have called Him names unfit to speak.

His name has endured the attack of the great empires of the past.

Liberals have attempted to defame His name.

His own disciples have lived as if His name was but a passing fancy.

But I tell you, His name shall endure forever!!

His name will not fade;

His name will not fail;

His name will not flee;

He is the fountain filled with blood!

As long as there is a sinner that has been washed in the blood of this man, and has put his faith in Him and found Him his delight, his refuge, his stay, his shield, his song, and his joy, there will be no fear that His name will not be heard in the earth.

His name shall endure forever! Ps. 72:17

The Old Testament cries: Behold He comes!

The four Gospels cry: Behold He dies!

The Acts follow with: Behold He lives!

The Epistles join in with: Behold He saves!

The Revelation completes this with: Behold He reigns!

He comes, He dies, He lives, He saves, He reigns!
He is the living head of an undying family!

His wisdom is our guide;

His power our defense;

His sympathy our consolation;

His approval our reward;

His salvation our highest hope.

He is the sun who enlightens us;

He is the physician who heals;

He is the wall of fire that defends us;

He is the friend who comforts us;

He is the pearl who enriches us;

The ark who saves us;

The rock who sustains us.

He is the true deliverer;

He is the Prophet, Priest, and King!

He is the lion and the lamb;

He is the servant and the Lord.

He is the true scapegoat;

The true brazen serpent;

He is the mercy seat;

He is our joy and our comfort.

His blood is my pardon;

His righteousness my justification;

His strength my support;

His promises my cheer.

His grace keeps me;

His power presents me faultless;

His bond is my love, and His burden is light.

When I fall He lifts me up;

comes, He saves, He reigns!

When I fail He forgives me;
 When I am weak He is strong;
 When I'm lost He is my way.
 When I'm afraid He is my courage;
 When I stumble He steadies me;
 When I'm broken He heals me;
 When I'm broken He mends me.
 When I'm blind He leads me;
 When I'm hungry He feeds me;
 When I'm persecuted He heals me;
 When I have loss He provides for me;
 When I face death He carries me.

**Then He went
 down into
 the grave
 to make it a
 pleasant place
 to await the
 resurrection!**

His ways are right;
 His word is eternal;
 His will is unchanging;
 And His mind is on me.

He is everything, every-
 where, every time, and in
 every way!

Since He is the way, there
 is no other.

Since He is the truth, ev-

erything else is a lie.

Since He is the life, everything apart from Him is
 death.

He is unmoved, unchanged, undefeated, and never un-
 done!

He was bruised and brought healing;
 He was pierced and eased my pain;
 He was a servant and brought freedom;
 He was dead and brought life.

The world can't understand Him, yet no one can ig-
 nore Him.

Armies cannot defeat Him;
 Herod couldn't kill Him;
 Nero couldn't crush Him;
 The Pharisees couldn't confuse Him;
 Hitler couldn't silence Him;
 New Age can't replace Him.

He is teacher of the creation and the Creator of all He
 teaches.

He is leader of legislators;
 He is head of the heroes;
 He is master of the mighty;
 Captain of the conquerors.
 He is the overseer of the overcomers;

Of His dominion there shall be no end!
 He has the almighty claim: ALL POWER IS GIVEN
 UNTO ME IN HEAVEN AND EARTH!!!!

He came down from heaven;
 Born in Bethlehem;
 Grew up in Nazareth;
 Baptized in Jordan;
 Tempted in the wilderness;
 Performed miracles by the roadside;
 Healed multitudes without medicine and without price;
 He conquered everything that came up against Him;
 Went to Mount Calvary and died there;
 Then went down into the grave to make it a pleasant
 place to await the resurrection.

On the third day, He rose with the arm of His omnipo-
 tence.

*Up from the grave He arose, with a mighty triumph
 o'er His foes!*

No one or nothing can destroy Him:
 If you try to destroy Him by fire, He comes out un-
 singing and unbound, without smell of smoke.

If you try to destroy Him by water, He will walk on it.
 If you try to destroy Him with winds, even they obey
 Him!

If you try to destroy Him with a law, you will find no
 fault in Him!

If you put Him in the grave, He will rise again!
 If you try to reject Him, He will come with a still small
 voice ...

He is my mighty Messiah;
 He is light,
 He is love,
 He is longevity;
 And He is my Lord!

His name is Jesus! The Christ, the Anointed One of
 God!

At the Name of Jesus every knee shall bow and every
 tongue shall confess!

Look unto me, and be ye saved, all the ends of the
 earth: for I am God, and there is none else. I have
 sworn by myself, the word is gone out of my mouth
 in righteousness, and shall not return, That unto me
 every knee shall bow, every tongue shall swear. Is.
 45:22-23 ~

(Adapted from an unknown author by Mark Brubaker)



That they may teach the young women ...



My Career ... Or His?

L.M., Kansas

I remember as a girl thinking about what I wanted to do when I grew up. I thought maybe I could be a missionary—all the missionary stories we heard made it sound like an exciting adventure to go into foreign lands and lead heathen to the Lord! It would be nice to be a mother, I thought, to have babies to take care of and my own little house to work in.

But one thing that I thought would be lots of fun was to work in the little department store where we shopped sometimes. To me, the question of whether or not a woman should have a job outside the home wasn't any different than the question of which dress I would wear the next day. Everywhere we went we saw women working in public workplaces. Having family and friends who did the same, I did not see any harm in it.

As I grew older, I began to read and study the Bible for myself. And I began to ask the Lord what *He* wanted me to do in life. Some of the first verses I began to study were found in Proverbs 31, which shows that there is much work for a woman to do:

She seeketh wool, and flax, and worketh willingly with her hands. ... She bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household She considereth a field, and

buyeth it: with the fruit of her hands she planteth a vineyard. ... She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. ... She maketh herself coverings of tapestry She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. ... She looketh well to the ways of her household, and eateth not the bread of idleness. Pr. 31:13-27

I found more verses in Titus chapter 2, beginning at verse 3:

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Now wait a minute ... “that the word of God be not blasphemed”? What does blaspheme mean? “To defame, rail on, revile, speak evil of.” Is that what I want to do to the Word of God?

Be sober—to be self-controlled, temperate.

Love my husband—to be fond of him, friendly, affectionate.

Love my children—to have a fond, motherly love for them.

Be discreet—to have proper restraint, prudent.

Be chaste—to be innocent, modest, pure.

Be a keeper at home—to be a guard of the home and a stayer at home.

Be good—to do well, virtuous.

Be obedient to my own husband—to submit myself unto him.

As I read, I began to ask myself: Why was I created? What is the purpose of my life? So I went back to the beginning of the Bible, back to Genesis 2:18-23:

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. ... And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

So then, I as a wife have been created to be a help to my husband in the vocation the Lord has given him. In doing that, I fulfill the purpose the Lord has given me, and bring honor and glory to Him. How can I be a help to my husband in his work if I have my own career?

