

# THE AUSTRALIAN ANABAPTIST

God's solid foundation stands firm. 2 Tim. 2-19

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Neither do men light a candle, and put it under a bushel,  
but on a candlestick; and it giveth light unto all that are in  
the house.

Matthew 5:15

**From The Editor's Desk**

*So teach us to number our days, that we may apply our hearts unto wisdom.*  
(Psalm 90:12)

Time: second follows second, minute follows minute, day follows day, week in week out, month follows month, but when the year ends we tend to be more aware of the passing of time if only for a brief period of introspection, looking back over the time now passed away. Wisdom tells us that it is important to stop and take stock.

Our life is limited to a span of which only God knows the length. Time is irresistibly flowing through the hourglass. How each of us has used and will use this precious gift of time is of great importance, indeed vital importance, to the Christian. We need to redeem the time we have been given

A songwriter says, "Time is filled with swift transition," which gives the thought of time and its progression. As we think of the golden moments God has entrusted into our hands, are we using them for our own pursuits to fill our ambitions, or are we using them for the furtherance of the kingdom of God and for the sake of the gospel?

Time and its importance seem to escape our finite minds. When we are young, we look forward with anticipation and are even anxious for the future, not fully realizing that our time is always. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

As we look into the world today and see the need for God's redemptive plan, does it inspire us to draw close to the Lord in humble obedience to His will? What is the language of our hearts? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Pet. 3:11).

In these last days, may the fear of the Lord find a place in our hearts. It will move us to the warmth of His Spirit, sharing our experiences one with another of how the Lord has been working in our lives. May our values be placed on heavenly things, as the things of this world are so transient and only for time. "Then they that feared the Lord spake often one to another" (Mal. 3:16).

We read of our martyr brethren, seeing their purpose and faithfulness to that which they committed themselves to, even unto death. Then may we ask ourselves whether our affection and desires are in the right direction, leading to a sanctified life as it relates to the cross and dying to self.

At the close of time, how will it be with our soul when "time and eternity meet?"

*With grateful thanks to other brethren for this insight. JvL.*

**THE BIBLICAL PICTURE OF THE VIRTUOUS WOMAN**

*"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms" (Proverbs 31:10-17).*

Proverbs 31:10 advances the question, "Who can find a virtuous woman?" I believe with all my heart that I found her and made her my wife. A point of wonderment for me is: who can recognize a virtuous woman? The world around us is clearly confused about the proper role and identity of such a woman. Even the church sometimes struggles to recognize all the Biblical virtues. We have convictions that wives should be submissive, feminine, and proper. These convictions are right and good. And yet, they fall significantly short of describing the complete Biblical picture of the virtuous woman.

Virtuous women have always been known by their strength. This is a stumbling block for many in recognizing her. Proverbs 31:17 states, "She girdeth her loins with strength, and strengtheneth her arms." Yes, the virtuous woman is a woman of strength. Without sacrificing her submissiveness, without compromising her femininity, without jeopardizing her propriety, she is a woman of strength. In her strength, she cares for the needs of her household, and in her strength, she offers hospitality to the sojourner. And the strength of the virtuous woman extends further. The wise man empowers her to use her strength. Whether through her own discretion in "buying a field" or through the sweat of her own brow in "planting a vineyard," her strength is exercised and is worthy of praise.

Bible history offers us numerous examples of these blessed women. We can turn our gaze to Rebekah of old and recognize a virtuous woman. Abraham had sent his faithful servant to find a wife for Isaac, the son of promise. And his servant looked for God to lead him to a virtuous woman. She was not revealed by her beauty or by her station in life. She was re-

vealed by the strength of her daily toil. Without doubt, this lovely young woman was capable and strong. Her arms were strong, and her heart was willing. This one who never hesitated to draw water for the camels would soon join Isaac in carrying the covenant of God.

We could also consider Ruth. Her virtue is most often seen in her unyielding loyalty to Naomi. However, her strength is not limited to her moral fiber but is also exercised in the fields. She was willing and capable to glean and gather after the reapers. She, too, had strong arms and a willing heart. This one who labored in the field "even from the morning until now" soon captured the attention and heart of Boaz.

David's Abigail must join the company of these virtuous women. We are told that she was a woman of good understanding and of a beautiful countenance. But her truest virtue is found in her sound judgment and ability to take action. "Then Abigail made haste" (1 Samuel 25:18). Her arms were strong and her heart courageous. And she who prepared and delivered the peace offering would soon receive the blessing of God's anointed.

