



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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Issue # 9

The Christian and Halloween

Jesus Christ came for the purpose to dispel darkness. He is that Light and as that Light shines in this dark world, it dispels darkness. We have been called to be a reflection of that Light in this dark world. As we look at our subject this evening, we discover that it is a subject of darkness that men of this world are continuing to practice and to follow. #472 in the *Church Hymnal* sort of gives a sense of

what we need to be doing in relation to some of these holidays and traditions that men of the world practice. *So Let Our Lives and Lips Express.*

A number of months ago, I was speaking to a woman who had a candy business. She is a plain person, and remarked that in that particular business from the time of Easter until Halloween there are no major holidays that create any amount

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of extra business. Then, she stopped when she mentioned the fact that Halloween was the next most profitable holiday for her. She said, "Well, we really do not . . ." and she kind of stammered around, "and we do not really . . . well it is just one of the things that you do." This was said by someone who was representing something other than the world. I think she knew that it did not seem consistent to be selling pumpkins, candy corn, black spi-

ders, and all of the things which are associated with the Halloween season. Yet, it was good for business.

We look at a subject like this and say, "Is it really important that we have a subject like this for people who are converted? Is it important to consider this?" How did this young woman arrive at a place where the dollars and cents finally took precedence over right and wrong? I think it was simply because there was a

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failure for parents to teach the next generation that there are some things that as believers and plain people, we do not participate in, nor give our blessing upon. Sometimes, that may affect the dollars and cents.

The origins of Halloween. The Roman Catholic State church began to spread its arms to other parts of the country and the world. Along with that when there is a State church, they also begin to take in people who have pagan ideas. How do you incorporate pagan ideas under the umbrella of a church? It created a problem for the Church. In an attempt to correct the problem, I understand that the Church established a religious holiday to eulogize the departed saints which was to occur on November 1.

There was an occult of witches and people who continued to persist in their pagan views and values. They began to celebrate the departure of the dead. According to historians, Irish immigrants were responsible for bringing the practice to America. It is not my intention to offend any of the Irish ancestry. However, they had a belief among them in their country that if they wanted to prosper they needed a “blessing,” at the close of the harvest season for the next season. This custom was a fearful one, such that if you

did not pay tribute you could expect to experience some difficulties, and they believed this.

They were ruled by fear and fear governed them. It was the thing that decided whether they prospered or whether they did not prosper. I think that is a little bit what we see in the Halloween season as it is celebrated in America today. It is called “trick or treat.” In other words, “If you do not give us something, we will seek revenge, or ‘get even’ with you in one form or another.” It is one of the things that we do not want any part of.

The subject is The Christian and Halloween. We are not looking for compatibility. Rather, we are looking at two opposite worlds. I cannot go to the Bible to give you any place where it talks about Halloween at all. However, we do have some direction that Paul gave to the church at Corinth in relation to the contrasting worlds. I invite your attention to 2 Corinthians 6. Pagan ideas and influence have been something that has confronted the people of God since the beginning of time. If we remember when Israel came out of Egypt, God gave direction that they were not to contaminate themselves with the practices of the nations of the land of Canaan. They were to destroy them. They

were to have no parts of them. We can read through the account of Israel how when they had a righteous king, they were able to live above the pagan traditions. When they did not, they fell back into the pagan traditions of the people around them.

We have been called to separate ourselves from the society about us. This means that we still need to live among them, but in living among them, are we keeping the things that they practice out of our midst? I am not aware that we have a lot of practice in relation to Halloween. However, I do observe some of the practices in relation to Christmas and Easter. I remember being at a job one time and a little girl from a Mennonite family came out. It was close to Easter. I asked her what she would be doing. She said, “We are going to Grandpa’s cabin for the weekend and we will hunt Easter eggs.” This was a plain girl from a Mennonite home. They were still doing the Easter egg hunt.

We still observe conservative Mennonite people with candles in the windows and things over the Christmas season. It usually starts that they have them year round. Then after a while, as they become a little more absorbed into society they start to

take them down (I guess) so they look like everyone else. I am not sure.

These are some of the things that we need to give a little attention to in our life. It may look nice, but what are we telling the people who we are living around? I am conscious of this. Sometimes when I go into a place of business where everyone is smoking and I come out of there and smell like a cigarette. What does the next person who meets me think? I am conscious of that. I recently met a young man who was part of the Eastern church and then went to another church. His latest move was to the Methodist church. The other day, he was at my place and he reeked with smoke. I was thinking, “Did he take up the habit?” I do not know. It could have been that he was working in a place where he had to be around that, so I do not want to be judgmental.

