



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)

Volume 2, No. 3

Issue # 203

Right Thinking About the Something-for-Nothing Mentality

We are enriched in sharing around the Word and hearing the messages preached. In one sense we receive a lot. I do not know that we merely receive it for nothing. I am sure we do not, but we are recipients of very much as we listen to the Word taught.

In looking at this subject I would like to begin with a consideration, or begin by defining the word “mentality.” I would

like to think a little bit what that is. By mentality, I think we mean a prevailing attitude or outlook that one holds. He may hold such an attitude or outlook because of circumstances that he is in, or because of influences that he is under. The word mentality could also refer to the general consensus of a particular group or the general consensus of a population at large. The word

IN THIS ISSUE

Nonconformity

Right Thinking About the Something-for-Nothing Mentality

49

Book Reprint

One Hundred Lessons In Bible Study

63

mentality may suggest, “an outlook or view that does not face the facts correctly or objectively.”

We are people who live in real life and we live with the cold hard facts, but we are also capable of such things as suppositions, imaginations and influences that make us depart from what the facts really are. The something-for-nothing mentality is one such mentality that does not look objectively at the facts.

In Saul’s day the army of Israel

was overcome with a mentality that was not looking objectively at the facts. It was overcome with fear as they listened, day after day, to the threats and boasts of Goliath. They became so fearful that they became immobilized. They would not know one was ready to go out and face him. The Jews of Jesus’ day were possessed with a wrong mentality. It was a proud mentality about their connections to Abraham. Jesus warned them,

Vol. 2 No. 3, Issue # 203. The Pulpit Exchange is a compilation of written sermons without commentary, published as often as possible, in the interests of promoting sound preaching in our conservative Anabaptist churches. All sermons have been transcribed and printed with permission. Names are removed so that we can focus on the message and content rather than on a certain speaker or style. (Names will be published in the next issue).

Messages have been selected on the basis of topic rather than the speaker. Messages have been selected from congregations or speakers within the Berea Amish Mennonite Fellowship, Conservative Mennonite Church of Ontario, Conservative Mennonite Churches of York and Adams Counties, PA., Eastern Pennsylvania Mennonite Church, Mennonite Christian Fellowship, Nationwide Fellowship Churches, Ohio Wisler Mennonite, Washington-Franklin Mennonite Conference, and certain selected unaffiliated Amish Mennonite congregations.

We welcome submission of recorded sermons, topics, school meetings, writer’s meetings, and special conferences by ministry and laity (where recording is permitted) provided permission has been obtained by the speaker for the recording. Submissions must have a title, the name of the speaker and the congregation responsible for recording (date would be helpful).

Published by Door of Peace Publications/Les Éditions «Porte-de-Paix» a conservative Amish Mennonite/Anabaptist publisher
c/o Keith G. White, P.O. Box 104, Blyth, Ontario Canada N0M 1H0

Cost per Issue \$4.95 + \$2.50 p& h Canada/ \$3.50 p& h USA

“Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.” (Matthew 3:9)

The two on the way to Emmaus were overcome with a wrong mentality. We could think of that as a “defeatist” mentality, when they were talking about the events that had happened. It is clear that they could and should have known what was happening according to our Lord’s rebuke of them. “He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?” (Luke 24:25, 26)

That is what we are thinking about when we think of mentality. The something-for-nothing mentality would be an outlook that is not facing things squarely and according to fact. What is the something-for-nothing mentality? I think if we could define the something-for-nothing mentality by saying it is the desire to get as much as we can for as little as we can, whenever we can and from whomever we can. That would be one way to define it.

Another way to define the something-for-nothing mentality would be the belief that life and

other people owe me something, this is not because of services necessarily rendered or products sold, but simply because I exist, somebody owes me something. We are glad that people do respect our life and therefore try to protect and try to not do us harm. However, the belief that others owe me something, would be a something-for-nothing mentality. Something-for-nothing mentality could also be defined as an attitude of greed or covetousness. As such, the something-for-nothing mentality is not a mentality that the Christian should possess, even though at times we see the makings of it in our own heart.

The something-for-nothing mentality does make its appeal from at least two different sources. The one is our own fallen human nature. It is for this reason that sometimes even among well-meaning Christians, the something-for-nothing mentality is clearly evident. We could say that our fallen human nature is such that it always wants and seeks for more for the least amount of obligation possible. This desire to have more for the least amount of obligation is almost as old as the human race.

The second source that fosters the something-for-nothing mentality is, of course, Satan himself.

He makes his appeal to our fallen nature by offering us the things of this world. In the garden, he convinced Adam and Eve that God was withholding something from them that rightfully belonged to them. If they would only take of the forbidden fruit, they would find that a whole new kingdom was opening to them, and they would find that they would be as gods knowing good and evil. Thus, we could say they were “tricked” into their decision. This does not mean that they were not responsible for the decision that they made, but Satan appealed to that nature in them. It was not fallen yet at that point, but he did make his appeal on the basis that there was more that they could have if they would only sidestep God’s commands a little.