The New Testament likewise bears witness to God using and blessing such women. We are told that certain women, among them Mary Magdalene, Joanna, and Susanna, ministered unto our Lord "of their substance" (Luke 8:3). Priscilla is mentioned alongside her husband, taking Apollos unto them, "and expounded unto him the way of God more perfectly" (Acts 18:26). We also find Lydia, whose husband is noticeably absent. And yet, this "seller of purple" is commended for worshiping God and attending "unto the things which were spoken of Paul" (Acts 16:14). And as the Lord opened her heart, she in turn opened her home. Paul, himself, speaks of "those women which laboured with me in the gospel ... whose names are in the book of life" (Philippians 4:3).

I believe, without doubt, that these women all had strong arms and willing hearts. They were practically minded and readily available for God's service. These virtuous women possessed the humility to complement the strengths of men, as well as the courage to compensate for the weaknesses of men. They were not made so much to be pampered as to be praised. I praise God every day for blessing me with my virtuous wife.

"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" (Proverbs 31:30-31).

*Bro. Darren from Missouri*

## ARE WE PREJUDICED?

Prejudice is "an opinion formed without taking time and care to judge fairly." I believe we all have some prejudice in us.

When we see a sloppy person, do we right away think badly about him? Why don't we sigh a prayer that God will be with him? Maybe he is in a struggle and has lost all hope. We don't know what he is really like. He might be a very good and nice person. I work as a waitress, and a lot of the time the sloppy and a little scary people who come in to the restaurant are the nicest and most respectful.

How do we treat those who are a little (or a lot) slow? If we make fun of them, is it not the same as making fun of God? He made them like that, and He loves them. Can't we?

What about the one who has a shameful past? Can we accept them, or do we talk about them and treat them badly? What about their soul? Do we care? If we do, we need to let them know that we love them and are there for them. Maybe they want to change but aren't sure how to do it. We need to remember to pray for them and listen to them. We may not have any answers, but we have ears, and we know how to pray. That will help more than anything. If they have a shameful past, we need to let the past stay in the past and live in and help them with the present.

Do we really know how hurtful our prejudices are? I had a friend who was once converted, but she wasn't accepted. She had a shameful past. So she gave up. She has passed on now, and we wonder whether she once again found that peace before she died? We can only hope. Could we have done more to help her? We need to get to know a person before we pass judgment. How terrible we would feel if they were lost because we didn't help them when they wanted it!

Do we make fun of or talk about those who are living their convictions? Are we ashamed of ourselves and trying to make ourselves look better?

What if, by treating them with contempt, we cause them to give up their convictions in order to be accepted, and they lose that peace? How will we answer to God on the Judgment Day?

We need to remember to treat others like we want to be treated. Did not Jesus treat everyone with unconditional love? Why can't we?

It concerns me when I see our young people and school children make fun of or treat others with contempt. How have we been talking at home? Do we need to change our conversation around the supper table? If our chil-

dren are prejudiced, it is the fault of us as parents. Maybe we need to remember not to say anything at all if we can't say something nice. I believe everyone has good in them; we need to look for it and talk about that. Leave the bad to God. I want to do better in this area. Let's pray for each other that we can love unconditionally.

*Sis. Sophia in Kansas*



### **THE IDENTIFIED CHRISTIAN**

Our title has in mind two perspectives: Does the world know who the Christian is, and does the Christian himself know who he is? If the person who answers to the Christian name doesn't really know who he is, neither will the world truly know his identity.

Most people, some more than others, have an interest in their "roots." The essence of those roots is not found exclusively in one's biological line of descent. One's roots may also include culture and creed or defining epics. For many readers of this periodical, an example of the latter would be the persecution of the Anabaptists for their faith in the sixteenth and seventeenth centuries. All these things contribute to one's inner sense of who he or she is.

Relating to our interest in genuine Christianity, a believer's spiritual roots are not, of course, biological or historical. They are grounded in the person and faith of Jesus Christ. It is imperative that every believer know his true roots. Roots feed the plant and give it life.

The apostle Paul knew his roots: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). The Apostle was not in doubt as to who he was, neither was the world in question. His roots tied him inextricably to the cross of Christ, and he endured much suffering for the faith as a result.

Paul describes the Christian experience thus, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto

death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4:10-11). What a calling, and what a sense of identity!

It must be understood that there is a vast divide between merely knowing about Christ Jesus as compared to His living within one's heart and life. Only by the latter does Christ manifest Himself through the believer. The life of Christ within establishes a Christian identity, in both perspectives of the title. Paul said, "God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you" (Colossians 1:27).

There were times when the children of Israel forgot their true identity. They were not so conscious of their roots. This left them adrift, except for the remnant that was truehearted. To them God said, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isaiah 51:1). The Lord was telling them that in that way, they would keep their bearing. There they would understand who they really were. Their calling to be a people separated unto God for a noble purpose would remain clear. God continued, "Look unto Abraham your father [the rock], and unto Sarah that bare you [the pit]: for I called him alone..." (v. 2). This word of the Lord to consider our roots is applicable to God's people today.

