

Founded in 1929 by Geo. R. Brunk I

Vol. LXXIV MARCH 2011 No. 3

THE SWORD AND TRUMPET monthly magazine is a faith ministry directed by a Board representing various constituencies of the Mennonite Church. It is committed to defending, proclaiming, and promoting the whole Gospel of our Saviour and Lord, Jesus Christ, as revealed in the Holy Scriptures. It emphasizes neglected truth and contends for "the faith which was once delivered to the saints." This publication exposes and opposes doctrinal error which compromises that faith and leads to apostasy.

BOARD OF DIRECTORS — Sword and Trumpet, Inc.
 Raymond P. Brunk, Chairman
 John J. Forry, Vice Chairman
 Stanley Good, Secretary/Treasurer
 Levi L. Brubaker Luke L. Horst, Honorary
 David L. Burkholder Lee H. Kanagy, Honorary
 Paul M. Emerson Darin Shank
 Lawrence Garman Marcus Yoder
 James Hess, Honorary

EDITOR IN CHIEF — Paul M. Emerson
SS LESSONS — David L. Burkholder
NEWSLINES — Hans Mast
BEGINNING ISSUES — John Mullett
SONG OF THE MONTH — Douglas A. Byler
PERSON OF THE MONTH — Gail L. Emerson
CIRCULATION — Sue Byler
COVER DESIGN — Shirley Peachey

IN THIS ISSUE

1. **PERSON OF THE MONTH:**
 Amos Hershey Leaman 1

2. **Euthanasia: A Biblical Appraisal** 2

3. **FROM THE EDITOR'S DESK:**
 Thy Kingdom Come 8

4. **THE SUNDAY SCHOOL LESSONS** 10

5. **NEWSLINES** 15

6. **COUNSELING FROM THE WORD:**
 Counseling With Wisdom 18

7. **God Knows No Defeat** 20

8. **BEGINNING ISSUES:**
 Are Aliens Among Us? 21

9. **Music in Worship** 22

10. **SONG OF THE MONTH:**
 "Beneath the Cross of Jesus" 26

11. **SERMON OF THE MONTH:**
 A Farewell Sermon (Part 1) 28

12. **The Christian's Hall of Judgment** 36

THE SWORD AND TRUMPET (USPS 615-540) is published monthly by *The Sword and Trumpet, Inc.*, P. O. Box 575, Harrisonburg, Va. 22803-0575. Periodicals postage paid at Harrisonburg, Va. SUBSCRIPTION RATES: 1 year US \$15.00, 2 years US \$25.00. Bulk rates on the basis of US \$12.00 per year. Add US \$3.00 per year for countries outside USA and Canada. Telephone (540) 867-9419 or 867-9444. FAX (540) 867-9419. E-mail address: swandtrump@verizon.net. Website: www.swordandtrumpet.org.

mete it shall be measured to you again. Your mother told you—what "goes around comes around," or she may have said it another way—"tit for tat." Or as the story goes, once there was a blacksmith who forged strong chains. Nobody in town could make chains like he. But one day this man made a serious mistake. He found himself incarcerated and bound with his own chains which could not be broken.

Thus Jesus taught concerning the precepts of a humble Christian's hall of judgment. He knows he is human. He knows he will stumble. He will not ungraciously criticize and judge the fruit he finds of others but will receive the discernment of it into his own bosom for proactive use. He will not raise "himself up" by the fruit he notices in another.

It behooves all Christians, Jesus said, not to be chain-makers!

Why should a man look and see that which is a problem with another and fail to notice he has the same problem? Now one might think that he does not have a problem of which he is judging in another, but everyone is human. Everyone has a sin nature. There is *sin* and there are *sins*. All humans are subject to both. While one has this besetting sin, others have another besetting sin. Thus Jesus taught, should one judge another? And why should one assume superiority over another when all are alike? Or looked at another way, why should one donkey judge another donkey by calling him "long ears"? Can a man see his own ears?

The sin of unrighteous judgment is enslaving and self-righteous. The life of

discipleship, Jesus said, is a much higher calling.

Some mock others. Some judge others as an ongoing agenda. Some speak disparagingly yet religiously concerning particular sins, difficulties, problems, or of other church affiliations and the "needs" they see there.

It is then that a Christian must choose. One can look at fruit and judge it correctly and without mistake but miss the humble action God desires within the heart. It is both easy and innate to compare oneself with others by this method, but it deceptively lifts the

carnal man and allows him to do things against the purposes of God. One Anabaptist group can look at another and do such easily. But that is not how God sees. God is seeing something very different.

Christians must flee this sin.

God is peering into hearts and inspecting the very thoughts and intents. This easily committed transgression of unrighteous judgment is a prison house of indulgence from which one cannot easily escape except by self denial and the extravagant grace of God.

Unrighteous judgment is the spirit of offense. It is the spirit of hypocrisy. It is the spirit of competition, the spirit of conceit, and the spirit of Simon (Luke 7).

This spirit produces weak churches. It is not the Spirit of Christ. Except one's righteousness exceed this sin he shall in no wise get into Heaven. Therefore Jesus taught it among the spiritual Kingdom rules for holy living. ■

—Reprinted with permission from *The Pilgrim Witness*, November 2010.

The sin of unrighteous judgment is enslaving and self righteous. The life of discipleship, Jesus said, is a much higher calling.

Person of the Month:

Amos Hershey Leaman (1878-1950)



On February 18, 1878, Amos Hershey Leaman, third in a family of eight children, was born near Gordonville in Lancaster County, Pennsylvania, to Jacob B. and Anna Barbara (Hershey) Leaman.

He received all of his elementary and high school education locally and then proceeded to take a year of study at Millersville State Normal School.

He accepted Christ as his Lord and Saviour at the age of 18, on November 3, 1896, under the preaching of John S. Coffman. That same month he became a member of the Mennonite Church.

Having felt definitely that God wanted him to do mission work, Amos left for Chicago on December 28 of that year, with a few funds and much faith that God would supply his needs. After stopping at a two-week Bible conference on the way, he arrived at the Home Mission on Chicago's W. 18th Street on January 11, 1897. At the mission he was busy assisting in work that needed to be done as well as teaching a Sunday school class. By doing odd jobs he was able to support himself as his church was unable to help sufficiently to provide for all his needs. After working at the mission for several years Leaman was made its superintendent, possibly due to the fact that his talents and zeal were not without notice by those in charge. Subsequently, Brother Leaman was ordained to the ministry at the age of 24, on April 7, 1902.

1902 became a special year for Amos for another reason. Amanda Eby, of Columbus Grove, Ohio, had done some work at the mission on various occasions and the two had struck up a friendship which grew into love, resulting in their marriage on June 22. During their years at the mission God blessed the Leamans with the births of four children.

While directing the mission Leaman also attended Chicago Theological Seminary, graduating after three years with a Bachelor of Divinity degree in 1915 when he was 37.

Under Brother Leaman's leadership the mission Sunday school attendance grew to 500 which greatly stretched the building's capacity. Under the direction of the mission board, Amos saw to the raising of funds for a different location and a new building. On January 5, 1919, this new facility, on S. Union Avenue, was dedicated.

Amos Leaman oversaw the mission's two-week fresh-air program, Christmas dinners for those attending Sunday school, annual Sunday school picnics, midweek services, cottage prayer meetings, German services, and the Gospel Wagon. From this wagon converted men would give their testimonies as to how the Lord saved them. The work among adults grew. Due to Brother Leaman's mission appeals and evangelistic services in the Midwest and Pennsylvania, Mennonites in these areas became very interested in the work of city missions. During these years Leaman was also the field worker for the Illinois Mennonite District Mission Board.

In August 1920, at the age of 42, Amos Leaman left the mission, in response to an invitation by Dr. James M. Gray of Moody Bible Institute, to serve as Moody's assistant director of practical Christian work—later to become director of this department. Leaman also became an instructor in personal evangelism. He served at Moody for twelve years but continued to influence the city for Christ for eighteen more. *(continued on page 7)*

Euthanasia: A Biblical Appraisal

by J. Kerby Anderson

Pastors and physicians alike agonize over the ethics of euthanasia. Is it moral to withhold medical treatment from a terminally ill patient? Is it ever right to “pull the plug” on a patient? These are only two of the many ethical questions surrounding the practice of euthanasia.

The term *euthanasia* was coined (in its currently prominent sense) by historian W. E. H. Lecky in 1869. Derived from the Greek for “happy death” or “good death,” the term *euthanasia* traditionally conveyed the idea of keeping terminally ill patients free from pain in their last days. Unfortunately in recent years it has come to mean many other things.

This change in definition is well illustrated by the standard dictionary definition of euthanasia used in most courts. *Webster’s Dictionary* provides two definitions: (1) “an easy death or means of inducing one” and (2) “the act or practice of painlessly putting to death persons suffering from incurable conditions or diseases.”¹

This definition immediately reflects the problem with a discussion of euthanasia. Euthanasia means different things to different people. Most lay people once assumed the focus was merely on what can properly be called “palliative care,” which includes attempts by doctors and nurses to ease pain in terminal patients, but does not justify “inducing death.” But to many people today, euthanasia includes not just a passive management of pain but an active termination of a suffering patient’s life by a second party.

Thus crucial to any discussion of euthanasia is a proper definition of the various forms of euthanasia. Under this broader definition

of euthanasia are some practices that can be justified from a Biblical perspective while many others are clearly immoral and even criminal in nature.

FORMS OF EUTHANASIA

Ethical and medical discussions of euthanasia frequently include various forms of treatment or lack of treatment that fall under the general term *euthanasia*. Four categories of euthanasia are frequently discussed in the medical literature.

1. *Voluntary, passive euthanasia*. This form of euthanasia assumes that medical personnel, at the patient’s request, will merely allow nature to take its course. In the past, passive euthanasia meant that the physician did nothing to hasten death but did provide care, comfort, and counsel to dying patients.²
2. *Voluntary, active euthanasia*. This means that the physician, by request, hastens death by taking some active means (e.g., lethal injection). This raises the controversial issue of whether non-medical personnel such as a spouse or friend would be permitted to end the suffering of another.³
3. *Involuntary, passive euthanasia*. This assumes that the patient has not expressed a willingness to die or cannot do so. The medical personnel do not go to any extraordinary measures to save the patient but they often withhold food (by removing nasogastric tubes), antibiotics, or life-support systems (respirator).
4. *Involuntary, active euthanasia*. This begins to blur into genocide. The physician does something active to hasten death, regardless of the patient’s wishes,

for humanitarian reasons, economic considerations, or genetic justifications.

ANALYSIS OF DIFFERENT FORMS OF EUTHANASIA

An analysis of the moral questions in each form of euthanasia needs to be made. Each form has its own unique set of issues.

Voluntary, Passive Euthanasia

This is not truly euthanasia in the modern sense. In these situations it is assumed that death is imminent and inevitable. At this point the medical personnel's attention turns from curing the disease to making the patient as comfortable as possible. Further medical treatment to prolong life becomes pointless and an entirely different medical strategy is implemented.

This medical strategy is frequently referred to as palliative care. The prime focus is on alleviating pain, while not actually curing the patient.

Medications that deaden pain but do not dim consciousness can be administered. Medical personnel can give the patient the so-called Brompton's cocktail, which is made of morphine, cocaine, alcohol, syrup, and chloroform water in order to deaden pain but allow conscious activity.

Certain patients can even be released to hospices where they can spend their last days with family and friends rather than in a clinical hospital setting. The hospice program provides a coordinated program of doctors, nurses, and special consultants who help the dying patient and his family through their time of struggle.

But even this form of euthanasia is not without its controversy. Many physicians are reluctant to discontinue medical efforts to cure terminal patients. Their reluctance is not so much driven by a belief that they will be successful as it is by their concern about possible malpractice suits from the family. Patients who are ready "to go to be with the Lord" may find themselves at odds with doctors fearful they may have to prove in a court of law that they did "all they could" for the patient.

Stepping into this legal/ethical dilemma has been the President's Commission for the Study of Ethical Problems in Medicine. The Commission came to the following conclusions concerning terminally ill patients.⁴ (1) The Commission stated that a terminally ill patient generally should have the right to choose to die without interference from lawyers, legislators, or bureaucrats. (2) The Commission believes that patients suffering loss of consciousness should have the type of care that is dictated largely by their families' wishes. (3) Resuscitation need not always be attempted on a hospitalized patient whose heart stops. Patients likely to suffer cardiac arrest should be informed before the operation and allowed to decide in advance for or against resuscitation. (4) Patients should have greater rights to give instructions in advance of becoming incapacitated. They should have the right to appoint a proxy to carry out their wishes.

These conclusions of the President's Commission have provided the basis for revision of state laws governing medical care of the terminally ill. In general they provide doctors with greater latitude in making decisions concerning dying patients. But they do raise significant questions for Christians.