The point I am trying to make is, are we reflecting in our lives maybe the “smell” of the heathen traditions about us? This shows itself sometimes in the way we decorate for this time of the year. Can fall scenes be construed to actually be the celebration that others would take as Halloween — the corn stalks, pumpkins, gourds and things that people put

around their porches? Personally, I think we can maybe live without that so that we do not have any “smell” of the season that is nothing other than satanic.

In 2 Corinthians 6:14–18, we see the contrast of what the Christian needs to be in this world. “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

Obviously, I will take this a little bit out of its context here. 1) *I would like to look at the thought that he has, “what fellowship hath righteousness with unrighteousness?”* We need to be convinced that the tradition of

Halloween is an unrighteous practice among unrighteous people, and that there should be no fellowship between us. I understand the thought of unrighteousness here means a lawlessness. I want us to think about that when we think of the Halloween season — how that lawlessness becomes the norm or what is accepted. The things which take place, the pranks that are done, somehow it is the mentality, “Well, it was a Halloween trick. It was a Halloween prank and law does not touch that.” It is lawlessness.

What part do Christians have with lawlessness? Let me say what part they have with that. We must understand that as believers, the law is a very important part to us. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night.” (Psalm 1:1, 2) We discover that there is no room made for lawlessness. There is no way that we can partake in pranks and foolishness of that sort and be accepted before God. The man of God is a man who is governed by the law of God. As we subject ourselves to the law of God, we also

come under the law of the State, and so there is no room to escape.

The law of the state obviously has been designed to direct evil men. It also gives us some guidelines to direct our own lives by. It is sad when the law of the State has to guide Christians also. It simply means that something is missing in our ability to use discernment and judgment in some things. Obviously, some of our laws were not designed merely to curb the evil tendency of men, but it was to keep the State running in a right way. There are a lot of laws that have been established to curb evil and those laws should not affect us as believers, because we live under a higher law — that is the law of God. Let us keep that in mind as we think about this particular time of the year. I think I have seen an increase in the celebrating of Halloween. I do not know if that is because I am getting older and more conscious of it, or if it is actually that way. However, it appears to me that we see more Halloween decorations as time continues. Whether people are doing it innocently, or doing it because they really want to participate in the witchcraft and everything that is involved with that, I do not know.

The innocent will be taken into a snare and a trap which they

cannot untangle themselves from. This is where we need to be careful as believers that we do not find ourselves also sliding into a snare or a trap that Satan has set to destroy the righteous.

2) *Paul makes a contrast between light and darkness.* I think it is rather obvious: when do all the things of Halloween take place? It takes place at night as I understand it. They wait till the lights go out. We understand that the Scripture teaches that “men [love] darkness,” why? “Because their deeds [are] evil.” (John 3:19) They are not good. Their deeds are evil and not good. It also shows us that this particular tradition is the work of Satan because it is not something that is done during the day so much, as at night to cover up the ungodliness that takes place in that. There is a place that, as the “children of light” (John 12:36; Ephesians 5:8; 1 Thessalonians 5:5) we need to be such a light that people know where we stand in relation to Halloween. There should not be a doubt in anyone’s mind whether we take part in Halloween or not, because we are the children of light.

I was a bit disappointed the other year at the market we attend. Over the end of October, they had face paintings and things for the children. There

were plain people walking around with black spiders painted on their faces and on their bodies, and all the things that go along with Halloween. They were boldly walking in public with those kind of things. How did they get to that state of life? It was considered fun. That was probably the context in which they allowed someone to paint that on themselves. It was thought of as harmless. What harm could it do? To me, it did a lot of harm because they were simply saying that what they were supposed to be representing was not what they were representing. They were failing to be a light in a world of darkness. Shame on us if we find ourselves following in the same course and pattern. Some of these things are fun, and people find themselves taking part simply because it is fun. They never stop to think of the testimony that it finally leaves on others. Let us not forget that we are the children of light, and if we are the children of light there will be no dark areas in our life. If it requires darkness to perform the deed, then the deed is probably evil.