The roots and identity of the people of God in the gospel dispensation are in Christ Jesus and the cross through a faith like Abraham's. In times of trouble and distress, in a day of shifting landscapes, the believer must again and again "look to the rock" whence he is hewn in order to know who he is. The blessed book of Hebrews contains a New Testament parallel to the above verses. We read, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which cloth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross" (Hebrews 12:1-2).

Every person who has ever been saved found salvation by looking to Jesus crucified. There was no other way. The Lord's sacrifice became a personal matter at that point. There the purpose and calling of life was established; the course was set. Together with this, there is always an identity acquired at Calvary. As time moves along, the maintenance of that Christian identity will require a continual looking unto that Rock from whence

one was hewn. Without that focus and the broken and contrite spirit that results, we will lose our true identity and sense of who we are.

The New Testament speaks of being crucified with Christ. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). This, too, is an important part, deriving from Calvary, of a Christian's identity. Without being crucified with Christ, one's claim of being a Christian will not be plausible. Here is also the specter of deception. When the Lord was crucified, "his visage was so marred more than any man, and his form more than the sons of men" (Isaiah 52:14). It is probable, implied by these words, that Jesus, the bleeding sacrifice, would not have been recognized by those closest to Him. When one is crucified with Him, the old man of sin is "destroyed" or is so marred that the individual obtains a new identity. The old former self-life is not recognizable, and he is a new person. He knows it, and the carnal realm knows it.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). Such a person has new roots. Consequently, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isaiah 55:13).

*Courtesy "The Messenger of Truth."*



## **MINISTER'S CORNER**

### **BATTLEFRONT ISSUES IN SEPARATION** **EVERYDAY NON-CONFORMITY.**

*Brother Daniel Baltozer*

A greeting of Christian love to each who is here in the house of God this afternoon on this Lord's Day.

Everyday non-conformity is seven days of the week and it looks radical to many people and sometimes the battle feels radical. I never fought in a physical battle as far as the military scene, I think that people would feel radical there too, in a different sense. It is radical but it is God's way of



proving on this earth His own good and acceptable and perfect will of God, that comes from Romans chapter 12 where we have these words also: Be not conformed to this world.

Maybe some of you've had some kind of project with plaster of Paris where your teacher had numerous options of moulds in which you poured plaster of Paris and when it got hard there was something beautiful, but before that could happen that liquefied product had to conform to the shape of the mould.

My subject this afternoon is to not do that. The options of the mould are one and yet many and what we are saying this afternoon, what the Scriptures tell us, that to be non-conformed is a battle because the mould in the form of the world is before us and we don't see it as something different than what we are and we so easily as we move along become part of the process as we live in the world although we should be like it.

Jesus' disciples lived in an ungodly society and Jesus' teachings were directly geared to a non conformed walk and we would like to use some thoughts from the eight blessed attitudes from Matthew chapter 5. This whole idea of nonconformity or getting to the place where we don't want to become conformed brings us to the point where we can say we have been redeemed. Galatians chapter 1:4 starts with a rescue or otherwise there would be no battle, we would not need to be conformed in order to be part of this world system, it speaks of Jesus who gave Himself for our sins that He might deliver us from this present evil world according to the will of God and our Father. That is the rescue. That is redemption.

The subject today focuses on the rescued, those of us already rescued, staying out of spiritual trouble, and yet at the same time we do have to admit that while we seek to be non conformed we readily realise how conformed many times we are. And so what attitude springs from the heart when we think of not being conformed after we have once been rescued and our focus is on staying rescued.

**2 Corinthians 6:17:** "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, <sup>18</sup>And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Right here we have not only the “rescue from” (the unclean things) but we have a “rescue unto” (becoming God’s sons and daughters) and that is what gives us the footing for today in life, in the battle we all face daily.

[Matthew Chapter 5](#). The attitudes that are necessary for us to be non-conformed.

### **Attitudes that govern everyday nonconformity.**

**1] Verse 3:** *The poor in spirit, the attitude of being poor in spirit.*

That spirit recognises the grace of God at work in one’s life and that what we are we are by the grace of God. Paul said in another place that we will not boast of things without (outside) our measure, and what is our measure? Let’s go just a little bit to Romans chapter 12 where I started, there we have the word measure also in verse three, “... not being conformed to this world: but being transformed, proving what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” [[Romans 12:2-3](#)]

Scriptures talk about faith as a grain of mustard seed the smallest seed of all, [[Luke 17:6](#)] This word measure means a particle and so what is our measure? It is a limited degree, and that is to be sober in thinking about ourselves and about God, about life and the battle like verse two and three tell us in Romans 12. Sober thinking, those that have a “*poor in spirit*” attitude are thinking soberly about God and about themselves. The world is drunk, I was talking about being sober, the world is drunk, intoxicated with self and that is true no matter where we are in the world.