First, is there such a thing as a "right to die"? From the Christian perspective, this is certainly questionable (as discussed later in this chapter under Biblical Analysis). But it also raises important legal questions never addressed by the founders of this country nor by modern courts. While the Declaration of Independence does recognize a "right to life," it does not recognize (nor even assume) a "right to die."

Second, the conclusions suggest that a patient's decisions about life and death can be done by proxy. In most cases this has been done through a legal instrument known as "the living will" or through a "durable power of attorney" (DPOA).

Presently 35 states allow individuals to draw up a legal document known as a "living will," in which they specify their

desires regarding medical treatment if they become terminally ill and incompetent. A DPOA gives a third party, or proxy, power to make decisions on behalf of the patient. In the past these covered only financial decisions, but court precedents have extended these to cover health-care decisions as well.

The fundamental problem with these proxy arrangements is that they are usually based on some “quality of life” standard. Yet a Christian perspective on human life sees all life as sacred and given by God. Decisions about life and death should be governed by a “sanctity of life” standard rather than by a “quality of life” standard.

Voluntary, Active Euthanasia

This implies that something is done to hasten death. This raises both moral and legal questions. Does active euthanasia constitute an act of murder or assisted suicide? Or is it merely a compassionate act of mercy-killing?

It is helpful to distinguish between mercy-killing and what could be called mercy-dying. Taking a human life is not the same as allowing nature to take its course by allowing a terminal patient to die. The former is immoral (and perhaps even criminal), while the latter is not.

However, drawing a sharp line between these two categories is not as easy as it used to be. Modern medical technology has significantly blurred the line between hastening death and allowing nature to take its course.

Certain analgesics, for example, not only ease pain, but can also shorten a patient’s life (by affecting respiration). An artificial heart will continue to beat even after the patient has died and therefore must be turned off by the doctor. So the distinction between actively promoting death and passively allowing nature to take its course is sometimes difficult to determine in practice. But this fundamental distinction between life-taking and death-permitting is still an important philosophical distinction.

Another concern with active euthanasia is that it eliminates the possibility for recovery. While this should be obvious, somehow this problem is frequently ignored in the euthanasia debate. Terminating a human life eliminates all possibility of recovery, while passively ceasing extraordinary means may not. Miraculous recovery from a bleak prognosis sometimes occurs. A doctor who prescribes active euthanasia for a patient may unwittingly prevent a possible recovery he did not anticipate.

A further concern with this so-called voluntary, active euthanasia is that these decisions might not always be freely made. The possibility for coercion is always present. A few years ago Richard D. Lamm, former governor of Colorado, said that elderly, terminally ill patients have “a duty to die and get out of the way.” Though these words were reported somewhat out of context, they nonetheless illustrate the pressure many elderly feel from hospital personnel.

Former Surgeon General C. Everett Koop has said that proponents of active euthanasia “have gotten across to a whole segment of the elderly population that somehow because they are living, they are depriving someone else of a prior right to resources. That is a most reprehensible thing.” He added:

When I was doing research for *Whatever Happened to the Human Race?*, I went to nursing homes and talked to people who felt that pressure. Old people were apologizing to me for using a bed, for being alive, for taking medication, because they “knew” somebody else deserved it more. I think that’s pitiful.⁵

Involuntary, Passive Euthanasia

In this form of euthanasia, an act of omission, medical personnel do not go to any extraordinary measures to save the patient. This can be a morally acceptable omission when dealing with terminal patients.

Unfortunately this omission often includes actions that are more accurately described as active euthanasia. Withholding food (by removing nasogastric tubes),

antibiotics, or life-support procedures (respirator) is much more than passive euthanasia. As already mentioned, candidates for euthanasia have been known to make miraculous recoveries, but such a possibility is eliminated when a patient is starved to death.

Sometimes, however, decisions must be made about “pulling the plug.” A comatose patient without any brain-wave activity (a flat EEG, electroencephalogram) should be removed from life-support systems. But in other situations a comatose patient might recover. These difficult decisions should be left up to the neurophysiologist who can evaluate a patient’s prognosis. But in general one may assume that the patient will recover and therefore life-support systems should be continued, thus placing the burden of proof on those who wish to “pull the plug.”

Motives behind involuntary euthanasia are frequently mixed. Are the medical personnel recommending euthanasia because of bed shortages or depleted medical facilities? Or are they suggesting euthanasia out of a compassionate concern for the patient? Is a son, for example, agreeing to euthanasia out of concern for his mother’s well-being or out of a desire to gain her inheritance?

The mixed motives behind these decisions are not easy to sort out, and they add further moral and legal questions to the medical landscape. Motives are clearer when nature is allowed to take its course and agonizing decisions are not thrust on the patient or family about when to “pull the plug.”

Involuntary, Active Euthanasia

In this form a second party makes decisions about whether active measures should be taken to end a life. Foundational to this discussion is an erosion of the doctrine of the sanctity of life. But ever since the Supreme Court ruled in 1973 in *Roe v. Wade* that the life of unborn babies could be terminated for reasons of convenience, the slide down society’s slippery slope has

continued.

The progression was inevitable. Once society begins to devalue the life of an unborn child, it is but a small step to begin to do the same with a child that has been born. Abortion slides naturally into infanticide and eventually into euthanasia. In the past few years doctors have allowed a number of so-called “Baby Does” to die (either by failing to perform lifesaving operations or else by failing to feed the infants). And governmental attempts to prevent such practices have been overruled by the courts.⁶

Once society becomes conformed to a “quality of life” standard for infants, it will more willingly accept the same standard for the elderly. As C. Everett Koop has said, “Nothing surprises me anymore. My great concern is that there will be 10,000 Grandma Does for every Baby Doe.”⁷

Once human life is devalued, all sorts of actions defined as “euthanasia” can be justified. This is precisely what happened in Nazi Germany and can happen in this country as well. Ethicist Yale Kamisar provides this descriptive progression of events:

Miss Voluntary Euthanasia is not likely to be going it alone for very long. Many of her admirers . . . would be neither surprised nor distressed to see her joined by Miss Euthanize the Congenital Idiots and Miss Euthanize the Permanently Insane and Miss Euthanize the Senile Dementia. And these lasses whether or not they themselves constitute a “parade of horrors” certainly make excellent majorettes for such a parade.⁸

BIBLICAL ANALYSIS

Foundational to a Biblical perspective on euthanasia is a proper understanding of the sanctity of human life. For centuries Western culture in general and Christians in particular have believed in the sanctity of human life. Unfortunately this view is beginning to erode into a “quality of life” standard. Before, the disabled, retarded, and infirm were seen as having a special place in God’s world; but today many medical personnel judge a person’s fitness for

life on the basis of a perceived quality of life or lack of such quality.

No longer is life seen as sacred and worthy of being saved. Now patients are evaluated and lifesaving treatment is frequently denied based on a subjective and arbitrary standard for the supposed quality of life. If a life is not judged worthy to be lived any longer, people feel obliged to end that life.

Western society must return to the fundamental belief that because human beings are created in the image of God (Gen. 1:27; 5:1, 2), all human life is sacred. Society must not place an arbitrary standard of quality above God's absolute standard of human value and worth. This does not mean that people will no longer need to make difficult decisions about treatment and care, but it does mean that these decisions will be guided by an objective, absolute standard of human worth.

Another foundational principle involves a Biblical view of life-taking. The Bible specifically condemns murder (Exodus 20:13), and this would surely include active forms of euthanasia in which another person (doctor, nurse, or friend) hastens death in a patient. . . .

Christians should also reject the attempt by the modern euthanasia movement to promote a so-called "right to die." Secular society's attempt to establish this "right to die" is wrong for two reasons. First, giving a person a right to die is tantamount to promoting suicide, and suicide is condemned in the Bible. Man is forbidden to murder and that includes murder of oneself. Moreover, Christians are commanded to love others as they love themselves (Matt. 22:39; Eph. 5:29). Implicit in the command is an assumption of self-love as well as love for others.

Suicide, however, is hardly an example of self-love. It is perhaps the clearest example of self-hate. Suicide is also usually a selfish act. People kill themselves to get away from pain and problems, often leaving those problems to friends and family members who must pick up the pieces when the one

who committed suicide is gone.

Second, this so-called "right to die" denies God the opportunity to work sovereignly within a shattered life and bring glory to Himself. When Joni Eareckson Tada realized that she would be spending the rest of her life as a quadriplegic, she asked in despair, "Why can't they just let me die?" When her friend Diana, trying to provide comfort, said to her, "The past is dead, Joni; you're alive," Joni responded, "Am I? This isn't living."⁹

But through God's grace Joni's despair gave way to her firm conviction that even her accident was within God's plan for her life. Now she shares with the world her firm conviction that "suffering gets us ready for Heaven."¹⁰

Another foundational principle is a Biblical view of death. Modern medicine defines death primarily as a biological event; yet Scripture defines death as a spiritual event that has biological consequences. Death, according to the Bible, occurs when the spirit leaves the body (Eccl. 12:7; James 2:26).

Unfortunately this does not offer much by way of clinical diagnosis for medical personnel. But it does suggest that a rigorous medical definition for death be used. A comatose patient may not be conscious, but from both a medical and Biblical perspective he is very much alive and treatment should be continued unless crucial vital signs and brain activity have ceased.

On the other hand Christians must also reject the notion that everything must be done to save life at all costs. Believers, knowing that to be at home in the body is to be away from the Lord (2 Cor. 5:6), long for the time when they will be absent from the body and at home with the Lord (2 Cor. 5:8). Death is gain for Christians (Phil. 1:21). Therefore they need not be so tied to this earth that they perform futile operations just to extend life a few more hours or days.

In a patient's last days, everything possible should be done to alleviate physical and emotional pain. Giving drugs to a patient to relieve pain is morally justifiable. Proverbs

31:6 says, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." As previously mentioned, some analgesics have the secondary effect of shortening life. But these should be permitted since the primary purpose is to relieve pain, even though they may secondarily shorten life.

Moreover, believers should provide counsel and spiritual care to dying patients (Gal. 6:2). Frequently emotional needs can be met both in the patient and in the family. Such times of grief also provide opportunities for witnessing. Those suffering loss are often more open to the Gospel than at any other time.

Difficult philosophical and Biblical questions are certain to continue swirling around the issue of euthanasia. But in the midst of these confusing issues should be the objective, absolute standards of Scripture, which provide guidance for the hard choices of providing care to terminally ill patients. ■

—Reprinted with permission. Taken from *Vital Contemporary Issues*, compiled by Roy B. Zuck. Copyright ©1994, by Dallas Theological Seminary.

ENDNOTES

1. *Webster's Third New International Dictionary of the English Language*, 1971 ed., s.v. "euthanasia," p. 786.
2. A further discussion of the care and counseling of dying patients can be found in J. Kerby Anderson's book, *Life, Death, and Beyond* (Grand Rapids: Zondervan, 1980).
3. Perhaps the most famous case illustrating this form of euthanasia involved Roswell Gilbert, a 76-year-old retired electronics engineer living in Fort Lauderdale, Florida. His wife Emily had Alzheimer's disease and advancing osteoporosis. He shot her two times in what he said was a mercy-killing. But he was sentenced to 25 years in prison with no chance of parole.
4. "Commission Upholds Right to Choose to Die," *Moody Monthly* (June 1983), p. 108.
5. Interview with Former Surgeon General C. Everett Koop in a "Focus on the Family" radio broadcast, aired in 1986.
6. Former President Ronald Reagan ordered the Department of Health and Human Services to act under Section 504 of the 1973 Rehabilitation Act to protect the lives of handicapped infants. The regulations issued by then Secretary Richard Schwieker were overturned in a United States District Court in 1983 and upheld by the Supreme Court in 1986.
7. Interview with Koop, "Focus on the Family" radio broadcast.
8. Yale Kamisar, "Some Non-Religious Views Against Proposed Mercy Killing Legislation," *Minnesota Law Review*, 22 May 1958:1031.
9. Joni Eareckson, *Joni* (Grand Rapids: Zondervan, 1976).
10. Joni Eareckson, *A Step Further* (Grand Rapids: Zondervan, 1978).

—AMOS LEAMAN . . . cont'd. from page 1 —

One significant activity with far-reaching results was Leaman's initiation of a noontime evangelistic meeting for businessmen in the loop area of the city.

Sadly, after almost thirty-six years of marriage, Brother Leaman's wife died on January 15, 1938.

Under Brother Leaman's leadership the Lydia Children's Home in Chicago was able to get back on its feet financially. He then turned the work over to others to continue its good work. Amos also filled the pulpit at Cullom Mennonite Church for a number of years. For ten years Brother Leaman also pastored Ravenswood Mennonite.

In 1946, at the age of 68, Brother Leaman was given a dinner in his honor for his work in city missions in Chicago which was attended by five hundred people from many areas and ministries in the city. For the next three years Amos arranged an annual December dinner meeting for those interested in evangelism and missions.