In his book “The Little Boy Down the Road,” Douglas W. Phillips writes the following:

Less than one hundred years ago, the architects of the atheistic Communist Soviet state anticipated the death of the Christian family. They explained the need for destroying the Christian family with its emphasis on motherhood and replacing it with a vision for a “new family.” Lenin wrote: “We must

now say proudly and without exaggeration that apart from Soviet Russia, there is not a country in the world where women enjoy full equality and where women are not placed in the humiliating position felt particularly in day-to-day family life. This is one of our first and most important tasks ... Housework

is the most unproductive, the most barbarous, and the most arduous work a woman can do. It is exceptionally petty and does not include anything that would in any way promote the development of the woman ... The building of socialism will begin only when we have achieved the complete equality of women and when we undertake the new work together with women who have been emancipated from that petty, stultifying, unproductive work ... We are setting up model institutions, dining rooms, and nurseries that will emancipate women from housework ... These institutions that liberate women from their position as household slaves are springing up where it is in any way possible ... Our task is to make politics available to

every working woman.”

In his 1920 *International Working Women's Days* speech, Lenin emphasized: “The chief thing is to get women to take part in socially productive labor, to liberate them from ‘domestic slavery,’ to free them from their stupefying (idiotic) and humiliating subjugation to the eternal drudgery of the kitchen and the nursery. This struggle will be a long one, and it demands a radical reconstruction, both of social technique and of morale. But it will end in the complete triumph of Communism.”

Lenin's comrade Trotsky played a key role in communication of the Marxist vision of what he



First, the destruction of the home, then the destruction of the church, and finally the destruction of the nation.

called the 'new family.' Lenin and Trotsky believed in the overthrow of Christianity by destroying the biblical family. They sought to build a new state, free from historic Christian presuppositions concerning the family. This meant defaming the biblical notion of male headship and hierarchy within the family. It meant eliminating any sense of that there should be a division of labor between man and wife. This required delivering women from the burdens of childbirth and childcare. It meant adopting tools like birth control as guarantors that women could be free to remain in the workforce. Trotsky said this:

“Socialization of family housekeeping and public education of children are unthinkable without a marked improvement in our economics as a whole. We need more socialist economic forms. Only under such conditions can we free the family from the functions and cares that now oppress and disintegrate it. Washing must be done by a public workshop. Children must be educated by good public teachers who have a real vocation for the work. Then the bond between husband and wife would be freed from everything external and accidental, and the one would cease to absorb the life of the other. Genuine equality would at last be established ...”¹

It was with growing horror that I realized that Satan has a plan in this whole situation. It all seems innocent enough to have my own career, to do what I want to do, to answer only to myself. But it comes at a terrible price. First, the destruction of the home, then the destruction of the church, and finally the destruction of the nation. There is no middle road—either I follow God’s plan for my life, or I follow Satan’s plan for my life.

So now I have a choice to make. Will I just be what I want to be and do what I want to do—disregarding the purpose the Lord has for my life ... and helping to bring about a complete triumph of Marxist ideas? Or will I willingly step into the role the Lord has created for me—to be a help meet for my husband and a keeper at home, to bring honor and glory to His name, and find true fulfillment?

Every wise woman buildeth her house: but the foolish plucketh it down with her hands. Pr. 14:1

Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates. Pr. 31:30-31 ~

¹ Phillips, Douglas W. *The Little Boy Down the Road: Short Stories & Essays on the Beauty of Family Life*. Vision Forum, 2009. Used by permission.

Continued from p. 9

a meal to be prepared for special occasions, certain sisters can be counted on, while others cannot. Whatever the Christian endeavor may be—witnessing, hospitality, visitation—some brothers and sisters are like new, dependable icemakers ... and some are like ours.

In Revelations 3:14-16, we read the admonition to the church at Laodicea: “*These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*”

When some brothers are *hot*, they are a ball of fire, full of zeal! Then they kind of disappear for a while, and after a time, here they come again! Just when you think you can count on them to be zealous for the Lord, they cool off. Just like our ice maker, they are not dependable.

There are many reasons for this, I suppose. Perhaps the brother has unconfessed sin in his life, and does not feel comfortable around his brothers. Perhaps he does not desire the accountability that comes with being part of a body. Perhaps he is merely performing in his flesh, rather than *serving* from a converted heart. Some brothers and sisters want the benefits of a group of believers (i.e., to help *them* when they need help) but do not want to reciprocate. Whatever the reason, they experience seasons of *lukewarmness*, and this is not pleasing to God.

Well, I think about how we would lie in bed and hear that occasional “rumble, rumble, rattle ... *kalunk*” and shake our heads in wonder. Oh sure, we were happy for the little dab of ice we would enjoy. But, we knew far too well that it would soon be gone again, and we could not rely upon it longterm. We just praised God that we had it for a while. Is that our disposition towards these lukewarm brothers? Are we satisfied to just take what they choose to give and be grateful?

With the ice maker, it was no big deal. We could take it or leave it. But with human souls, it is a much different matter. There is much more at stake here. I am afraid what we do most often is just talk about them to other believers. We muse about their erratic walk with Christ. And we are happy when they catch fire again. But someday, if we continue to do nothing, that ice tray will fill up like one solid chunk of ice, and we will disconnect the water.

When we see lukewarm, erratic behavior in our brothers or sisters, we need to take steps to strengthen them in the faith, lest we lose them altogether. Then, once again, they will “do what they are designed to do” ... glorify God, bring others to Christ, and “strengthen the brethren.” Lu. 22:32 ~



The Renewing of the Mind

Stephen Geise, South Africa

The privilege

It is the privilege of every believer to actively pursue conformity to the image of Christ. It is an amazing honor that finite human beings can be recreated to not only be partakers of the divine nature as it says in 2 Peter 1:4, but that we can also put on the image of Christ and reflect it in our lives. Romans 8:29 says we can be conformed to the very image of Christ. How is this accomplished? Paul in Romans 12:2 calls it being renewed in our minds.

You remember Jesus said in Matthew 22:37, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” This is also repeated in Mark 12:30. In these passages Jesus is quoting from Deuteronomy 6:5, but notice that in the Gospels Jesus adds, “Love God with your mind.” But what does it mean to love God with our mind?

Let’s read Romans 12:1-2: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.* As our minds are made new, it is then that we can truly love God with our minds.

The prerequisite for renewing our thoughts is a new birth, a complete yielding of ourselves to God. Notice in Romans 6:6-7 that Paul describes the new birth. He also paints a beautiful word picture in the previous verses (3-5) of how in baptism we are buried symbolically with Christ, and as we come out of the water we are raised to new life.