As I move about in the States here for a short time I am immediately impressed with the intoxication with things and there is intoxication in various areas, or whether it is dress or whether it is vehicles or whether it is religion, it goes on the right back to the thing being drunk with self.

We as a people do not conform to the world system of politics and holding positions in communities or in higher governments and one of the reasons that we don’t want to do that because we belong to God’s Kingdom not he world. Once again I am seeing picketing and signs all around here

and we have terminology describing the candidates self, there is an opponent to that candidate and in order to be successful in a political campaign and gaining the position one has to be literally drunk with self. That is why we do not conform to that, that is one issue. We never see a candidate boasting about his opponent's credentials and we know why.

Submission to the authority and self abnegation are part of Jesus' teaching and our evidence of the grace of God at work. Have people ever commented to you how someone could control himself or deny himself and the reason they say that is because it goes so counter to what people are normally taught to do and be. I think a *poor in spirit* individual is one who while not being gullible, neither will he be one who will be so individualistic that he gives himself the liberty to rethink and repattern methods of church life that have been proven. It all comes back to what we call humility. Blessed are the *poor in spirit*.

I think this whole attitude that we are talking about is one of the most important attitudes in our concept of the church and whether we are going to make it spiritually or not as individuals in a church and as a church in the world. Being *poor in spirit*.

## 2] Verse 4: *Those that mourn.*

I think this is an attitude that is a proper perspective of life, a serious outlook, it relates to true repentance of sin in our lives, it relates to a proper attitude and concern at sin in a group, and sometimes we maybe have some older brethren that mourn things, maybe they have a perspective of things that we need to gain in fighting the battle of nonconformity. It also has to do with our perspective and attitude about sin in the world. We so easily speak about the evil world. Jesus spoke of a people that drew nigh to Him with their lips but "their heart is far from Me," [Matthew 15:8] and we can, while condemning the world, be doing that too. We want to have a proper attitude, a serious attitude about things in relation to sin. Also death as it relates to nonconformity. Death is a serious matter it is not a celebration, we mourn. The proverb writer says it is better to go to the house of mourning than to the house of feasting. [Ecclesiastes 7:2] And so hilarity and foolishness do not become a child of God, it does not become a Christian and that is radical in the world.

### 3] Verse 5: *Meekness.*

In this world meek people are rare, truly meek people are rare people, there are few of them, and those who are meek in the godly sense are rarer yet. There are many wimps in this world, there are few meek people. Meekness is a premium and I think that the way to describe a meek person is someone who is willing to walk with Jesus by doing what the brotherhood has made applications to as being separated from the world and we are all ready to walk with Jesus. The Scriptures say that come and learn of me Jesus said, for I am meek and lowly of heart. [Matthew 11:29] We don't like to be that way, not like Him. Just think how Zachariah portrayed Jesus coming, His whole carriage, His manner of bearing, there were no glitters when Jesus rode into Jerusalem and even long before when He came to Bethlehem, as He taught the people and healed it was solid truth and teaching that cut across men's hearts, but it was meek. He did not walk with a high head nor with a Pharisee's hairstyle, He was meek and maybe if we have to be tapped a bit about our hairstyle maybe we should consider how Jesus was and how we should walk as meek people. Blessed are the meek for they shall inherit the earth.

I asked one youth sometime ago from the States here, what are some battleground details of nonconformity here? He said after thinking a while; Travel clothing. Clothing that presents a meek Christ is what we want. I am impressed with a few men, a very, very few men and the Bible records their manner of dress and body carriage and most of us would hardly want to dress like it. John the Baptist and Elijah, I don't know why the Bible specifically mentions them, a few people like that.

Just a few weeks ago I travelled to the Dominican Republic and like it is when you go to a brand-new country your eyes are opened, you have never been there, you cannot picture who the brethren will be who you will meet, in fact you don't even have a concept of brethren there, you are travelling in the airports and the airplanes almost feeling polluted by the world all round you, and you know what it's like if you have travelled when you come into the airport to somehow in that sea of people see one or two that are your people. And I like to see meek people when I meet them and I did, I did a few weeks ago. A brother was there clearly identified. Meekness is an attitude that shuns the gaudy and the vain and lays hold on treasures that fit into heavenly accounts.

