

EVANGELISTS M A G A Z I N E

Issue 18 November 2014 - February 2015

The Old Cross and the New

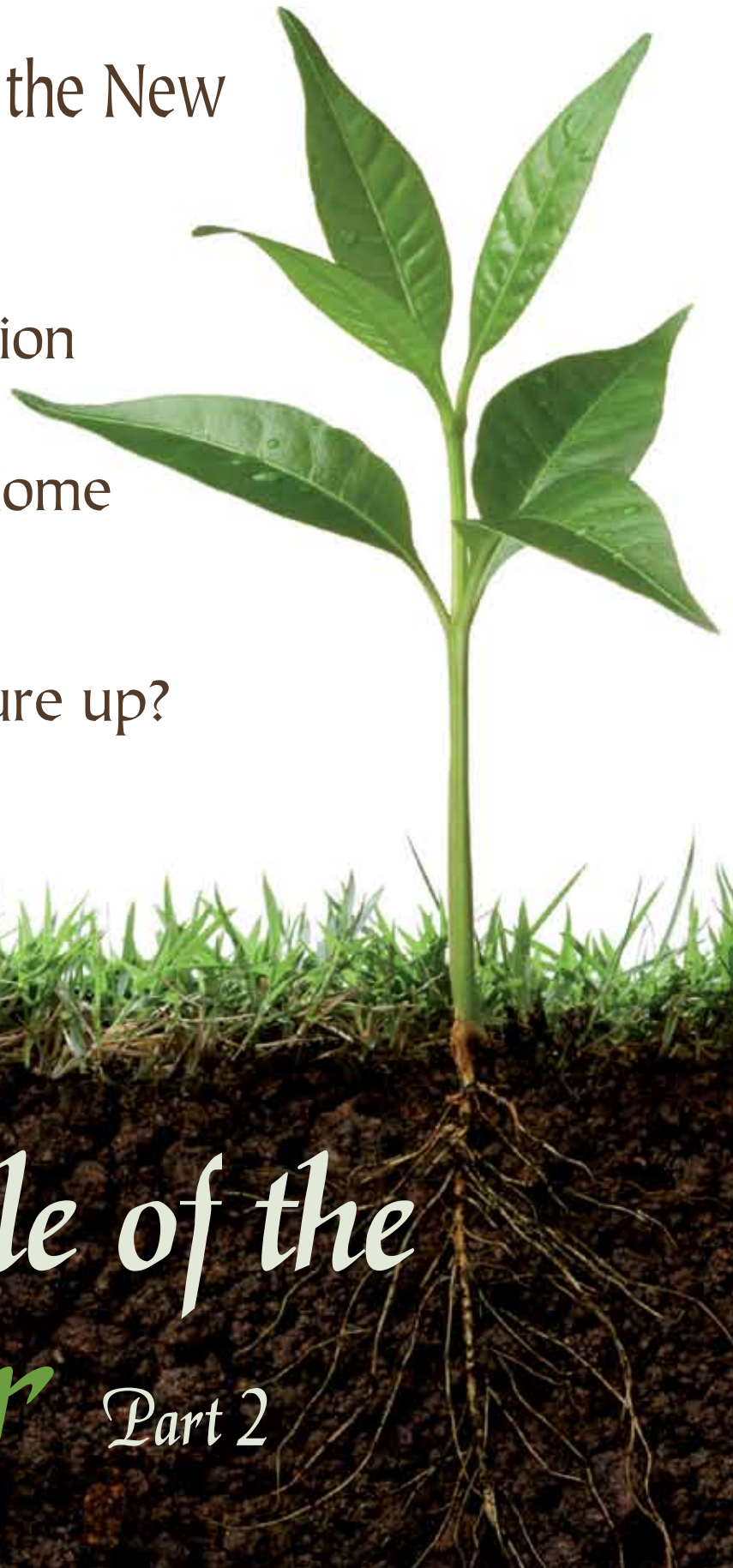
A. W. Tozer's Classic Sermon

Man's Sinful Condition

Lessons from the Home
'Feeding on the Word'

How do you measure up?

