



## The *Pulpit Exchange*

It pleased God by the foolishness of preaching to save them that believe. (1 Corinthians 1:21)

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. (Nehemiah 8:8) Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. (Proverbs 27:17)

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### **The Peril of Battle Weariness**

When we think of being battle weary, we think of a people who are discouraged. It makes you wonder sometimes why people get battle weary. I was thinking of that. I think sometimes people get battle weary because we make the Christian life sound so rosy. You know, you come to Jesus Christ and all your problems will be solved. Then, they come and they accept Jesus Christ as Saviour and there is a

struggle. Some people have the idea that when we are a Christian we should not have any struggles anymore. However, I believe that it is a good sign that we are in the will of the Lord when we are struggling. When there is no struggle I believe it is evident that we are in the will of Satan. When we turn our back on Satan and we want the will of the Lord to be done our life that is when the struggle and the battle begins.

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The battle begins when we turn our life over to Jesus Christ. Therefore, do not get weary in the battle because that is a sign. Our Lord was here. He faced the battle, but He did not get weary in the battle. All the people of God, throughout Bible times, faced the battle, but it was when they became discouraged in the battle and gave up that it became a peril. It is the peril of battle weariness.

When we think of a peril, we

want to make sure we spell it right. We “Deutchmen” cannot say the difference between a pearl and a peril. It means the danger of being battle weary. It is very important that we look to Jesus. Hebrews 12:2 says, “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross.” Jesus had the same tendency to get battle weary that we do. Nevertheless, He remembered what was before

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the cross. He “endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Then, in light of that he says, “Wherefore lift up the hands which hang down, and the feeble knees” (Hebrews 12:12), because there is something better.

“For whom the Lord loveth he chasteneth” (Hebrews 12:6). These chastisements come our way. Battle weariness and chastisement, I think they go close hand in hand, and “whom the Lord loveth he chasteneth.” He does not take us out here in a battle and drop us off and say, “Now, find your own way.” The Lord is there to help. “There hath no temptation” (1 Corinthians 10:13) or no testing has come upon us that we are not able to bear. He is always there to help us.

The battle that we are facing is not a physical battle, but it is a spiritual one. However, the danger of weariness is equally as great as it is in a physical battle. We want to look at a few Scriptures. Turn with me to Galatians 6:9, “let us not be weary in well doing: for in due season we shall reap, if we faint not.” Do not be weary. Do not get tired of the battle because there is coming a day when we will reap “if we faint not.”

Certainly, we do not want to faint and lose out and miss the blessings of heaven.

Ephesians 6:11–13 says, “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (12) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (13) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.” Again, it is not flesh and blood that we are striving against. If it would be flesh and blood sooner or later one of them would give up. This is a physical battle that we are in and the only way that the battle will be over is if one of them quits fighting. We know one thing. It will not be the devil. He will not be the one that gives up. If there is anyone who will give up, it will be us.

However, it does not need to be. We thank the Lord that it does not need to be. He made it possible that every one of us can come through victorious. It is not our battle. It is the Lord’s battle.

In Job 7:1, 2 we have the account of how Job felt. We would not say he was necessarily

battle weary, but he had a lot of disappointments in his life. “Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?” (2) As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work.” He is talking about being out in the field and in labouring and toiling. He is in the battle and he says, “As the servant looketh for the close of the day when he will be rewarded for his labour.” It also says about the servant, “He looketh for the shadow.” He is not one that will receive the reward because he was the slave and he says, “So am I made to possess months of vanity, and wearisome nights are appointed to me. (4) When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. (5) My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome” (Job 7:3–5). Job was speaking about a kind of weariness in the flesh.

I do not believe Job was weary in the Spirit. That was not his problem, because, after he received the message that all his livestock were taken and his children were killed in the storm then his wife said to him, “Curse God, and die” (Job 2:9). Job said,

“Thou speakest as one of the foolish women speaketh” (verse 10). He was not about to do that. His wife was actually telling him, “We are in the battle and you might as well give up.” I believe our English Bibles give the correct sense compared to other languages because if it were not then Job would not have told her that she is foolish by saying “Bless God and die,” for example.

I) What is battle weariness. II) What causes battle weariness. III) What is the peril of being battle weary. 1) *What is battle weariness?* It is when people give up in the midst of the stream. People come to the place where they are burdened with their sin. They are tired with the life of sin and they want something better. They turn to Jesus Christ. It is like Jesus gave in the parable of the sower. Some fell on good ground. Some fell on stony ground and it sprang up, but soon it withered away. That is the way many people are. They started out right. They want the right thing, but they have the idea that when we become a Christian our battles are all over.

We had been working with some people who had come from our outreach efforts whom we thought were a real potential.