#### 4] Verse 6: *Spiritual hunger.*

This verse we like and I think one of the reasons is because we know exactly what hunger is, we know exactly what it is. For this is the kind of spiritual hunger has pangs just like we know hunger pangs just a few hours ago or a few days ago in work maybe they were greater. The spiritual kind has pangs for eating the Scriptures every morning, this morning or evening, and sometimes our pangs are greater or lesser. Pangs that we know can be satisfied and can give us spiritual energy and power for the battle, pangs that being satisfied and can actually satisfy the soul and I wish we could get hold of the soul concept a little more, we know what it is, we know what it means to be satisfied in heart and soul. The world ignores the real good things that we need, I would venture to say that if you would speak to people during the day in your work, a high percentage of them if you would ask them if they read their Bible today would say: No. And statistics tell us many people don't know those well-known details, well known to us about the Scriptures, those well-known even basic truths so many people anymore don't know. They don't know what spiritual hunger is, they feel something but they don't identify with the spiritual hunger a soul needs. And so the world ignores the real good and exploits the evil, parading it before men and women as a treat that they deserve, evil, drunk with self. A fantastic movie, an exhilarating ride, the person deserves it now.

I wanted to say at the beginning that there is a very interesting couplet here with Matthew 5 and Romans 12 they are two chapters just going right down the same train of thought. [Romans 12:9](#): “Abhor that which is evil, cleave to that which is good.” We have to have hunger for that which is good. There is a mind food versus a soul food and then there is just plain entertainment. The one satisfies and the other two no. We talked about reading the Bible, that's a pretty big jump to start talking about. What about something like reading a newspaper or else what would be in that category? Reader's Digest? There is a lot of difference between that and the scriptures, we know that. Mind food, soul food or entertainment? We know that newspapers are addictive and when I hear about Reader's Digest I think they are too, addictive, and we have some pangs of something that just likes to get that newest issue. If we compare the Scriptures to good

solid basic substantial food, we have to compare these other things to cotton candy and maybe carbonated water, and you know what cotton candy does, you get sick if you just eat it and nothing else and will wear your teeth out too, you couldn't chew meat after a while. Thinking about the Scriptures versus this, I'm not sure but I think sometimes maybe Reader's Digest produces more belching than spiritual building as does carbonated water.

Hunger for spiritual things, hunger for righteousness. Family worship, that little time that a couple spend on their knees together each day, at night before they go to bed. Spiritual hunger, praying, facing the battles in their own lives, in the lives of their youths before they are teenagers. Spiritual hunger pangs that only are satisfied by holy reading and holy fellowship. What you did all day so far, except may be eating a meal, looks like folly to men. The world couldn't care at all about listening to these kind of things. I travelled just a short little trip yesterday and you know how many opposing activities are going on. We know some anyway. Family worship, taking time to read the Scriptures together as a family and go to church like we did and discussing the Scriptures and hearing a message and just a whole lot of other things - be not conformed to this world. How strong are the pangs for soul food this afternoon?

### **5] Verse 7: *Showing mercy.***

The Bible talks about that. I like to think of it like this also: mercy in the form of caring for elderly parents and the elderly among us, that is opposite to what the world would do and does. Mercy to our children. We know what the world wants, a mother away from home, we say a mother at home without any bending. Our children need their mothers at home and that is a life full of mercy towards the children. We don't think about that as often as we should. Discipline for the child. Curbing his self indulgence. "He that loveth his child, he that has mercy on his child chasteneth him be-times." [Proverbs 13:24] That is blaspheming to the world, that's wrong, that's cruel. Children's rights and careers for women, children left of themselves to the computer screen of the TV or it used to be the funnies in the papers but that's way outdated. Mercy.

**6] Verse 8: *Purity of heart.***

“As a man thinketh in his heart so is he.” The world does this and we try it. Most people are fooling themselves day after day by trying to prove that they are someone they are not. Purity in heart is sincerity, whether it is religion that covers it up, for a lot it is professionalism, how many times have we been appalled or shocked at some professional person’s life, the core? Let's not be conformed to this world. There is so much energy that is expended in our own lives we must admit, so much energy that is expended and wasted by trying to quiet the conscience or trying to be something that we know we are not. Trying to convince ourselves that the authority that made the rule that we broke isn't really authority, we use a lot of precious energy at times in our hearts and minds. Honesty, we must maintain honesty in our speech, not be telling exaggerated or stories that leave false impressions, some people are good at telling stories, I am not, I can't tell stories. I think it would be a real, real temptation to stretch and to contort, perfect a story for the sake of tickling the ears of our audience. Let's build strong convictions for a pure heart and mind. **3 John 1:12** says: Demetrius had good report of all men and truth itself. Guarding the mind and heart from that which feeds the corrupt flesh in me. There is a lot of carnality in our flesh, a lot of flesh in this group right here, it is all there. And we shun the theatre, we shun television, we shun radio and we shun the web and we shun a lot of things in the world so that that flesh doesn't get fed, it should starve, that is what we are trying to do, starve what you want in your carnal nature. That is not what the world is doing. The world educates people to do the exact opposite, that is what billboards are all about, that's what magazine racks are all about, that make weak men helpless and tantalise the strong.