Because of his love for the lost and his concern for those in need Amos Leaman was instrumental in seeing the salvation of many who previously were hopeless and despairing, drunken, addicted to drugs, and outright criminals. He was well acquainted with his mission field—Chicago. He also was responsible for the adoption of many orphans into Mennonite homes. Because of his encouragement many young men entered the ministry and missions.

After serving his Lord faithfully for fifty-four years Amos Hershey Leaman went home to be with his Saviour. He had been sick for seven months prior to his death on May 27, 1950. Brother Amos was 72 years of age. He was buried in Irving Park Cemetery in Chicago.

— Gail L. Emerson

From the Editor's Desk



Paul M. Emerson

GUEST EDITORIAL

Thy Kingdom Come

by Oswald J. Smith

This world is doomed. It is getting darker and darker. The ship is going down. This is Saturday night. The one and only thing for the Gospel preacher to do is to save as many as he can from the wreck. Paul made no attempt to free the slaves. He did not try to reorganize society. He had no idea of interfering in politics. It was not his mission to better the conditions of the working man, however desirable. His work was to preach the Gospel, to bring souls to Jesus Christ, to implant in their hearts the one and only source of joy and true happiness. And Paul made tens of thousands happy.

It is assumed by most agitators that if only higher wages were paid, better homes provided, more leisure given, and living conditions generally made easier, the result would be happiness. My friends, some of the most unhappy people in the world are the rich, the so-called privileged classes. Some of the happiest people that the world has ever known have been men and women in slavery, in abject poverty, or in prison, simply because the spring of happiness is within; it does not depend on outward circumstances.

I have gone to the homes of the poor and destitute and found sunshine and happi-

ness. I have visited the persecuted Christians of Russia, Turkey, Armenia, and other countries and found them the happiest people in the world. I think of Paul and Silas, their feet fast in the stocks, singing praises to God at midnight. I recall the stories of those incarcerated in dungeons during the days of the Spanish Inquisition, the Christians in the catacombs of Rome, men and women in the days of Nero dying in the arenas, and they are all stories of happiness, joy, and peace, an experience that the world knows nothing about.

If this life ended all, then we might concentrate on conditions here. But this life does not end all. Compared to Eternity it is brief and of little importance. It is the life beyond the grave that really matters. This life is but a preparation for the life to come, and even if we do suffer here, what does it amount to after all? We are journeying to a better city, a heavenly, and when we reach Eternity the things that we have endured here will fade into insignificance.

That many are poor we readily admit. But Jesus said: "The poor ye have always with you," and we always will, for hundreds of years before God said, "The poor shall never cease out of the land" (Deut.

PAGE 8

SWORD AND TRUMPET

15:11). Nor are low wages the only cause. Waste, mismanagement, laziness, extravagance, and especially drink, are very often responsible. Sinful vices of one kind and another are the causes of much of the poverty and ill health of the present day.

When a man one day asked Jesus to interfere and settle a dispute He answered as follows: "Man, who made me a judge or a divider over you?" Yet present-day leaders would have the Church take part in labor disputes and attempt to solve problems that are outside its sphere altogether. "My kingdom is not of this world," exclaimed the Lord Jesus, "for if my kingdom were of this world then would my servants fight." Hence Christ did not propose that He or His Church should mix in the things of the world. We are to be a peculiar people. "Come out from among them and be ye separate, saith the Lord."

Therefore, let us keep to our task. Let us preach the Gospel and win souls. We must not be side-tracked. The by-products of Christianity we recognize, and for every improvement we thank God. But our task

is to preach the Gospel, gather out the Ecclesia, and leave the establishment of the Kingdom to the King Himself when He returns.

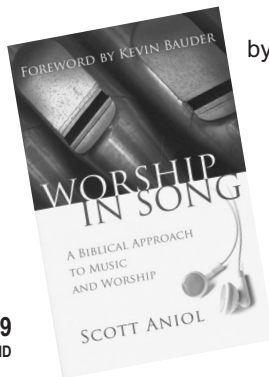
That there will be a millennium there can be no doubt. A Golden Age is promised. For the knowledge of the Lord will cover the earth as the waters fill the seas. The time is coming when there will be no more war. The Kingdom will be established on earth, and the prayer, "Thy Kingdom Come" will never again have to be offered, for the will of God will then be done in Heaven.

That time cannot be until Jesus Christ takes over the reins of government. There can be no Kingdom without a King. And to establish the Kingdom upon earth before the King Himself appears is impossible. Not until the Prince of Peace reigns will the earth be governed in righteousness. Then let us pray and pray earnestly, "Thy Kingdom Come." ■

—Reprinted with permission from *The Evangelist of Truth*, October 2010.

Worship in Song

*A Biblical Approach to Music
and Worship*



by Scott
Aniol

281
pages

\$17.99
POSTPAID

While not from an Anabaptist perspective, this book is an excellent doctrinal and practical exposition of the Biblical principles of both personal and corporate worship, together with an in-depth examination of present-day music issues. Michael Harding gives the following review:

Worship in Song is one of the most insightful explanations of Biblical worship that I have ever read. Pastor Scott Aniol harmonizes the concepts of God's beauty, aesthetics, affection for God, accurate theology, and musical expertise unlike any other book on this subject. I enthusiastically recommend *Worship in Song* as a must read for pastors, church music directors, and all Christian musicians who sincerely desire to lead their congregations to worship God in spirit and in truth.

Available from: **Sword & Trumpet** • P.O. Box 575 • Harrisonburg, VA 22801

THE SUNDAY SCHOOL LESSONS



A Devotional Commentary



by David L. Burkholder

MARCH 6, 2011

Guidelines for Corporate Worship

1 Timothy 2

Our four lessons for March are taken from 1 Timothy. They focus on Paul's instructions to Timothy as leader in the church at Ephesus and deal with matters of public worship, qualifications and priorities for those in leadership positions, and relationships and responsibilities within the brotherhood. It will be helpful in your study to read 1 Timothy in its entirety, as well as some background on the church at Ephesus and the problems Paul addresses in this epistle.

We learn from Chapter 1 that there were false teachers and hypocrites in the church at Ephesus. In this epistle Paul undertakes to correct these issues by giving instruction on how the true church should be expected to function. Here in Chapter 2 his focus is on prayer and holy living, or the life of the prayer. He also interjects other rules and regulations to govern public worship.

We note first of all that prayer should be made for all men, thus emphasizing the universality of the Gospel message. Special attention is focused here on men in authority in civil affairs. The appeal is that under their benign influence the Gospel message could be shared without interference, thus giving a wide audience to the saving Gospel of Christ whose will is that all men be saved. It is worthy of note that Paul's appeal for prayer for civil authorities was during the despotic reign

of Nero, under whose hand both Paul and Peter later suffered martyrdom.

To refute false teaching at Ephesus Paul states that there is but one God and one mediator between God and men, Christ Jesus for whom he is a herald and a teacher. He notes that his mission was specifically to the Gentiles (see Acts 9:15).

In verses 8 through 15 Paul's focus is on order in the public assembly and the expected Christian character of those within the brotherhood. The primary stipulation for effective prayer is the holy, upright life of the one praying. The word *men* in verse 8 refers specifically to a male individual, whereas *men* in the preceding verses is a more universal term encompassing both men and women.

In this passage Paul establishes a God-honoring order for public worship. All are welcome as participants, but the direction, the leadership is to be by the men. Women are to learn in silence and in subjection to man. Paul goes on to explain why and how God's order was established. Men and women are equal before God, but because of differing abilities man has been given the leadership role.

Paul speaks to the woman's demeanor, that she must not draw attention to herself but be modestly attired and reserved in her attitudes. Her role is to quietly go about doing works reflecting her inner qualities. She is not to take authority over man, especially in the matter of the teaching and explaining of the Word of God.

To be a true church, there must be adherence to the principles of order laid out by its Head, the Lord Jesus Christ.

PAGE 10

SWORD AND TRUMPET

For thought and discussion

1. Explore the various aspects of prayer mentioned in verse 1, especially as they relate to praying for civil authorities as mentioned in verse 2.
2. Is it selfish to pray for a quiet, peaceable environment in which to live? What does history teach us about the growth periods of the church?
3. Is posture important in prayer? Is there something more important? Discuss.
4. Note how Paul ties women's modesty with their profession of godliness. Why is modest apparel necessary for both Christian men and women?
5. What happens when we allow God's established order of leadership to be put aside—whether in the church, the home, or in society? Good for discussion.
6. Be sure to validate the acceptable roles of Christian women in the church.

Lesson emphasis: To see the importance of following God's established order in corporate worship, and the important role of prayer as part of the total worship experience.

Key verses: 1 and 8

MARCH 13, 2011

Qualifications for Church Leaders

1 Timothy 3:1-16

In our previous lesson Paul laid down some guidelines for public worship. In today's lesson he gives qualifications to be met by those called to positions of leadership in the church, namely bishops and deacons, with a word to their wives as well. It is Christ's church, His body, so those serving under Him and over His people must be men of outstanding abilities and sterling Christian character.

Paul first addresses the character of bishops (elders, overseers). They are to live lives above reproach. This calls for

carefulness and spiritual discipline. He must not be a frivolous person or a flirt. He must be temperate, alert to trends and needs in the church, hospitable, and with an aptitude to teach. His life must be governed by sobriety and respect for others and their rights. He must be even-tempered, not mercenary nor covetous nor quick to argue or strike back when attacked verbally.

Furthermore, if he is to be worthy of administering God's household, he must give evidence of his ability by maintaining order at home. His family and home life must be reflective of his ability to lead and make proper decisions. To avoid the trap of pride and the ensuing devastation to the church, he must not be a recent convert but a seasoned, mature believer. Not only must he stand tall in the home and in the church, he must also be a respected member of his local community.

Paul then outlines the qualities of life expected of those chosen to serve as deacons in the church. The deacon's role is one of service and material care for the membership. The character traits of deacons pretty well parallel those of the elders. They must be true, honest, above reproach, not a money-grubber, sober. They must also have been proven in character and conduct before being entrusted with this important work.

Paul states that not only the men chosen for these responsibilities in the church be above reproach, but their wives must also exhibit irreproachable behavior and unblemished character. Their role is to enhance the role of their husbands and so must also meet stringent standards of personality and conduct. Paul's great concern was for the purity and integrity of the church. Much of that responsibility lay with those chosen to lead the local fellowship.

Paul was hoping to again visit the church at Philippi, but until then, if it should happen, he felt compelled to write these words of instruction and admonition. It is God's church and his burning

desire was to see it maintain purity and vitality in an ungodly society under the threat of false teaching.

Paul closes this chapter with a brief hymn outlining in concise form the entire scope of the message of the Gospel. Perhaps this was injected here to counteract some of the false teaching confronting the Ephesian church.

For thought and discussion

1. Regardless of your specific form of church governance, those chosen for leadership positions must be men of sterling character and outstanding abilities. Where do such men come from? How are these necessary qualities developed? Discuss.
2. Think carefully about why these qualities Paul outlines here are so important. Dare any be overlooked? Why, or why not? Discuss.
3. Why is it important to choose seasoned, proven men for these positions? What are the dangers to the church otherwise?
4. Is there any hint in this passage why often, not always, church leaders are from homes of church leaders?
5. Why is it so important to have order in the church? (Verses 7 and 15 hold clues.)

Lesson emphasis: To understand the qualities expected of men chosen to administer Christ's body, the church.

Key verses: 15 and 16

MARCH 20, 2011

The Task of a Leader

1 Timothy 4:6-16

We have already noted that, at least in part, Paul's reason for writing this epistle was to warn against and counteract false teachings threatening the church at Ephesus. In the first part of our chapter for study today, he mentions several aspects of the false teaching threatening

the church. These were forbidding marriage and abstinence from certain foods. Paul calls this a false asceticism which does nothing to enhance one's standing with God but rather gives evidence of heretical teaching, teaching which runs counter to God's order and plan for man.

Paul here encourages Timothy to warn the brotherhood against such teaching. He is to use the pure doctrine of Christ to refute these false teachings. Fables and myths are to be avoided, energies are rather to be devoted to pursuing godliness. The knowledge and advancement of pure doctrine should fill and energize the life, leaving no room for myths and fables.

Increasing godliness should be the goal of every believer. Paul here contrasts physical exercise which provides temporary benefit with spiritual exercise which provides benefits in this life and for eternity. Timothy's task, every leader's task, is to teach and promote the truths of the Gospel which alone has the power to save men's souls. There will be opposition, but the faithful leader will soldier on, realizing the importance to his hearers of the saving truth of God's Word.

Timothy was not a novice, having traveled and worked with Paul many years in the establishing and administration of the churches. However, he was undoubtedly younger than other of the elders of the church, and being timid by nature, needed encouragement by his mentor to be consistent in his living and bold in his leadership. That included public ministry and a consistent and exemplary private life giving evidence of God's work within.