They finally moved into our area. They dressed like we dressed. Yet, they gave up in the middle of the stream. The one family moved back to Baltimore again, and sent their children to a Seventh Day Adventist school and now they dress like the world. Yet, it was not long ago that they were convinced this is where the Lord wants them. They were people who were brought up having that television before their eyes regularly. All of a sudden they needed to get rid of it and it was more than they thought they could take. However, they could have made it if they had relied on the Lord.

The Lord could take away those appetites. The Lord took away appetites in my life. At least, He gave me victory over them. They could have likewise. They gave up in the middle of the stream, and it is nothing new. When Jesus was here as He faced the cross, the closer He came to the cross, the less disciples He had. When Jesus declared Himself in John 6:41, "I am the bread which came down from heaven," the disciples said, "This is an hard saying" (John 6:60) that unless you eat of my flesh and drink of my blood you will not enter heaven. They, of course, did not understand it. The Scripture says, "Many of his

disciples went back, and walked no more with him" (John 6:66).

It was the same way with the twelve. Jesus, the closer He came to the cross, how many of the disciples really stood with Him until He was nailed to the cross? They turned back because the price was so high. That is the thing that happened in the time of the Reformation. There were many who came out. They were serious in following God. They found forgiveness of sin. They wanted to go right. However, the pressure of the State church became so strong. That is what happened with Luther and Zwingli and others. They agreed with the Anabaptists that the way of salvation is a narrow way, but when the pressure became so great from the State church they compromised to avoid persecution.

I say that is turning back in the middle of the stream. That is being "weary in well doing" (Galatians 6:9; 2 Thessalonians 3:13). That is not being willing to face the battle. We have what we need to face the battle. In 1 Samuel 15:11 God told Samuel "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." Saul was the man that God chose. Israel wanted a

king and God told them He will give them a king but He will send “leanness to their soul.” The man that appeared to be right, finally in the middle of the stream turned back. Also, the Scripture says that it grieved God that He had set him up to be king.

In Psalm 78:5 he speaks about Israel and how He appointed the law in Israel. Verses 6–11 say, “That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: (7) That they might set their hope in God, and not forget the works of God, but keep his commandments: (8) And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God. (9) The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. (10) They kept not the covenant of God, and refused to walk in his law; (11) And forgot his works, and his wonders that he had shewed them.” It says that “The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.” They could not stand the pressure anymore. They were battle weary and they turned back. They gave up.

That reminds me also of the account of the children of Israel, in 1 Samuel 13:19. The Philistines offered to the children of Israel, “We will sharpen your bows. We will sharpen your equipment.” The children of Israel took their war equipment down to the Philistines to sharpen. While it was down there to be sharpened, the battle broke out. There was no one who had any equipment save Jonathan. That is a picture of what the devil does to try to disarm us. He says to us, “You come down here, we will help you. We will sharpen your equipment.” It sounds so legitimate.

I think that is exactly the cause of many turning back today. We are living in a time (and have been for many years) when the State has offered to the Church, “You send your children to our school systems and we will educate them and it will not cost you anything. We will even pick them up at the front door and drive them to school.” There was a time when our forefathers, each Mennonite church in Lancaster County had their own school. The day came when the Philistines said, “We will sharpen your swords. We will educate your children.” What happened? They disarmed them. Many of them went out into the world.

They went to the State system for education. They became involved in the school system of the world. Where are they today? That is what happens when we become battle weary. That is actually one of the causes of battle weariness.

II) *What causes battle weariness?* 1) *When the equipment that we are working with is not sufficient.* I thought of the time of the Revolutionary war when George Washington was commander-in-chief. In 1777 the war was around Valley Forge, when the British were against them. George Washington's army had dwindled down to five thousand soldiers. They only had enough gun powder for each soldier to shoot nine shots. They actually turned the city of Philadelphia over to the British because they did not have the equipment. The people were battle weary. The equipment was not there. They were travelling many miles in the snow barefoot. It caused people to be battle weary.

What equipment are we missing? There is not a single thing that we are missing. There is not a single reason for us to be battle weary. We have "the whole armour of God" (Ephesians 6:11). God gave it to us. He "washed us from our sins in his own blood" (Revelation 1:5). He

sanctified and cleansed us. He made us a new creature. He gave us all the armour of God. There is no reason for us to be battle weary. God gave us the armour, "the sword of the Spirit, which is the word of God" (Ephesians 6:17), "the shield of faith" (Ephesians 6:16), and everything that we need. Furthermore, He gave us a spiritual church where we can help each other in the narrow way. We fail to realize what a spiritual church does to us to keep us from being battle weary.