Let’s build and keep strong, deep contentment at home in the family, a godly environment in our Christian schools and bring forth serious maturing youth that are interested in pure courtships and strong homes.

**7] Verse 9: *Making peace, peacemakers.***

We need to be at peace with ourselves first of all by complete surrender to Jesus Christ and His Lordship and following in absolute obedience to God's law in all things. Making peace. We suffer wrong instead of using the law, how easily we could conform. I'm not sure how it is here I have not lived in these circles enough to know it in recent times but where I live

that thing of using the law is so close to what we do or could do and it takes people to help us to see the right way, it takes brethren. We help each other in some of those delicate issues of what is really using the law. What is suffering wrong? Romans 12 talks about recompensing to no man evil for evil and as much as possible as much as lieth within you live peaceably with all men. Feed a hungry enemy, overcome evil with good.

**8] Verse 10:** *Joy and suffering for righteousness.*

The whole cause that we are fighting for is large and it's wide but the world thinks it is not worth its while, that's why it is the way it is with them. And those who are not ashamed take a stand on separation issues right in our churches, time proven traditions, we know what it is to be ashamed we struggle with that that is our battle, but those who are not ashamed to take a stand on separation issues have always faced some low profile persecution right here and now, that's the battlefield that you have to talk to your son or daughter about most times. Persecution hurts, it is radical and it has always been that way and I think it is especially acute in times of prosperity and freedom when there are other issues that help to suppress some of that persecution naturally.

Jesus talked about the great reward in heaven: for so persecuted they the prophets that were before you. [[Matthew.5:12](#)]

Let's focus on the great reward, that's why battles are fought. Remember the world suffers too and we don't know the half of the trouble the world is into and gets into because of not having these attitudes.

The world's slogan is; "Something for me."

Those who are not conformed we say; "Something for Thee." speaking of Christ.





**Before you purchase a new Bible.****ENGLISH STANDARD VERSION STUDY BIBLE ENJOYS HIGH SALES.**

The new English Standard Version (ESV) Study Bible is selling briskly. More than 111,000 copies have been purchased since its release in mid-October. The manager of Westminster Bookstore's online sales said the ESV Study Bible is "by far the fastest selling new product in the history of our store" (*Christian Post*, Nov. 3, 2008). The ESV, which was published in 2001, is based on the 1971 edition of the Revised Standard Version, which was translated by theological modernists and is owned by the National Council of Churches. It therefore follows the critical Greek New Testament that removes nearly 3,000 words (230 entire or partial verses) from the text that underlies the Reformation Bibles such as the English King James and the German Luther and introduces significant doctrinal changes such as omitting "which is in heaven" from John 3:13 and "God" from 1 Timothy 3:16 and Jude 4. The critical text is based on Greek manuscripts that were produced in Egypt during the early centuries after the apostles and that were discarded by the churches for 1500 years of church history until their recovery by modern textual critics in the nineteenth century. The ESV was produced by 95 "evangelical" scholars representing 20 denominations, with J.I. Packer as the theological editor. Many New Evangelicals have promoted the ESV, including John Piper, whose books are popular among "younger fundamentalists."

*Article courtesy of "wayoflife.org" Friday Church Notes 14 Nov.08.*



## SPURGEON'S WARNING AGAINST THE FALSE VIEW OF CHARITY THAT RENOUNCES SEPARATISM. (Non-conformity)

The following is from Charles Spurgeon's battle against "the down-grade" of doctrine in his day. It is from the "Notes" section that was added to his article "Restoration of Truth and Revival," from the *Sword and the Trowel*, December 1887: "The barefaced manner in which certain persons assert that to separate from men who hold vital errors is contrary to the mind of Christ, would be amusing if it were not saddening. They write as if such a Book as the New Testament were not in existence: they evidently decide what the mind of Christ ought to be, without referring to such poor creatures as the apostles. As for us, we think more of Paul and John than of the whole body of modern thinkers. What saith the Scriptures? "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10-11). "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8-9). The spirit of Scripture is one, and therefore we may be sure that decision for truth, and separation from the erring, are in full consistency with the charity of 1 Corinthians 13, to which we are so continually pointed. It is true charity to those who err to refuse to aid and abet them in their errors. 'Charity' sounds very prettily in the mouths of those who wish to screen themselves, but, if they had exercised it in the past, they might not have driven us out from among the people, to whom we naturally belong." [In this last sentence, Spurgeon refers to his departure from the Baptist Union because of its doctrinal compromise.]

