



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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Purity

There are various kinds and types of purity and impurity. One is pure in heart. One song writer expressed his desire to be "Purer in heart, O God, Help me to be." Thus, there may be perhaps degrees of purity in heart that we could be. Our longing is to be purer in heart.

The psalmist said, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in

me, and lead me in the way everlasting." (Psalm 139:23, 24)

The Proverb writer asked a question, "Who can say, I have made my heart clean?" (Proverbs 20:9) Who can say this? No one can say this. We cannot cleanse our hearts.

The Word does say, "purify your hearts, ye double minded," (James 4:8) this, of course, is our part, but God does the cleansing. We cannot cleanse ourselves.

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“Wash me, and I shall be whiter than snow.” (Psalm 51:7) We need to be cleansed and washed. This then is what makes the purification or purifying.

I like the song that says, “Lord Jesus, I long to be perfectly whole; I want Thee forever to live in my soul,” . . . and make me to be whiter than snow. Is it not a miracle that God can wash and purify our filthy, dirty, black, ugly hearts in the red blood of Jesus (using terms of colours)

and end up with them whiter than snow — whiter than any fuller on earth can make a cloth? We cannot cleanse nor purify ourselves. We need to be washed in the blood of the Lamb.

God expressed Himself throughout the Word, “the word of the Lord came unto,” and “holy men of God spake as they were moved by the Holy Ghost.” (2 Peter 1:21) This is how the Scriptures were written.

In Ezekiel 11:19 God says,

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“And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh” Both of these are mentioning the flesh. God is typifying and symbolizing the New Birth and that He will regenerate, renew and give us a new heart and a new spirit. He is referring to this already in the Old Testament. “I will give them one . . . I will take the stony heart,” We call this the New Birth, the conversion, regenerating the heart, giving us a new heart of flesh, one that has feeling, (not the flesh that pumps the blood) one that senses, one that is touched, a new heart.

Ezekiel was later inspired of God to almost quote the same verse again in 36:26, 27 “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” The only way this can be done is with a new heart and a new spirit that He will put within us.

There are other members of the body that are affected by the purification of the regeneration and the giving of a new heart.

The heart is one member. These are members that can be used both impure and pure. One writer says of hands that they can be swift to “shed innocent blood.” (Proverbs 6:17). Another writer says, “lifting up holy hands, without wrath and doubting.” (1 Timothy 2:8) Do we see the contrast after these members are purified?

There are “feet that be swift in running to mischief.” (Proverbs 6:18) Another one in the New Testament says, “[having] your feet shod with the preparation of the gospel of peace.” (Ephesians 6:15) What a difference, if the feet are purified.

Eyes can be, “full of adultery.” (2 Peter 2:14) or anointed with “eyesalve.” (Revelation 3:18)

The tongue, “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” (Matthew 12:37) James writes, “the tongue is a fire, a world of iniquity . . . it defileth the whole body” (James 3:6). There are four different terms that lips can be 1) “uncircumcised” (Exodus 6:12), “flattering” (Psalm 12:2), “feigned” (Psalm 17:1), and “unclean” (Isaiah 6:5). If the heart is purified the lips will be praising God as the psalmist indicates, “My lips shall praise thee” (Psalm 63:3).

In Deuteronomy 5:29, God

expresses His heart's desire. His expression is like this, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for

ever!" We know the mind and desire of God. In the New Testament with the coming of Jesus, He has made this possible. We can have a new heart and a new spirit within us.

Biblical Directives for Dressing our Children

This message is an unusual one. Biblical Directives for Dressing Our Children. We need periodic reminders on this subject. Out of personal observation I had been thinking that maybe we do need some help in this area. We want to especially think about how we dress our children. Maybe that is why it is unique, something we do not focus on very often.

Biblical Directives for Dressing Our Children. A directive is something that serves to guide and it impels toward action and a goal. The word Biblical means that it is from the Bible. The word children — a child is a son or daughter of human parents. The title implies that it is the responsibility of the parents for how the child dresses. I am not sure whether the original intent of this assignment was to especially focus on little children or also on youth, but I think the way that we will take it is that we will focus on the parents' duty to

give direction to those who are under their roof and in their responsibility. It is the parents' responsibility to direct according to the Bible and give direction to their children — those that are under their authority in their home.

I cannot think of one verse in the Bible that directly instructs parents how to dress their children. However, I do believe that there are Biblical directives for dressing our children. First of all, God has given us many guiding principles in His Word relative to dress. Secondly, God has charged parents with the responsibility to teach their children the principles of His Word. Therefore, God has given us the principles related to dress and He has assigned parents the responsibility to teach those principles, I think we are safe in saying that the Bible does give directives on how parents should direct their children, and we want to look at that.