I remember a time being in a church setting where I became battle weary because there were very few people with whom I could talk spiritual things. It caused to me to be discouraged. We left and we went somewhere else. We felt very inferior. One of the first times after we were members, the bishop came to me and said, "Now, Wednesday night you have a topic." I thought, "What is happening here?" I had gone from a setting where I was I was looked down upon as a fanatic and something was wrong with me, to where now I managed to stand in front of the group and have a topic. I was battle weary. When we became a part of a spiritual fellowship, it put zeal within us that we did not have in that prior setting.

I am not implying that they were all that way. By no means. Nevertheless, we have something in our settings that helps us so that we do not become battle weary as much as because we are acquainted with being able to stand around and talk spiritual things. Some of those settings are spiritual, but they are not accustomed to talking spiritual things. It is something new to them.

A number of years ago, we were invited to an Amish wedding and he said, "We would like to invite you but do not come with one of those recorders tucked under your arm." Well, I would not have thought of doing anything like that. Then, he also said, "And don't stand around talking spiritual things." I told him, "You have your ways." We came home late that night from Numidia when the wedding was, and they were out there dancing. Dancing is permitted in that setting. It was not something I would do. They had the mouth organs going, I think, and they were out there dancing, but "Don't you talk spiritual things." Then he said, "Well, not argue spiritual things."

*Being in a fellowship where we can talk spiritual things is something that helps us from becoming battle weary.* I say if you are

battle weary, do not fail to walk up to someone and say, "I need some spiritual fellowship," because we are needy creatures and we need it. Let us not "be weary in well doing" because we have all the equipment that we need. Think of those out there battling in cold, severe, winter weather without shoes and ammunition. It is no wonder they got weary. It is no wonder many of them died and fell by the way. In contrast, we have the Spirit of God within us. We have been born again. We have the spiritual brotherhood and we can come through victorious. That is what the Lord wants.

2) *Battle weariness can come when we face the battle and we see only the enemy and fail to see God.* I am thinking of the time when the children of Israel went out against the Philistines in 1 Samuel 17. Goliath came out and said, "I defy the armies of Israel this day" (1 Samuel 17:10). Defy simply means "I dare you." "I dare any man to come out against me." He came out in the mornings and again in the evening. He did this for forty days and there was the army of Israel. They saw only Goliath. These were the same people whom a number of generations before God had brought through the Red Sea and through the

Jordan river. The river fled back. They went in to drive out the enemies. God sent the hornets before them and drove them out.

There were multitudes of people and they took city after city after city. Now here came one man. They were looking at him. He was about ten feet tall. They saw his armour. They saw how tall he was. The Scripture says, "The staff of his spear was like a weaver's beam" (1 Samuel 17:7). I saw a weaver's beam one time at the Landis Valley Museum and thought of that verse. A weaver's beam I would say was about six by six inches. He came out there with a spear six by six and maybe ten feet long, and an armour bearer in front of him yet.

What did David see? His father Jesse sent him out there to check on his brothers in the battle. He went out there and he heard this Goliath and David saw God. They challenged him. His brothers said, "You came out because of the 'naughtiness of thine heart'" (1 Samuel 17:28). He said, "Is there not a cause" (1 Samuel 17:29). Jesse sent him out there. That was the cause. That is why he was there. Then, David inquired "What shall be done to the man that killeth this Philistine" (1 Samuel 17:26)? He was brought before Saul. Saul told him, "Thou art not able to go

against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth" (1 Samuel 17:33). David told Saul, "I have had victory over the lion and the bear," and he said, "I will have victory over this uncircumcised Philistine."

He did not see Goliath. He saw the God whom he served. That is exactly the way we must face our enemy. There is never an enemy that can confront us that we, by the grace of God, cannot overcome. That is a strong statement but it is not strong enough. That is the way it is. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" (Romans 8:35). None of these things shall separate us from the love of God. Those things and the outward circumstances cannot separate us from the love of God. We will not get battle weary, or we should not, because of outward circumstances. If we turn back in the day of battle it is because we have decided to turn back.

This does not speak of unconditional eternal security like some people say. It actually speaks about the outward circumstances which cannot separate us. It is the personal choice

that separates people. David was a man. He had faith enough to go out there and face that man. I do not know how big the army of Israel was, but I believe it was probably as big as the army of the Philistines. Both were afraid of each other. David went out there in faith and picked those three little pebbles out of the brook. He said, when Goliath saw him coming, “Am I a dog, that thou comest to me with staves” (1 Samuel 17:43)? David said, “but I come to thee in the name of the LORD of hosts, the God of the armies of Israel” (1 Samuel 17:45), and he swung that sling. That stone went into his forehead and there was victory.