Timothy's public ministry was to be three-fold. There was to be reading of God's Word, preaching or exhortation from that Word, and a teaching of its meaning and usefulness to the believer, especially in refutation of the myths and fables of the false teachers. Timothy was obviously a gifted person and had been so recognized and then subsequently ordained by the body of elders at Lystra (see Acts 16:1ff).

Paul's final encouragement to Timothy in the last verses of this chapter was to give himself wholeheartedly to the priority of living a godly, irreproachable life, and to a bold and consistent teaching of the truths of the Gospel. This will assure Timothy's salvation and be the means of salvation to those under his care.

The consistent, godly life of a minister of the Gospel is a primary requirement for a successful, God-honoring ministry in every era of time. Allow Paul's instructions to Timothy to provide encouragement and impetus for your ministry today, be it as leader, teacher, or simply a consistent, faithful church member.

For thought and discussion

1. Paul states in verse 6 that a good minister (teacher, layman) is one who is well established in the faith and has a good understanding of the doctrines of the Gospel of Jesus Christ. Think about, and discuss, how this is accomplished.
2. What are some present-day heresies threatening the church? How can they best be refuted? Discuss.
3. What responsibility does the Christian have for his physical well-being? (Note 1 Corinthians 6:19, 20.)
4. How can gifted, younger people be most effective in the local church? Discuss.
5. There is no shortcut to godliness. What are some things Paul outlines in this passage that are essential to this process and for Christian effectiveness?
6. What are the advantages of calling young men into positions of leadership in the church? The disadvantages? Discuss.

Lesson emphasis: The need for godly leaders in the church and for their consistent living and faithful teaching of the principles of God's Word.

Key verse: 16

MARCH 27, 2011

Maintaining Integrity in the Brotherhood

1 Timothy 5:1-8, 17-22

In this last lesson from 1 Timothy Paul gives advice and instruction on interpersonal relationships and church discipline. In this epistle Paul has set out a rather thorough outline for worship, administration, discipline, and relationships within the Christian brotherhood. God is a God of order and His people must be governed by principles of order and propriety. Paul's directives for the church at Ephesus hold true for the church in every age and time.

Correction, whatever necessitates it, is never easy. It is doubly difficult when the younger must confront and correct the misdeeds, wrong attitudes, or misbehavior of one who is older in years. Paul here instructs Timothy how to handle such situations in the church. Above all, respect must be shown and a gentle, entreating spirit must motivate the contact. The church, a local body of believers, is like a family and each must be treated with deference and love. Purity in all relationships must be maintained to guard the integrity both of individuals and the body.

Widows in any age are vulnerable, but were especially so in the era of the early church. There they were almost totally dependent on outside help for sustenance. Paul acknowledges that the church carries responsibility for the widows within the brotherhood. However, he makes it clear that their first line of assistance should be from their own family—children or grandchildren.

There was a test to be met, however, should the responsibility for support fall to the church. Were they truly without help, or did they simply seek assistance to enable an extravagant, pleasurable lifestyle? Care must be taken to assist only those truly in need. Paul also here lays a stringent moral obligation upon those responsible for the care of a household. Failure to meet their obligation places them outside of God's favor and lower in esteem than an unbeliever.

Care of one's own is a serious matter.

Paul then turns attention to the matter of support for leaders of the church. In essence he says that remuneration should be in keeping with their level of service. To prove his contention he cites an example from the Old Testament (Deuteronomy 25:4), which was also reiterated by Jesus in Luke 10:7.

To guard the integrity of the office, accusations against an elder must be thoroughly documented and supported by multiple witnesses. One malcontented individual dare not be allowed to destroy the reputation or ministry of a leader. However, where sin is evident and persistent, that individual, leader or otherwise, should be publically reprimanded as a warning to all. All disciplinary action must be done in love and without partiality.

Verse 22 yields the possibility of two interpretations. One may refer to Paul's instruction (3:6) to not call a recent convert to a position of leadership. Another may infer a suitable proving period before receiving a penitent sinner back into full fellowship in the brotherhood. In light of the context referring to the treatment of leaders who sin it may well refer to exercising discernment before restoring a fallen leader to a position of responsibility in the church.

Paul's last injunction to Timothy is to keep himself pure from the sins of others,

to live and serve above reproach. That is Christ's calling to all of His servants.

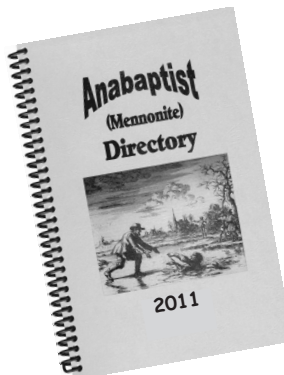
For thought and discussion

1. Christian courtesy is an important ingredient in one's personal contacts, in the home, the church, and the larger community. What are some ways courtesy can be exhibited which will build goodwill for the believer and the church? Discuss.
2. In an age of many government programs designed to aid the elderly and needy, to what extent should the church be involved in aiding its members, and how is this best accomplished? Good for discussion.
3. Someone has said that we Anabaptists believe in a supported ministry, but practice a neglected ministry. What are some ways we can carry out our Biblical mandate without creating attitudes of dependence or control? Discuss.
4. When controversy or the need for discipline arises within the brotherhood, how should it be handled—from within, or with outside help? Advantages/disadvantages of either?
5. A life of personal integrity is a virtue of unsurpassed value. Guard your life diligently.

Lesson emphasis: To understand the methods and importance of courtesy, charity, and discipline within the local brotherhood.

Key verse: 21

Anabaptist (Mennonite) Directory 2011



Lists churches and ministers not found in other major directories. Based on adherence to an accepted doctrinal standard—Schleitheim, Dortrecht, 1921, 1963 or comparative. 110 pages.

Send your orders to:

\$13.50 POST-PAID

Sword and Trumpet

P.O. Box 575 • Harrisonburg, VA 22803-0575

Or order online at www.swordandtrumpet.org

Newslines . . .

by Hans Mast

incidents events occurrences facts illustrations episodes committees vignettes proceedings problems
experiences crises adventures transactions meetings tragedies scoops reports conferences happenings
bulletins questions reports affairs dramas encounters personages actions tidings et cetera

Muslims Stand With Coptic Christians After Bombing

On New Year's Eve, Muslim extremists bombed a Coptic Orthodox church service in Egypt, killing 21 people.

Thousands of Muslims showed up for Christmas Eve mass (which Coptic Orthodox celebrate on January 7) to act as human shields to prevent further bombings. These included many ordinary people as well as two movie stars, a popular Muslim preacher, and two sons of President Hosni Mubarak. "We either live together or we die together" was the slogan given by Mohamed El-Sawy, a Muslim arts tycoon who first proposed the human shield idea. *Al-Ahram* (the largest newspaper in Egypt) writes, "Solidarity between Muslims and Copts has seen an unprecedented peak. Millions of Egyptians changed their Facebook profile pictures to the image of a cross within a crescent—the symbol of an 'Egypt for All.' Around the city, banners went up calling for unity, and depicting mosques and churches, crosses and crescents, together as one."

Egypt has experienced a number of acts of terror in recent years. A drive-by shooting killed eight Copts in January 2010 and bombings in 2004 and 2005 in resort towns killed more than one hundred. In the midst of this, Egyptians feel even more vulnerable because their government, which should be protecting them, has its own agenda that it carries out with brutality. A young blogger who posted a video online of police corruption

was in an internet cafe when police came, dragged him into the street, and beat him to death. There are many other recorded instances of wrongful arrest, harassment, and torture by police. *Al-Ahram* concludes the article:

"Last year was also witness to a brutal parliamentary election process in which the government's security apparatus and thugs seemed to spiral out of control. The result, aside from injuries and deaths, was a sweeping win by the ruling party thanks to its own carefully-orchestrated campaign that included vote-rigging, corruption, and rife brutality. The opposition was essentially annihilated. And just days before the elections, Copts—who make up 10 percent of the population—were once again the subject of persecution, when a government moratorium on construction of a Christian community centre resulted in clashes between police and protestors. Two people were left dead and over 100 were detained, facing sentences of up to life in jail.

"The economic woes of a country that favours the rich have only exacerbated the frustration of a population of 80 million whose majority struggle each day to survive. Accounts of thefts, drugs, and violence have surged in recent years, and the chorus of voices of discontent has continued to grow.

"The terror attack that struck the country on New Year's eve is in many ways a final straw—a breaking point, not just for the Coptic community, but for Muslims as well, who too feel marginal-

ized, persecuted, and overlooked, by a government that fails to address their needs. On this Coptic Christmas eve, the solidarity was not just one of religion, but of a desperate and collective plea for a better life and a government with accountability.”

For years people that know Muslims have talked about the majority of moderate Muslims who oppose terrorism. I have many Muslim friends from my time of living in the Middle East and can attest to the fact that most of them, even my friends who were members of Hamas, abhorred terrorism and were strongly against it. However, conservatives in the U. S. say that since the “moderate majority” is a silent majority, it’s lip service rather than true belief; in the past this moderate majority as a group has not done substantial acts to stop terrorism by their radical brethren. Thus it gave conservatives license to lump most of Islam in with the terrorists. This is a very significant event that shows that the silent majority is, in some cases, silent no longer. They are taking substantial acts to prevent terrorism—risking their own lives in peaceful protest, at that!

—Excerpts from “Egypt’s Muslims attend Coptic Christmas mass, serving as human shields” (<http://j.mp/EgyptCopts>) in *Al-Ahram*

* * * * *

The Playboy Illusion

The UK *Daily Mail* did an in-depth interview with one of Hugh Hefner’s former Playmates, Izabella St. James. She paints a picture of a “glittering facade” which “disguises a grubby world,” “far from the glamorous pleasure palace she had imagined.” Hefner keeps between three and fifteen girlfriends at a time. . . . St. James explains, “Little did I realize that by moving into the mansion I was losing all the freedom I associated with the Playboy lifestyle.”

The *Daily Mail* describes how lately Hefner has claimed to go monogamous and has gotten married: “If so, she will

be little envied by many of Hefner’s former girlfriends [which he estimates are in the thousands]. For they know that, while life at the Playboy Mansion appears to offer all that an aspiring young celebrity might yearn for, she is committing herself to a life of squalid degradation in a cage which is far from gilded.”

This vivid picture is a prime example of the other half of the story of sin in general and sexual sin in particular. All sin gives the illusion of pleasure, but wreaks absolute misery. Satan is the father of lies, and the only way he can persuade people to sin is to deceive them about both the short-term and long-term results.

—Excerpts from “Playboy mansion? More like a squalid prison: Former Playmates tell of ‘grubby’ world inside Hugh Hefner’s empire” in the UK *Daily Mail*

* * * * *

News Snippets

A 17-year-old student in Sanford, NC, who has never been in trouble and is an academic standout was suspended for the rest of the year because she and her dad have identical lunch boxes. The boxes got switched. The dad’s lunchbox contained a whole apple and paring knife. Teachers found the small paring knife while doing a random search and due to their zero-tolerance policy, she was suspended for the rest of the year. She has been charged with misdemeanor possession of a weapon on school grounds.

—WRAL *Raleigh-Durham-Fayetteville*

The AP writes, “The massive new tax bill signed into law by President Barack Obama is filled with all kinds of holiday stocking stuffers for businesses: tax breaks for producing TV shows, grants for putting up windmills, rum subsidies for Puerto Rico and the Virgin Islands. There is even a tax break for people who buy race horses.” All these special tax breaks for special interests who pay congressmen need to stop. A flat sales tax would solve this in a stroke.

“Earthquakes, heat waves, floods, volcanoes, super typhoons, blizzards, landslides, and droughts killed at least a quarter million people in 2010—the deadliest year in more than a generation. More people were killed worldwide by natural disasters this year than have been killed in terrorism attacks in the past 40 years combined.” —AP

“PERKINS, Okla. — A small-town bank in Oklahoma said the Federal Reserve won’t let it keep religious signs and symbols on display. Federal Reserve examiners come every four years to make sure banks are complying with a long list of regulations. The examiners came to Perkins last week. And the team from Kansas City deemed a Bible verse of the

day, crosses on the teller’s counter, and buttons that say “Merry Christmas, God With Us” were inappropriate. The Bible verse of the day on the bank’s Internet site also had to be taken down.”

—KOCO Oklahoma City

A woman who was stood up a few days before the wedding has sued her former fiancé for the non-refundable costs of the wedding which include \$30K for banquet hall, \$11K for flowers and lights, \$10K for orchestra, \$7.5K for a photographer, \$5K for wedding gown, \$1.7K for wedding favors. Apparently he had been planning it for months, but just did it at the last minute to maximize the pain.