Our flesh is constantly raising the question similar to what Judas raised when he was possessed of greed and influenced by Satan, “What will ye give me?” (Matthew 26:15) — that is our fleshly impulse. “What can I get out of this? What will ye give me?” To that question, the Devil always is quick to answer as he did to Jesus when tempting him, “All these things will I give thee.” (Matthew 4:9) That is offering us, again, so much more if we do so little — if we simply break

God’s laws a little. If this offer by Satan appears that he will give us all of this or that, or the other thing, it results in an empty deception and an empty promise, we could say. It appeals to that part of us that ever seeks to avoid and evade responsibility and get by with as little as possible. Therefore, we could say that the something-for-nothing mentality is simply a selfish mentality. It is a mentality that is out to take care of number one — number one being ourselves. Again, we know that this is not the kind of mentality that Christians ought to possess.

Let us think about some things about this mentality that would constitute right thinking, or what is right thinking about the something-for-nothing mentality? I want to use Ephesians 4:28 as my text for the remainder of the message. It is a very familiar verse to us. This certainly would not be the only verse that could be used, many, many Scriptures would speak to the point. Ephesians 4:28 is in a section in which there is practical exhortation given to us and it reads thus, “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.” This verse addresses the something-for-

nothing mentality, at least by implication, and it provides us with some right concepts.

1) *The something-for-nothing mentality is not the same as learning to receive a gift graciously and thankfully.* I begin at the last phrase of this verse. In this verse we see that someone is to be a recipient of another's goodness. What I am trying to clarify here is that while there is a mentality that is out to get anything and everything that is offered to us (could we say free) there is also something like receiving what is offered, or given to us as a gift graciously and thankfully. Someone needs to be the recipient. This suggests that we become recipients of another's goodness, and we would do so oftentimes without deserving it or working for it. I think this is where our brotherhood sharing comes into the picture.

There are, at any given time among us, those families, brethren and sisters, who have needs. Part of the brotherhood sharing goal is to meet the needs. This means that those who have needs should be willing to receive assistance from the brotherhood as it is offered. They should do so, even though as far as their side is concerned, they have not perhaps deserved it or

worked for it. Of course, if they have been a part of the brotherhood, they have made their contribution all along. We know that, but there are times when we should humbly, gratefully, receive the gift that comes our way without scolding the giver for his generosity or otherwise giving the impression that we cannot cheerfully receive the gift outright.

Have you ever heard it said of someone, "You cannot give him anything. He will not receive a gift. He always believes he must pay for it." I would say that is not really a virtue. Such an attitude, if that is the case, I think probably results more from pride than it does from humility. With an attitude like this, I really doubt that we can understand and enjoy the greatest thing that life has to offer to us, which is salvation. The great gift of salvation, brethren and sisters, comes to us without any money or merit that we have of our own. That being the case, it follows among the people of God that we should also be ready to receive a gift graciously as it is given to us from our brethren and sisters, friends or from our family and take it as a gift from the Lord.

Having made that distinction, let us notice 2) *according to this Scripture and others, as we*

understand the facts, the something-for-nothing mentality ignores the fact that there is nothing free. I only finished saying that there are some things that we receive free. Now, I say there is nothing free. Indeed some things come to us as no cost to us. In that case they are free. There is no cost to us, but they did cost somebody something.

Our salvation, while it is a free gift that we cannot earn, and cannot purchase with merit or money, even that comes to us at a great cost to God who is the Giver. It is a bit hard to fathom because we know that everything belongs to God and therefore God cannot be made poor. However read Philippians 2 and see the condescension of God to meet our needs. We read Ephesians 5 and hear him say that He sacrificed and gave Himself for us. We read in Matthew 18 the story of the wealthy king who forgave that great debt, which that debtor would have been absolutely unable to pay. We read the story of the crucifixion and we will come to learn and understand that God paid a tremendous price to save us. He was not obligated to do so, but it did cost Him something.

Ephesians 4:28 suggests that

there are three ways in which to get what we have, all of which will be at a cost to someone. 1) The first way that is suggested is that one can take from another that which does not rightfully belong to him. "Let him that stole steal no more." A person may steal and in so doing, it will be at the cost to someone. It will not be to himself necessarily. In fact, I could say the something-for-nothing mentality fosters theft. One of the notions behind the something-for-nothing mentality and behind theft is someone else has more than they really need. If I take some they will not miss it and they will be able to do without. Part of the logic that is behind stealing, whether it is shoplifting, or many other forms of stealing that may occur is that another can do without and that it would be all right if I would take some and he would never miss it.