Was David the only man of faith? All those descendants of Joshua and Moses, descendants of Abraham, saw all the miracles that God did and they back tracked because of one man. It is almost more than we can fathom, but how often do you back track because you think you have seen a giant or seen someone that is too great? Maybe you think you should witness to someone, but Oh, you act so horrid I do not want to speak to him. Is that not a little of the way Israel was? They heard Goliath make such bold statements and they became weary in the battle. They turned

back. Morning and night he would come out and challenge them for forty days. You would think someone would have faced him.

Then along came this young man, and he faced him. He was victorious with a little stone and he sunk it into his forehead. David stood on Goliath’s body, took the giants own sword and cut off his head. He had faith and courage. David saw God. Israel saw Goliath. Let us keep our eyes on God regardless of the circumstances. There is never a time when we need to give up and turn back like Israel did.

What causes people to become battle weary? We have the account in 2 Chronicles 19 of Jehoshaphat joining in battle with Ahab. At the close of the battle Ahab was killed. He was going home and the seer met him and challenged him about helping the enemies of God. Right at that point the Scripture says that Jehoshaphat brought the people “back unto the LORD God of their fathers” (2 Chronicles 19:4). Jehoshaphat repented. He saw his error and he brought the people back to God.

Then, in 2 Chronicles 20 we have the account of when Ammon, Moab, and Mount Seir came together against the children of Israel, and Jehoshaphat

greatly feared. However, he went to the right source when he was in fear. He went to God and God finally told them, “the battle is not yours, but God’s” (2 Chronicles 20:15). The people were fearful. All the people, the fathers, “with their little ones, their wives, and their children” (2 Chronicles 20:13) were present. They were fearful about what would happen. Then God told them “It is not your battle it will be My battle.”

The next day they went out to the battle doing what? They went out without a sword in their hand. They went out in the battle singing, because they already knew who would be the victor. God had said, “It is my battle.” I can imagine Jehoshaphat having returned from a battle. According to the dates it was only a year before, and then these apostates came up against him. Jehoshaphat told God, “These are the people that you did not let us kill when we came out of Egypt.”

He was actually kind of accusing God. “The reason these people come against us is because you did not allow us to deal with them.” The reason that God did not allow them to deal with them was because they were descendants of Abraham. Ammon and Moab were the descendants of

Lot and his two daughters. Mount Seir was the descendant of Esau. Therefore, God did not want them to deal with them. “You did not allow us to deal with them. Now this is how they treat us.” Then God said, “The battle is mine.” They went out there the next morning singing.

When we see a battle ahead of us, or when we are in the midst of the stream and we see a battle and we think we cannot get through it, it makes so much difference if we would simply stop and sing, “There is power in the blood. There is power in the blood.” I believe it would get us through instead of looking at what is on the other side or looking at Goliath and thinking what might happen and what could happen. Sing, “There is power in the blood. There is power in the blood. Wonderful power in the blood.” If we are really serious with God, the Lord is there to help us. He is there to see us through.

III) *What are some areas where we become battle weary and that can be a danger to us — a peril.* 1) *One of the areas that parents have a tendency of getting battle weary in is when it comes to training children — child discipline.* It may sound so elementary, but if we become weary in training our children it

spells nothing but danger. I have seen that. I think there is a looseness across our church in child discipline more than what there was thirty or forty years ago even in the settings where we came from. Some were more rigid in child discipline when they were young, but now when they got older they could nearly do as they please, or at least many of them did.

I have been in stores already (I do not go into the store much nor do I cherish that one bit) and was convinced I could have gone through there with our eleven and be less embarrassed than I saw some mothers go through with one. I sometimes thought, “I need to go up there and give them the answer.” There is a remedy. The remedy for child discipline is to start young when that child is young. I have heard it over and over again. I remember in 1952 I was working for a Mennonite man. Sometimes his children, he would tell them to do something and they would say “No.” I knew I could not do that because I remember one time I got up one morning and my mother said, “It snowed.” I said, “No,” simply in a surprised way. I was not too sure whether I would out of that house without a good spanking and I was bigger than my mother, but I finally did. I kind of snuck

around and I bypassed it, but I declared there that if I ever have children they will not say “No,” when I give a command.

I would suppose about every one of them did, but if they did it once they remembered it. It is the tendency of the child is to say “No.” When they learn to talk, they will say, “No.” If that child says that to you the second time in the same week you have failed. This is a very important part of us not getting weary in the battle — in the battle of training children. It is a battle. It is a struggle. The Scripture says, “Correct thy son, and he shall give thee rest” (Proverbs 29:17). I believe that.

I remember, I think it was our first child. It simply wanted to cry at night. I thought there must be a better way than shaking that crib and shaking that crib which we did until the thing actually fell apart. The rungs fell out over the period of years. I decided one night that child is not hungry. It is not sick, The diaper is dry, and there is no reason for that child to cry. We were getting weary. We were in the battle. I took that child, I do not know how long it was but I think till about midnight. I was not sure if I would not have to deal with a mother yet, but you know finally that child settled down and that child learned to know what it is.