First of all, we want to consider a number of Scriptures that bear these two important truths to us. Some of them are very familiar to us. 1) Proverbs 22:6 “Train up a child in the way he should go: and when he is old, he will not depart from it.” That word “train,” means “to instruct or catechize.” A very direct, careful, purposeful instruction of children is called for from the Scripture. Maybe we are not as careful in that as what we should be. We instruct our children, why we dress the way we do. However, the Scripture says, “Train up a child in the way he should go.” We must instruct them.

2) Deuteronomy 4:9, “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons.” The things that we have appreciated, we want our children to appreciate. I was recently impressed with a young man’s prayer that filled my heart with thanksgiving. He expressed appreciation for the Church, and for the blessings that come to us through the Church. I am glad that we have youth who see that, but we need to pass these on to our sons and our son’s sons.

3) Deuteronomy 6:7, “And

thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” We are to sharpen them on these things. This word “teach,” the Hebrew suggests, “a whetting, a sharpening.” We need to sharpen them up on these things and teach them. We need to make sure they are aware of them.

4) Isaiah 28:9 “Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.” We cannot wait until children are at the age of making their own decisions to start instructing. Rather, this starts very young according to this verse.

5) Isaiah 38:19, “The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.” There are others that we could share too, but I think that these will suffice to show us that the Bible does call on parents to give direction to their parents in many ways.

Our discipline, in Article V on Separation and Nonconformity, after giving direction for dress, number 6 under that article says, “Parents should dress their chil-

dren according to Gospel simplicity and teach them the serious results of following worldly practices and vanities prevalent today.” It gives the Scriptures Romans 8:12, 13 and Romans 12:2.

Some Bible examples of how children were dressed by their parents. Here we will give from various stages of childhood. 1) Jesus in infancy — The Scripture said He was “wrapped . . . in swaddling clothes.” (Luke 2:7) “And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.” (The Spanish says, *pañales*). In the Spanish culture, *pañales* would suggest rags that are used as diapers. I think the swaddling clothes suggest humble. It emphasizes humility and practicality. This child was wrapped in swaddling clothes and laid in a manger.

2) Another example from Scripture of how children are dressed would be Samuel. The Scripture says that Samuel was “girded with a linen ephod.” (1 Samuel 2:18) “But Samuel ministered before the LORD, being a child, girded with a linen ephod.” Being a child it says, he was “girded with a linen ephod.” What did that mean to Samuel as

he grew up that he wore this “linen ephod?” How did that influence him? The linen ephod was a symbol of service. I think that must have played a part in how Samuel thought about himself. Samuel grew up thinking of himself as a servant. The linen ephod was a symbol of service.

3) Joseph would be another example of a child, or a young man. This one moves up in the stages of childhood and comes to youth, but it says of Joseph that he was given, “a coat of many colours.” (Genesis 37:3) “Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.” Maybe when we read this in English, we would get the idea that this was a showy garment. It was a garment of many colours. However, I do not think that was the significance of this garment. Rather, it was a coat of many pieces. It was a special coat that was tied to the privileges of a birthright. Thus, when Joseph’s father gave him that coat of many colours it was not for show. It was rather to indicate a special blessing for obedience. I think it is generally not good for parents to show this kind of partiality to the children unless it is directly tied to obedience or lack of it, but it was not a showy garment.

Parents should help youth to understand and appreciate the spiritual blessing they have. I think that is what Jacob was doing there with Joseph in giving him that kind of a coat. He was helping him to understand the special privileges that he had.

Some Bible principles related to dress. I said, I do not know of any Scripture that says directly how parents should dress their children, or that instructs parents how they should dress their children, but there are Bible principles. These principles we apply in a general way to our own dress. They are common principles. We can make application to these to our own dress. However, since we are focussing here on children's dress we want to make the application to the children's dress.

1) *The first of these principles is the principle of modesty.* I found in my files, a pamphlet entitled, *Christian Attire*. It is an old publication. It was published by *The Committee on Nonconformity Appointed by the Bishop Board of the Lancaster Conference*. The one that I have says, "Second printing 1957." I do not know when the original printing was. I thought that was interesting back in 1957. It was also interesting to find out that jeans were an issue in 1957. That

is one thing that is mentioned in the article. I thought that would predate that but that was interesting. In the introduction in this article it says that, "Two root causes of the fashions of the world and the dress problems of the Christian are pride and lust." I think these touch the principle of modesty or modesty addresses these two principles — pride and lust. The purpose of clothing is to cover. We can take an example from the way God clothed man back in Genesis 3:7.