2) Another way in which we can obtain something is that one can pay for, or earn, what he receives. Paul says, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good." One can pay for, or earn, what he receives. The Christian is called to do this. That is one of the obligations that is before us.

3) A third way that is suggest-

ed here is that one may receive a gift at a cost to the giver. Remember that. That is also Christian. It is right to receive a gift at a cost to the giver, but remember that there is an obligation and things like debt simply do not go away with our finances. It cost someone something. The something-for-nothing mentality evades this fact. Our society has been a great society but there are some things that have certainly fostered the something-for-nothing mentality that we are negative to, because they encourage and feed upon then the something-for-nothing mentality. The Church has been negative to these for a long time, but sometimes we need a little bit of encouragement. Sometimes we may not understand fully as we ought, how we may be conditioned by them, and conditioned to the greed mentality because of how common these things are amongst us.

1) One of the things that is ruining our country and that is feeding on this false something-for-nothing mentality is gambling, State lotteries, and gambling of all sorts, for that matter, in their various forms including the sweepstakes and so on. It is worldly and sinful for us to be involved in that, even though it is legalized. We must not be

involved. Gambling is not an innocent thing. It is a worldly thing. It violates not only this Scripture, but others as well. We could say it feeds on greed and fantasy. It is not that people win so much in the lottery, but nonetheless there is always the driving force behind it, that I may win. With the possibility there, people keep on spending, and spending, and spending for it. This has to do with the fantasy idea "What will I do when I win this jackpot? What will I do when I have won the lottery? No doubt, you have heard how people talk among themselves of what they will do or how they will spend it.

In the work place, I remember hearing some talk (how they intend) that when they win the lottery, they intend to hand enough out to all their friends so that they could all quit working and so on. That feeds a carnal side of us because it is also a way to steal the hard earned money that others have made and to squander one's own resources. The odds are very high against the players in lotteries and gambling casinos, but some of them must win. For instance, in Pennsylvania by 1987, the lottery had created a hundred millionaires. Therefore, many who played by that time, imagined

themselves as being the “next one,” to enter the ranks of the financially secure and those who will be as ease. Someone calculated (or estimated I suppose would be more correct) that a person is 3.5 times more likely to be killed by lightning and 5 times more likely to be eaten by a shark than he is to win the State lottery jackpot. Yet, people continue playing the game and continue dumping the money into the system.

It is better to be warned. We must stay on guard to and never once buy even one dollar ticket. We must stay away from it. In the convenience stores where lottery tickets are sold, we see there are fat revenues going to those who set up the machines for people to buy lottery tickets. That is one of the places where much of the money goes that comes in. Another place is to administrate the program. I want to warn us to stay away from that.

2) A second thing that has become so deeply ingrained in our society is the insurance business. It is not that the whole insurance industry is necessarily feeding the something-for-nothing mentality. However, we could say the premise for making sales (for selling insurance) is mostly based on the something-for-nothing mentality. The men-

tality behind insurance is that someone else will assume responsibility for our losses. If we pay enough premiums in, then when the loss comes, someone else will be paying for it. However, one does not get something-for-nothing in the insurance trade or system. In fact, as one brother remarked, we actually are much, much better off financially not to have insurance than we would be if we did have it.

3) A third way in which our government and society has certainly encouraged the something-for-nothing mentality it with government hand-outs, and entitlements — the welfare system as we may call it. This includes welfare, for many people who are supposedly underprivileged, Medicare, Social Security and storm assistance to name a few. There was a time when the government was a protector of the people’s rights. It was not the provider for the people. It existed as the protector of the inalienable rights that were given to the people.

I do not say that it is no longer here as such. Those are still in place and the government still protects those basically, but eventually our government has come to be viewed as the agency (we could say) responsible to provide

for the people. That is what has happened with government in addition to protecting the rights of the people. Now, it is not only to protect their rights but to give them their rights. Thus, as the years have gone along, the people, as I would understand, reformulated their wants and desires, and we could say their covetous nature eventually reformulated wants into rights. Therefore, now almost everyone believes that they have a right to government aid. They believe they have a right to housing. They believe they have the right for work to be received from the government or the right to receive assistance or unemployment benefits if they cannot work.

The right to some of the wealth is another way to see this. All of this is to be supplied by the government and this is what we refer to as a more socialistic government. I am not saying that we cannot survive under such a socialistic government, nor am I saying that such a government necessarily violates all of God's laws, not really. I am saying though that this form of socialism appears to have become the norm so that by now it has become accepted. We could say that by now it has become an accepted way for politicians to

buy votes. It is on the basis of the benefits that they will have coming to their constituency, if they are voted for, and voted into government. That is an unfortunate occurrence. Over the years the shift has occurred from the question of social justice to rather the adequate financial compensation for all citizens, and that is what I think we see happening here.