 *Parable of the*
Sower Part 2



The Commission with Tim Knowing

THE EVANGELISTS MAGAZINE

(A Soldiers of the Cross Inc. publication)
Issue 18 Nov 2014 - Feb 2015

Editor:

Timothy Knowing

Layout & Graphics:

Leah Knowing

Article Contributors:

Timothy Knowing

Leah Knowing

Scripture References:

Scriptures are taken from the KJV, NKJV, NIV or AMP Bibles.

For more information on this ministry, please contact us at:

Mail:

The Evangelists Magazine
P.O. Box 5353
Red Hill Rockhampton, Qld, 4701

Email:

contact@soldiersofthecross.com.au

Website:

www.soldiersofthecross.com.au

Facebook:

<https://www.facebook.com/soldiersofthecrossaustralia>

Mobile:

0407 025 910

Subscriptions:

If you would like to subscribe to this FREE publication, please contact us.

SOTC Aims:

Soldiers of the Cross, founded by Tim and Leah Knowing, is dedicated to evangelising the lost and seeing the church become the mighty, mature and fully-functioning army of God it is meant to be, in a war that has already been won through Christ's atoning death and resurrection.

Ministry Affiliation:

Tim and Leah Knowing are affiliated with the International Communion of Charismatic Churches (Aust) Inc.

Copyright:

The articles and graphics, except where noted, are copyright to Soldiers of the Cross Inc. If you wish to reprint articles, please contact us. Permission is not generally refused, except where it is not ours to grant.

Advertising: The Evangelists Magazine has no paid advertising. Any products or ministries promoted in the magazine are done so freely at the express discretion of the editor.

Soldiers of the Cross

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them." Read the whole parable in Matthew 25:14-30

The above passage would be considered one of the greatest teachings in scripture on the subject of stewardship.

Stewardship, by definition, means to be careful and responsible in the management of something entrusted to one's care. In the above example in Matthew, the servants were entrusted with money (talents), but the principle applies to anything that we have been entrusted with.

As I look upon this new year, I have spent some time contemplating that which the Lord has entrusted to us of which to be good stewards. Take this publication as one example. It has been over 6 years now since we started to publish a free magazine for the purpose of encouraging the church in personal evangelism. Each year, by His grace, we have continued to grow, and out of this many other effective doors for ministry have been opened.

This magazine, which originally started as a photocopied newsletter which we sent to family and friends to keep them informed about what we were doing, is now being sent around the world

in both print and electronic format. On the opposing page we have a report from one of our associate ministers in Kenya with whom the Lord joined us together and now we are seeing the vision which the Lord gave us almost 7 years ago expanding into other parts of the world.

I am ever so thankful to the Lord for the great grace He has shown us over these past years and I am reminded of something that the Apostle Paul wrote in 1 Corinthians 1:31, "Let the one who boasts boast in the Lord." Why do we boast in the Lord? Because we realise that by ourselves we are weak, and that the strength that we have, to do all that God calls us to, can only come from Him.

As the Lord opens doors of ministry to each of us this year, may we even be mindful that he has placed in our hands something that the scriptures tell us is greater than riches (see Matthew 13:44-46). It is the Gospel. And, just like in the Parable of the Talents, God is looking for faithful stewards who will work to see His Kingdom increase.

In encouraging us to be faithful witnesses to the Gospel, I thought it appropriate to reprint an article from Issue 2 by A.W. Tozer called, "The Old Cross and the New."

We also continue in this issue the second part of C.H. Spurgeon's message on "The Parable of the Sower". Over the last number of issues, Leah has been sharing with us what the Lord had taught her through having a family in her "Lessons from the Home" series. This issue she completes this series.

To all who may read this publication, I trust that this year would be a fruitful one and that the Lord may grant us all many Divine appointments to be a faithful witness for our Lord and Saviour.

'Til next time.



Christmas Outreach in Kenya bears fruit

During December, the Kenyan arm of Soldiers of the Cross, the ministry that produces this magazine, held a 4-day outreach in the marketplace in Nairobi.

SOTC-Kenya's pastor, Ps Nicholas Onyango reported, "As you knew, it was our outreach to reach the lost with the gospel of Christ in this season of Christmas. May I say everything went successful and we give all the glory to Jesus, for those four days in a market outreach, we led almost ten souls to know the Lord."