*Article courtesy of "wayoflife.org" Friday Church Notes 14 Nov.08.*



**THE NEWNESS OF LIFE**

What a calling Christians have! "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

In one sense of speaking, all men have come into life with an appointment to die, excepting Adam and Eve. As a result of the fall from their blessed beginning, the Scripture says, "But as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Even though a new life usually comes into being with a lusty cry, which gives promise of strength and vigor, all flesh has met the common denominator of death. The only exceptions have been Enoch, who "walked with God: and he was not; for God took him" (Genesis 5:24), and Elijah, who was taken "up by a whirlwind into heaven" (2 Kings 2:11).

But "as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22). Decay and death came by the first Adam, but the "the last Adam was made a quickening spirit" (v. 45). "The first man is of the earth, earthy: the second man is the Lord from heaven" (v. 47). This quickening of the spirit upon repentance of sins and believing in Christ Jesus brings forth a new birth (John 3:3-8), the keystone of salvation's plan. Furthermore, the life that follows keeps that newness; it doesn't decay or grow old. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Today, medical science is searching diligently for the secret of maintaining youthfulness. Regardless of how much such knowledge is beneficial, it is, after all, God who has appointed to man his end. There is, however, a youthfulness or newness that God intends for man to obtain. This newness pertains to the "inner man."

In contrast to the dismal outlook regarding the fleshly body, the gospel of Jesus sounds forth a clear note of hope. This earthly life is described in finite terms, but the gospel's message of life eternal is infinite. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The person who truly believes on Jesus begins eternal life here on earth. He leaves the old sinful life of serving self and enters a new life of freedom from the bondage of sin. He is free to serve the Lord. As he walks with God and is faithful, he has the promise that this new life will continue right into heaven.

With the spiritual resurrection, there comes a new power, new interests, new joys, and a new hope. God does not intend for this new life to grow old. It cannot, for it is of Him. The Christian is to walk (continue) in newness of life by abiding in Christ. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:2).

The spiritual birth is marked by a new nature. This is a divine nature (1 Pet. 1:4). A few of the characteristics of this new nature are a soft and tender spirit, a humble evaluation of one's worth, and a heartfelt knowledge of one's helplessness and need of the Lord. Such a humble and contrite spirit is precious in God's sight (Psalm 51:17). When Saul was anointed king of Israel, he had this spirit. Sad to say, Saul later lost that state of being little. Samuel asked him, "When thou was little in thine own sight, wert thou not made the head of the tribes of Israel...?" (1 Samuel 15:17). The challenge of every Christian is to maintain the new, fresh spirit that he received at his conversion.

Are some Christians growing old? Certainly, every person is aging in terms of days and years, but how about the inner man? God's will is that the inner man would be constantly restored to the new- unto the end! Then the "old time religion," or the one the individual experienced when he first met "faith of the ages," is held with vitality and true zeal to the Lord. "But though our outward man perish, yet for Christ the inward man is renewed day by day" (2 Corinthians 4:16). To renew means "to make new again, restore to the original state." The inner man, the Christian's heart and spirit, should be restored daily to the settings of regeneration and sanctification as set forth in the Word.

Some may feel that with the passing of time and with experience, they have grown and are now much more capable. This may be, for time and experience are good teachers. But let us be careful that it is not the type of growth to which Saul fell prey. "When thou wast little ..." But now he had grown impatient because of self-confidence and had fallen from grace. Saul had failed to renew himself to the state of being "little."

The apostle Peter says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Surely this growth in grace and knowledge does not cause one to assert him or herself or to lose the "meekness and gentleness of Christ" (2 Corinthians 10:1). It should rather be thought of as growth in the God-given grace of keeping one's life in the

original state of newness and Christ likeness.

An item that is new captures our attention and admiration. There is something about the state of newness that is appealing to man. This truth should be remembered by God's children as one thinks of the cry within the hearts of people. Many want something of lasting, or enduring, value. They don't want it if it's going to wear out shortly. Men will not be impressed or drawn by that which may have been new at one time but now is perhaps showing wear and is stale. The seeking soul has often tried the "old," that which is common among men. He may be disenchanted with nominal Christianity but could be won for Christ by "the newness of life."

The inward new life manifesting itself on the outside is proof of Christ living within. How current is one's experience with the Lord? It can happen that one needs to go back perhaps a year to tell of real communion with the Lord. How much aging will our Christian life suffer if not renewed daily? The effectiveness of our profession is found in its freshness and newness. To those who have become new creatures in I Christ, God gives a new name (Revelation 3:12). These only shall dwell in the prepared mansions of heaven. It is a special blessing to visit with aged and experienced children of God and behold and feel how new their spirit and life remains. Oh, that every new birth in Christ would be maintained in its newness unto the end! Then the "old time religion" or the "faith of ages" is held with vitality and true zeal.