In Scripture, sin and nakedness go together. They are linked. We could start with Aaron and his multitude and how he made the people naked. Throughout the Scriptures sin and nakedness go together, and so do righteousness and garments. The righteous keep their garments to cover. Righteousness and garments go together. There are many Scriptures that we could look at Revelation 16:15; Proverbs 7:10, 26; Isaiah 3:16–20; 47:2; and 1 Timothy 2:9. I do not think that we will take time to look at these but these are good references. Our discipline on page 17 says, "modesty includes orderliness and consistency . . . and propriety. So when we are talking about modesty, we are talking about these things too. Orderliness, consistency and pro-

priety.

How might these be violated in the way we dress our children? *Orderliness.* I think a general, careless and an attitude of neglect toward how our children dress is a violation of this principle of modesty. *Consistency.* Is the way our children appear during the week consistent with our Sunday best? It should be. I think there is a sense of modesty about that. Unmended clothes and carelessness at home, public bathing, tight clothing, outgrown clothing that are too tight at home, improper posture. I think these are some areas where this principle of modesty can be violated in the way our children are dressed — the way we dress our children.

2) *The second principle from Scripture that relates to attire that we want to consider is holiness, or separation.* This is a principle that affects God's people. Romans 12:1, 2 are familiar Scriptures, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

We see this principle of holiness — that transformation is the natural outworking of that change in the Christian. That holiness and separation are a natural outworking of the Holy Spirit — a Spirit filled life.

There are many Scriptures we could look at in relation to this principle of holiness. James 4:4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Not all of what the world uses is immodest, nor does it violate other principles that we look at here. However, to follow those fads and fashions violates this principle. There may be a fashion or a fad which from these principles we might not find a lot of fault with. However, fads and fashions are used to show that one is in step with the world. We might say here that parents do have the right to reject some clothing for their children, simply on the basis of it being worldly.

A child might say, "Well, what is wrong with these denim trousers that I have on. They are not tight, they are not immodest, they are simple, they meet the simplicity. . ." They might run down over that, but a parent might choose to say, "It is

because of what the world thinks about denims that we will not use denims.” It is alright for a parent to make a judgment that way.

3) *Another principle from God’s Word is testimony.* I will not say much about this. Some of what we have to say here will be covered in another point on uniformity. We are thinking of the testimony which the Scripture says men, “may see your good works, and glorify your Father which is in heaven.” It is not that we want them to look at us and hold us up, but that they may look on a separated people, who are consistent in their dress, down to their children, and they will glorify God for it. That is what we want. We want the world to have a testimony that God’s way does work, and that they can appreciate it.

4) *The fourth principle that we are looking at is simplicity, or we might say non-ornamentation.* Humility and economy are included here. 1 Peter 3:3, 4 in giving direction on how the Christian woman should dress, the word “apparel” here suggests more expensive clothes. Those are to be avoided. Maybe we ought to turn to these Scriptures. I made reference to some of these Scriptures briefly, and we had not looked at them, but it is good to turn to the Scriptures and see it

from the Scriptures, “Whose adorning,” speaks of the Christian woman — actually it speaks to the wives whose husbands were not Christians who might be gained by their testimony. “Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.” Expensive clothes are to be avoided. 1 Timothy 2:9 says it this way, “not with . . . gold, or . . . costly array.” The same thing. The emphasis is on simplicity.

The colour red is prohibited in Scriptures. We see this in a number of Old Testament Scriptures like Jeremiah 4:30; Ezekiel 23:40, 41 and Revelation, referring to the harlot’s dress, (Revelation 17:4).

Hebrews 11:37 speaking of those heroes of faith says, “They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.” This speaks of common dress — sheepskins and goatskins. How might we violate this principle in our children? Maybe one way is in not wearing clothes out. I think clothes should be mended. We should not wear torn clothes as this would be immodest, but I think it is all right not to have the shiniest

new ones and to wear clothes out. The lace, buttons, and ruffles that are put on children's clothes, violate this principle.

We live in an age of technology which makes many offerings like electronic sewing machines that make appliqués and such like possible on little children's clothes. We need to be careful that we do not violate this principle of simplicity in the way we dress our children.