He said the outreach was so impacting with life in the Holy

Spirit and since then they have seen fruits bore with still more coming to know the Lord.

"We also had [a] pastors' conference on one of the event days and at least 15 local pastors attended to be taught the

Word of God and be in a short term evangelism training."

Ps Nicholas shared that some of the pastors also joined them in the market outreaches and one-on-one evangelism with gospel tracts distributed to the local fellows in the market.

"The events [were] just fantastic. I have never seen such a revival as real as the birth of the church/Pentecost."

We look forward to hearing more good reports of what the Lord is doing through His people to advance the Kingdom of God.

If you would like to encourage our readers of what God is doing in your community, please contact us. *See page 2 for contact details.*



Christmas - a wonderful opportunity to share Christ



The 2014 Christmas Pageant in Rockhampton, Qld, was a typical array of Santas and Sporting Clubs, with, thankfully, the occasional nativity and proclamation of Christ.

Nevertheless, with hundreds turning out to watch, it is the ideal atmosphere for the sowing and reaping of the Word. As a family we went early and were able to hand out over 200 Christmas tracts and have several conversations with those coming to watch the parade. Whilst many, believers and unbelievers alike, were disappointed at the small percentage of Christmas nativities and carols in the parade, it was still a wonderful opportunity to share the message of Christ, his

birth, death and resurrection, during a time when most people are expecting to hear about it.

Many towns and cities in Australia and other nations have Christmas pageants or parades. Despite the ongoing debate of whether or not Christians should celebrate Christmas, as Jesus most likely wasn't born on December 25th, it is a terrible waste of opportunity if the Church doesn't use it to reach the lost for Christ.

Whether it is Christmas or Easter, or in fact any holiday where people gather together, we should use every opportunity to be a witness of Christ, especially while we still have the freedom to do so.



“And when much people were gathered together, and were come to him out of every city, he spake by a parable: a sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.”—Luke 8:4-8.

I shall now turn to the second class of hearers:—*“And some fell upon a ROCK; and as soon as it was sprung up, it withered away, because it lacked moisture.”* You can easily picture to yourselves that piece of rock in the midst of the field thinly veiled with soil; and of course the seed falls there as it does everywhere else. It springs up, it hastens to grow, it withers, it dies. None but those who love the souls of men can tell what hopes, what joys, and what bitter disappointments these stony places have caused us.

We have a class of hearers whose hearts are hard, and yet they are apparently the softest and most impressible of men. While other men see nothing in the sermon, these

men weep. Whether you preach the terrors of the law or the love of Calvary, they are alike stirred in their souls, and the liveliest impressions are apparently produced. Such may be listening now.

They have resolved, but they have procrastinated. They are not the sturdy enemies of God who clothe themselves in steel, but they seem to bare their breasts, and lay them open to the minister. Rejoiced in heart, we shoot our arrows there, and they appear to penetrate; but, alas, a secret armour blunts every dart, and no wound is felt.

The parable speaks of this character thus—*“Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.”* Or as another passage explains it: *“And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word’s sake, immediately they are offended.”*

Have we not thousands of hearers who receive the word with joy? They have no deep convictions, but they leap into Christ on a sudden, and profess an instantaneous faith in him, and that faith has all the appearance of being genuine. When we look at it, the seed has really sprouted. There is a kind of life in it, there is apparently a green blade. We thank God that a sinner is brought back, a soul is born to God. But our joy is premature: they sprang up on a sudden, and received the word with joy, because they had no depth of earth, and the self-same cause which hastened their

reception of the seed also causes them, when the sun is risen with his fervent heat, to wither away.

These men we see every day in the week. They come to join the church; they tell us a story of how they heard us preach on such-and-such an occasion, and, oh, the word was so blessed to them, they never felt so happy in their lives! “Oh sir, I thought I must leap from my seat when I heard about a precious Christ, and I believed on him there and then; I am sure I did.” We question them as to whether they were ever convinced of sin. They think they were; but one thing they know, they feel a great pleasure in religion. We put it to them, “Do you think you will hold on?” They are confident that they shall. They hate the things they once loved, they are sure they do. Everything has become new to them. And all this is on a sudden. We enquire when the good work began. We find it began when it ended, that is to say, there was no previous work, no ploughing of the soil, but on a sudden they sprang from death to life, as if a field should be covered with wheat by magic.