I do not think (I am not exactly sure how old that child was) it was more than six months old. That child knew what it meant to go to bed and sleep, and that brought rest.

I remember yet when we first took the oldest child to church. I would take him to church and I was use to having a bag with toys and I was weary of it. I was weary of picking up toys. I said, "That bag will stay at home." I went to church and I sat down and I enjoyed the church service and so did the child, far more than when it had a whole lot of toys to play with. It is not what satisfies — the number of toys. The child needs to learn when it is young to sit. "Now, we are going to church and now you sit. No squirming around and. . ." I have seen some already that they would start crying or trying to cry until the mother got up and went out and looked around over the congregation and smiled, "I got my way." There is only one thing wrong, and that is it is a parent problem. How much easier it would be on the parent and on the child if that child would learn that when we go to church we will sit. They do not learn that over night, but they certainly can learn it.

I remember getting spankings. I was old enough to remember. I

remember my mother telling me, "I do this because I love you." I also remember that I did not believe mother, but I do now. Children when your parents spank you it is because they love your soul. It is when they tell you, "No, you may not go skating tonight." Or, "No, you may not put that dress on," or, "those shoes on," or whatever. It is because they love you. You should not have the kind of things you should not be able to put on. I will admit that.

Many parents become battle weary in child nurture. Also, when they become a church member. They get weary of the fact of saying "No." "No, you may not go there." "Well, everyone else does." "No, not everyone else does." That is not true. I have heard that, and that is not true. Nevertheless, they make it sound so legitimate that everyone else has the liberty to go but you are so rigid. "Well, that is the way I am and that is the way it will be." I am also convinced that the Lord gave us children when we are young so that when we are old . . . I do not think I could use that whip like I could when I was young. There is something about it when you come in on a evening and you sit on your chair and you should get up and spank your children when

it is needful. The older you get the harder it is to do it.

2) *Do not get weary in well doing.* Support the church. When the church speaks out against an issue support it. Do not challenge it. When the church says that you may not wear those striped shirts, or you may not do this or whatever it is, and you go home and talk about that in front of your children and challenge the church, you are headed for serious trouble.

How many of you have the book, *Passing on the Faith?* That is a book that opens your eyes. It is the account of when the Lancaster Mennonite Conference started the Lancaster Mennonite School. It was in 1942. J. Paul Graybill, whom I knew well was the administrator. When they came to school at the early part of the Lancaster Mennonite High School he took one girl home because she did not wear a bonnet to come to school. Can you imagine that in Lancaster Conference? Follow that through to the late '60's and the early '70's when they started to cut their hair, wear mini skirts, play ball games, and baseball, and basketball and all the other sports that are with the world. They mingled with them. What happened? It spells Ichabod — The glory of the Lord is departed.

It all started because some administrators let things go.

There is a tendency within man that does not want to be told. We do not want to be told that our dress is not long enough or that your print is too large, or your sleeves are too short or your hemline, or you hair is down over the forehead too much, or that block hair cut or the striped shirt that you have, or whatever it may be. There is something that man does not like about that. There is also something about it that you do not want to get rid of. You do not want to be part of church where they overlook those things. You know, it is when it touches our family, that people get "edgy." Nevertheless you do not want a church where they let them do as they want to. Therefore, support it and stand behind it. Finally, we do not want to be weary in well doing.

I knew a family back in the '40's. The father was brought up in the "Team Mennonite" — [Groffdale Conference]. He was put out into other homes. He became a part of Lancaster Conference Mennonite Church. They had, I believe, eleven children and the mother died. Some of the children were put into other homes and two of them came into our home when I was a little boy. They were a family

that did not have much discipline. I know one of the little boys said, “You can’t do nothing.” He was used to doing as he wanted. When he came into our home there were some rules to go by. However, they went back home again, when the father married again. They had another three or four children — a large family of fourteen or fifteen children. The second wife, came from the Horning Mennonite [Weaverland Conference]. He was originally from the horse and buggy.

The oldest daughter got married and they moved to a house that we could see from our farm. That father would load the family up and he would take them to the oldest daughter to watch television. She married outside the Mennonite church. The story of that family is chilling. I do not know how many are divorced and remarried in that family, but I know the one of them that was in our home, I think, was married at least three times back fifteen years ago. I do not know how often he has been married by now. One of the daughters was in jail for stealing. One daughter and two of their sons were killed because of drunken driving. Another one committed suicide out on the street in front of a number of other young boys. He

simply shot himself in the head. What the purpose was I do not know.