I cannot say how to relate to all of these, nor do I really know how this mentality affects us, except that socialism fosters a something-for-nothing mentality. It eventually robs their people of freedom and fosters slothfulness. It fosters laziness which this Scripture clearly speaks against, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." It is also true that these kinds of social attitudes in our society do affect the areas that are in focus in here. They affect our attitude toward earning our own living, owning property, and toward giving.

We could say all of these methods and efforts in society to appeal to the something-for-nothing mentality may also affect our attitude toward these things. Again, all three of these are in focus in this Scripture — earning, having property, and finally

sharing the property with those who are in need. For the Christian, the something-for-nothing mentality is to be replaced, first of all, with productive labour. The ability to earn, is not only commanded in Scripture but the Bible also states that the ability to earn is actually a gift from God and is therefore to be received as such and to be employed, we could say to be used. God giveth the power. Deuteronomy 8:18 tells us, “It is [God] that giveth thee power to get wealth.” He says there will come a time when we will be so well taken care of, we have provided so well that we will say, “My power and the might of mine hand hath gotten me this wealth.” However, God says we are ‘off the track’ when we start talking that way. That is a false and faulty notion. The power to earn is a gift from God and the ability to be successful is also a gift from God.

Productive labour then, should be, and not only should be, but must remain the primary, or almost exclusive way in which we make our living. “The sleep of a labouring man is sweet.” (Ecclesiastes 5:12) Another Proverb says, “much food is in the tillage of the poor.” (Proverbs 13:23) This means that there is a lot when the poor, who are

labouring for their living, pool their resources — there is much food there. I think that is the suggestion of that verse. Also, in the matter of giving, we should think about this as not only a command but a blessing which God has given to us. I said we should learn to receive cheerfully, graciously, and thankfully but remember the Bible does say, “It is more blessed to give than to receive.” (Acts 20:35) Even though we are glad for the opportunity to receive, sometimes yet the blessing of giving is still more rewarding than that of receiving. Another Scripture is, “God loveth a cheerful giver.” (2 Corinthians 9:7) That verse comes out so beautifully in 2 Corinthians.

We are called in another place to “Honour the LORD with thy substance.” (Proverbs 3:9) That is what is in focus here when Paul says, we “work with [our] hands the thing which is good.” One qualification on how we earn our living is that we are employed in things that are good, “that [we] may have to give to him that needeth.” Again, what this means for us in our brotherhood relations is that we should feel good about this ability to give. We should rejoice in the opportunity to do so nor take it grudgingly. The Scripture says

“God loveth a cheerful giver,” — give “not grudgingly, or of necessity: for God loveth a cheerful giver.”

One of the places this translates into is that we are not so conscious about whether or not we get our “fair share,” when we may be in need. We should be very cautious about the matter of going to tell the deacon that we did not receive anything. We should rather leave it to someone else to think about our need. I am not saying that it is always wrong, if we are hard pressed financially to share that with the brethren. I do not say that cannot be done without a covetous attitude.

On the other hand, we should also give freely and willingly and not be so very sensitive about how the one receiving the gift is using it. What I mean by that is sometimes when we talk about our brotherhood sharing we hear people who seem to be very critical about maybe little expenditures that one has made who has been a recipient recently of brotherhood sharing. Recently a brother shared how that someone complained that a recipient of brotherhood sharing had spent less than a dollar on something that would not have been necessary. God help us that we do not become so critical that we would

say that if a brother who received would spend such small amounts that he should not do that because he recently received something from the congregation. I am not altogether sure, it would almost sound that such an attitude is getting quite close to an attitude of covetousness, and maybe not so much greed but maybe it is more nearly critical. I am not sure.

Remember, giving also is a gift from God and we are responsible before God to share our good things. We should also have a right understanding about property. This is one of those rights that God has given us. We could put that in the category of an inalienable right that God has given. We do not receive that by gambling and by the lottery. We receive it by honest toil, careful saving, and so on. It is right. This verse clearly indicates that the person who is no longer stealing, but rather labouring with hands gainfully, will have property so that he will have to give to others in need.

A few practical applications as we think about the something-for-nothing mentality. 1) We should be very slow to receive government subsidies. That would be one of the things that we must be alert to. When something is offered to us at no

charge, before we simply sign on and receive it, we need to find out where it is coming from. Who is making this possible for us? If we find that it is the government that is making it possible for us, we should be very slow to receive it. In fact, as a rule, we should not receive it. I certainly do not have enough of spread in knowledge to say that there is no time ever that we should. That would be one place that we need to be alert.