5) *Distinction of gender is another principle that is held in the Scripture.* It is good that we see these principles from Scripture. Deuteronomy 22:5 says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God." Some criticize that we go to the Old Testament for support here. They say, "Oh well, that is the Old Testament. Show it now to me in the New Testament." I do not think we need to be intimidated by that because what is an abomination to the Lord is always an abomination. This does not change. What the Lord hates one day, He does not love the next day. What is an abomination is always an abomination. The Scripture says this is an abomination to the Lord. I think there are New

Testament Scriptures that do say the same thing, maybe not so explicitly as this one. In 1 Timothy 2:9 (moving to the men's responsibilities) says, "In like manner," not "identical manner," but a similar manner. It shows some difference in the role. In 1 Peter 3:6, Sarah called Abraham Lord. There was distinction.

A lot of the social vices that we read of in Deuteronomy 22 (in this same chapter) accompany the breakdown of gender distinction. How could this principle be violated in little children, or in children? What Biblical directives do we see in this? I think this is one practical area that I will offer. I think little boys ought to get haircuts so that they do not appear like little girls. Maybe there is the danger of some waiting too long. They like those little boys' curls and they let them go, and they do not get a haircut when they should. Maybe that is one area that we need to be careful of that in our children. Another area that we might touch is the "look alikes," — the shirts matching the dresses, same fabric and so forth. I think maybe we ought to be careful about those things.

6) *The sixth principle that we are looking at is uniformity.* The power of testimony is greatly

increased when we do it alike — when we do things the same way. There are a lot of Scriptures that call us to be of the same mind. I cannot think of any of those that directly relate that to dress. There are many New Testament Scriptures that use that terminology, the same mind, one of them being Philippians 2:2, “Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.” It does not say here in what way we should be of one mind, but I think this is certainly one way, one area, in the matter of clothes, where it is important that we be of one mind and that we have some uniformity among us.

Psychologists readily recognize that group preservation and propagation are related to group distinction. This means that a group can maintain its identity and be recognized as, in our case Mennonites. This is directly related to the group distinction. When we are seen, we ought to be identifiable as one of the group that we belong to. If we are in the store, I think this means that people ought to say, “Well, she is probably . . .” and then identifying our church group. I think that is what that means. Maybe we say, “Well there are other Christians and why do we make so much point on identify-

ing with our own group?” However, there is value in that. If we will deny that, it will make problems for us. I think we need to be united in the way we should like alike. We should approach these things in a similar manner and any difference that there is among us (I believe we ought to give one another some room in some of these matters) should reflect a difference in background rather than attempts at individuality.

We need to understand where they come from. However if differences appear on the dresses of the children of parents who grew up in our setting and maybe there is a lot of change in the pattern of the dress, and the pattern of colours and so forth, I think that is an indicator of something. It violates this principle of uniformity, “be ye all of one mind.” (1 Peter 3:8) That is the principle of uniformity.

7) *The last principle is “The Ribband of Blue Principle.”* The purpose of the fringe [Numbers 15:38] was to remind Israel to live a consistent life. It was to help them to remember who they were. It was for their benefit. We ought to have our children dress in such a manner that they know who they are and that we do not confuse them about their identity. Who are they? Who are

they identifying with? If we dress them much different from the group that we associate with, they will begin to question where they belong. This ribband of blue principle was to identify Israel so that she knew where she was.

Some current threats to these Biblical directives to dressing our children. 1) The worldly philosophy of self expression. Children are not very old when they become clothes conscious and they express their wants. Parents must stay alert and give direction at times like that. 2) Another of the threats is the colour trend. It becomes very obvious, some colours are definitely in style now and they will not be even necessarily the colours that are in style in the next years. I think we need to be careful about that. Some practical areas — maybe in the multi-coloured jackets. Also, the pinks and teals (and maybe that is a little bit outdated) have affected our group some in the past.

3) Another of the threats is the casual trend and the casual wear. The general trend in society is to be casual. Businesses are not necessarily requiring business people to dress up. It is a general trend. In the case of our children perhaps the problem here is that there is too much gap

between what we use for church and what we use for every day. This helps to produce this casual trend. Also, there are the white sneakers during the week. Well yes, they are so comfortable and we excuse them on that basis, but that is part of the casual attitude. Tell me why a mother who dresses her girls in acceptable attire on Sunday, during the week she takes those same girls to the grocery store in denim jumpers and white knit blouses, or knit blouses. Tell me why that happens? Does it not say something about what is in the parent's heart?

Yard sales I think probably do not offer much that we can use in the line of clothing other than maybe infants' clothes and maybe common work clothes for men. There might be some exceptions to that, but let us be careful about that. We have had young men among us travel to the mission fields in casual shirts and striped shirts. I think that is part of this casual attitude. I like to see our young men arrive in the airport with a white or light blue, solid colour shirt, with their suit coats on if it is weather that they can do that without a lot of discomfort. In smaller children, boys with knit pants with elastic at the bottom and pullovers, light-coloured hosiery for maturing girls, I think all of these

things we could look at.