—ABC News

Feedback: hansmast@hansmast.com

ANNOUNCEMENT

Longtime *Sword & Trumpet* Bookkeeper/Circulation Manager Ethel G. Rhodes retired on December 31, 2010. Ethel has served in this capacity for 34 years, from 1976 to 2010. She has served under four editors: J. Ward Shank, who recruited her, Paul Kratz, George R. Brunk I, and current editor, Paul Emerson. Ethel ran a tight ship and was very careful and attentive in her duties. She has served well, but at 86 Ethel felt it was time to turn responsibilities over to someone else. She will be missed.

On the evening of December 20, 2010, Ethel was hosted at a retirement supper by the local Virginia board members. She was also presented a motto/picture as a memento for her faithful service.

Sword & Trumpet is happy to announce that Sue Byler has agreed to take over Ethel’s duties. Her name should appear on the masthead beginning with this issue.



Ethel G. Rhodes holding her presentation, with Editor Paul Emerson in the background.



Counseling From the Word

Counseling With Wisdom: Lessons From the Apostle Paul

by Jeremy Lelek

Techniques of counseling are certainly an important component of ministry. But if we become fixated exclusively on technique and method, we will tragically miss the vast substance of what it means to truly counsel. Counseling is a multifaceted reality. It requires the counselor to be mindful of several things at once, to keep your eyes on a myriad of moving pieces. It requires the believer in Jesus Christ to remain mindful of many truths simultaneously. A portion of such truths is recognized in the process unfolding in the “here and now” of a counseling meeting, and the dynamics impacting that process.

In studying the Book of 1 Corinthians (only covering Chapters 1–3 to this point) a plethora of such principles emerge that if unrecognized could leave the counselor in a very vulnerable, helpless, and ineffective state. Consider the following:

1. If we are counseling believers, we must remember that God’s grace has been given to them in Jesus Christ (1 Cor. 1:4). Always try to consider the implications of this. His grace is at work (Titus 2:11).
2. Jesus is committed to the believer to the end (regardless of how dismal things may appear in a counseling session) (1:8). Offer hope to your counselees with this truth!
3. God is faithful to His children (1:9).

He will persevere with His saints!

4. Believers are called to be united (this is especially relevant as it regards marriage, parenting, and relational issues) (1:10). Refusal to do this is a refusal to obey God.
5. Getting caught up in your own capacity, eloquence, and skill as a counselor puts you in danger of emptying the Cross of its power. This endangers you and your client by placing faith in your skills (therefore fostering a similar faith in your counselee). This tramples the finished work of the Cross (1:17).
6. When you are counseling unbelievers, remember this: do not be surprised if they are non-responsive, even hostile to Biblical counsel centered in the Gospel (1:18). May His mercy rule you in these moments!
7. For the Christian, it is important for you to remember that the word of the cross is the “power of God.” When you minister from the place of the Gospel, you are ministering from supreme power. Let this be your confidence (1:18).
8. God uses what appears to the world as folly to impart His wisdom (1:20-22). Never be intimidated.
9. God’s ways appear foolish and weak to man, but so long as you are counseling Christ crucified, you are

- preaching supreme wisdom and strength (1:22-25). Never doubt.
10. Jesus Himself is our wisdom, righteousness, sanctification, and redemption (1:30). Teach your counselees to celebrate this reality.
 11. If your counselees improve, never boast in yourself, your skills, or their efforts, but boast only in the Lord (1:31). You are powerless to help others change.
 12. Don't try to be impressive as a counselor regarding your words or techniques, but exemplify to others a profound dependence upon the power of the Holy Spirit. Otherwise, you risk misleading your counselees to depend on your wisdom (the wisdom of man) rather than the wisdom of God. Continually be intentional about this (2:1-5). Acknowledge and model your own need.
 13. When you are speaking the wisdom of God, be mindful that you are speaking that which was decreed by God Himself before the ages. It is eternal. Be in awe of this reality (2:6, 7).
 14. As a believer, you are filled with the Spirit of God, and His Spirit searches the very depths of God. The Spirit can and will reveal to you, by His Word, the depths of infinity, the otherwise unsearchable. Be amazed (2:10).
 15. As a believer and counselor, you have been given the Spirit who is eager to reveal to you the things of God (2:12). Know His power.
 16. If you are counseling unbelievers, be aware they are incapable of understanding the things of God without the Spirit. No technique can change or bypass this reality. Pray for them that the Spirit would open their eyes and ears (2:14, 15). Sense their (and your) desperation for grace.
 17. We as believers have Jesus, who understands the mind of God. This is also true of those we counsel who believe. Have courage (2:16).
 18. Be discerning as to whether a counselee is in need of meat or milk (3:1-3). Seek to exhibit compassion and understanding.
 19. Remember, you are nothing. Only He who brings life and growth is something (3:5-7). Be humbled.
 20. Remember, both you and your counselee are God's property and work. It is up to Him to bring change, and it will occur in His timing alone (3:9). Trust.
 21. Build your counsel upon the foundation of God and His Gospel. Be aware God is watching and will reward those who are faithful to this work (3:10-15). Give thanks that your work has eternal implications.
 22. The Holy Spirit dwells in both you and your counselee to equip you for His work, and to empower needed change in them. Praise Him (3:16).
 23. Never seek to be wise in your own power otherwise your counsel will be deceiving (3:18). Avoid arrogance.
 24. The wisest thoughts of man and the craftiest techniques of man-made therapy are futile (3:19, 20). Never instill false hope.
 25. Do not take pride in yourself as a counselor, and caution those you counsel from taking pride in their own efforts of change. This is blasphemy (2:21).
 26. All that God offers in Jesus Christ belongs to you and those you counsel (who are believers in Christ) (3:22, 23). Caution against moralism and autonomy.
- The Scriptures are a wellspring of God's truth that not only offer specific techniques, but also inform the entire process of counseling. Paul's wisdom here will shape your counsel in ways that protect you from your own pride while guarding your counsel from being an offense to God. Seek to be humble, and rather than becoming anxious about knowing all the answers to your counselees' problems, seek to exalt Jesus Christ. At times, this will be most evident in

your not knowing what to do or say. Don't waste this opportunity with counselees by "faking it" as though you have it all figured out. It is in these moments of desperation you will want to simply express to your counselee your need for prayer and the Spirit's guidance in order to counsel wisely. If you do this, your counselees will see very quickly that they are not sitting before an all-knowing guru, but a person who is profoundly dependent upon the living God to do his/her job.

Our folly, our weakness, our lack of

earthly wisdom is sometimes the most fruitful reality we can offer for the good of our counselees and the glory of the living King. Paul, a brilliant scholar of Scripture, intentionally avoided eloquence for this very purpose. Becoming foolish for the sake of edifying the power of the Cross never exhibits incompetence on the part of a Biblical counselor. On the contrary, it screams competence as a wise and dependent servant of God. ■

—Reprinted with permission from www.christiancounseling.com.

God Knows No Defeat

by Clarence Martin

As we think of this phrase "*God knows no defeat*," let us go back to the book of beginnings, the Book of Genesis. The Creation account tells us that in six days God made the whole universe and all things therein. That included the starry heavens, the earth, and mankind. I don't know when the angels were created but it would have been before Adam and Eve's temptation.

We know all the creatures God made were very good. In fact, Satan, before his choice to sin, was called the "*anointed cherub, son of the morning*." Jesus said in John 8 that Satan abode not in the truth. So we see men and angels are creatures of choice.

God knows no defeat, even if Satan caused one third of the angels to go with him. And even if Satan caused the whole human race, which started out very good, to fall and be taken captive at his will, God was not taken by surprise.

God announced the good news that the seed of the woman would crush the head of the serpent through Christ's sac-

rifice on the cross. God did not have to lower His standard of holiness to restore mankind back to Himself. By Jesus Christ humbling Himself to the death of the cross, God has highly exalted Him. When mankind repents and believes the Gospel, he can be translated into the image of God's dear Son. By this glorious redemption, God will restore the vacancy in the angelic world and on the earth by redeeming man through the spotless, sinless Son of God.

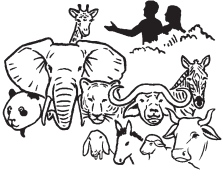
If one third of the angels fell, that means two thirds did not fall. So God's number was still the greater number! God filled the vacancy by bringing captivated man to God: Revelation 5:11, "*Ten thousand times ten thousand, and thousands of thousands*" and in Revelation 7 another group which no man could number.

Our great God will never be defeated! He is "*King of kings and Lord of lords*" (Revelation 19:16). ■

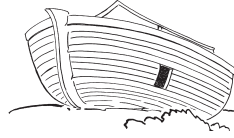
—Reprinted with permission from *The Watchword Messenger*, 1st Quarter 2008.

PAGE 20

SWORD AND TRUMPET



Beginning Issues



Are Aliens Among Us?

by John Mullett

Alien Life “may exist among us,” so read the title of an article published February 16, 2009 by BBC News. Years and millions (if not billions) of dollars have been spent searching for alien life elsewhere in the universe. According to physicist Paul Davies we may be starting in the wrong place. His suggestion was that we should start looking for “weird life” here on Earth by investigating the hostile environments of our own planet. “It could be right in front of our noses—or even in our noses,” he said.¹ Davies’ premise is that other life forms could be present here, but we are missing them because we may not be looking for the right thing. Basically he is looking for life to have evolved twice (or more times) separately. According to the report, life as we know it is composed mainly of the elements: carbon, hydrogen, oxygen, nitrogen, sulfur, and phosphorus.² If one of these were replaced by something else, such as arsenic substituted for phosphorus, this would be a different life-form that would have had to evolve separately. In his own words as quoted in the article, “For example, most of the jobs that can be done by phosphorus can be done by arsenic.’ Arsenic may be poisonous to humans, but it has chemical properties which might make it ideal in a microbe’s machinery, he said.”³

One location with a hostile environment mentioned by Dr. Davies in the article is Mono Lake in California. Recently Mono Lake was in the news again when findings

from an ongoing study were published in an article by Reuters. On December 2, 2010, *Yahoo! News* posted the article with the following headline, *Arsenic-munching germ redefines “life as we know it.”* The study’s claim is that the microbe GFAJ-1 strain of the Halomonadaceae did not only eat arsenic, but made it a part of its DNA. The study was led by Felisa Wolfe-Simon of the NASA Astrobiology Institute and U. S. Geological Survey and she believes, “We have cracked open the door to what is possible for life elsewhere in the universe.” Since the results didn’t fit their expectations based on established science paradigms they were amazed.

The researchers grew microbes from the lake in water loaded with arsenic, and only containing a little bit of phosphorus.

The GFAJ-1 strain of the Halomonadaceae grew when arsenic was in the water and when phosphorus was in the water, but not when both were taken away. And it grew even with a “double whammy” of arsenic.

“It grew and it thrived and that was amazing. Nothing should have grown,” Wolfe-Simon told a news conference.

“We know that some microbes can ‘breathe’ arsenic, but what we’ve found is a microbe doing something new—building parts of itself out of arsenic.”⁴

However, Dr. Davies himself stated that this is not a new life form. “It can grow with either phosphorous or arsenic. That makes it very peculiar, though it falls short

of being some form of truly 'alien' life belonging to a different tree of life with a separate origin," he said.⁵

These claims are already being met with skepticism from others in the scientific community.

"But Steven Benner, an astrobiologist at the Foundation for Applied Molecular Evolution, told me he was unconvinced. He was invited to Washington today to lay out the skeptical view during a much-hyped news conference at NASA Headquarters. 'I'm the guy they bring in to throw the wet blanket over all the enthusiasm,' he joked. He was impressed by the finding that bacteria could get by with so little phosphorus and so much arsenic, but he questioned the conclusion that the arsenic was truly taking the place of phosphorus.

"Benner . . . said that other scientists would have to first confirm that the arsenic is really being taken up the way the paper describes, and then figure out how the process squares with what's already known about biochemistry. 'If this result is

true, we've got to go back and rewrite a lot of chemistry,' Benner said.

"Benner is willing to put his money where his mouth is: 'I've wagered Felisa \$100 that that's not arseno-DNA,' he told me."⁶

From a creationist perspective it is just as easy to fit microbes eating arsenic as evidence that says life was created for and is adaptable to its environment, as it is to say it is evidence for spontaneously generated life. ■

ENDNOTES

1. *Alien Life "may be among us,"* Morgan, James, BBC News, Chicago. <http://news.bbc.co.uk/2/hi/science/nature/7893414.stm>.
2. *Arsenic-munching germ redefines "life as we know it,"* Fox, Maggie, Health and Science editor with Reuters news service. Article posted by Yahoo! News 12/02/2010. http://news.yahoo.com/s/nm/20101202/sc_nm/us_arsenic_bacteria.
3. *Ibid.*
4. *Ibid.*
5. *Ibid.*
6. *Life as we don't know it . . . on Earth?* Boyle, Alan, msnbc.com. http://cosmiclog.msnbc.msn.com/_news/2010/12/02/5564852-life-as-we-dont-know-it-on-earth.