3) *Paul continues by making the contrast between Christ and Belial.* Belial, I understand, represents the thought of wickedness, unprofitableness and worth-

lessness. Some of the things that do take place are very worthless. With regard to this trick or treat thing, if we leave our porch light on, we can expect someone to show up at our door. We had the unfortunate experience of forgetting that it was Halloween and the porch light was on. It was not on because we were inviting anyone. There was a knock at the door and one of the children went to the door and opened it. They screamed and slammed the door shut because of the creature that was outside the door. When we went to the door again, the creature had left. I do not know if he was scared away, or if he decided that he was at the wrong house. Do we stop to think about how worthless and unprofitable an evening the creature outside the door was having, even if he went home with some bags of candy or whatever they were looking for? What did it profit them?

For some reason, all the costumes that are associated with this holiday are often the distortion of human beings and faces. I think it is sad. When something that was created in the image of God is distorted for show it reflects the hatred that Satan has for the human race, in corrupting men's imaginations and producing some of the most awful looking things that we can think of.

Why would we find ourselves being a part of that?

I still remember the sharp rebuke that a brother gave another brother in church because at work they had a costume and were playing with it. The brother went home and went down the road and scared somebody else with it. It was all in “fun.” Let us beware, especially young brethren, you know there is something fun about playing a prank on someone else, but remember the testimony that we leave. There will be a reaping for this. The rebuke that the brother gave this other brother (who was a young married man) was, “Brother, you will someday regret having done that.” He scared his wife and children also with it. He said, “You will regret that.” I thought it was just a little bit “ouch.”

However, brethren, we need to be willing to rebuke one another when we find ourselves being carried away with foolishness, or unprofitable and worthless things, why? Because it puts us into the category of Belial and the sons of Belial. They are ones who were of no profit to mankind whatsoever. We contrast that with Christ who was profitable. Paul, in the New Testament, talks about our need to be people who are profitable, contributing some-

thing to society, and to the good of each other. This will help to curb some of this desire to foolishness. I realize that the Bible says, “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” (Proverbs 22:15) Sometimes those of us who get caught up in this foolishness may think we are a little too big for the rod, but maybe that is really what we need. The rod of God will come upon that kind of foolishness someday.

Let us beware. It is one of the things that slowly creep in among us. If we as fathers tolerate it, or act that way, I can expect my children will act that way, and their children will act that way, and after a while we also will have face paintings and will be destroying the very thing that we want to pass on to the next generation of righteousness. There will be a lawlessness about us eventually. Therefore, let us be careful. The temptation is out there. We might ask, “How did they come across a costume like that?” There are times where we do find ourselves among people who do have something like that. If we are impulsive, beware. Be willing to stand for the right and be willing to remember what you represent. We do not represent a child of the Devil, but a child of

God. Let us be willing to back away from those things and be willing to stand for the truth.

4) *The Scripture continues by contrasting the believer and the infidel* — the unconverted gentile. The people who participate in this time of the year are unconverted people. They are headed toward a course of destruction. The judgment of God is coming. They will experience the judgment of God unless they turn around and believe. The whole season is geared toward fear. The motivating factor behind the Halloween season is the fear of death. When people get caught in the fear of death, they begin to enjoy death, and the things that are associated with that. This is believing versus unbelieving.

Do we really know what we believe? If we really know what we believe, we will not have a fear of death because of its reward. Obviously, every man faces death. There is something that goes against the natural inclination of man in relation to death. However, we have a hope, and if we are believers, that hope carries us through the valley of the shadow of death. Whereas, people who were driven by this tradition in the past and who participate in it today, are driven by fear and the fear of death. It causes them to finally bow down

and worship Satan and all the enemies of God who follow after him. Do we know what we believe?

5) *The Scripture continues about the temple of God and idols.* The thought of idols is worship of an object. I was reminded of the account of Dagan. When the Ark was carried into the house of Dagan, he fell before the Ark. Are we such a light and testimony in this world that the powers of evil cannot stand before believers? We are the temple of God. This simply means that God is dwelling in us. If we are a believer, we believe that God is greater than the roaring lion that walketh about in this world, hoping to deceive people, and that power is indwelling within us. As we reflect this and as it radiates from our life, and our worship to Him, it should have an effect on those who are worshipping and bowing down to Satan, the god of this world. There are those people in our society today.

I remember a furniture show once where there was a bedroom display that was nothing but a coffin. There was a coffin that was made into a bed, a dresser that was a coffin standing on an edge, and the night stand was a half a coffin cut in half. Someone with a distorted taste

would buy something like that and sleep in it. It was people who were worshipping Satan and death. There are cults like that in our society today. How did people get to that point? It was one step at a time. They did not suddenly fall into this cult and find themselves ensnared. No, they took one step at a time and became absorbed into the worship of Satan. Let us beware and not think that we are so strong and so great that we would never fall for something like that. People who think that way, are sometimes the very ones who are overcome by Satan himself. What are we worshipping? Remember, we are the temple of God.