In 1781, George Washington was commanding the Continental Army in the war for American independence. While he was doing so, he learned from a friend that the General Assembly was about ready to pass legislation that would provide a pension for his widowed mother. Washington responded quickly to Harrison, who had told him about this, to tell him to block the proposed state pension for his mother. Speaking for his family, this is what Washington wrote, "All of us, I am certain, would feel much hurt at having our mother a pensioner while we had the means of supporting her." The writer then continues, "While that was true then, now today, the growth of the modern welfare state has meant that almost everyone's aged parents have become the kind of creature

that Washington never wanted his mother to be — a pensioner of the State." Let us be careful about that assistance and be aware.

This does not mean if we drop Social Security, or if we are not receiving anything that everything will go well for us financially. It does not mean that it will guarantee financial success, but it is the Bible way. It is the way in which we would honour the Lord. Remember what Abraham said at the time when he was returning from the slaughter of the kings. There were those who offered him a gift for the victory and for saving them. He said, "I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich." (Genesis 14:23) That would have obligated him, and we must always remember that. This is the reason why we refuse assistance. Whenever we will receive assistance from the government, we can expect that they also have something to say about our lives otherwise.

2) Another thing that I would like to say is that with regards to business and business people. Those of us who are into retailing and other things which have customers, should avoid such things as chance drawings and door prizes. These build on the some-

thing-for-nothing mentality — the mentality of greed and covetousness. Maybe I can win big if I merely drop my name into the barrel. Or, maybe I can win a prize if I am there at the door first. There is something about that that never sounds right to me, for the people of God to be standing in line at a door business because we want to get there to get the first bargains. That of course is also on the other side of those who are purchasing. There are ways in which it is right for those of us who sell products, and that would be that we offer discounts that are a benefit to all our clients and customers.

3) *We should beware, I think the something-for-nothing mentality is at work in our system when we will work another down in price so low that when we are done we can go away and say that we received a real bargain.* Remember what the proverb writers says. There are those who will say, “It is naught, it is naught,” (Proverbs 20:14) this is still too much money, and then go away and boast that they got a deal. To me that is a something-for-nothing mentality. We want to pay fair market prices. No doubt, we do not want to pay too much, but remember this also, that when we are on the selling end, we want the fair market

price then. It is not only a matter of being fair, that we want our fair share necessarily, but it is a matter of Bible principle of just weights and measures. These certainly are an earmark of true Christian living and true Christian business. I do not mean to suggest that it is always wrong to negotiate a price, but once we are able to say that I stole this or that, or once we are able to say that I got such a good price but I kept working him down, I think we have crossed over into a something-for-nothing mentality that we need to get a hold of.

4) We should avoid the sweepstakes. (This relates to us as a general public). Those offers that come to our houses in the mail. Discard them quickly. Do not hold on to them and try to think of how nice it would be to have a \$100,000. Often they tell you that you already did so and we know it is not so. There are a lot of strings attached. Do not get caught in those kind of things. Do not put your name in chance drawings. Do not go bargain hunting at other places where you normally would not shop. For instance, let us not get into this thing of, as I said, beating the door down to be there first, if I may use that expression. Someone who was in the salvage

grocery business once told me some years ago how he was only one that got certain groceries every so often. He said that these people come and fight over the things. Of course, it was mostly Mennonites doing so. God help us!

5) *We need to be careful about those free meal offers that may come at farm meetings.* We can go for the meal and take several family members, so we could all get a free meal. Those things smack of greed, do they not?

The something-for-nothing mentality is all around us. It is a faulty notion. It is a not a Christian attitude and mentality. Remember this Bible directive, among other sins that are named in Colossians, Paul says, “and covetousness, which is idolatry.” (Colossians 3:5) The desire for things that does not rightfully belong to us may eventually destroy our soul, if we give our allegiance to someone else other than God. May the Lord help us to find our way through this.

Scripture References

Genesis		Matthew		2 Corinthians	
14:23	60	3:9	51	9:7	58
		4:9	52		
Proverbs		26:15	52	Ephesians	
3:9	58			4:28	52, 54
13:23	58	Luke			
20:14	61	24:25, 26	51	Colossians	
				3:5	62
Ecclesiastes		Acts			
5:12	58	20:35	58		

From the Previous Issue:

I AM THAT I AM

Speaker unknown

Sunday, August 22, 2004

Valley View Mennonite

Lessons From Anabaptist History:

Steadfastness in Discipleship

From a message by James R. Petre

Sunday, February 13, 2005

New England Valley Mennonite Church

Bible Instruction Meeting

Book Reprint (Continued)
One Hundred Lessons In Bible Study

LESSON 22.
The Kingdom of Judah.

1.

King: Rehoboam

Age: 58

Length of Reign (years): 17

Kind of Reign: Wicked

Leading Events: The kingdom strengthened — Benjamin and the Levites added to the kingdom. — Shishek invades the kingdom and defies the Temple.