Music in Worship— a look at a difficult but important subject

by Ryan Hablitzel

The proper use of music in worship remains a difficult topic in the Christian church. Music, intensely complex, can be interpreted in many different ways. Typically, the topic of music and worship is approached with considerable bias for or against certain forms; however, this topic will be approached with the assumption that appropriate worship styles are difficult to universally define because of complex cultural differences. Musical worship comprises a God-centered activity entirely focused on Him. In order for music to fulfill this purpose, inspired perspectives, musical linguistics, and a synthesis of current implications must be considered.

An Inspired Perspective of Musical Worship

Throughout the Bible, inspired writers

conveyed their messages through the avenue of song. Moses and the children of Israel lifted their voices in inspired adoration to the Lord after being delivered from the Egyptians at the Red Sea. In Deuteronomy 32, Moses again uses music to impress the minds of his audience in a historical and prophetic utterance. The entire Book of the Psalms presents a mixture of musical meditations clearly fixated upon the Torah and the Messiah. Clearly, God uses music as an avenue to impress truth upon His people.

In addition to the impartation of Biblical truth, inspired writers recognize music's ability to turn the thoughts of worshipers toward God. Within the school of the prophets, "Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to

awaken in the soul devotion and gratitude to God.” The psalmist purposed to sing praises to God, praising Him as long as he lived with all his being (Psalm 9:2; 104:33). Isaiah entreats us to “praise the LORD in song, for He has done excellent things” (Isaiah 12:5, NASB). As a response to the Lord’s healing, Hezekiah declares his intent to have songs played on stringed instruments at the house of the Lord all the days of his life (Isaiah 38:20). Paul invites us to sing and make melody with our hearts to the Lord (Eph. 5:19). The use of music to declare one’s adoration to God for who He is and what He has done is deeply rooted in Scripture.

God is the center of worship. “Worship is not something we do for ourselves. Worship is meant to be done for God and to God. It is a God-centered activity, entirely focused on Him.” The worshiper is not the most important person in worship; God is. An attitude of selfless sacrifice becomes essential in order to enter into God-centered worship.

Unfortunately, many current worship formats have become venues for entertainment and debate. Socially pleasing services are sometimes offered in order to attract individuals to hear consumer-focused messages. Worship must never digress into a self-seeking therapy session centered on the worshiper; rather, sacrificial worship necessitates a recognition and response to God.

Musical Linguistics

The complexities of music and its relationship to worship are considerable. One important distinction is music’s ability to communicate in two unique languages simultaneously. Both vocal and instrumental forms of music act as linguistic communicators. While the message of vocal music is easily recognized, due to the presence of lyrics, instrumental music is also capable of speaking to the listener in a unique way. In order to obtain an appropriate and meaningful experience in worship, both vocal and instrumental languages must be considered.

Individuals often criticize lyrical music for repetition, but repetition is not necessarily negative. People typically love to join

in on the chorus because of its commonality. Repetition becomes negative if it serves as a mindless utterance. Lyrical substance is critical in musical worship. Matthew Ward, a pioneer of the Jesus Music genre (later to be called contemporary Christian music), recognizes the triviality associated with some types of worship music. “It talks about God being good, but it doesn’t say why. It says that we do worship Him, but doesn’t often get into the nuts and bolts of why we worship Him.”¹

Lyrics should remain centered upon who God is, what He has done, and what He will do. While music for young people often necessitates simplicity, too often the lyrical message becomes lost in an indiscernible conundrum of repetition and focused too much on emotions rather than intellect. Quality lyrical worship music necessitates variety mixed with commonality while uplifting a high standard of contemplative thought and reflection.

Understanding the instrumental contributions of music is distinctly more difficult. “It is undeniable that composers have consciously or unconsciously used music as a language, from at least 1400 onwards—a language never formulated in a dictionary, because by its very nature it is incapable of such treatment.”² “Music does not merely imitate, it speaks; and its language—inarticulate but vivid, ardent, passionate—has a hundred times more energy than speech itself.”³ Music itself, devoid of words, communicates.

Like spoken languages, culture plays a major role in defining the meaning of music. “Qualities which have been acquired by an object through association and suggestion” determine the meaning of that object.⁴ The effect that a certain type of music has on one person might have the opposite effect on someone else. “Quite simply, music can mean different things to different people at different times.”⁵ Just as certain words are considered offensive because of their historical and cultural connections, culture plays a major role in defining instrumental music.

Yet, whatever the influence of culture, music conveys a universal message of good or evil. In order to understand the impli-

cations of this statement, morality must first be considered. Jesus asserted that “there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man” (Mark 7:15, NASB). Negative music does not necessarily equate personal defilement, yet music can represent the negative outcropping of sinfulness within the composer and, as such, influence others. Evil tendencies that exist within people can be impacted by music.

Dr. Howard Hansen, dean of the Eastman School of Music at the University of Rochester, New York, asserted the following: “Music is a curiously subtle art with innumerable varying emotional connotations. It is made up of many ingredients, and according to the proportions of these components, it can be soothing or invigorating, ennobling or vulgarizing, philosophical or orgiastic. It has powers for evil as well as for good.”⁶ Interestingly enough, thousands of years ago, “Plato, in *The Republic*, argued that music can (1) strengthen a person, (2) cause him to lose his mental balance, or (3) cause him to lose his normal willpower so as to render him helpless and unconscious of his acts.”⁷

Though one can recognize that music has the power to manipulate individuals toward good or evil, it does not necessarily represent the same experience to all individuals. Whereas powerful organ music can be a deeply spiritual experience for one person, it may represent a negative response from those who have been culturally trained to respond differently. For instance, songs and hymns that are sung in church today were also used for purposes of spiritualism in the early 1900s. “Nearer My God to Thee” and “The Sweet By and By” were endorsed “for the use of spiritualist and other liberal societies in their public meetings and their homes” by a professed spirit medium.⁸

Beyond music’s ability to communicate on cultural levels, music can communicate on a universally inappropriate level. Music can be an expression of the composer’s outlook on life. While God inspires musical expression, Satan does also. Spirit mediums readily recognize the ability of mate-

rialized spirits to produce music through a spirit medium.⁹ Music can be inspired by evil forces and contain universally inappropriate messages. Rhythm, melody, and harmony can all communicate a universal message that transcends culture. Worship and music must not be reduced into simple cultural distinctions. The way we say things, either soft or harsh, speaks a language transcendent of culture. Aggression, peacefulness, elation, and fearfulness can all be exemplified on universal levels. The application of Christian lyrics to a musical piece does not instantaneously equate appropriateness.

“Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.” Instruments themselves are not problematic; rather, the way in which an individual plays an instrument is essential to appropriateness of the music produced. Rhythm is foundational to music, but when the rhythm becomes pronounced, it shocks the senses and begins to cross the threshold of consciousness. Repetition and variety with periods of tension and relaxation are essential in producing quality music.

Music must fit the atmosphere and message being presented. In general, dance tunes and sacred words do not mix.¹⁰ . . . There is no question some appropriate forms of music are better suited for popular celebrations and should not be appropriated for worship.

Just as the rhythms and melodies of instrumental music must match the lyrical message, the message itself must be raised to a higher standard. Steve Taylor, American singer, songwriter, record producer, and film director, says, “I realize that what’s critically important about Christian music is its distinctiveness. If it loses the Cross, if it loses Christ, if it becomes just ‘positive pop,’ then I’d rather be cut off from it.”¹¹ Christian music must transcend and transform culture, offering something more than what is found at a secular club or social gathering.

Formulative Synthesis

One aspect of music consists of its ability to speak the language of the culture that defines it. Musical styles related with negative behavior or imagery should be avoided. While aspects of these musical styles can be integrated appropriately, it remains difficult to implement a culturally negative form of music into the worship setting. Lilianne Doukhan, associate professor of music at Andrews University, asks, "Will this particular mode of expression within a given culture truly be understood as expressing reverence to God?"¹²

Caution must be used when implementing new forms of music into worship because of their ability to act as a gateway to other musical extremes. Many contemporary music enthusiasts find themselves attracted to similar styles of music associated with inappropriate behavior. Too often individuals find inspiration in the instrumental genius of secular artists who promote illicit sex, violence, greed, and/or selfish behavior. In fact, the use of wrong kinds of music in worship can influence individuals to return to negative musical choices or environments.

Worship musicians must be converted individuals. To a certain degree, musicians share their philosophy and outlook on life through their music. "There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord."

Music affects the mood and response of the worshiper. The Church of Satan teaches that "there is no higher god than oneself and individuals should worship accordingly."¹³ When musical worship purposes to fulfill the selfish desires of the worshiper, worship of the one true God is lost. Individuals who find it necessary to have a certain style of music in order to enter into worship should reevaluate their motivations. Worship is not a feeling we get, but an offering we bring. "Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. . . . How many employ this gift to exalt self, instead of

using it to glorify God!"

Conclusion

Worshippers and worship leaders need balance and discrimination. Let us sing not only "songs of testimony, simple faith, and of invitation; but also hymns of worship, doctrine, and admonition."¹⁴ Let us make music that causes worshippers to examine their hearts as they lay their musical offering before the throne of God. Let us not reject new types of music simply because they differ from traditional forms, nor freely accept music promoted by the culture around us. With careful discernment, we must consider both the cultural and universal implications surrounding music. Let the music of the worshiper transform culture, not be dictated by it. As Christians we should present a higher culture, a heavenly culture of music that lifts the thoughts of worshippers to our Creator and Redeemer. ■

—Reprinted with permission from *Ministry*,[®] International Journal for pastors, Sept. 2010.

ENDNOTES

1. Matthew Ward, *Worship Leader*, Sept.-Oct. 2002, 19.
2. Deryck Cooke, *The Language of Music* (New York: Oxford University Press, 1990), 13, 14.
3. Jean-Jacques Rousseau, "Essai sur l'origine des langues," in *Écrits sur la musique* (Paris: Stock, 1979), 229.
4. Carroll C. Pratt, *The Meaning of Music* (New York & London: McGraw-Hill Book Co., 1931), 10.
5. Elizabeth Brown and William Hendee, "The Acquired Character of the Musical Experience," *Journal of the American Medical Association* 262 (Sept. 1989), 1662.
6. Howard Hansen, "A Musician's Point of View Toward Emotional Expression," *American Journal of Psychiatry* 99 (November 1942), 317.
7. Richard D. Mountford, "Does the Music Make Them Do It?" *Christianity Today*, May 4, 1979, 21.
8. It should be recognized that spirit mediums of this time period readily mingled Biblical thought with spirit mediumship. W. C. Bowman, *20th Century Formulary of Songs and Forms* (Los Angeles: W. C. Bowman, 1907), no. 35, 36.
9. W. W. Aber, *A Guide to Mediumship: Dictated by a Materialized Spirit* (Lily Dale, NY: Dale News Inc., 1946), 19.
10. Mrs. S. N. Haskell describes the inappropriate music mentioned in the former endnote as "dance tunes to sacred words" played from a songbook called the "Garden of Spices." Mrs. S. N. Haskell, *Report to Sara McEnterfer*, September 12, 1900.
11. Steve Taylor, *Christianity Today*, May 20, 1996, 23.
12. Doukhan, 25.
13. The Arcane Archive, "The Alt.satanism FAQ," <http://www.arcane-archive.org/faqs/faq.astnngp.0418.php>, no. 2, par. 1 (accessed May 26, 2009).
14. Donald P. Hustad, "Problems in Psychology and Aesthetics in Music," *Bibliotheca Sacra* (July 1960), 227.



Song of the Month

Douglas A. Byler, Music Editor

“... singing with understanding!”

“Beneath the Cross of Jesus”



by Clephane/Maker

Lyrics: Not only is the cross the most universally recognized symbol of Christianity, it is one of the central features in the doctrine of salvation. It was Jesus’ death that paid for our sins, and His death on this particular tool of execution was foreshadowed very early in the Old Testament. Jesus Himself referred to the cross several times in His own ministry. In addition to referencing His own death on the cross, Jesus also used the image of the cross as an object lesson to describe the level of commitment that we must have to be His disciples. It is one of the great paradoxes of Christianity that a symbol of such gruesome torture can become such a beautiful symbol of our salvation.

“Beneath the Cross of Jesus” is a reflective hymn that ponders some of the truths and implications of the cross, from the particular vantage point suggested in the title. The first verse alludes to a wide range of Scripture references¹ as the poet creates the picture of safety and rest found in the cross. The mood shifts in the middle stanza as the dying form of our Saviour comes into focus. The sense of rest is suddenly replaced by the stark contrast between our sinfulness and the perfect sacrifice that has taken the punishment so rightfully ours. It is impossible, when we have really encountered the cross, to come away feeling good about ourselves. The more we reflect on Jesus’ work on the cross, the more we realize our own unworthiness, and the greatness of the sacrifice that took our place. As the last verse says, we will become more ashamed of our

sin and more enthralled with the cross.