Then in verses 12-19 the Apostle Paul discusses yielding our “members as instruments of righteousness unto God.” When many people think about yielding themselves to God, they think about their hands, feet, mouth etc., but I believe our minds are the most important part of our members which we need to give to God. These verses in Romans 6 correspond with Romans 12:1, where it says we are to present our bodies a living sacrifice to God. Then in verse 2 the Apostle Paul presents the privilege of being transformed, and the next phrase is the topic of this article: the renewing of our minds.

We see from this verse that our transformation (literally, our metamorphosis) is dependent on our thinking being changed. A life that is transformed is the message of Scripture. Proverbs 23:7 says that “as he thinketh in his heart, so is he.” So we become what we think. In order to obtain this transformation that Paul is talking about, we need to understand practically what renewing our minds really means. Let’s begin considering this matter with the following question: Why do our minds (our thinking) need to be renewed (made new)?

The problem

Travel with me in your minds all the way back about 6000 years ago to the Garden of Eden where we learn what happened to the human mind. Originally God said in Genesis 1:27: *So God created man in his own image, in the image of God created he him; male and female created he them.* But in chapter 3 we see that Satan tempted Eve with the fruit, and in verse 6 it says Eve saw that it was “a tree to be desired to make one wise.” Eve had a desire for wisdom, but what Eve failed to realize was that God created her with wisdom. In the end, though, Eve traded that wisdom for foolishness. When Adam and Eve sinned, they forfeited their ability to think God’s thoughts. In 1 Corinthians 3:19 it says, “For the wisdom of this world is foolishness with God.”

I think we will all agree that sinners are foolish people. Isaiah says it this way: “all we like sheep have gone astray.” In sin, we are out of the right way; we do foolish things. I am sure we are all shocked at times at what “intelligent” people do and say.

Our family recently visited a zoo. In the building that housed the monkey exhibit, plastered on the walls were many pictures comparing humans and monkeys. The following quote was also written on the walls: “Notice the similarity! How can we not care?” It seems so hard to believe that anyone can be foolish enough to truly believe we came from monkeys. But that is what happens when we do not have the wisdom of God. Someone has said:

Sinful, human thought reverses God's thought!¹

In following Christ, we need to learn to think in a new way (our minds must be renewed) because in the fall, humanity lost the wisdom of God. Foolishness is the absence of wisdom, just like darkness is the absence of light. The Apostle Paul says it this way in Ephesians 4:17-18: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Notice the words the Apostle used:

- Vain minds
- Veiled or darkened understanding
- Ignorance

Blindness

This is the condition of the human mind prior to being renewed! And Paul is telling these believers that they should stop living and thinking with empty minds, dark understanding, ignorance, and blindness. He told them, "you haven't learned to live that way in Christ." Then he continues his exhortation by telling them to put off the old man, be renewed in the spirit of their minds, and to put on the new man.

Let's look at a practical example of learning to think in a new way. The Bible is very clear that we should not worry. Apparently many Christians haven't understood that, or at least do not know how to deal with worry in their lives. Recently we were visiting in a church where one of the leaders in the church was relating that he was one who worried a lot. He spoke of a time when his brother came to him and was reprimanding him for his worry. Apparently this church leader made a joke of it and said: "Somebody has to worry." Far too often we blame our problems on personality or some other source, instead of admitting we have a need and then learning how to deal with it.

In these days many of us travel by plane, especially those of us who do mission work. Since September 11, 2001, I've thought many times, while preparing to fly, of the possibility of a terrorist attack. Now, I can choose to worry, wring my hands, be nervous and afraid, or I can recognize that God is in control of my life and that nothing

will happen to me if it is not God's will. And if it is in the will of God for something like that to happen, I can't stop it by worrying. If it is not in the will of God, then I'll just waste my time worrying for nothing. Praise God we do not have to live with the foolish mindset of the world, but God has prepared a way for our thinking to be made new! *Our minds must be renewed!*

What is the new mind like? What is our pattern for change?

The pattern

Let's look at wisdom. Remember it was the loss of God's wisdom that created the human condition as we know it today. Someone has defined wisdom as "thinking God's thoughts after Him," or "wisdom is seeing and thinking about life from God's perspective."

- Earthly (fleshly) thinking leads to death.

• *For to be carnally minded is death; but to be spiritually minded is life and peace. Ro. 8:6*

- We must leave sinful (earthly) thoughts and begin to think God's thoughts.

• *Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are*

your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Is. 55:6-9

- In Romans 11:33-36 we have an example of God's wisdom and greatness: *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen.*



Paul is telling these believers that they should stop living and thinking with empty minds, dark understanding, ignorance, and blindness.

On the continent of Africa there are a lot of ants. Many times I've seen lines of busy ants at work. Sometimes the line can be very long. Those ants are locked into their life. They cannot come up to where I am and see themselves working, and see the line from beginning to end. In the same way, we as humans are locked into time and space. We can't see tomorrow. We even forget details of things that happened a few years ago. We as humans are locked into this bubble we call time. God looks down at us from Eternity, much like we would look down at the ants. He looks at us from outside of time. He is not confined by space or time. He can look down today and see Adam and Eve in the Garden of Eden, at the same time He is looking at us today. All of time, that we call history, is nothing more than a speck to God, who looks at it from eternity.

So the renewed mind is the mind that is learning wisdom and growing in the knowledge of God—learning what God thinks about us and life, and following His pattern.

How is the mind (our thinking) made new?

The process

I believe there are at least three things we can do that will help us in this area of learning to think in a new way.

1. Through purposeful study of the Word of God:

- 1 Peter 2:2: *As newborn babes, desire the sincere milk of the word that ye may grow thereby.* After the new birth, it is this milk of the Word that is our spiritual food.
- 2 Peter 1:3: says that God has given us everything we need for life and godliness through the knowledge of Him. From where does that knowledge come? Of course we know it comes from the Word of God. So as we purposefully study the Word, we learn about God and how to change our thinking.
- 2 Corinthians 3:18: *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* This is a beautiful passage dealing with being changed into the image of God. Notice the word “beholding.”

That does not mean a quick glance. No, it means to gaze. So in this verse we see that the Word is a mirror which reflects God and as we gaze into it we are changed into His image. Hallelujah! We must purposefully study the Word with the goal of being changed into God's image.

- Proverbs 2:1-5 (as well as many other passages) emphasizes the importance of diligently, purposefully seeking after God's wisdom.

- 2 Peter 2:7-8 tells us that Lot's soul was vexed because of the wickedness around him. We too will be vexed with the evil around us, and it will be through the Word that our minds and souls will be renewed.