*An introductory note from the contributing brother.*

Dear Readers,

The following article is the result of a study I did on this subject. I wrote this article for my own benefit to help summarize my inspiration and to keep me from forgetting it. It seemed to me while I was writing that the Spirit was asking me to submit it with Christian greetings and love to everyone.

### **THE CHRISTIAN SALUTATION**

The Christians' salutation, or "holy kiss," is an ordinance that is practiced by believing Christians. It is a symbol and an outward expression of the divine love that is given to us by God upon the new birth experience.

Let's go to the Bible and find the scriptural foundation, and then let's consider its importance and usage. The apostle Paul commands the practice of the Christian greeting four different times (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26): "Salute one another with an holy kiss." "Greet ye one another with an holy kiss ... "Greet one another with an holy kiss." "Greet all the brethren with an holy kiss." The apostle Peter gives the commandment once, "Greet ye one another with a kiss of charity" (1 Peter 5:14).

The religious kiss was a Jewish custom. It is interesting that Paul was the one urging the use of this ordinance when he so strongly contended with those who wished to place the yoke of Jewish custom on gentile believers (Acts 15:1-29). No doubt, the Holy Spirit had given Paul a vision of the importance of this ordinance.

What is the true purpose of the holy kiss? First of all, it is a sign of the divine love that fills our hearts. It is often called the "kiss of peace" because it tells our brethren that we have no ill will toward them and that we are willing to forgive them if they have wronged us. Secondly, it is a gauge that can tell us how fervent our brethren really are. And last of all, it is a safeguard for God's holy church.

Divine love comes into a believer's heart when he admits his sinfulness and, upon true repentance, his sins are forgiven. This love is different from human love which we have by nature. The natural heart cannot love everybody; whereas when divine love is present, we see the soul of others regardless of their position in life. We love them as God loves them. When such love fills our hearts, we can easily forgive our brother, leaving no

room for ill will.

When divine love is alive and fervent in our hearts, the kiss of peace is not difficult. Rather, its observance is a blessing and contributes to the peace and happiness of those who walk in obedience to God.

Because of this, we can easily see how it can be a thermometer telling us how fervent our brethren are. If we feel resistance or unwillingness from another believer, we know that God's divine love is not filling his heart as it should. It will become repulsive and obnoxious in direct proportion to the worldliness that is allowed in our lives. As Christian graces decline, so will the willingness to practice this ordinance.

Young people, especially those who are unmarried, may be uncomfortable with the practice of this doctrine. This is understandable, and some consideration should be given to their feelings. As adults, we need to be careful and not require more of them than God asks. We should rather live a life of example, teaching them the true meaning behind the doctrine of the holy kiss. However, this does not exclude young people, or anyone, from upholding the doctrines of Christianity. Young people should be reminded that there is no shame in following the commandments of God, and we should all be humbly happy to manifest what is in our hearts. Without humility, we cannot approach God.

We have stated that the holy kiss is a safeguard for God's church, and so it is on this wise: the holy kiss is an unworldly practice. The nonbeliever cannot understand the love that prompts it. Thus, they are discouraged from merely trying to become members.

When practicing the Christian greeting, we should be careful to not discriminate. It will work harm if we greet warmly those who are special friends or favorites but neglect those whom we consider poor, ignorant, or uncomely. We are commanded to "greet all the brethren with an holy kiss" (I Thessalonians 5:26). It should never be withheld from inconsistent members until those members have been set aside by the church.

When the holy greeting is used too much, it could degenerate into a custom. If not practiced enough, it will be a painful duty and become something that is observed with shame. If we abuse or neglect it, the beauty and force of this doctrine will be lost.

*Bro. Weldon, Alabama.*

## No Will But Thine

Jesus, 'tis my aim divine,  
Hence to have no will but thine,  
Let me covenant with thee,  
Thine for evermore to be:  
This my prayer, and this alone,  
Saviour, let thy will be done!

Thee to love, to live to thee,  
This my daily portion be,  
Nothing to my Lord I give,  
But from him I first receive:  
Lord, for me thy blood was spilt,  
Lead me, guide me, as thou wilt.

All that is opposed to thee,  
Howsoever dear it be,  
From my heart the idol tear,  
Thou shalt have no rival there,  
Only thou shalt fill the throne:  
Saviour, let thy will be done.

Wilt thou, Lord, in me fulfil  
All the pleasure of thy will;  
Thine in life, and thine in death,  
Thine in every fleeting breath,  
Thou my hope and joy alone:  
Saviour, let thy will be done.

—Octavius Winslow

Compiled and Edited by  
J. van Loon.

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