Elizabeth Clephane lived in Scotland during the mid-nineteenth century. She suffered from frail health most of her life, and died at the age of 39, only one year after writing the poem that was to become this hymn. While most of her poetry was not even intended for use as hymns, there are two (including this one) that are still widely used as hymns today. The other is “There Were Ninety and Nine,” from her poem “The Lost Sheep.” She was known in her community as “The Sunbeam” for her dedication to helping the poor and sick.

Music: The following regarding this tune is taken from Kenneth Osbeck’s *101 Hymn Stories*:

The tune for this text, named “St. Christopher,” etymologically means “bearer of Christ.” It was composed for this text by Frederick Charles Maker, one of the outstanding organists in the English, non-conformist churches of that day. Maker was born in Bristol, England, and spent his entire life playing in the various churches of that city. Frederick Maker contributed a number of hymn tunes to the 1881 edition of a hymnal called *The Bristol Tune Book*. He is also the composer for the hymn “Dear Lord and Father of Mankind.”²

1. Following are some of the references:

“the mighty Rock” (Isaiah 32:2)
“a weary land” (Psalm 63:1)
“home within the wilderness” (Jeremiah 9:2)
“rest upon the way” (Isaiah 28:12)

2. Osbeck, Kenneth. *101 Hymn Stories*. Grand Rapids: Kregel Publications, 1982.

Beneath the Cross of Jesus

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." -Galatians 6:14

ST. CHRISTOPHER 7. 6. 8. 6. 8. 6. 8. 6.

ELIZABETH C. CLEPHANE, 1867

FREDERICK C. MAKER, 1881

1. Be - neath the cross of Je - sus I fain would take my stand, -
2. Up - on that cross of Je - sus Mine eye at times can see
3. I take, O cross, thy shad - ow For my a - bid - ing place;

The shad - ow of a might - y rock With - in a wea - ry land;
The ver - y dy - ing form of One Who suf - fered there for me;
I ask no oth - er sun - shine than The sun - shine of His face, -

A home with - in the wil - der - ness, A rest up - on the way,
And from my smit - ten heart with tears Two won - ders I con - fess, -
Con - tent to let the world go by, To know no gain nor loss,

From the burn - ing of the noon - tide heat, And the bur - den of the day.
The won - ders of His glo - rious love And my un - wor - thi - ness.
My sin - ful self my on - ly shame, My glo - ry all the cross.



Sermon of the Month



Each month we will feature a Biblical sermon in this column. We would like to emphasize expository preaching and ask our readers to submit good expository sermons for consideration. Please send typewritten copies by "snail mail" or E-mail to: Editor, Sword and Trumpet, Box 575, Harrisonburg, VA 22803; swandtrump@verizon.net.

A Farewell Sermon (Part 1)

by Jonathan Edwards

"As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." – 2 Corinthians 1:14

SUBJECT: Ministers and people that are under their care must meet one another before Christ's tribunal at the day of judgment.

The apostle, in the preceding part of the chapter, declares what great troubles he met with in the course of his ministry. In the text, and two foregoing verses, he declares what were his comforts and supports under the troubles he met with. There are four things in particular:

- That he had approved himself to his own conscience, verse 12: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."
- Another thing he speaks of as matter of comfort is that as he had approved himself to his own conscience, so he had also to the consciences of his hearers, the Corinthians, to whom he now wrote, and that they should approve of him at the day of judgment.
- The hope he had of seeing the blessed fruit of his labors and sufferings in the ministry, in their happiness and glory, in that great day of accounts.

- That in his ministry among the Corinthians, he had approved himself to his Judge, who would approve and reward his faithfulness in that day.

These three last particulars are signified in my text, and the preceding verse, and indeed all the four are implied in the text. It is implied that the Corinthians had acknowledged him as their spiritual father, and as one that had been faithful among them, and as the means of their future joy and glory at the day of judgment. It is implied that the apostle expected at that time to have a joyful meeting with them before the Judge, and with joy to behold their glory, as the fruit of his labors, and so they would be his rejoicing. It is implied also that he then expected to be approved of the great Judge, when he and they should meet together before Him, and that he would then acknowledge his fidelity, and that this had been the means of their glory, and that thus he would, as it were, give them to Him as his crown of rejoicing. But this the apostle could not hope for, unless he had the testimony of his own

conscience in his favor. And therefore the words do imply, in the strongest manner, that he had approved himself to his own conscience.

There is one thing implied in each of these particulars, and in every part of the text, which I shall make the subject of my present discourse, viz.

Doctrine

Ministers and the people that have been under their care must meet one another before Christ's tribunal at the day of judgment.

Ministers and the people that have been under their care must be parted in this world, how well soever they have been united. If they are not separated before, they must be parted by death, and they may be separated while life is continued. We live in a world of change, where nothing is certain or stable, and where a little time, a few revolutions of the sun, brings to pass strange things, surprising alterations, in particular persons in families, in towns and churches, in countries and nations. It often happens, that those who seem most united, in a little time are most disunited, and at the greatest distance. Thus ministers and people, between whom there has been the greatest mutual regard and strictest union, may not only differ in their judgments, and be alienated in affection, but one may rend from the other, and all relation between them be dissolved. The minister may be removed to a distant place, and they may never have any more to do one with another in this world. But if it be so, there is one meeting more that they must have, and that is in the last great day of accounts. Here I would show:

- I. In what *manner* ministers, and the people which have been under their care, shall meet one another at the day of judgment.
- II. For what *purposes*.
- III. For what *reasons* God has so ordered it, that ministers and their people shall then meet together in such a manner, and for such purposes.

I. I would show, in some particulars, in what manner ministers and the people which have been under their care shall meet one another at the day of judgment.

1. *They shall not meet at the day merely as all the world must then meet together.* I would observe a difference in two things.

First, as to a clear actual view, and distinct knowledge and notice, of each other. Although the whole world will then be present, all mankind of all generations gathered in one vast assembly, with all of the angelic nature, both elect and fallen angels, yet we need not suppose that everyone will have a distinct and particular knowledge of each individual of the whole assembled multitude, which will undoubtedly consist of many millions of millions. Though it is probable that men's capacities will be much greater than in their present state, yet they will not be infinite. Though their understanding and comprehension will be vastly extended, yet men will not be deified. There will probably be a very enlarged view that particular persons will have of the various parts and members of that vast assembly, and so of the proceedings of that great day. But yet it must needs be, that according to the nature of finite minds, some persons and some things, at that day, shall fall more under the notice of particular persons than others. This (as we may well suppose) according as they shall have a nearer concern with some than others in the transactions of the day. There will be special reason why those who have had special concerns together in this world, in their state of probation, and whose mutual affairs will then be tried and judged, should especially be set in one another's view. Thus we may suppose, that rulers and subjects, earthly judges and those whom they have judged, neighbors who have had mutual converse, dealings, and contests, heads of families and their children and servants, shall then meet, and in a peculiar distinction be set together. And especially will it be thus with ministers and their people. It is evident by

the text, that these shall be in each other's view, shall distinctly know each other, and shall have particular notice one of another at that time.

Secondly, they shall meet together, as having special concern one with another in the great transactions of that day. Although they shall meet the whole world at that time, yet they will not have any immediate and particular concern with all. Yea, the far greater part of those who shall then be gathered together, will be such as they have had no intercourse within their state of probation, and so will have no mutual concerns to be judged of. But as to ministers and the people that have been under their care, they will be such as have had much immediate concern one with another, in matters of the greatest moment. Therefore they especially must meet, and be brought together before the Judge, as having special concern one with another in the design and business of that great day of accounts. Thus their meeting, as to the manner of it, will be diverse from the meeting of mankind in general.

2. *Their meeting at the day of judgment will be very diverse (different) from their meetings one with another in this world.* Ministers and their people, while their relation continues, often meet together in this world. They are wont to meet from sabbath to sabbath, and at other times, for the public worship of God, and administration of ordinances, and the solemn services of God's house. And besides these meetings, they have also occasions to meet for the determining and managing their ecclesiastical affairs, for the exercise of church discipline, and the settling and adjusting those things which concern the purity and good order of public administrations. But their meeting at the day of judgment will be exceeding diverse, in its manner and circumstances, from any meetings and interviews they have one with another in the present state. I would observe how, in a few particulars.

First: Now they meet together in a preparatory mutable state, but then in an

unchangeable state. Now *sinner*s in the congregation meet their minister in a state wherein they are capable of a saving change, capable of being turned, through God's blessing on the ministrations and labors of their pastor, from the power of Satan unto God; and being brought out of a state of guilt, condemnation, and wrath, to a state of peace and favor with God, to the enjoyment of the privileges of His children, and a title to their eternal inheritance. And *saint*s now meet their minister with great remains of corruption, and sometimes under great spiritual difficulties and affliction: and therefore are yet the proper subjects of means for a happy alteration of their state, which they have reason to hope for in the attendance on ordinances, and of which God is pleased commonly to make His ministers the instruments. Ministers and their people now meet in order to the bringing to pass such happy changes: they are the great benefits sought in their solemn meetings.

But when they shall meet together at the day of judgment, it will be far otherwise. They will all meet in an unchangeable state. *Sinner*s will be in an unchangeable state. They who then shall be under the guilt and power of sin, and have the wrath of God abiding on them, shall be beyond all remedy or possibility of change, and shall meet their ministers without any hopes of relief or remedy, or getting any good by their means.

And as for the *saint*s, they will be already perfectly delivered from all their corruption, temptation, and calamities of every kind, and set forever out of their reach; and no deliverance, no happy alteration, will remain to be accomplished in the use of means of grace, under the administrations of ministers. It will then be pronounced,

He that is unjust, let him be unjust still;
and he that is filthy, let him be filthy still;
and he that is righteous, let him be righteous still;
and he that is holy, let him be holy still.

Secondly: Then they shall meet together

in a state of clear, certain, and infallible light. Ministers are set as guides and teachers, and are represented in Scripture as lights set up in the churches, and in the present state meet their people, from time to time, in order to instruct and enlighten them, to correct their mistakes, and to be a voice behind them, when they turn aside to the right hand or the left, saying, "This is the way, walk ye in it"; to evince and confirm the truth by exhibiting the proper evidences of it. They [are] to refute errors and corrupt opinions, to convince the erroneous, and establish the doubting. But when Christ shall come to judgment, every error and false opinion shall be detected. All deceit and delusion shall vanish away before the light of that day, as the darkness of the night vanishes at the appearance of the rising sun. Every doctrine of the Word of God shall then appear in full evidence, and none shall remain unconvinced. All shall know the truth with the greatest certainty, and there shall be no mistakes to rectify.

Now ministers and their people may disagree in their judgments concerning some matters of religion, and may sometimes meet to confer together concerning those things wherein they differ, and to hear the reasons that may be offered on one side and the other; and all may be ineffectual as to any conviction of the truth. They may meet and part again, no more agreed than before, and that side which was in the wrong may remain so still. Sometimes the meetings of ministers with their people, in such a case of disagreeing sentiments, are attended with unhappy debate and controversy, managed with much prejudice and want of candor; not tending to light and conviction, but rather to confirm and increase darkness, and establish opposition to the truth, and alienation of affection one from another. But when they shall meet together at the day of judgment, before the tribunal of the great Judge, the mind and will of Christ will be made known, and there shall no longer be any debate or difference of opinions. The evidence of the

truth shall appear beyond all dispute, and all controversies shall be finally and forever decided.

Now ministers meet their people in order to enlighten and awaken the consciences of sinners: Setting before them the great evil and danger of sin, the strictness of God's law, their own wickedness of heart and practice, the great guilt they are under, the wrath that abides upon them, and their impotence, blindness, poverty, and helpless and undone condition. But all is often in vain. They remain still, not withstanding all their ministers can say, stupid and unawakened, and their consciences unconvinced. But it will not be so at their last meeting at the day of judgment. Sinners, when they shall meet their minister before their great Judge, will not meet him with a stupid conscience. They will then be fully convinced of the truth of those things which they formerly heard from him, concerning the greatness and terrible majesty of God, His holiness and hatred of sin, His awful justice in punishing it, the strictness of His law and the dreadful truth of His threatenings, and their own unspeakable guilt and misery. And they shall never more be insensible of these things. The eyes of conscience will now be fully enlightened, and never shall be blinded again. The mouth of conscience shall now be opened, and never shall be shut any more.