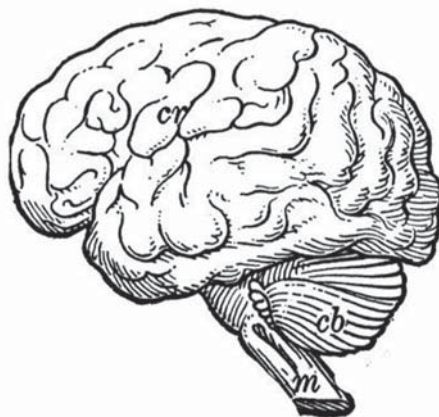
2. By actively controlling our thought life:

- 2 Corinthians 10:5: *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

- 1 Peter 1:13: “Gird up the loins of your mind, be sober ...” In this verse the Apostle Peter was alluding to the wearing of robes and how, when needed, the individual would tie up the loose ends of the robe so that it would not get in the way. Peter is saying that we should “tie up” the loose end of our minds, or that we should have our thoughts gathered in and focused on spiritual things. As a side note: notice he also commands us to be sober. This word does not mean sad, long-faced, or serious. In the New Testament the word “sober” means “to be in control of one's mind; to have clear thinking.” So Peter is basically saying that we should be actively controlling our thought life; be focused and think clearly.

3. By a focused effort to replace the old with the new:

- Philippians 2:5: *Let this mind be in you, which was also in Christ Jesus.* If we study the surrounding verses, we see that the “mind” that Christ Jesus had was a mind of humility, obedience, and submission to God and His will. This gets very



Living in sin we build bridges in our minds—bridges of wrong habits, attitude, responses, and ways of thinking.

practical. We have the responsibility daily, in hundreds of little ways, to choose humility over pride, obedience to God and earthly authority over disobedience, and submission over exerting myself and what I want.

- Ephesians 4:22-24: We mentioned these verses just briefly a little earlier, but what I want to emphasize is the imperative we are given. This putting off the old, being renewed in our minds, and putting on the new is not something that just happens to take place sometime in our Christian life. No! We are to actively pursue replacing the old with the new by renewing our thoughts (the way we think) through the Word of God.
- Right after Romans 12:2, where we are commanded to be renewed in our minds, and basically on through the end of Romans, Paul—through the inspiration of the Holy Spirit—gives many practical examples of how we need to think about ourselves, our Christian brothers and sisters, our enemies, the government, the spiritually weak, and etc.

As believers, whether we've been saved for a week or for thirty years, we need to focus our efforts on replacing our erroneous thinking with the thoughts of God.

Sometime ago I read a scientific article on the brain, and because it illustrated so well the process our brains go through in order to have our thoughts renewed, I would like to quote some of it here. The article was written by Dr. David A. DeWitt and was printed in the *Answers in Genesis* magazine. He says the brain "is not a computer, made of solid-state wires and silicon wafers. It is three pounds of living, growing cells that constantly form new connections and change old ones." Later in the article he notes that "the adult brain has around 100 billion neurons, and just one of those neurons can make tens of thousands of connections. Those connections that are repeatedly used become stronger, while those that are unused can be lost in a process called pruning." Near the end of the article Dr. DeWitt's admonition is that "since experience alters the brain in both positive and negative ways, it is all the more important to live a godly life."²

What struck me so forcefully was the fact that the things we do actually change the structure of the brain. Habits that develop in our lives are in reality neurons that are connecting repeatedly to form a pathway in our minds. I tell our children when they are learning something new that they are building bridges in their brains.

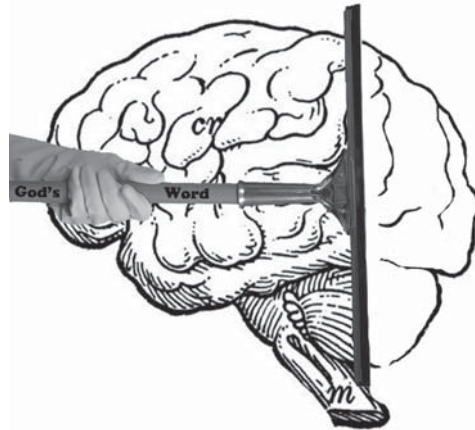
To illustrate this point I like to use the example of a child learning to tie his shoes. At first the job is slow and laborious. In the beginning, a child may attempt to wad all the strings together with the vain hope that they will end up tied. Kind of like the evolutionary theory where there was a "big bang," and all of a sudden the universe appeared. No, life isn't like that. The child slowly learns how to cross the strings, make the loops and finally secure the tie. At each step of the journey the brain is building the bridge it needs in order to make this shoe tying event a habit. Then in years to come, as an adult, tying shoes will be something that is done without even a thought.

Living in sin we build bridges in our minds—bridges of wrong habits, attitude, responses, and ways of thinking. When we repent of our sins and give ourselves to God we must begin the process of building new bridges in our minds (new thought patterns and habits). We do this, of course, by reading God's Word; learning how God views life and what He thinks about us; and then as we conform our thoughts to match His, our minds are renewed. The wonderful part is that as the neurons begin to form new pathways in our minds, the old connections are torn down and that "material" is used to build the new bridge!

A good recipe to follow is found in Philippians 4:8: *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* We truly do become what we think!

I want to leave you with a fairly lengthy quote, but one certainly worth reading:

He loves God with all his mind (intellect) who applies himself only to know God, and His holy will; who receives with submission, gratitude, and pleasure the sacred truths which God has revealed to



As we conform our thoughts to match His, our minds are renewed.

man; who studies no art nor science, but as far as it is necessary for the service of God, and uses it at all times to promote His glory—who forms no projects nor designs, but in reference to God and the interests of mankind; who banishes from his understanding and memory every useless, foolish, and dangerous

The wonderful part is that as the neurons begin to form new pathways in our minds, the old connections are torn down and that "material" is used to build the new bridge!

thought, together with every idea which has any tendency to defile his soul, or turn it for a moment from the centre of eternal repose. In a word, he who sees God in all things; thinks of Him at all times; having his mind continually fixed upon God, acknowledging Him in all his ways; who begins, continues, and ends all his thoughts, words, and works to the glory of His name: this is the person who loves God with all his heart, life, strength, and intellect. He is crucified to the world, and the world to him; he lives, yet not he, but Christ lives in him. He beholds as in a glass the glory of the Lord, and is changed into the same image from glory to glory. Simply and constantly looking unto Jesus,

the author and perfecter of his faith, he receives continual supplies of enlightening and sanctifying grace, and is thus fitted for every good word and work!³

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen. 2 Pe. 3:18 ~

¹ Jay E. Adams, *A Theology of Christian Counseling*, p. 166.

² Answers, Oct.-Dec. 2009. www.answersmagazine.com

³ Adam Clarke's commentary on Matthew 22:37

And God Said, "No"

Claudia Minden Weisz

I asked God to take away my pride,
And God said, "No."
He said it is not for Him to take away,
but for me to give up.

I asked God to make my handicapped child whole,
And God said, "No."
He said her spirit is whole,
Her body is only temporary.