Perhaps we receive them into the church; but in a week or two they are not so regular as they used to be. We gently reprove them, and they explain that they meet with such opposition in religion, that they are obliged to yield a little. Another month and we lose them altogether. The reason is that they have been laughed at or exposed to a little opposition, and they have gone back. And what, think you, are the feelings of the minister? He is like the husbandman, who sees his field all green and flourishing, but at night a frost nips every shoot, and his hoped-for gains are gone.

III Parable of the

The minister goes to his chamber, and casts himself on his face before God, and cries, "I have been deceived; my converts are fickle, their religion has withered as the green herb."

In the ancient story Orpheus is said to have had such skill upon the lyre, that he made the oaks and stones to dance around him. It is a poetical fiction, and yet hath it sometimes happened to the minister, that not only have the godly rejoiced, but men, like oaks and stones, have danced from their places. Alas! They have been oaks and stones still. Hushed is the lyre. The oak returns to its rooting-place, and the stone casts itself heavily to the earth. The sinner, who, like Saul, was among the prophets, goes back to plan mischief against the Most High.

If it is bad to be a wayside hearer, I cannot think it is much better to be like the rock. This second class of hearers certainly gives us more joy than the first. A certain company always comes round a new minister; and I have often thought it is an act of God's kindness that he allows these people to gather at the first, while the minister is young, and has but few to stand by him: these persons are easily moved, and if the minister preaches earnestly they feel it, and they love him, and rally round him, much to his comfort. But time, that proves all things, proves them. They seemed to be made of true metal; but when they are put into the fire to be tested, they are consumed in the furnace.

Some of the shallow kind are here now. I have looked at you when I have been preaching, and I have often thought, "That man one of these days will come out from the world, I am sure he will." I have thanked God for him. Alas, he is the same as ever. Years and years have we

A Classic Sermon by Charles H. Spurgeon

Sower

Part 2

sowed him in vain, and it is to be feared it will be so to the end, for he is without depth, and without the moisture of the Spirit. Shall it be so? Must I stand over the mouth of your open sepulchre, and think, "Here lies a shoot which never became an ear, a man in whom grace struggled but never reigned, who gave some hopeful spasms of life and then subsided into eternal death"? God save you! Oh! May the Spirit deal with you effectually, and may you, even you, yet bring forth fruit unto God, that Jesus may have a reward for his sufferings.

III. I shall briefly treat of the third class, and may the Spirit of God assist me to deal faithfully with you. *"And some fell among THORNS; and the thorns sprang up with it, and choked it."* Now, this was good soil. The two first characters were bad: the wayside was not the proper place, the rock was not a congenial situation for the growth of any plant; but this is good soil, for it grows thorns. Wherever a thistle will spring up and flourish, there would wheat flourish too.

This was fat, fertile soil; it was no marvel therefore that the husbandman dealt largely there, and threw handful after handful upon that corner of the field. See how happy he is when in a month or two he visits the spot. The seed has sprung up. True, there's a suspicious little plant down there of about the same size as the wheat. "Oh!" he thinks, "that's not much, the corn will out-grow that. When it is stronger it will choke these few thistles that have unfortunately mixed with it."

Ay, Mr. Husbandman, you do not understand the force of evil, or you would not thus dream! He comes again, and the seed has grown, there is even the corn in the ear; but the thistles, the

thorns, and the briars have become inter-twisted with one another, and the poor wheat can hardly get a ray of sunshine. It is so choked with thorns every way, that it looks quite yellow: the plant is starved. Still it perseveres in growing, and it does seem as if it would bring forth a little fruit. Alas, it never comes to anything. With it the reaper never fills his arm.

We have this class very largely among us. These hear the word and understand what they hear. They take the truth home; they think it over; they even go the length of making a profession of religion. The wheat seems to spring and ear; it will soon come to perfection. Be in no hurry, these men and women have a great deal to see after; they have the cares of a large concern; their establishment employs so many hundred hands; do not be deceived as to their godliness—they have no time for it. They will tell you that they must live; that they cannot neglect this world; that they must anyhow look out for the present, and as for the future, they will render it all due attention by-and-by.