4) Then there is the threat of the industrial revolution too. We face it in a different way today maybe than what we faced it in the past because clothes were no longer made at home by mother. We buy a lot in the stores because it could be made so much cheaper than what could be made at home that was one threat. Today, maybe it is the technology on the sewing machines. We already talked about the appliqués for adornment and so forth.

What are some ways that we can overcome? These are some of the threats that are upon us. 1) Remember that the way that parents dress their children indicates the heart's desire of the parents. Let us make sure our hearts are right. Let us appreciate the simplicity and the modesty and abhor the world. We are not friends of the world. 2) Our children should learn to feel comfortable and right in simple unadorned attire. That needs to be at home and in everyday clothes as well. Older parents should help the younger parents to think right about this matter. One older mother expressed appreciation to another for the way that her girls appeared. She said she was very frank, "Yes, I look around, I see what some other mothers do. Sometimes I

guess I would like to do some of those things too." However, she did express appreciation for the way she was brought up and for the direction of the church, and so she kept on in a right path.

Older sisters ought to encourage the younger when they do right. One younger sister in the grocery store was greeted by an older sister coming around the end of the counter. At the end of the aisle she said, "Oh, these are your girls that are dressed and combed so nicely." The younger sister, of course, later on giving testimony about this said that she "felt unworthy of that because she did not think her children were always appearing so much that way." I think the older sister was trying to say something more than merely that their clothes and hair were neat. When she said nice, she was, I think, including that they were appearing in a consistent fashion with the way they appear in church. She appreciated that. She said, "These are your girls that are dressed in this way," and gave encouragement that way. Do so sisters. Encourage one another in this way.

What does my children's attire say about my conviction for separation? I think it is good for us to ask that question. May God help us to be consistent in the

way that we dress our children that He may get glory by that.

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The Ribband of Blue Principle In the New Testament

From a message by H. Lynn Martin

Winter Bible School Topic

Tuesday, February 01, 1994

Richland Mennonite Church

Book Reprint (Continued)
One Hundred Lessons In Bible Study

LESSON 31.
The Tabernacle. — Continued.

X. Types and shadows.

1. The law a shadow of good things to come. — Hebrews 10:1.
2. The Tabernacle a type of —
 - a. Our earthly bodies. — 2 Corinthians 5:1.
 - b. The church of Christ. — Amos 9:11; Acts 15:

15–17.

- c. Heaven. — Psalm 15:1; 61: 4.
3. The Levitical priesthood a type of the more perfect priesthood of which Christ is the great High Priest. — Hebrews 7.
4. Distinctions between Aaron's and Christ's priesthoods.
 - a. Aaron a priest limited by mortality and imperfection; Christ "a Priest forever after the order of Melchisedec." — Hebrews 7.
 - b. Sacrifices were made continually upon the altar; under the new covenant there is but one offering. — Hebrews 10:11, 12.
 - c. Only the high priest could enter the holy of holies; by the sacrifice on the cross, the veil of the Temple was rent in twain, and the humblest of Christ's followers have free access to the holiest of all. — Hebrews 10:19–22.
5. The two covenants. — The first, sealed with the blood of dumb animals, lasted for a limited time; the second, sealed with the blood of Christ, lasts through eternity.

XI. Thoughts gleaned from the study of the Tabernacle.

1. The priests and Levites thought it a great honor to serve in a tabernacle built by master mechanics. We have great reasons to rejoice that we have the privilege of serving as kings and priests in a great spiritual Tabernacle "whose Builder and Maker is God." (Hebrews 11:10)
2. The building of the Tabernacle was a great undertaking; but a liberal-hearted people, thoroughly consecrated to the will of God, is equal to any occasion.
3. The Ark of the Covenant long outlived the Tabernacle in which it was kept, having been removed to a more magnificent building. "We know that if our earthly house of this tabernacle were dissolved, we

have a building of God, An house not made with hands, eternal in the heavens.” (2 Corinthians 5:1)

4. The Ark of the Covenant brought consternation to the enemies of God, while to the friends of God it was a continual blessing. So true piety is always loathsome to sinners, while Christians always hail it with delight. Sinners would not enjoy heaven.

5. There were no windows in the Tabernacle, but the seven golden candlesticks furnished abundant light. In like manner God illuminates the soul that would otherwise be left in absolute darkness. A heart thus illuminated from within, has no need of the light of worldly wisdom from, without.