Now ministers meet with their people, in public and private, in order to enlighten them concerning the state of their souls; to open and apply the rules of God's Word to them, in order to their searching their own hearts, and discerning their state. But now ministers have no infallible discernment of the state of their people; and the most skillful of them are liable to mistakes, and often are mistaken in things of this nature. Nor are the people able certainly to know the state of their minister, or one another's state: very often those pass among them for saints, and it may be eminent saints, that are grand hypocrites. And on the other hand, those are sometimes censured, or

hardly received into their charity, that are indeed some of God's jewels. And nothing is more common than for men to be mistaken concerning their *own* state. Many that are abominable to God, and the children of His wrath, think highly of themselves, as His precious saints and dear children. Yea, there is reason to think that often some that are most bold in their confidence of their safe and happy state, and think themselves not only true saints, but the most eminent saints in the congregation, are in a peculiar manner a smoke in God's nostrils. And thus it undoubtedly often is in those congregations where the Word of God is most faithfully dispensed, notwithstanding all that ministers can say in their clearest explications, and most searching applications of the doctrines and rules of God's Word to the souls of their hearers.

But in the day of judgment they shall have another sort of meeting. Then the secrets of every heart shall be made manifest, and every man's state shall be perfectly known. First Corinthians 4:5:

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Then none shall be deceived concerning his own state, nor shall be any more in doubt about it. There shall be an eternal end to all the self-conceit and vain hopes of deluded hypocrites, and all the doubts and fears of sincere Christians. And then shall all know the state of one another's souls. The people shall know whether their minister has been sincere and faithful, and the minister shall know the state of every one of their people, and to whom the Word and ordinances of God have been a savor of life unto life, and to whom a savor of death unto death.

Now in this present state it often happens that when ministers and people meet together to debate and manage their ecclesiastical affairs, especially in a state of controversy, they are ready to judge and

censure with regard to each other's views, designs, and the principles and ends by which each is influenced, and are greatly mistaken in their judgment and wrong one another in their censures. But at that future meeting, things will be set in a true and perfect light, and the principles and aims that everyone has acted from, shall be certainly known. There will be an end to all errors of this kind, and all unrighteous censures.

Thirdly: In this world, ministers and their people often meet together to hear of and wait upon an unseen Lord. But at the judgment, they shall meet in His most immediate and visible presence.

Ministers—who now often meet their people to preach to them the King eternal, immortal, and invisible, to convince them that there is a God and declare to them what manner of being He is, and to convince them that He governs and will judge the world, and that there is a future state of rewards and punishments, and to preach to them a Christ in Heaven, at the right hand of God, in an unseen world—shall then meet their people in the most immediate sensible presence of this great God, Saviour, and Judge, appearing in the most plain, visible, and open manner, with great glory, with all his holy angels, before them and the whole world. They shall not meet them to hear about an absent Christ, an unseen Lord, and future Judge; but to appear before that Judge—being set together in the presence of that supreme Lord—in His immense glory and awful majesty, of whom they have heard so often in their meetings together on earth.

Fourthly: The meeting at the last day, of ministers and the people that have been under their care, will not be attended by anyone with a careless, heedless heart. With such a heart are their meetings often attended in this world by many persons, having little regard to Him whom they pretend unitedly to adore in the solemn duties of His public worship, taking little heed to their own thoughts or frame of their minds, not attending to the business they

are engaged in, or considering the end for which they are come together. But at that great day there will not be one careless heart: no sleeping, no wandering of mind from the great concern of the meeting, no inattentiveness to the business of the day, no regardlessness of the presence they are in or of those great things which they shall hear from Christ, or that they formerly heard from Him, and of Him, by their ministers in their state of trial, or which they shall now hear their ministers declaring concerning them before their Judge.

Having observed these things, concerning the manner and circumstances of this future meeting, before the tribunal of Christ at the day of judgment, I now proceed.

II. To observe to what purposes they shall then meet.

1. *To give an account, before the great Judge, of their behavior one to another, in the relation they bore to each other in this world.* Ministers are set forth by Christ to their people on His business. They are His servants and messengers; and, when they have finished their service, they must return to their master to give Him an account of what they have done, and of the entertainment they have had in performing their ministry. Thus we find, in Luke 14:16-21, that when the servant who was sent forth to call the guests to the great supper, had finished his appointed service, he returned to his master, and gave him an account of what he had done, and of the entertainment he had received. And when the master, being angry, sent his servant to others, he returns again and gives his master an account of his conduct and success. So we read, in Hebrews 13:17, of ministers or rulers in the house of God, that "they watch for your souls, as they that must give account." And we see by the aforementioned Luke 14, that ministers must give an account to their master, not only of their own behavior in the discharge of their office, but also of their people's reception of them, and of the treatment they

have met with among them.

Faithful ministers will then give an account with joy, concerning those who have received them well, and made a good improvement of their ministry; and these will be given them, at that day, as their crown of rejoicing. And, at the same time, they will give an account of the ill treatment of such as have not well received them and their message from Christ. They will meet these, not as they used to do in this world, to counsel and warn them, but to bear witness against them, as their judges and assessors with Christ, to condemn them. And, on the other hand, the people will at that day rise up in judgment against wicked and unfaithful ministers, who have sought their own temporal interest more than the good of the souls of their flock.

2. *At that time ministers, and the people who have been under their care, shall meet together before Christ, that He may judge between them, as to any controversies which have subsisted between them in this world.* It often comes to pass in this evil world, that great differences and controversies arise between ministers and the people under their pastoral care. Though they are under the greatest obligations to live in peace, above persons in almost any relation whatever, and although contests and dissensions between persons so related are the most unhappy and terrible in their consequences on many accounts of any sort of contentions, yet how frequent have such contentions been! Sometimes a people contest with their ministers about their doctrine, sometimes about their administrations and conduct, and sometimes about their maintenance. Sometimes such contests continue a long time, and sometimes they are decided in this world, according to the prevailing interest of one party or the other, rather than by the Word of God, and the reason of things. And sometimes such controversies never have any proper determination in this world.

But at the day of judgment there will be a full, perfect, and everlasting decision of them. The infallible Judge, the infinite

fountain of light, truth, and justice, will judge between the contending parties, and will declare what is the truth, who is in the right, and what is agreeable to his mind and will. And in order hereto, the parties must stand together before Him at the last day, which will be the great day of finishing and determining all controversies, rectifying all mistakes, and abolishing all unrighteous judgments, errors, and confusions, which have before subsisted in the world of mankind.

3. *Ministers, and the people that have been under their care, must meet together at that time to receive an eternal sentence and retribution from the Judge, in the presence of each other, according to their behavior in the relation they stood in one to another in the present state.* The Judge will not only declare justice, but He will do justice between ministers and their people. He will declare what is right between them, approving him that has been just and faithful, and condemning the unjust. Perfect truth and equity shall take place in the sentence which He passes, in the rewards He bestows, and the punishments which He inflicts. There shall be a glorious reward to faithful ministers, to those who have been successful. Daniel 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

And also to those who have been faithful, and yet not successful, Isaiah 49:4, "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God."

And those who have well received and entertained them shall be gloriously rewarded, Matthew 10:40, 41: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

Such people, and their faithful ministers, shall be each other's crown of rejoicing, 1 Thessalonians 2:19, 20, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

And in the text, "We are your rejoicing, as ye also are ours, in the day of the Lord Jesus." But they that evil entreat Christ's faithful ministers, especially in that wherein they are faithful, shall be severely punished; Matthew 10:14, 15, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

Deuteronomy 33:8, 10, 11, "And of Levi he said, Let thy Thummim and thy Urim be with thy holy one. They shall teach Jacob thy judgments, and Israel thy law. Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again."

On the other hand, those ministers who are found to have been unfaithful, shall have a most terrible punishment. (See Ezekiel 33:6; Matthew 23:1-33.)

Thus justice shall be administered at the great day to ministers and their people: and to that end they shall meet together, that they may not only receive justice to themselves, but see justice done to the other party. For this is the end of that great day, to reveal or declare the righteous judgment of God (Romans 2:5). Ministers shall have justice done them, and they shall see justice done to their people. And the people shall receive justice themselves from their Judge, and shall see justice done to their minister. And so all things will be adjusted and settled forever between them: everyone being sentenced and recompensed according to his works, either in receiving and wearing a crown of eternal joy and glory, or in suffering everlasting shame and pain.

III. I come now to the next thing proposed, viz. to give some reasons why we may suppose God has so ordered it, that ministers, and the people that have been under their care, shall meet together at the day of judgment, in such a manner and for such purposes.

There are two things which I would now observe.

1. *The mutual concerns of ministers and their people are of the greatest importance.* The Scripture declares that God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil. It is fit that all the concerns and all the behavior of mankind, both public and private, should be brought at last before God's tribunal, and finally determined by an infallible Judge. But it is especially requisite that it should be thus, as to affairs of very great importance.

Now the mutual concerns of a Christian minister and his church and congregation, are of the vastest importance: in many respects, of much greater moment than the temporal concerns of the greatest earthly monarchs, and their kingdoms or empires. It is of vast consequence how ministers discharge their office, and conduct themselves towards their people in the work of the ministry, and in affairs appertaining to it. It is also a matter of vast importance, how a people receive and entertain a faithful minister of Christ, and what improvement they make of his ministry. These things have a more immediate and direct respect to the great and last end for which man was made, and the eternal welfare of mankind, than any of the temporal concerns of men, whether private or public. And therefore it is especially fit that these affairs should be brought into judgment, and openly determined and settled, in truth and righteousness, and that to this end, ministers and their people should meet together before the omniscient and infallible Judge.

2. *The mutual concerns of ministers and their people have a special relation to the main things appertaining to the day of judgment.* They have a special relation to that great and divine person who will then appear as Judge. Ministers are His messengers, sent forth by Him, and in their office and administrations among their people, represent His person, stand in His stead, as those that are sent to declare His mind, to do His work, and to speak and act in His name. And therefore it is especially fit that they should return to Him to give an account of their work and success. The king is judge of all his subjects, they are all accountable to him. But it is more especially requisite that the king's ministers, who are especially entrusted with the administrations of his kingdom, and who are sent forth on some special negotiation, should return to him, to give an account of themselves, and their discharge of their trust, and the reception they have met with.

Ministers are not only messengers of the person who at the last day will appear as Judge, but the errand they are sent upon, and the affairs they have committed to them as His ministers, most immediately concern His honor, and the interest of His kingdom. The work they are sent upon is to promote the designs of His administration and government, therefore their business with their people has a near relation to the day of judgment. For the great end of that day is completely to settle and establish the affairs of His kingdom, to adjust all things that pertain to it, that everything that is opposite to the interests of His kingdom may be removed, and that everything which contributes to the completeness and glory of it may be perfected and confirmed, that this great King may receive His due honor and glory.

—Reprinted with permission from *Sermons of Jonathan Edwards*.

To be continued

The Christian's Hall of Judgment

by Edwin R. Eby

Multiple titles could fit this piece: "The Chain Maker With Long Ears" or for more orthodoxy, "The Sin of Unrighteous Judgment."

Jesus came preaching Messianic Kingdom rules. He preached that holiness and authentic Kingdom living resides inside a heart. His doctrines are our truest measure of righteousness. One often neglected, misused, and disobeyed rule of Jesus' Olivet teaching is Matthew 7:1, 2: "*Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*"

One way to abuse this rule is by believing a verdict should not be cast upon the fruit of the lives of others, therefore concluding that one cannot and should not identify and mark evident sin. Still others pervert Jesus' teaching by assuming Jesus did not mean precisely what He taught and thereby they consciously permit within themselves the unrighteous condemnation of others.

Within all men is the native inclination to condemn another; to make conclusive criticisms; to think about how wicked the world is "out there," and to conclude therefore that I am righteous because *they* are doing *those things*. To condemn, one must be able to do so with absolute authority. Judges send men to jail because the law says so and judges are given authority. However, God is the only one who can

rightly judge.

Jesus did preach concerning fruit inspecting (verses 13-29). In fact, the whole Olivet discourse reveals the importance of such. It is essential to see the differences of fruit in people's lives. Neglecting to look around and notice that sin brings defeat, ruin, and despair is error, Jesus said.

But what do I *do* when I have observed the fruit?

How will I *feel* about what I see over there?

What will it do *to* me?

What will it do *in* me?

How will I *respond* to noticing and examining fruit?

What *words* will pour out of the abundance of my mouth concerning what I notice?

What secret thoughts will *conjure* in my heart?

Will I think about God's will for me? Will I apply wisdom to my heart knowing the personal accountability for my actions concerning the fruit I notice? Will I look over there and see the fruit, then revel in disgust? Or disdain such a thing?

Or perhaps worse yet knowing *why* he did so, or assigning motives in a subtle way lifting myself up? Or will I be thankful I am not like he?

Yes, fruit inspecting is requisite, but sin is never proportional nor measured by relativism. Sin happens when one transgresses the will of God.

Jesus taught: Judge not that you be not judged and with what measure you

Within all men is the native inclination to condemn another; . . . to think about how wicked the world is "out there."