Paul wrote, "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Corinthians 6:16) Are we that? Is God dwelling within our presence? When we believe and know that God is right here beside me, this will curb the appetite for foolishness, will it not? God is watching what I am about to participate in. Are we that God conscious? Paul continues by saying that God walks in us. This simply means that God operates within our midst and among us. Do we believe that, or do we excuse ourselves, "This is

my human tendency?" Do we gravitate to human tendency, our human nature, and allow that to become the governing factor of our life? No. As a Christian and a believer we need to be persuaded that God is in us and operating among us. When we believe that from the very bottom of our hearts, it will make a difference.

6) *In the verses that follow Paul says, "Wherefore come out from among them, and be ye separate, saith the Lord." (2 Corinthians 6:17)* This is the power to come out and be separate. People will know where we stand. It does not mean that we isolate ourselves from society. That is not possible. Jesus, in His high priestly prayer, prayed that we should be kept "from the evil," (John 17:15) that is in the world. He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Paul further says, "separate yourselves." We have a responsibility to move away from pagan traditions. It is our responsibility. This happens when we allow God to dwell in our presence and operate among us. This means that must be converted people. God only dwells in the converted person.

7) *Paul then says, "and touch not the unclean thing."* We are

not participate in the things that are unclean. These are things that cannot receive the blessing of God. So, I think, if we live close to the road, let us not participate. If they come to the door knocking for candy we do not need to be a part of that. As we become more urbanized and live more in developments, we probably will have a little more pressure to participate. Let us not participate. We do not have to. We do not have to succumb to that. What about innocent children? Yes, it is innocent children who are out there performing these things by the direction of their parents. I am afraid that the parents do not know the danger that they are actually putting their children into. It would be a sad situation if we would discover that our people also participate. I am not aware that anybody does. Let us not even put the idea into our children's heads that if they want free candy they can go out and knock on people's doors to get it, because we finally play into the hands of Satan when we do that.

The thing that really blesses me in this passage is the last part

of verse 17 and verse 18, "and I will receive you." How can we be received by the Father? By not participating in unclean things. "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is a promise, if we are willing to separate ourselves and to not touch the unclean things. We want to keep that in mind as we approach the end of October again. Let us be persuaded that God wants a people whom He can call His sons and daughters.

Those who move away from the church's position and teaching will move out and pick up the traditions of the world. They simply exchange one tradition for another. What kind of traditions do we want to hold on to? What kind of days do we want to have as the focus of our attention? The choice lies with us. God will judge us at the end of time, and our works will be tried. If we have touched the unclean thing, He will not receive us, but if we have not touched the unclean thing, He will receive us. This is where the blood of Christ is available to each one of us.

Scripture References

Psalms		2 Corinthians		Ephesians	
1:1, 2	175	6	175	5:8	176
		6:14–18	175		
		6:16	182		
Proverbs		6:17	182, 183	1 Thessalonians	
22:15	180	6:18	183	5:5	178
John					
3:19	176				
12:36	176				

From the Previous Issue:

The Background of the “Garden City Confession of Faith”

From a message by Eby Burkholder
Wednesday, November 30, 1994
Held at Numidia Minister’s Meetings

Book Reprint (Continued) One Hundred Lessons In Bible Study

LESSON 8.

Job.

- I. Glimpse of his life. — 1:1–5.
- II. Satan gets permission to tempt Job. — 1:6–12.
NOTE — God permits the temptation, Satan does the tempting, and we resist to our joy or yield to our sorrow.
 1. Job’s prosperity and family taken away. — 1:13–19. He sinneth not. — 1:20–22.
 2. Job’s person attacked. — 2:1–7. He sinneth not. — 2:8–10.
- III. Job and his three friends.
 1. Silent sympathy. — 2:11–13.
 2. The conversation. — 3–31.NOTE. — During this extended conversation, Job’s confidence in the goodness and wisdom of God remained unshaken; yet his harsh lan-

guage and self-righteousness deserved and received a severe rebuke. Job's great error was in magnifying his own goodness. On the other hand, his friends erred in that they ascribed his afflictions to committed sin. Job had no trouble in showing that afflictions do not come upon men in proportion to their wickedness, nor blessings in proportion to their goodness. The wicked often prosper, while the righteous often suffer affliction. The rain falls upon the just and upon the unjust. Day follows night, summer follows winter, and all men, good, bad or indifferent receive what blessings God may have to shower upon the earth. While God often allows the wicked to prosper and the righteous to suffer, it must not be taken as an evidence of pleasure or displeasure. God has a purpose in all things, and all things work together for good to them that love Him (Romans 8:28) Rewards and punishments for good and for evil are sure to come. We are further reminded, as a result of this conversation, that words intended for consolation sometimes have the opposite effect.