I asked God to grant me patience,
And God said, "No."
He said that patience is a by-product of tribulation,
it isn't granted, it's earned.

I asked God to give me happiness,
And God said, "No."
He said He gives blessings,
Happiness is up to me.

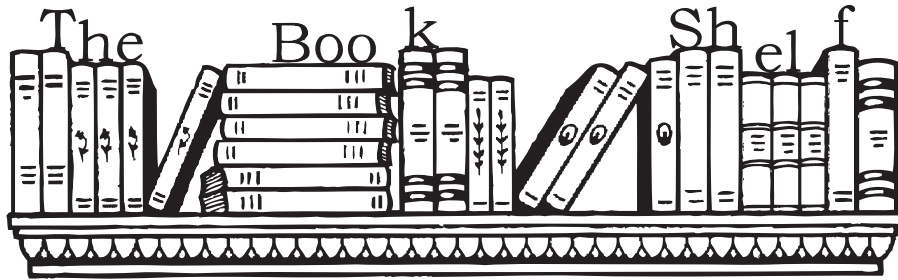
I asked God to spare me pain,
And God said, "No."
He said, "Suffering draws you apart from worldly
cares and brings you closer to Me."

I asked God to make my spirit grow,
And God said, "No."
He said I must grow on my own,
but He will prune me to make me fruitful.

I asked God if He loved me,
And God said, "Yes."
He gave me His only Son who died for me,
and I will be in Heaven someday because I believe.

I asked God to help me love others,
as much as He loves me.
And God said,
"Ah, finally you have the idea."

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Book review by Mike Atnip

Introduction

In recent past issues, we at *The Heartbeat of the Remnant* have taken the offensive against the invasion of Protestant theology into Anabaptist and other “kingdom churches.” As expected, this has raised the ire of some of our readers, but has also raised the hopes of others. Some are canceling subscriptions while others are excitedly climbing aboard with a “Hallelujah!” and an “Amen!”

We would be fools to let either cancellations or subscriptions determine what we publish. It is truth we seek, and truth we desire to publish. For this reason, we push ahead with articles contrasting the distinction between “Anabaptism” and “Evangelicalism” or “Protestantism.”

Rest assured; those terms are used in general to summarize a theological viewpoint. They are not a total condemnation to everyone and everything that may fall under the umbrella of “Evangelical” (with a capital “E”), and certainly not a total approval of all things or people that may be tagged “Anabaptist.” They are terms we use to represent two distinct views of what it means to be a Christian. We do not worship Anabaptists nor Anabaptism, and recognize other movements in church history (Bohemian Brethren, Waldensian, German Baptist Brethren, etc.) as valid expressions of genuine Christianity. We use Anabaptism as a reference point since it was, arguably, the best example of a return (in spite of its imperfections) to the true Christian faith in the history of the church of Jesus Christ.

In that frame of mind, we are reviewing Robert Friedmann’s book *The Theology of Anabaptism*. While we certainly would not call it a “perfect” book, Friedmann does a good job of laying out some of the fundamental distinctions between Anabaptism and Protestantism.

The Theology of Anabaptism is not for everyone. Admittedly, it is not a devotional type book that your typical 16-year-old daughter will read and reread 15 times in the next decade. But it is a book that you, as a pastor, missionary, or father concerned about the future of your congregation, should make an effort to locate and read. If nothing else, you will at least begin to understand, perhaps, our passion here at *The Heartbeat of the Remnant* for standing in the gap against an onslaught of false theology that threatens to overwhelm God’s remnant here in North America.

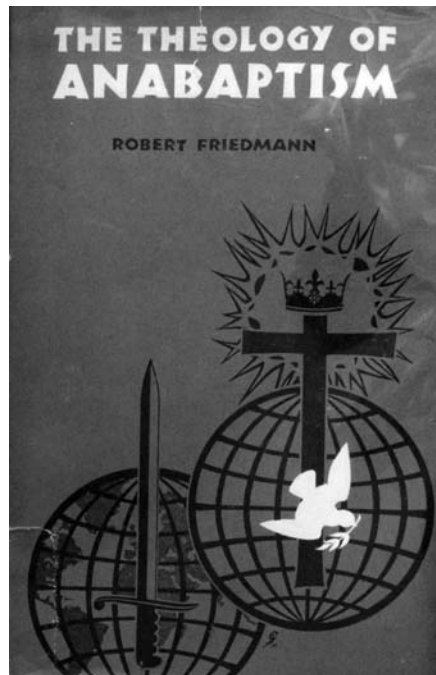
About the author ...

Robert Friedmann (1891-1970) was a typical Austrian liberal Jew, studying history and philosophy in Vienna as a young man when a life-changing decision occurred. He decided to study—for whatever whim it was that hit him—the smaller groups of the 16th-century Reformation. Little did he know that this decision would alter his life course so radically!

For source materials, a professor loaned him three early Hutterite codices. Friedmann would never be the same, saying that what he found in those writings—despite not even

looking for anything extraordinary—“gripped [him] profoundly.” He found people who actually lived out the teachings of Jesus, people whose life had been radically changed by the Gospel!

From that point on, the study of Anabaptism would be one of his greatest interests. When he was arrested and jailed in 1939 along with other Jews, friends procured his release and urged him to emigrate, which he did. He ended up in the USA, joining a Mennonite church in Goshen, Indiana. During the last four decades of his life, he would write over 100 articles and books on his findings,



**Is the Gospel to be understood through Paul,
or is Paul to be understood through the Gospel?**

uncovering documents that had long been lost, and perusing those that were already known.

Friedmann’s favorite term for what he found was “*existential Christianity*.” In other words, a Christianity that had some “existence,” or some reality, to it. It was more than some creed or performance or tradition. It was **real! Life-altering!**

My reason for telling Friedmann’s story is that I have to wonder how my writings will affect some university student four centuries from now. Would what I write about Christ and His teachings cause an unbeliever in 2400 A.D. to become a believer? Would he sense “*existential Christianity*” if he read my books, or books about me, to the extent of turning to Christ? Certainly a challenge!

Finding a nonexistent theology

“The Anabaptists didn’t write any theology.” “To talk about the theology of Anabaptism seems like talking about squaring the circle.” Thus run the typical comments of researchers looking for a theological treatise among Anabaptist writings. But Robert Friedmann counters that argument, and rightfully so. He explains that “theology deals by and large with man’s ideas about God and relationship to man, or with man’s grasp of his relationship with God.” He asks how it could be that a movement as vigorous as Anabaptism could be lacking in some basic theological ideas? The answer is simple: Although they did not publish explicit theological treatises, they did have an “implied theology,” just like we all do. So to find this supposedly nonexistent theology, you need only read between the lines of their writings.

The problem is that most people think of theologians as those who specifically study and write about deep doctrinal questions. In that sense, it is true, early Anabaptism didn’t have any theologians. Friedmann calls such men

“discursive thinkers on religious questions instead of doers of divine commandments.”