My father and I went to see that family a number of years ago, and the father lamented, “I was put out into a home in early years.” He said, “I really did not have a chance.” Right there in his living room was a television set. He no longer needed to go to the daughter to watch television. All the children had it, so he finally did too. That man evidently became weary some place along the line, or maybe he did not even get weary. I am not sure what the problem was. Maybe it was a lack of spirituality in the home all along. The family is scattered to the wind and it is because someone failed. Someone did not live up to what the church was asking. At that time the church did not allow the television yet in Lancaster Conference. Later on they did.

We are no exception. If we allow our children to do as they please we get so battle weary that we simply draw back and say, “Well, I cannot do anything about it.” We are no exception. It will be the same way. We need to rule in our homes with an iron hand. We need to mean what we say and say what we mean, but do it out of love. If you do not do it out of love your children will

not respect you either. It is so important. Do not be weary in well doing.

3) *Another area we have a tendency of being weary is keeping our spiritual life where it ought to be.* Are you feeding on the Word of God daily? Are you enjoying the Word of God? Are you sharing the Word of God with your neighbours? It is something that we need for our spiritual life. We have only one opportunity. I told some people already, "It is sad. The closer you come to the grave the further you are away from the Lord." They became weary and lost out by the way. They had no time to read the Bible. A number of people told me, "I do not have the time." Do you have time to die? We will all have time for that. If we have time to die we better have time to prepare to die, and to help prepare our children. It is dangerous.

4) *It is a peril to not take the Christian life seriously.* We have only one life to live and only what is done for Christ will last. The psalmist says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6). Is that not what we want? We have a lot of tangible things to look at, but there is real-

ly only one thing that I have that I want to look at in eternity and that is my family. I have only one opportunity to do it. That is when they are at home with us. Fathers and mothers take it seriously. Do not let Satan get you down in the middle of the stream because it is dangerous. It is a peril. If we get weary in instructing and indoctrinating our children in the way of truth, it spells Ichabod — the glory of the Lord is departed.

Let us be faithful. We believe the coming of the Lord is drawing nigh. We believe the coming of the Lord can be today yet. Do not be weary. If you get weary you may not be ready for the Lord's return. We could think yet of the reward of not getting weary. You know when we get over there and it says we will see Him "face to face" (1 Corinthians 13:12). It says over there we have "no need of the sun" (Revelation 21:23) or the stars. We do not have any need of the light any more. Why? It is because Jesus is there. He says we will have, "all things new" (Revelation 21:5). It will not be new automobiles either. Everything will be new. I never had everything new in my life and I do not expect I ever will here.

However, over there it will be

a new environment because there are some people who cannot enter in by the gate. It says, “For without are . . . whoremongers, and . . . idolaters” (Revelation 22:15). They cannot enter the gate. It will be a new environment. It will be a new body. If we do not get weary in well doing it will be a body that will not get weary, tired, or wear out. The sinners will be on the outside and we will be in the presence of Jesus. It is wonderful.

When John had this revelation, Jesus told him how He will come quickly. John said, “Even so, come, Lord Jesus” (Revelation

22:20). Is that your testimony tonight? That you want the Lord Jesus to come tonight. Even so, come. “I come quickly.” Even so, come Lord. Are you ready for that time, or are you weary? Are you in the middle of the stream and in the battle? Are you weary of doing good? Do not become weary because it is a peril. It is serious. It will affect you and your offspring. It will affect you here in time and eternity. “let us not be weary in well doing: for in due season we shall reap, if we faint not” (Galatians 6:9).

## Scripture References

<b>1 Samuel</b>	7:3–5	35	<b>Ephesians</b>	
13:19	38	<b>Psalms</b>	6:11	39
15:11	37	78:5	6:11–13	35
17:7	41	78:6–11	6:16	39
17:10	40	126:6	6:17	39
17:26	41	<b>Proverbs</b>	<b>2 Thessalonians</b>	
17:28	41	29:17	3:13	37
17:29	41	<b>John</b>	<b>Hebrews</b>	
17:33	41	6:41	12:2	34
17:43	42	6:60	12:6	35
17:45	42	6:66	12:12	35
<b>2 Chronicles</b>		<b>Romans</b>	<b>Revelation</b>	
19:4	42	8:35	1:5	39
20:13	43	<b>1 Corinthians</b>	21:5	48
20:15	43	10:13	21:23	48
<b>Job</b>		13:12	22:15	49
2:9	36	<b>Galatians</b>	22:20	49
2:10	36	6:9		
7:1, 2	35			

## **From the Previous Issue:**

### **Taking Joyfully the Spoiling of Our Goods**

From a message by Lamar Seibel

Sunday, March 4, 2007

Owasco Lake Mennonite Church

### **The Significance of the Anabaptist Stäbler (Staff bearers)**

From a message by Stanley Wine

Thirty-Fifth Annual

Minister's Bible Study Fellowship

Numidia Mennonite Bible School

Wednesday, November 28, 2001

## **Book Reprint** (Continued)

### **One Hundred Lessons In Bible Study**

#### LESSON 48

## **Twelve Important Events**

1.