IV. Elihu's reproof and teaching. — 32–37.

V. God further instructs Job, and blesses him. — 38–42.

NOTE — It will be remembered that while God censured the other friends of Job, Elihu received no word of reproof. His talk seems to have had the effect of bringing Job into a position where he was willing to listen to God's teaching and submit thereto. Elihu has been said to typify the Mediator between God and man. When he had finished his work, we find God manifesting Himself in a mysterious way, instructing him in the ways of righteousness (38–41), while Job confesses his sin (40:4), humbly submits himself to God (42:1–6), and is again restored to divine favor.

VI. From the Book of Job, we learn —

1. A sublime lesson of patience.
2. That "great men are not always wise." — (Job 32:9.)
3. That ill-advised reproof is cold sympathy.
4. That it is best to bear affliction with closed lips.
5. That a man's self-righteousness may lead him into error.
6. That afflictions call not be taken as all evidence of guilt.
7. That the most excellent of human wisdom and goodness is but vanity. — (Job 38.)

8. That God is displeased with those who justify themselves.
9. That God is displeased with those who find fault with others without pointing out the remedy. — (Job 32.)
10. That blessings are in store for the penitent.

1. What, in your opinion, was Job's hardest trial?
2. Who was Elihu?
3. Wherein did Elihu's advice to Job differ from that of Job's three friends ?
4. What did God condemn in Job? What did He commend?
5. What do we know about the nationality of Job, and the age in which he lived ?

LESSON 9.

Children of Israel. — Servitude in Egypt.

God's promises to Abraham are approaching fulfillment. Jacob's entry into Egypt at the head of seventy souls marks the beginning of an era of prosperity, though the latter part of this period is noted for the severest trials.

- I. The period of prosperity.
 1. Entering Egypt. — Genesis 46.
 2. Before Pharaoh. — Genesis 47:1–9.
 3. Settled in the land of Goshen — Genesis 47:4– 6, 11, 12
 4. Their marvellous growth. — Exodus 1:1–7; Deuteronomy 26:5; Psalm 105:24.

NOTE. — God had prospered the children of Israel in Egypt: but it was only to prepare them for the occupation of the land promised to their fathers. The change of dynasties proved a means of preparing them for their removal to Palestine.

- II. The period of oppression.
 1. Cause of the persecution. — Exodus 1:8–10.
 2. The first persecution and its effect. — Exodus 1:11–14.
- NOTE — As a rule, persecution strengthens the cause of the persecuted.

3. Attempt to destroy the male children. — Exodus 1:15–22.

NOTE. — This, like Herod's slaughter of innocents, wrought fearful havoc, but failed to accomplish its purpose. The Israelites' were

still prosperous though downtrodden people. When God is with a cause, no human power can stay it. Satan may hinder, but he cannot overcome.

4. Adoption of Moses into Pharaoh's family. — Exodus 2:1–10.

5. Moses slays an Egyptian, and flees from the wrath of Pharaoh. — Exodus 2:11–15.

NOTE.— This was the first time he lifted his arm in behalf of his people. We may safely say that he little realized the magnitude of the work he had undertaken. Many an over-enthusiastic youth has failed for the same reason.

6. The task of the Israelites.— Exodus 2:23–25.

7. God hears their cries and sends Moses as a deliverer. — Exodus 3:7–10; 4:29–31; 5:1–4.

8. The Israelites' task increased. — Exodus 5:6–19.

9. Discouraging circumstances. — Exodus 5:20–23; 6:1–13, 28–30.

10. Receiving fresh encouragement, Moses renews his efforts. — Exodus 7:1–12.

11. Pharaoh's heart hardened. — Exodus 7:13; 8:15; 10:1, etc.

III. Thoughts on the lesson.

1. Who hardened Pharaoh's heart? God hardened it. Pharaoh hardened it. When sinners are confronted with the truth of God's word, they are either hardened by it, or else brought nearer to God. Reading the Bible, hearing sermons, holy conversation, etc., produces one of these two effects. God impressed Pharaoh with the fact that duty demands that he let the people go. This was God's part of the work. Pharaoh had two alternatives: (1) he could submit; (2) he could refuse. Of his own free will, he chose the latter course, and his hard heart became harder.