As an example of this, Friedmann mentions Martin Luther’s theological idea of *simul justus as peccatur*: man is simultaneously righteous and sinner. It takes some pretty fancy theological dancing to come up with such a formula. 1 John 3:7-8 tells us that “he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil ...” Is it possible to be both a sinner and righteous man? To see how Luther does his fancy footwork to come up with the idea of *simul justus as peccatur*, you need to read his sophisticated theological treatises.

To see the Anabaptist view of such questions, you can read the third article of the Schleitheim Confession. This simple document is not a theological treatise as such, but rather an overview of some of the points that a group of brethren came to an agreement on. The third article reads:

... we cannot be partakers at the same time of the table of the Lord and the table of devils. Nor can we at the same time partake and drink of the cup of the Lord and the cup of devils. That is: all those who have fellowship with the dead works of darkness have no part in the light. Thus all those who follow the devil and the world, have no part with those who have been called out of the world unto God. All those who lie in evil have no part in the good.

The fourth article says:

Now there is nothing else in the world and all creation than good or evil, believing and unbelieving, darkness and light, the world and those who are [come] out of the world, God’s temple and idols. Christ and Belial, and none will have part with the other.

So what was the “implied theology” of the Anabaptists concerning the idea of a Christian being *simul justus as peccatur*? Their response to that theology could probably be summed up in one word: Nonsense! Yet you will not find any explicit Anabaptist theology that speaks directly about *simul justus as peccatur*. You have to “read between the lines” to find the *implied theology*.

Which formula is correct?



1. Faith vs. Good works
2. Faith and good works
3. Faith works.



Answer: 3. Faith works. Where there are no good works coming forth, there is no faith. James 2:18

Two opposing world orders

Friedmann enters Part 2 of his book with what he calls the “heart of the implicit theology of Anabaptism”: the doctrine of the two worlds. Again, one cannot find a 10-volume set of “Menno Simons Systematic Theology” nor even a 1-volume tome by Pilgram Marpeck on “The Meaning of Justification, Sanctification, and Glorification.”

But by reading their pastoral letters and admonitions, one can come to see the underlying perceptions that the Anabaptists held concerning their walk with God. Everywhere you read, you find them warning against the temptations of “the world.” *Nachfolge* (discipleship, or more literally, “following after” [Christ]) is the constant theme in their devotions and hymns.

This dualistic view of either following Christ or following the passions of this world can be contrasted with typical Protestant theology that puts the Christian battle to be one of grace in confrontation with law. To the Protestant, Christian warfare was not so much about fighting against the flesh and its temptations, but law warring against grace. The big question for the Protestant was not, “How is your battle against the flesh going, brother?” but rather, “How is your trust in the finished work of Christ on the cross doing?”

Anabaptists did not pit law against grace. The law was the reminder from God that things were not going well with man, and man needed to be changed to match God’s character. Grace was the power, given undeservedly, to fulfill the commands, not to eliminate them. Law and grace were not opposed to each other, just like faith and works were not opposed. Faith worked. As Balthasar Hubmaier put it, “Such a faith does not like to stay idle but must break out in thanksgiving toward God and in all kinds of works of brotherly love toward man.” Menno Simons said the same thing in other words: “True evan-

gelical faith cannot lie dormant. It clothes the naked, it feeds the hungry, it comforts the sorrowful, it shelters the destitute, it serves those that harm it, it binds up that which is wounded, it has become all things to all people.”

A faith that didn’t work was a dead, useless faith.

In conjunction with the doctrine of the two worlds, the Anabaptists held to another concept almost unknown in Protestantism: the *Gemeinde*, the brotherhood/communion. This brotherhood was “a gathering in of the reborn, an attempt to translate the kingdom idea into practical forms of everyday living . . .” This *Gemeinde* was for the edification of the body of Christ, and the admonition and discipline should one member fail. The disciple of Jesus gave up his own agenda and threw all his efforts in the promotion of the good of the *Gemeinde*, not the good of the individual.

Come and see!

Friedmann then moves into Part Three, concerning how the Anabaptists dealt with traditional theological questions that both Catholics and Protestants threw at them in their court trials. When confronted with such questions (like, for example, “What do you believe about the atonement?”), Friedmann is sure that the Anabaptists would have much preferred to say, “Come and live with us, then you will know.”

Obviously, that answer would never do for a theologian. But to the Anabaptist who had been saved from a life of immorality and drunkenness, his now sober and virtuous life would have sufficed to say everything he needed to say about being atoned to God!

Gemeinde: an attempt to translate the kingdom idea into practical forms of everyday living.

Christ lives in them!

Just as the righteousness of Christ is of no avail to anyone unless he makes it part of his own being through faith, so also Adam’s sin does not impair anybody except the one who makes it a part of his own being, and brings forth fruits of this sin. For as foreign righteousness does not save anybody, so will foreign sin not condemn anybody either. On the other hand, if Adam’s sin condemns all men at once by its inherent nature, it necessarily follows that Christ’s righteousness would save all men at once. But if Christ’s righteousness saves only believers who by faith have become transformed into Christ, that is, who no longer live in themselves but Christ lives in them, then it follows clearly that Adam’s sin likewise condemns only nonbelievers who became Adam—not by the mere fact of having been born, but by their particular faith, or rather unfaith—and by the fact that they bring forth fruits of this kind of faith. In other words, that they are rooted and planted in him and he in them.

—Sebastion Franck, describing the Anabaptist view of original sin

For the lack of a better scheme, Friedmann then turns to typical theological categories to define the theology of Anabaptism. Concerning the “trinity” and “Christology” (terms many Anabaptists would not have even ever written about), the Anabaptist position on the “trinity” could be summed up with a quote from Hans Schaffler in “A Letter to a Weak Brother.” Hans simply says, “God is neither this nor that.” The *implied theology* was that Anabaptists didn’t get much involved in deciding whether God was three-in-one or one-in-three. The important thing was to obey Him!

Moving into anthropology (the study of man and his nature), the Anabaptists again wrote no declarative theological statements. Yet they, like all of us, do believe *something* about man and his natural state. To the Protestant mind, man was depraved from day one of his life. So depraved that he could never make any move toward God on his own, neither could he be much more than a forgiven sinner all his days, at best.

The Anabaptists generally didn’t take such a low view of man. Sure, he was corrupted, but as Hubmaier put it, “The image of God is not altogether erased in us.”

But perhaps more important than man’s original state is the state that grace puts man into. Again, the Protestants generally held that man was saved by being declared righteous by a legal act of God. This was in contrast to the Anabaptist view that man was actually restored to a righteous character by means of a rebirth of his spirit; to the condition of being able to fulfill the commands of God.