6. The Ark of the Covenant was a blessing to those who used it to the glory of God; but there were terrible punishments visited upon those who trifled with it. “God is love;” (1 John 4:8, 16) yet, “It is a fearful thing to fall into the hands of a living God.” (Hebrews 10:31)

1. Distinguish between “the holy place” and the holy of holies.”

2. How often did the high priest enter into the “holy of holies,” and for what purpose?

3. What was in the Ark of the Covenant? the holy of holies?

4. What do the following signify under the New Dispensation: (a) The Ark containing the law; (b) The cherubim, (c) The mercy-seat, (d) The veil?

5. Describe the offering of incense, and give its signification.

LESSON 32.

The Temple.

I. History of its construction.

1. David’s work.

a. His intention to build the temple. — 2. Samuel 7:1–3; 1 Chronicles 17:1, 2.

b. Why he did not build it. — 2 Samuel 7:4–11; 1 Chronicles 17:3–10; 22:8, 9.

c. Gathering materials. — 1 Chronicles 22:1–6.

d. Gives directions to Solomon. — 1 Chronicles 28:11–21.

2. Solomon’s work.

a. Appointed of God to build the Temple. 2 Samuel 7:12;

1 Chronicles 17:11; 28:2–5.

b. Forms a league with Hiram, king of Tyre. — 1 Kings 5; 2 Chronicles 2.

c. Materials used in building. — 1 Kings 5:6, 17, 18; 1 Chronicles 22:1–6; 2 Chronicles 2:7–9.

d. The workmen. — 1 Kings 5:15, 16; 2 Chronicles 2, 13; 14, 18.

e. Building of the Temple and description thereof. — 1 Kings 6; 2 Chronicles 3:4.

f. Induction of the Ark into the oracle. — 1 Kings 8:1-9; 2 Chronicles 5:2–10.

g. A cloud filled the house. — 1 Kings 8:10, 11; 2 Chronicles 5:13, 14.

II. The dedication.

1. Solomon's blessing. — 1 Kings 8:12–21: 54–61; 2 Chronicles 6:1–11.

2. Solomon's prayer. — 1 Kings 8:22-53; 2 Chronicles 6:12–42.

3. Sacrifices. — 1 Kings 8:62–66; 2 Chronicles 7:4–9.

4. The glory of the Lord filled the house. — 2 Chronicles 7:1–3.

NOTE. — The dedication of the Temple was probably the most solemn occurrence which had taken place since God's marvellous manifestation of His power and His glory upon Mt. Sinai. The magnificent edifice, the vast concourse of people, the solemn prayer, the glory of the Lord — yet how soon were both the dedicator and the dedicated defiled with idol worship!

III. Subsequent history.

1. Plundered by Shishak, king of Egypt. — 1 Kings 14:26; 2 Chronicles 12:9.

2. Repaired by Joash. — 2 Kings 12:4–16; 2 Chronicles 24:1–14.

3. Cleansed by Hezekiah. — 2 Chronicles 29:12–19.

4. Polluted by Manasseh. — 2 Chronicles 33:3–5.

5. Repaired by Josiah. — 2 Chronicles 34:8–13.

6. Burned down by the Chaldeans. — 2 Kings 25:9; 2 Chronicles 36; 19.

IV. Thoughts on the lesson.

1. In the erection of the Temple, there was heard the sound of neither hammer nor saw. All preparations had previously been made with such excellent workmanship, that when the time came for erecting the Temple, the pieces were fitted into each other with such accuracy that neither hammer nor saw was needed. Of a similar nature is the erection of the temple of God within our bodies. It is without noise but with such perfection that only God can accomplish it.

2. If the magnificence of Solomon's Temple excited the wonder and admiration of nations far and near, what must be the feelings of those whose, happy privilege it will be to view the Temple of God in the eternal courts above.

1. Give, in feet and inches (or in metres), the exact dimensions of Solomon's Temple.

2. Did the idea of building the Temple originate with God or man?

3. Could the Temple have been built without the assistance of Hiram, king of Tyre?

4. State the points of similarity and difference between the Tabernacle and the Temple?

5. What nations furnished material or workmen for the building of the Temple ?

Children's Book Reprint (Continued)

THE FOLLY OF PROCRASTINATION;

OR, THE STORY OF CHARLES AND EDWARD MARTIN.

Revised and Reprinted © 2003

NEW RESOLVE

IT was near the close of the week before the ground was dry enough to be worked. Charles then applied himself in good earnest, and at last had the satisfaction of seeing his garden sown. Some of Edward's plants had already begun to peep above

ground, and, through the season, showed the advantage gained by early sowing and early rain. The lesson however was not entirely lost on Charles.