2. Moses once lifted his arm in behalf of downtrodden Israel, and failed. Afterward, when God called him to the same work, he feared the consequences. Even Moses was slow to recognize the power of God.

3. The people groaned under the Egyptian yoke; yet when the yoke was brought down heavier on account of Moses' effort to deliver them, they wished that Moses had stayed where he was. The yoke of sin appears especially heavy when God's people are trying to secure the liberation of sinners from its bondage; yet many poor souls, instead of

accepting deliverance, severely censure the would-be deliverers.

1. How many Pharaohs are mentioned in this lesson?
2. Judging from a worldly standpoint, did the Egyptian kings act wisely in oppressing Israel?
3. What excuses did Moses offer when the Lord called him to his work? How did the Lord meet these excuses? What light does this throw upon modern excuses?
4. How did the Israelites appreciate Moses' first attempt to deliver them?
5. Tell about the standing of Moses among the Egyptians before his flight to Midian.

LESSON 10.

The Children of Israel. — Their Deliverance.

- I. The ten plagues of Egypt.
 1. River turned into blood.— Exodus 7:19–25.
 2. The plague of frogs. — Exodus 8:1–14.
 3. The plague of lice. — Exodus 8:16–19.
 4. The plague of flies. — Exodus 8:20–32.
 5. The murrain of beasts. — Exodus 9:1–7.
 6. The plague of boils. — Exodus 9:8–11.
 7. The plague of hail. — Exodus 9:13–34.
 8. The plague of locusts. — Exodus 10:1–19.
 9. The plague of darkness. — Exodus 10:21–29.
 10. The slaying of the first-born. — Exodus 11:1, 4–10; 12:29,
- 30.

NOTE.— “Who is the Lord that I should obey his voice?” [Exodus 5:2] asked Pharaoh, contemptuously. The ten plagues were a complete answer to his question. In them, God turned the Egyptians' idol — the river Nile — into blood, and it became a stench unto them. He brought up what Pharaoh held in contempt — frogs, lice, and flies — in such enormous numbers that he was completely overwhelmed by them. The murrain of cattle not only stripped the Egyptians of immense wealth, but attacked another of their gods. The plague of boils attacked the person of Pharaoh, and completely humiliated him. The plagues of hail and of locusts further demonstrated the power of God. The plague of darkness made the Egyptians realize that “it is a fearful thing to fall into the hands

of the living God.” (Hebrews 10:31) What little egotism was left in the haughty Egyptian monarch was completely crushed in the slaying of the first-born. Who Is the Lord? He is a living Power, whose glory is supreme.

II. The institution of the Passover. — Exodus 12:3–28.

NOTE. — Considered more fully in the lesson on “Feasts.”

III. The Exodus.

1. Urged by the Egyptians. — Exodus 12:30–34.

2. Followed by Pharaoh, whose heart had again become hardened. — Exodus 14:5–9.

3. Passage of the Red Sea. — Exodus 14:10–31.

IV. Thoughts on the lesson.

1. When Pharaoh saw the power of God, he was perfectly willing to let the men go, provided they would leave their families and their property. That is, he was willing to compromise, provided the other side did all the compromising. The Pharaohs are not all dead yet.

2. Time and again was Pharaoh crushed by the mighty power of God. He had many opportunities for repentance, but refused them all. Rushing madly on against better knowledge, destruction sealed the doom of his hosts.

3. Imagine yourselves among the Egyptians as they sat for days amid the darkness that prevailed during the ninth plague. Not one ray of light to be seen any place. Fear takes possession of the heart. Danger seems to be lurking on every hand, but the enemy cannot be seen. The weak are panic-stricken, the strong are overawed. Everything seems to be dismal, gloomy, fearful. God-forsaken.* * * * then think of the indescribable miseries of eternal darkness which awaits the lost.

4. The same waters which saved the Israelites also crushed the Egyptians.

1. Compare Pharaoh’s confession, “I have sinned,” with a similar confession made by the prodigal son.

2. What was Pharaoh’s object in refusing to let the children of Israel go?

3. By what power did Jannes and Jambres perform apparent mira-

cles?