Event: The Advent.

Time: In the days of Herod, king of Judea, and Cyrenius, governor of Syria.

Place: Bethlehem.

References: Matthew 1:2; Luke 2.

Results: Light and Salvation brought into the world.

Remarks: Let every tongue in every age and clime join with the heavenly hosts in singing praises to the glory of God (Luke 2:13, 14).

2.

Event: The Baptism of Jesus.

Time: At the age of thirty.

Place: River Jordan.

References: Matthew 3:13–17; Mark 1:9–11; Luke 3:21, 22.

Results: The beginning of His active work.

Remarks: Jesus has taught His followers obedience. Neither intelligence, nor high social standing, nor riches, nor any other thing can be taken as an excuse for disobedience.

3.

Event: The Sermon on the Mount.

Time: During the second year of the ministry of Jesus.

Place: Galilee, near Capernaum.

References: Matthew 5–7.

Results: The Gospel of grace promulgated. True righteousness made known to man.

Remarks: If people were as eager to follow the teaching of this Sermon as they are to praise it, the result would be simply wonderful.

4.

Event: The Crucifixion.

Time: The day following the institution of the communion and footwashing.

Place: Golgotha, or Calvary.

References: Matthew 27; Mark 15; Luke 23; John 19.

Results: The sins of the world atoned for.

Remarks: Great sacrifice procures far-reaching results.

5.

Event: The Resurrection.

Time: Third day after the Crucifixion.

Place: Joseph's tomb, near Jerusalem.

References: Matthew 28; Mark 16; Luke 24; John 20.

Results: The bars of death burst asunder.

Remarks: "Truth crushed to earth shall rise again."

6.

Event: The Ascension.

Time: Forty days after the resurrection.

Place: Galilee.

References: Mark 16:19; Luke 24:51; Acts 1:9–11.

Results: Opening of the way to glory.

Remarks: Let all the earth shout *victory!* VICTORY!! VICTORY!!!

7.

Event: The Day of Pentecost.

Time: Fifty days after the Crucifixion.

Place: Jerusalem.

References: Acts 2

Results: The visible Church of Christ endowed with power from on high.

Remarks: The apostles believed Christ when He said, "Ye shall receive power;" but we dare not say they did not expect it in such fulness.

8.

Event: The appointment of deacons.

Time: A.D. 33.

Place: Jerusalem.

References: Acts 6:1–8.

Results: The beginning of a more complete organization of the Church.

Remarks: Preaching the Word is only part of church work.

9.

Event: The dispersion of disciples.

Time: A.D. 33

Place: From Jerusalem to all the regions of Judea and Samaria.

References: Acts 8:1–4.

Results: The spreading of the Gospel far and near.

Remarks: What we consider great calamities, are often blessings in disguise.

10.

Event: The conversion of Saul.

Time: A.D. 35.

Place: On the road to Damascus.

References: Acts 9:1–18.

Results: An apostle to the gentiles secured.

Remarks: A great enemy — a persistent opposer — a bitter persecutor — CONVERSION — an ardent friend — a staunch defender — bitterly persecuted.

11.

Event: The conversion of Cornelius.

Time: A.D. 41.

Place: Caesarea.

References: Acts 10.

Results: The Gentiles admitted to the Gospel feast.

Remarks: The first practical admission that God is no respecter of persons.

12.

Event: The conference at Jerusalem.

Time: A.D. 52.

Place: Jerusalem.

References: Acts 15.

Results: The Christian Church makes the doctrine of salvation by grace a

tenet of her faith.

Remarks: Among the marked features of this conference, we notice (1) freedom of speech; (2) liberty of conscience; (3) prayerful deliberation; (4) Christian forbearance; (5) breadth of thought; (6) unanimous decision.

1. How many trials had Jesus previous to His crucifixion? Before whom?
2. How were the deacons appointed? How was the church served before this time?
3. Did Cornelius' morality and generosity benefit him any? If so, how?
4. Was the congregation at Jerusalem weakened by the dispersion of the disciples?
5. Who were the leading participants in the conference at Jerusalem?

## LESSON 49.

### Sin.

#### I. Definition.

1. The thought of foolishness. — Proverbs 24:9.
2. "Whatsoever is not of faith." — Romans 14:23.
3. "The transgression of the law." — 1 John 3:4.
4. Unrighteousness. — 1 John 5:17.