On the theological idea called “Original Sin,” Ulrich Stadler summed up the Anabaptist thought quite well:

The word *Erbsünde* (hereditary sin) has no foundation anywhere in the Holy Scriptures, in fact has not been written in it at all.”

This little fact threw a wrench into typical Catholic and Protestant theology, since their view of Original Sin was the foundation for infant baptism. Because if little Johnny didn’t need to be baptized as a baby to be saved from “Original Sin,” why baptize him at all? In Anabaptist thought, little Johnny was born with a self-centered nature, to be sure. But he was in no way responsible for Adam’s sin. When Johnny matured to the point of understanding his self-centered condition and wanted to be redeemed from it, his heart could be changed by a new birth [an infusion of divine love into his heart], but until then, little Johnny was not held accountable for his sin, much less Adam’s.

Redeemed how I love to proclaim it!

Friedmann then moves into soteriology, the study of salvation. To the Anabaptists, “finding a gracious God,” as Luther termed it, was not a major concern. Yes, Anabaptists did believe in redemption. But “redemption” did not mean merely having one’s sins forgiven. It meant the “genuine restoration of God’s image in man.” The assurance of salvation, for an Anabaptist, did not come from any feelings he experienced. Rather his assurance came from the fact that he was enabled to live out Christ’s commands. If he had power to obey Christ, then he was certain that Christ lived within. This power over sin, self, and the flesh was his assurance of salvation. As Conrad Grebel put it:

Faith must have fruits, otherwise it is a false or hypocritical faith. If one separates oneself from sin, one may be sure of salvation. ... Such a one shall certainly be saved, if, according to this idea, through inner baptism he lives his faith.

Friedmann then comments on Grebel’s words:

“In other words, salvation is not simply the certitude of being saved from damnation (which is only a reassuring idea of feeling), but a “walking in newness of life”; or in another formulation, “the transformation into a new creature in whom Christ is increasingly being formed.”

Moving on to the doctrine of the cross, the author explains the Anabaptist view, which meant one is saved by the cross when he takes it up and follows Jesus. This is compared to the Protestant doctrine of the cross which basically says, “Trust in the work Jesus did for you on the cross, and you will be saved.”

Continuing, Friedmann touches on justification and cheap grace. He mentions Luther’s advice to Melancthon to “sin boldly ... but believe and rejoice in Christ more boldly still.” Friedmann then mentions how that the Anabaptist view of justification was “not merely an acquittal in court but an actual change in man’s nature.” In other words, to the Anabaptist, “justify” meant “to make a man live justly,” not merely “to declare a man innocent.”

And then there is grace ...

In short, the Anabaptist never looked at “grace” like the Protestants or Catholics did. While to the Catholics grace was almost a sort of substance that the Church dispensed through the Sacraments, the Protestants held that grace was “the well-disposed favor of God toward the understanding sinner.”

Grace produces a restoration of man's original nature, renewing his lost faculties and virtues.
—Pilgram Marpeck

To the Anabaptists, grace was almost a synonym of “creative love.” When God pours grace into a man, He pours love, a love that empowers a man to live holy and righteous, and changes his character into the character of Christ. According to Pilgram Marpeck, grace “is the act whereby God renews the divine image in man and thus makes a believer a participant in the divine nature. Grace produces a *restoration of man’s original nature*, renewing his lost faculties and virtues.”

The last times

Moving on, the author spends a few pages looking at Anabaptist eschatology. The topic was quite fore and center in the early days of Anabaptism, with many of them looking for an imminent return of Christ to bring in the fullness of His kingdom. This of course only put more fuel on the fire of their evangelistic outreaches, since there were expectations that God was about to do something “big,” and soon.

To be sure, there were some pretty fancy speculations in the early days of Anabaptism, and even some false prophecies or predictions that got mixed into the fervency of the times. Some who would be better classed as “Spiritualists” also re-baptized and were therefore technically “Anabaptists.” As time moved on and Anabaptism crystallized into a more steady and sure movement, these more radical elements of eschatological prophecy faded from the scene.

The *Gemeinde*

Early Anabaptism represented a strange paradox. With the exception of Moravia and a few other individual locations, it was pretty strictly forbidden that they meet and form congregations. Yet, Friedmann notes that “the idea of *church* [brotherhood] represents the very center of Anabaptist theology and thinking.” In other words, the focus was not, as in Protestantism, on the idea of a personal salvation experience [which Anabaptists did not totally deny], but rather on the restoring of brotherhood among men, or the restoring of the heart of man to such a condition that he dwelt in harmony with his brother. For this reason, the Anabaptists tended to use the term *Kirche* (church) for Catholics and Protestants, but for themselves and others who actually followed and obeyed Jesus, they used the term *Gemeinde* (community). It was almost unthinkable to an early Anabaptist that a disciple of Jesus would be a loner, an individualist. How can you

love your brother if you go hide in the woods somewhere by yourself?

To the Anabaptist, the *Gemeinde* was the “nucleus of God’s kingdom on earth, or at least its attempted realization.” In other words, God had given the call for the saints to be an example on earth of what heaven will be like. If people cannot get along here on earth, how will they get along in heaven? Peter Riedemann summed it up by saying:

The church is a lantern of righteousness in which the light of grace is borne and held before the whole world.

Connected with the idea of the *Gemeinde* being an establishment of Christ’s reign on earth is the idea of sharing material goods. While the Hutterian brethren adopted a common purse, the Swiss Brethren held to each family having its own purse. But a common idea lay behind both: the grace of God (remember ... “saved by grace” equals being filled with divine love!) eliminated “mine and thine” and restored man’s horizontal relationships as well as his vertical relationship. And the *Gemeinde* was simply an outward expression of those restored relationships, a working model of the kingdom of God on earth.

The grace of God eliminated “mine and thine” and restored man’s horizontal relationships as well as his vertical relationship.

Friedmann then looks at other aspects of the *Gemeinde*, including the covenantal aspect, and discipline and order in God’s community. And not to be ignored is the aspect of “the church under the cross,” or the role of suffering in the brotherhood.

Winding down, the author briefly looks at baptism and the Lord’s Supper. He also takes a brief peek at the use of the *Bann*, the office of teaching, and evangelism. Friedmann then ends with a profound question, relevant for anyone, since we are all prone to falling away:

Why did the *existential quality* of the Anabaptist church fade away even where persecution did not destroy its external situation?

In other words, why did the reality that the early Anabaptists experienced—the reality of lives transformed and molded into visible, living models of the kingdom of heaven on earth—fade away? To use some German words, why did *Gemeinde* become *Kirche*?

I don’t think Friedmann is saying that today there is absolutely nothing left of that *existential quality* in Anabaptism. His question, though, is one I have pondered in the 25 years of my Christian walk. To put it bluntly, why are today’s Anabaptists turning Protestant? Why are they turn-

ing from a “faith that works” to a “faith that labels obedience and good works as self-righteousness or legalism”?