Soon after, Mr. Jones's boys came over to spend one fine afternoon with the Mr. and Mrs.

Martin. Old Mr. Moore was also there. Arthur and William remained conversing at the house. George proposed to Charles and Edward that they should walk over to the house which Mr. Abbott was repairing for Mr. Charlton. It was nearly ready. The windows had been glazed, the shutters and doors painted, and an entirely new pal-ing* in the place of the old one in front. But the walks and flower-beds were completely overgrown with weeds.

“Mr. Abbott, do you intend to have the yard dug up before Mr. Charlton returns?” asked George Jones.

“Guess not. Trouble enough to fix the house. Leave the rest for the women to do when they come.”

Mr. Abbott was an honest, plain dealing man, but had little taste for flowers or in fact for anything beyond dollars and cents.

The boys were by no means pleased with his reply, and walked off to a little recess among the poplars. George was a fine manly fellow, but had a warm temper, and was indignant at Mr. Abbott’s manner of answering him.

“A beautiful place, indeed, for

Mr. Charlton to bring his family into! The walks choked up with ugly weeds, and not a flower to be seen! The carpenters had pulled down even the sweet-brier that grew beside the porch, ‘because,’ as they said ‘it was in their way.’ I say, boys, don’t you think Mr. Charlton will think us unthoughtful, for allowing his place to stay in such a trim?”

Quite a discussion followed, for Charles and Edward were almost as much displeased as George. What was to be done?

“I’ll tell you what we must do, George,” said Edward. “Let us tell Mr. Abbott that we’ll fix the yard, if he will give us leave.”

“Done!” shouted George, “and if he doesn’t, why it will not be our fault, that is certain!”

The boys again went towards Mr. Abbott.

“Well, what now?”

“If you will allow it, Mr. Abbott, we will put the yard in order.”

“In order! Boys put anything in order! They always do more harm than good. But, tell me, pray, why are you so anxious about the place?”

George felt excited by this speech. However, he had learned to govern his temper, and calmly

* A type of fencing

replied,

“We think it proper, as far as possible, to prepare everything comfortable for our teacher, and we know it would please him to find his place in good order.”

“I like that! That is a good principle, my boys! And Ned Martin is here too. Ned, I can trust you to keep the rest out of mischief,” added he, laughing, “so go to work, and let us see what you can do.”

The new idea formed a topic of discussion for our friends on their homeward walk. Mr. Abbott had cautioned them against bringing too many boys about, and it would never do to vex *him*. So they agreed to communicate their plan only to Francis Hooper. Francis was about their own age, and one of Mr. Charlton’s best pupils. George said it would be very wrong, not to let him know, because he would be very glad to assist in the work.

The next day the carpenters had finished, and, furnished with shovel and spade, rake, and hoe, on came the young workmen. It is a common phrase, that “Many hands make light work;” and so it proved on this occasion.

As soon as the weeds and rubbish were cleared away, the next care of George and Charles was to trim and repair the boxwood

borders, while Edward and his friend Frank Hooper arranged a trellis along the porch. Whatever flowers were wanting, the boys brought from their own gardens. Mary Martin sent a white rose-bush for Emily Charlton. Phoebe selected several choice flower seeds, and little Ruth coaxed her father to let her carry over a basket of violets and heart’s-ease for Lucy, about whom she had heard so much, and talked so much, that she thought of her as an old acquaintance, though she had never yet seen her.

At length everything was completed, and the place looked so neat that even Mr. Abbott expressed his surprise and pleasure.

Some weeks after this, Mr Martin received a letter fixing the day on which Mr. Charlton would return. Edward’s early vegetables were almost fit for use. Poor Charles’s were sadly behindhand, not from want of culture however, for he took good care of them. It was the *timely* rain that advanced Edwards *timely* sowing. What afforded most general satisfaction, was the neat appearance of “Poplar Cottage,” with its blooming yard, and everyone complemented the industry of the grateful pupils.

One day Mr. Jones called on

Mr. Martin.

“Mr. Martin,” said he, “our children have quite outdone us in showing gratitude to Mr. Charlton. We are deeply indebted to him; and services like his cannot be recompensed with money alone. He labours not only for the present and temporal, but also for the future and eternal welfare of our children. We all know how gentle and forbearing he is, and yet he is not deficient in firmness where firmness is necessary. Such a teacher as he is, cannot be too highly esteemed, and I think, “Mr. Martin we ought to let him know that we appreciate him. I will tell you what we can do at present; we can send a load or two of dry wood, all ready cut, to be piled up for his use, and we can employ someone to scrub the house thoroughly, so that he may have no trouble in arranging these things when he arrives. The acts themselves are, I know, but of trifling value, yet these little attentions to his comforts will show our feeling towards him, for I am sure he deserves our gratitude.”