4. Was Pharaoh drowned with his host?
5. Why did the Israelites borrow from their neighbours?

LESSON 11.

Children of Israel. — Wanderings in the Wilderness.

- I. Summary of their journeyings. — Numbers 33.

- II. Events along the way.
 1. Israelites fed with quails and manna. — Exodus 16:11–15.
 2. Water brought forth from the rock in Horeb. — Exodus 17:6.
 3. Amalek overcome. — Exodus 17:8–16.
 4. Jethro's visit. — Exodus 18
 5. The glory of the Lord upon Mt. Sinai. — Exodus 19.
 6. Giving of the law from Mt. Sinai. — Exodus 20–24.
 7. Worshipping the golden calf. — Exodus 32.
 8. Building of the Tabernacle. — Exodus 35–40.
 9. Nadab and Abihu burnt by fire. — Leviticus 10:1, 2.
 10. The Children of Israel numbered. — Numbers 1:1–46.
 11. Choosing of seventy elders. — Numbers 11:16–30.
 12. Sedition of Miriam and Aaron. — Numbers 12.
 13. Spies sent into the land of Canaan. — Numbers 13.
 14. Israelites, attempting to invade Canaan against the will of the Lord, are defeated. — Numbers 14:40–45.
 15. Rebellion of Korah, Dathan, and Abiram. — Numbers 16:1–40.
 16. Death of Miriam and Aaron. — Numbers 20:1, 28.
 17. Victory of Israelites over Canaanites at Hormah. — Numbers 21:1–3.
 18. The plague of fiery serpents. — Numbers 21:4–9.
 19. Conquest of Sihon and Og. — Numbers 21:21–35.
 20. Balaam's prophecies, etc. — Numbers 22–24; 31:8.
 21. Abomination at Baal-peor. — Numbers 25:1–5.
 22. Israel numbered in the plains of Moab. — Numbers 26.
 23. Joshua appointed Moses' successor. — Numbers 27:18–23.
 24. The Midianites avenged 31:1–12.
 25. Reubenites and Gadites conquer their future possessions. —

Numbers 32.

26. Death of Moses. — Deuteronomy 34:1–7.
27. Crossing the Jordan. — Joshua 3.

III. The Israelites murmured —

1. When their tasks were increased. — Exodus 5:20, 21.
2. When they beheld Pharaoh and his hosts coming after them. — Exodus 14:10–12.
3. When the waters of Marah tasted bitter. — Exodus 13:28–26.
4. When their visible supply of food was exhausted. — Exodus 16:1–3.
5. When their visible supply of water was exhausted. Exodus 17:1–3.
6. When their leader stayed away too long. — Exodus 32:1–6
7. When they wanted a change of diet. — Numbers 11:4–9.
8. When the spies brought discouraging news from Canaan. — Numbers 14:1–4.
9. When the way seemed too hard. Numbers 21: 4, 5

IV. God showed His power —

1. When the Israelites crossed the Red Sea. — Exodus 14:21.
2. When He sweetened the waters at Marah. — Exodus 15:25.
3. When He sent manna to the Israelites. — Exodus 16:11–15
4. When He appeared upon Mt. Sinai. — Exodus 19
5. When Nadab and Abihu offered strange fire. Leviticus 10:1, 2.
6. When He led and guarded the Israelites with a cloud. — Numbers 9:15–23.
7. When Miriam was struck with leprosy. — Numbers 12.
8. When the earth opened, and swallowed Korah, Dathan and Abiram. — Numbers 16:31–35.
9. When water came forth at Meribah. — Numbers 20:7–11.
10. When the people were bitten by fiery serpents. — Numbers 21:6–9
11. When Balaam attempted to curse Israel. — Numbers 22-24
12. When those who had sinned at Baal-peor were punished. — Numbers 25:9.

13. When the Israelites crossed the river Jordan. Joshua 3:16.

V. From the wanderings of the Israelites, we learn —

1. That people are slow to recognize the power of God.
2. That it was hard for the Israelites to unlearn what they had learned in Egypt.
3. That “it is a fearful thing to fall into the hands of the living God.” (Hebrews 10:31)
4. That an alliance with the world is always disastrous
5. That God hears and answers prayer.
6. That God is no respecter of persons.
7. That God is faithful in keeping His covenants.
8. That people need preparation for every great work.
9. That a sinful man can not stand in the presence of God.
10. That “the way of the transgressors is hard.” (Proverbs 13:15)

1. Trace on a map the journey of Israel from Egypt to Canaan.
2. What was Jethro’s religion?
3. Was Balaam a real prophet? Distinguish between divination and prophecy.
4. What lesson do we learn from Nadab’s and Abihu’s fate ?
5. Draw an application from Numbers 21:4–9.