Thy yard sale betrayeth thee

Having lived in both Holmes County, Ohio, and Lancaster County, Pennsylvania (as well as other smaller “Plain” communities) my heart has been saddened on more than one occasion by some of the yard sales I have dropped in to browse. Being an ardent reader, the book boxes usually are one of my prime targets at yard sales. As I look through the books that some of today’s Anabaptist people have in their yard sales, I go away pondering: D. L. Moody, C. Spurgeon, J. I. Packer, Charles Swindoll, C. Finney, E. M. Bounds, Ray Comfort, Andrew Murray ... (Not to mention—God have mercy—the occasional boxes of “Amish Romances.”)

And not only yard sales, but the book shelves I have seen in the houses ... It is the same story. We are turning Protestant in our thinking—and actions—because we have been reading Protestant theology for so long that we are actually becoming convinced that it is correct. We have even become convinced that the differences between Anabaptism and the local First Evangelical Church down the street are sort of trivial.

Again I want to state that I use the terms “Evangelical” and “Anabaptist” to represent two distinct theologies, and that many people probably do not neatly fit into either category. Also, calling oneself either this or that does not make one this or that. I can call myself the President of the United States of America, but not a single other country in this world would sit down with me and start negotiations for a Free Trade Pact.

The disturbing personal question is what do *you* believe about God and salvation? About what “church” consists of? About what it means to be “justified”? While we do not want to get caught up into splitting ridiculous theological ideas concerning the trinity, we do need to take a look at what we believe about what it means to “be saved,” to be “born again,” to be “saved by grace,” and many other terms that we commonly use. Both an Anabaptist and an Evangelical would claim to be “saved

by grace through faith,” yet they mean something very different by that phrase.

For this reason, *The Heartbeat of the Remnant* heartily recommends that all leaders of churches and homes read *The Theology of Anabaptism*.

No, not perfect

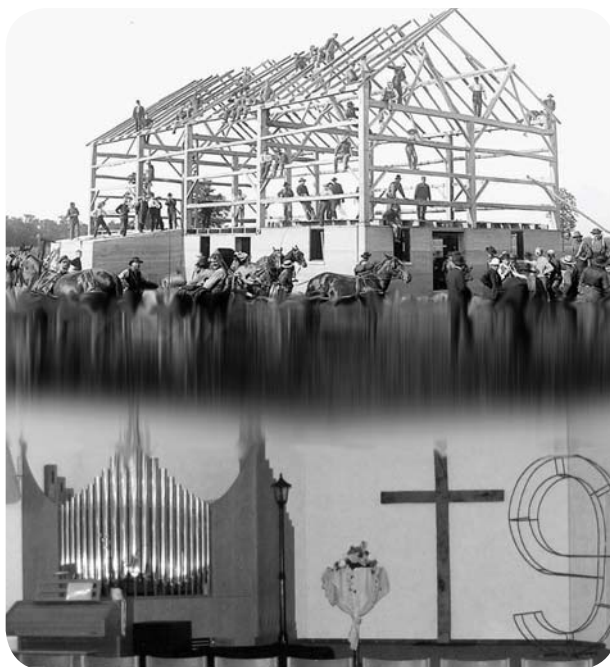
While recommending this book, we do not claim it is “the perfect book.” At a few points, we would have explained things a bit differently. Beyond that, the main defect of the book is perhaps its academic style. Robert Friedmann spent most of his life moving in academic circles, being a researcher and professor. Hence, the style of the book is, naturally, academic. It is my dream to someday put some of the same thoughts that he presents into more idiomatic English. In fact, some of what I have written in this review has been rephrased for easier reading. If you get a copy of the book and go looking for where I quoted from, you will not find everything word for word.

The Theology of Anabaptism is not overbearing. The average adult can understand Friedmann’s thoughts with some contemplation. But it is not particularly “light” reading. The bottom line is that it is a

book that could be very helpful in grasping the difference between the gospel of the kingdom and the “cheap grace” that is peddled today in Evangelicalism.

If God’s remnant in North America is to continue to be salt on the earth, we will need to turn away from the peddler’s of cheap grace and return to the *existential Christianity* that the Anabaptists and other similar groups of Christians have upheld throughout church history. ~

The Theology of Anabaptism is a little hard to come by. It is not a very well-known book, and so very few bookstores carry it. Used copies can often be found online by searches at sites like www.bookfinder.com. A new reprinted edition (I assume the text is the same) can be ordered from Wipf and Stock Publishers, 199 West 8th Avenue, Suite 3, Eugene, OR 97401-2960, or online at https://wipfandstock.com/store/The_Theology_of_Anabaptism.



Why did “Gemeinde” become “Kirke”?

GOD'S PEOPLE KEEP SINGING

To Be Like Thee

Karissa Hiebert, 2010 (b. 1989)

Karissa Hiebert, 2010 (b. 1989)

1. Lord, I would be like Thee, in all Thy pur - i - ty; I would be who - lly
2. Lord, I would be like Thee; Thy like - ness is my plea; De - vo - ted I would
3. Lord, I would be like Thee, that all a - round may see Thy ho - li - ness and

Thine, and yield Thee what is mine. Oh may I do Thy will. Not mine, but
be, and serve Thee faith - ful - ly. Grant me a love so true. That for Thee
love that comes from heav'n a - bove. O draw me close to Thee: til all see

Thine, ful - fill; My heart, my will, I now re - sign; My life to be on - ly Thine.
all I'd do; O light the flame of my spir - i - tual fire; O be Thou my on - ly de - sire.
Christ in me; My life I give, my all each day; O use me, dear Lord, I pray.

REFRAIN
To be like Thee is my grea - test de - sire; O Mas - ter, here, oh here am I!


take me and make me like Thee, bles - sed Lord; To be like Thee is my grea - test de - sire.

After final chorus
To be like Thee is my grea - test de - sire. A - men!

This song is not copyrighted and is free to be published for the glory of God.

A - men.

Karissa Hiebert lives near Lowe Farm, MB, Canada, with her parents and six of her siblings. She helps with housework and homeschooling, teaches piano, and enjoys music and writing. This particular song was inspired one Sunday morning when she took her little brother downstairs at church to rock him to sleep, and started singing to him. The words and music are an echo of her heart's desire, to be like Christ. Karissa helps in publishing a magazine for young sisters in Christ, *All Glorious Within*. Information about the magazine can be obtained by writing: All Glorious Within, Box 2, Lowe Farm, MB R0G 1E0. Website: www.allgloriouswithin.org

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Furthermore, the grains had to be brought together into one flour and one loaf. Not one grain could preserve itself as it was or keep what it had. No kernel could remain isolated. Every grain had given itself and its whole strength into the bread.

—Andreas Ehrenpreis on community/brotherhood (1650)