References: 1 Kings 11:43; 12:14; 2 Chronicles 9:31, 10–12

How He Came to His Death: “Slept with his fathers.”

Remarks: Three divisions in Rehoboam’s reign: (1) bigotry and failure; (2) godliness and prosperity; (3) idolatry and disaster.

2.

King: Abijah, or Abijam

Age:

Length of Reign (years): 3

Kind of Reign: Wicked

Leading Events: Victory over Jeroboam

References: 1 Kings 15:1–8; 2 Chronicles 13; 14:1

How He Came to His Death: “Slept with his fathers.”

Remarks: Two wicked kings matched in battle. Abijam flees to God and wins the victory.

3.

King: Asa

Age:

Length of Reign (years): 41

Kind of Reign: Good.

Leading Events: Idols of Judah removed. — Kingdom strengthened with forts and armies. — Ethiopians defeated. — Asa’s covenant with God. — League with Benhadad.

References: 1 Kings 15:9–24; 2 Chronicles 14–16

How He Came to His Death: “Slept with his fathers.”

Remarks: Good reign: but the effects of former wickedness could not be entirely eradicated.

4.

King: Jehoshaphat

Age: 60

Length of Reign (years): 25

Kind of Reign: Good.

Leading Events: Subjects of Judah instructed in the law. — League with king Ahab. — Various acts of worship. — Enemies overthrown.

References: 1 Kings 15:24; 22:41–50; 2 Chronicles 17–20

How He Came to His Death: “Slept with his fathers.”

Remarks: Jehoshaphat evidently believed in the theory: Educate a man, and you give him something that no man can take away from him.

5.

King: Jehoram

Age: 40

Length of Reign (years): 8

Kind of Reign: Wicked.

Leading Events: The king slays his brethren. — Revolt of Edom and Libnah. — The Philistines and Arabians oppress Judah.

References: 1 Kings 22:50; 2 Kings 8:16–24; 2 Chronicles 21

How He Came to His Death: Bowels rotted out.

Remarks: Licensed sin brings neither peace nor freedom

6.

King: Ahaziah

Age: 43

Length of Reign (years): 1

Kind of Reign: Wicked.

Leading Events: Alliance with Joram, king of Israel, against the Syrians.

References: 2 Kings 8:25–29; 2 Chronicles 22:1–9

How He Came to His Death: Slain by Jehu.

Remarks: In their desperation wicked people unite to ward off the inevitable verdict of God. The fate of Ahaziah is typical of a greater disaster.

7.

Queen: Athaliah

Age:

Length of Reign (years): 7

Kind of Reign: Wicked.

Leading Events: Slaying of the royal seed. — The queen overthrown by Jehoiada.

References: 2 Kings 11:1–16; 2 Chronicles 22:23

How She Came to Her Death: Slain by the captain of the host.

Remarks: The first and only woman ruler of Judah.

8.

King: Joash

Age: 47

Length of Reign (years): 40

Kind of Reign: Good during the lifetime of Jehoiada; after that turned to idolatry.

Leading Events: True worship restored. — Death of Jehoiada. — The Temple repaired. — The king lapses into idolatry. — Judah overcome by the Syrians.

References: 2 Kings 11:12; 2 Chronicles 23; 24

How He Came to His Death: Slain by Zabad and Jehozabad.

Remarks: A great pity that the king outlived his faithful counsellor.

9.

King: Amaziah

Age: 54

Length of Reign (years): 29

Kind of Reign: Began well and ended wickedly.

Leading Events: Edom reconquered. — The king lapses into idolatry. — War with Jehoash, king of Israel.

References: 2 Kings 14:1–20; 2 Chronicles 25

How He Came to His Death: Slain by conspiracy.

Remarks: Obedience and prosperity; disobedience and destruction.

10.

King: Azariah or Uzziah

Age: 68

Length of Reign (years): 52

Kind of Reign: Began well and ended wickedly.

Leading Events: Defeat of the Philistines. — The king stricken with leprosy.

References: 2 Kings 15:1–6; 2 Chronicles 26

How He Came to His Death: Died of leprosy.

Remarks: Prosperity ruins some people. “God resisteth the proud, but giveth grace to the humble.” (James 4:6)

11.

King: Jotham

Age: 41

Length of Reign (years): 16

Kind of Reign: Good.

Leading Events: The Ammonites subdued

References: 2 Kings 15:32–38; 2 Chronicles 27

How He Came to His Death: “Slept with his fathers.”

Remarks: Jotham “entered not into the temple of the LORD. And the people did yet corruptly.” (2 Chronicles 27:2) Half-hearted Christians are poor soul-winners.

12.

King: Ahaz

Age: 36

Length of Reign (years): 16

Kind of Reign: Wicked.

Leading Events: Judah defeated by Israel. — Alliance with Syria and its evil results. — Gross idolatry.