Mr. Martin of course gave his ready cooperation to these plans.

On the appointed day, Charles and Edward, with their father's oxen, were sent to convey Mr. Charlton's furniture home from

the depot, while Mr. Jones's carriage and brown mare were despatched to bring up the family. Mr. Jones insisted on their remaining at his house, until their own was prepared for their reception. Mr. Charlton himself, accompanied by the boys, went over to see about the arrangement of the furniture.

As his pupils meant to give him an agreeable surprise, they said nothing about what had been done to the yard. Mr. Charlton was delighted with the beauty of the place, and when he wondered that Mr. Abbott had taken such pains with the flowers, the boys looked at each other and smiled. Presently who should come up but Mr. Abbott himself. After the first greeting, when Mr. Charlton thanked him, and complimented his taste, he burst into a hearty laugh, and pointed to the young gardeners who had done it all. It was a happy moment both for master and scholars. In giving pleasure to their teacher they gained it for themselves; for there is not a more delightful exercise of the mind than gratitude.

Mr. Charlton had two sweet little daughters, Emily and Lucy. Emily was nearly seven years old; Lucy was but three. Their mother died when Lucy was a baby, and their grandmother was

helping to bring them up.

They were all delighted with their “beautiful new home,” as they called it. Lucy jumped and clapped her hands with joy when she saw the pretty flowers; and Emily, (a still, thoughtful child,) said it put her in mind of the

place they lived in, before her dear mother died. Indeed it was a charming little spot; the poplar trees were so tall and shady, the grass was so green, and the porch was entwined with woodbine and roses and sweet-brier in full bloom.

FINAL DETAILS.

WERE it not for making my story too long, I might tell the fine manner in which the school reopened, and how delighted Edward felt when he scampered to his teacher’s desk with the earliest vegetables of his garden, and how ashamed poor Charles was when his father appropriately told the story of his procrastination. I might also speak of the warm friendship which sprung up between Mr. Martin’s little girls and Emily and Lucy Charlton, and of old Mr. Moore’s delight at witnessing the children’s rapid improvement.

It is due to Charles to say, that

the lesson which a single act of procrastination had taught him was effectual. He learned to do things in season. It is to be hoped that he followed Edward’s example, in respect to the higher interests of his soul, and was not tempted, as thousands are, to think that *tomorrow* will be as favourable as today, for this all-important purpose. God only knows what is before us, and His Word is “Behold, NOW is the accepted time. Behold, NOW is the day of salvation.” (2 Corinthians 6:2) ❀

THE END

FIFTY FUNDAMENTAL FACTS

4. **The Bible is the Word of God.**

This fact is proven by evidence both inside and outside the Book of all books. The fulfillment of prophecy alone is sufficient to prove it. “Prophecy,” we are told, “is history pre-written.” The his-

tory of nations is a standing proof of this fact. Where is the man, or set of men, who could have foretold the details of Christ’s life from the place and manner of His birth to the time of His majestic return to the right hand of the Father? Outside the Bible, sci-

ence has been compelled to reverse itself time and again, in every department of science; but the Bible never. The Bible has withstood the test of all the ages; it has outlived all its foes except those of the present generation. As literature, it stands at the top. It is the only-authentic source of information and light concerning the eternity before Adam and the eternity after death. Both inside and outside this wonderful BOOK there is abundance of evidence that it is THE WORD OF GOD; that it was written by “holy men of God [who] spake as they were moved by the Holy Ghost.” (2 Peter 1:21)

5. **“The Law was our Schoolmaster to bring us to Christ.”**

The Bible is divided into two great parts; namely, the Law and the Gospel. As the Law of Moses was the rule of life for God’s people in the former dispensation, so the Gospel of Christ performs a

similar mission in the present one. Everything under the Law pointed to Christ. When Christ finally did come and established the Church on the eternal Rock of the ages, one of the chief themes of the apostles was to prove from the Scripture that Jesus of Nazareth was the Messiah of prophecy. The Law was perfect; nevertheless, it was “weak through the flesh.” All the sacrifices under the Law pointed forward to Him who “by one offering perfected for ever them that are sanctified.” The Law, having but, “a shadow of good things to come,” could never “make the comers thereunto perfect.” Nevertheless, it filled its place. The moral law of God, having existence from the beginning, was in the Law of Moses, as it is in the Gospel of Christ. This Law was the Word of God, instrumental in getting the people of God ready for the Messiah.

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