#### II. Origin.

1. The devil. — John 8:44.
2. Entered the world through the first transgression. — Romans 5:12, 19.

#### III. Kinds of sin.

1. Original, or Adamic. — Romans 3:9, 10; 5:12; Ephesians 2:3; 1 John 1:8.
2. Actual, or committed. — James 1:14, 15; 1 John 3:8, 9.

NOTE. — Christ makes full atonement for sin; but the marks of sin, like scars on the body, remain as long as the mortal body remains. These marks are manifest in the weakness of the flesh, which often manifests itself in wrong doing, and will even result in willful transgression (or imputed sin) unless, by the power of the Creator and the watchfulness and prayers of the creature, the body is kept under.

#### IV. Characteristics of sin.

1. A reproach. — Proverbs 14:34.
2. Abomination. — Proverbs 15:9; Jeremiah 44:4.
3. Filthiness. — Proverbs 30:12.
4. Iniquitous. — Isaiah 59:3.
5. Works of darkness. — Ephesians 5:11.
6. Deceitful. — Hebrews 3:13.
7. Dead works. — Hebrews 6:1; 9:14.

V. Works of sin. — Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, emulation, wrath, strife, sedition, heresy, envy, murder, drunkenness, revelling Galatians 5:19–21), covetousness, filthiness, foolish talking, jesting (Ephesians 5:3, 4), lying, hypocrisy (1 Timothy 2:4), boasting, pride, blasphemy, ingratitude, fierceness, treachery, dissoluteness, high-mindedness, persecution, false-worship (2 Timothy 3:1–5).

VI. The folly of “doctoring the old man.” — Jeremiah 17:9; Matthew 15:19; Ephesians 4:22.

VII. Christ the only hope. — John 14:6; Acts 4:12; Romans 3:24, 25; 1 John 4:10.

VIII. Results of sin.

1. Destroys the nobility of the soul. — Romans 2:5; James 5:3.
2. Death. — Romans 5:12; 6:23.
3. Banishment from God. — Matthew 7:23; Luke 13:27, 28.
4. Everlasting torment. — Psalm 9:17; Matthew 25:41, 46;

Revelation 21:8.

1. Are we responsible for the Adamic sin? If not, when and by what means was the responsibility removed
2. Is there such a thing as a “good “ unconverted man or woman?
3. To what extent may a person sin, and inherit the kingdom of heaven?
4. Discuss the folly and danger of young people “sowing wild oats.”
5. What is the unpardonable sin?

## RIGHTEOUSNESS.

I. Definition. — True righteousness is that condition in life in which the possessor is in harmony with and subject to the will of God.

II. An exposition of righteousness. — Matthew 5–7.

III. Righteousness not a quality of the natural man. — Psalms 14: 2, 3; 53:2, 3; Romans 3:9–19.

IV. Righteousness of the Pharisees.

1. Effect of self-righteousness. — Romans 10:3.
2. Not sufficient for salvation. — Matthew 5:20.

V. Righteousness by the law and by faith contrasted. Romans 10:5–10.

VI. The Christian's righteousness.

1. Imputed.
  - a. Righteousness by faith. — Genesis 15:5, 6; Romans 4:3–6; 9:30; Galatians 3:6; Philippians 3:9; James 2:23.
  - b. To us through Christ. — Romans 1:17; 3:21–26; 10:4; 1 Corinthians 1:30; 2 Corinthians 5:21; Philippians 3:9.
2. Imparted. — Titus 2:14; Philippians 3:9.

VII. Results.

1. Fruit of the Spirit. — Galatians 5:22, 23.
2. Crucifixion of the flesh. — Galatians 5:24.
3. Eternal life. — Romans 6:23.
4. Eternal happiness. — Matthew 25:31–40; 2 Timothy 4:8; 1 Peter 5:4; Revelation 21:7.

As sin and righteousness are the opposite of each other, so their effect upon human character is to lead in opposite directions.

The sinner proceeds in his downward career. His soul becomes more and more vitiated with sin. He is being more and more transformed into the image of Satan; and when his last opportunities have been wasted, his body crumbles into dust, and his soul goes down in shame and disgrace and remorse to suffer the intensest agonies amid the pains and torments of an endless hell!

The righteous man travels on his journey heavenward. His soul, feasting upon the spiritual manna from above, grows continually in grace and in knowledge of the truth, ascends higher and higher in the realms of spiritual life, until finally, when the fetters of his imperfect tenement of clay have been removed by the death of the physical body, his soul springs into the beauty and perfection of heavenly splendor in a world of eternal joy.

1. Wherein was the righteousness of the Pharisees faulty?
2. Explain the Scripture, "There is none good but [the Father]" (Matthew 19:17; Mark 10:18).
3. Are there degrees in righteousness?
4. Explain Romans 3:12.
5. Explain Matthew 5:20.



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