References: 2 Kings 16; 2 Chronicles 28

How He Came to His Death: “Slept with his fathers.”

Remarks: The kingdom still sinking.

13.

King: Hezekiah

Age: 54

Length of Reign (years): 29

Kind of Reign: Good.

Leading Events: True worship restored. — The Passover kept. — Destruction of Sennacherib’s army. — The king’s life lengthened in answer to prayer.

References: 2 Kings 18–20; 2 Chronicles 29–32.

How He Came to His Death: “Slept with his fathers.”

Remarks: Whole-hearted religion. See the effects upon the people. See the hand of God in striking down the enemy. Hezekiah’s success should encourage every soldier of the cross.

14.

King: Manasseh

Age: 67

Length of Reign (years): 55

Kind of Reign: Wicked until his imprisonment in Bablyon; righteous after that.

Leading Events: Idolatry revived. — The king’s imprisonment in Babylon. — Idolatry put down.

References: 2 Kings 21:1–8; 2 Chronicles 33:1–20

How He Came to His Death: “Slept with his fathers.”

Remarks: Wicked men are sometimes brought to their senses by humiliation. Manasseh, in his later years, did what he could; but his best opportunities had been squandered.

15.

King: Amon

Age: 24

Length of Reign (years): 2

Kind of Reign: Wicked.

Leading Events: Amon’s trespasses.

References: 2 Kings 21:19–26

How He Came to His Death: Slain by his servants.

Remarks: This reign was another load upon Judah’s burdened back.

16.

King: Josiah

Age: 39

Length of Reign (years): 31

Kind of Reign: Good.

Leading Events: Repair of the Temple. — Renewal of the covenant with God. — The Passover kept. — War with Pharaoh Necho.

References: 2 Kings 22; 23; 2 Chronicles 34; 35

How He Came to His Death: Slain in battle.

Remarks: A temporary rise in a sinking ship. A good father goes down to a violent death in an effort to fight the battle of wayward sons.

17.

King: Jehoahaz

Age: 23

Length of Reign: 3 months

Kind of Reign:

Leading Events: The king captured by the king of Egypt.

References: 2 Kings 23–25; 2 Chronicles 36

How He Came to His Death: Died in Egypt

Remarks: “The wages of sin is death.” (Romans 6:23)

18.

King: Jehoiakim

Age: 36

Length of Reign (years): 11

Kind of Reign: Wicked.

Leading Events: War with Babylon. — The captivity.

References: 2 Kings 23–25; 2 Chronicles 36

How He Came to His Death:

Remarks: “The wages of sin is death.” (Romans 6:23)

19.

King: Jehoiachin

Age: 18

Length of Reign: 3 months

Kind of Reign: Wicked

Leading Events: Captured and carried to Babylon.

References: 2 Kings 23–25; 2 Chronicles 36

How He Came to His Death:

Remarks: “The wages of sin is death.” (Romans 6:23)

20.

King: Zedekiah

Age: 32

Length of Reign (years): 11

Kind of Reign: Wicked

Leading Events: Siege of Jerusalem. — The captivity.

References: 2 Kings 23–25; 2 Chronicles 36

How He Came to His Death:

Remarks: “The wages of sin is death.” (Romans 6:23)

NOTE. 1. The Kingdom of Judah began with the reign of Rehoboam in 975 B.C. and ended with the captivity of Zedekiah in 586 B.C.

2. The Length of the average reign was nearly 19 ³/₄ years.

3. The Lord prospered Judah while her kings remained loyal, and afflicted her during the reigns of wicked kings.

1. What kings were refused burial in the king’s sepulchre?

2. Name distinguished features of each reign.

3. To what extent were the kings responsible for the wickedness in Judah?

4. What caused several of the kings of Judah to change their government.

Recent Sermon Titles or Topics

Knowing the Power of the
Resurrection
Last Things, The — Luke 15
Learning to Minister From the
Master
Lessons From the Temptation of
Jesus
Let Thy Garments Be Always
White
Life’s Brevity
Living Under His Wings
Look Up . . . For Your
Redemption Draweth Nigh
Lord, How Excellent Is Thy
Name
Lowliness
Maintaining a Close Relationship
With Our God
Maintaining an Anabaptist Vision
of Church Life
Man, the Dwelling-Place of God
Meaningful Personal Devotions
Meat-Eating Christians
Meditations that Prepare One for

Communion
Mind — A Stewardship, The
Moses, A Foreshadow of Christ
Mother — A Woman After God’s
Own Heart
Mothers
Need of a Consecrated Life, The
No Idols
Nonresistance
Not Covetous
Only One Life
Order at the Lord’s Table
Our Call to Discipleship
Our Saviour and the Cross
Our Speech
Our Struggle Against Bitterness
Overcoming Temptation —
James 1:12-16
Partiality and Respect of Persons
Passing of the Mantle, The — 2
Kings 2:1-15 Life of Elijah and
Elisha
Potter’s Hand, The
Power of Influence, The