LESSON 12.

Children of Israel. — The Captivity.

Passing over the career of the children of Israel as a nation proper, we see them again in servitude. God had called the children of Israel to be His people; but they preferred to be “like other nations.” Patterning, after the idolatrous worship and sinful practices of “other nations,” they incurred the displeasure of God, and were delivered into enemies.

I. The captivity in Babylon foretold. — 2 Kings 21:10–15; Jeremiah 25:8–11; Ezekiel 12:8–16.

II. Captivity of Israel.

1. Capture of the tribes beyond the Jordan. — 1 Chronicles 5:11-26.
2. Capture of Samaria. — 2 Kings 17; 18:9–12.

III. Captivity of Judah.

1. Capture of Manasseh. — 2 Chronicles 33:11–13.
2. Capture of Jehoiakim — 2 Kings 24: 1-4; 2 Chronicles 36:5–7; Daniel 1:1–7.
3. Capture of Jehoiachin. — 2 Kings 24:8–16; 2 Chronicles 30:9, 10.
4. Capture of Zedekiah. 2 Kings 25:1–12; 2 Chronicles 36:11–20.

NOTE — The seventy years' captivity, prophesied by Jeremiah, dates from this event.

IV. Return of the captives.

1. Prophesied. — Jeremiah 25:12; 29:10.
2. Fulfilled. — 2 Chronicles 36:22, 23; Ezekiel 1.

NOTE. — The total number that returned at this time was 42,360, not including servants, etc. Others returned at other times; but many remained in the land of their captivity, some to keep up separate national distinction, others to be assimilated with the nations that took them captive.

V. From the captivity of Judah and Israel, we learn —

1. That to be counted among God's people is no license for sin.
2. That people are more liable to remember the Lord in times of adversity than in times of prosperity.
3. That an alliance with heathen people means an alliance with heathen customs.
4. That an alliance with heathen customs means the ruin of the allies.
5. That the kingdoms of this world are sometimes used as instruments in bringing God's children to terms.
6. That the righteous exert an influence for good, even in captivity.
7. That the true character of a man is brought to light under severe trials.
8. That God's people are discarded when they persistently refuse to listen to His counsels.
9. That the Lord is merciful to His people, even in chastise-

ment.

10. That inspired prophecy may be relied upon.
1. Were the Israelites held captive as slaves or as colonists?
2. Name some of the most noted captives.
3. Discuss the worship of the captive Israelites.
4. Was the captivity a blessing or a curse to the Israelites?
5. Is the captivity of Judah ended?

Worldly Conformity in Dress

By
JOHN HORSCH

WHAT SAITH THE SCRIPTURE?
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WORLDLINESS DESTRUCTIVE TO CHRISTIAN PIETY
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TAKING THE POPULAR VIEW OF THE MATTER
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WHY RESTRICTIONS AGAINST WORLDLY CONFORMITY ARE
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IS MORALITY OUR PRINCIPAL AIM?
THE QUESTION OF COMMANDMENTS OF MEN
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TWO OPPOSITE ATTITUDES
SOME NOTEWORTHY FACTS
CONSEQUENCES OF POPULARIZATION

JOHN WESLEY'S EXPERIENCE
 A STRIKING TESTIMONY FROM HOLLAND
 "A CREED FOR HEROES"
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 CONCLUSION

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Distinctive Anabaptist Beliefs	Right Thinking About the Something-For-Nothing Mentality
Divorce and Remarriage	The Christian and Halloween
Titles forthcoming	The Influence of the Radio
Evangelism	The Snare of Casual Christianity
Titles forthcoming	Thinking Through Valentine's Day Vanities
Fellowship	Sunday School
Understanding the Need for Fellowship Lines	Why We Produce Our Own Sunday School Materials
History	Worship
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Hospitality	2004 Literature Meeting
Keeping Peer Pressure Manageable	"What Thou Seest . . . Write"
Preserving the Faith	Youth
Inspirational	Parental Responsibility in Developing Youth With Vision
The Sin Not Unto Death — 1 John 5:16	Reaffirming Our Position on Youth Activities
Missions/Relief	What is Lost When Youth Go Wrong?
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