Practical Nonresistance
 Preaching
 Precious Jewels — Our Children
 Pride
 Principles For Blending Into One
 Body
 Promises the Church Can Claim
 Proper Priorities for Youth
 Prophets — It Shall Come to
 Pass, The
 Proverbs 14:30
 Providence of God, The
 Psalm 102:13 — For the Time to
 Favour Her [the Church] Yea, the
 Set Time is Come
 Psalm 122:1
 Purchasing and Furnishing an
 Automobile
 Purpose of the Gifts, The —
 Ephesians 4:12-16
 Purposeful Life, The
 Quality of Godly Consistency,
 The
 Real Faith and Real Love Meet
 With a Real God
 Redeeming the Time
 Relating to Modern Technology
 Relating to Our Brother's
 Conscience
 Repentance
 Reproducing Conviction for
 Spiritual Values
 Responsibility of Parents
 Relative to the Social Life of Their
 Children
 Resurrection of Jesus — God's
 Power, God's Mercy
 Resurrection, The
 Rewards of Faithfulness
 Sanctification
 Scriptural Guidelines for
 Discerning Powers of Darkness
 Searching Our Commitment to
 Christ
 Secret of True Joy, The

Separated Unto God
 Serving God in New Testament
 Discipleship
 Set Free (Christian Liberty)
 Social Practices That Promote
 Spirituality
 Son of Man, Eat This Roll
 Sowing and Reaping
 Spiritual Nurture of Our Youth,
 The
 Spiritual Significance of
 Communion
 Springs of Living Water
 Stability in the Midst of Change
 Steadfast in Christ
 Stewards of Our (God's) Time
 and Talents
 Stewards of the Gospel of Peace
 Stir up the Gift of God, Which is
 in Thee — 2 Timothy 1:6
 Stove Pipes
 Strengthening Brotherhood
 Assistance — Giving With God's
 Blessing
 Submission — 1 Peter 5:15
 Swearing of Oath Versus
 Affirmation
 That the World May Know —
 John 17:23
 Things Are Not Always As They
 Seem
 Things Which Cannot Be
 Shaken, The
 Thought of Commitment to
 Christ, The — Ruth 1:16, 17
 Thy Word is Truth
 Traditions that Live
 Tragedy of Betraying Jesus, The
 True Discipleship
 Truth in Conflict
 Turning our Backs to the Enemy
 Two Ways — Two Destinies
 Unity of Believers
 Value of Plain Attire, The
 Value of Prayer, The

Victory of the Resurrection, The
Victory or Defeat?
Virtue That Begets Safeguarding
Trust
We Find Peace
Weddings that Contribute to
Christian Homes
What Are You Planting?
What Christ Expects of the
Church
What is 'The Way of Cain?'
What is Your Concept of God?
What Manner of Persons Ye
Ought to Be
When God's Revelation Is
Complete

When the Son of Man Cometh,
Shall He Find Faith on the Earth?
Where is He That Is Born the
King of Jews?
Wherewithall Shall We Be
Clothed
White Garments
Will a Man Rob God? —
Malachi 3:8
Will of The Lord Be Done, The
Will There Be Enough? —
Parable of the 10 Virgins
Wisdom and Faith — James 1:5
Woman's Role, The
Youth — A Witness for Christ

The Christian, Cards, Contests, Games, and Other Amusements.

*Practical Non-Conformity Series
Volume 1*

**“Consider what I say; and the Lord give thee
understanding in all things.”**

(1 Timothy 2:7)

Door of Peace Publications

Les Éditions «Porte-de-Paix»

\$5.95 + \$3.00 P&H Canada/\$6.50 P&H USA



Catalogue

Sermons transcribed and available on various topics.

Volumes 1 – 8 available.

Back Issues Available

Ministry Topics

Special Meetings Available

Book Reprints are available

- 100 Lessons in Bible Study
- A Talk With Church Members
- Bible Wines: Laws of

Fermentation

- Christian Attire
- Christianity and Dress
- Christ, The Apostles and Wine
- Dress: A Brief Treatise
- The Ideal Christian Home
- The Ministry
- The Temperate Life
- Wordly Conformity in Dress

New Series:

Practical Nonconformity

Vol 1 — The Christian, Cards, Contests, Games, and Other Amusements.

Others Currently in Progress:

10 Commandments
Exposition of Colossians
Nonresistance Meetings
Writer's Meetings
Literature Evangelism
Various Fellowship Meetings
Garden City Confession of Faith

Children's book:

The Folly of Procrastination

Full Catalogue available