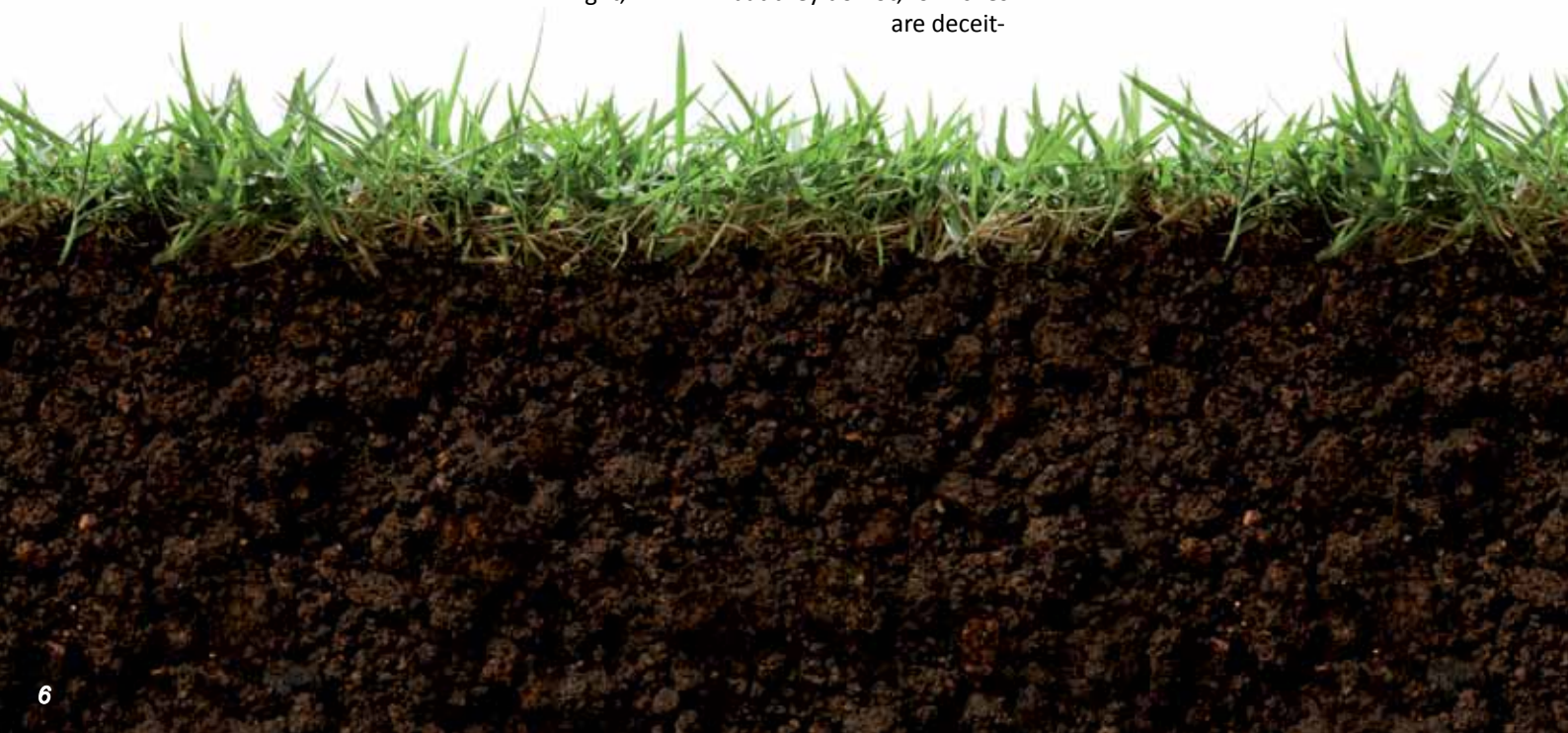
They continue to attend gospel-preaching, and the poor little stunted blade of religion keeps on growing after a fashion. Meanwhile they have grown rich, they come to the place of worship in a carriage, they have all that heart can wish. Ah! Now the seed will grow, will it not? No, no. They have no cares now; the shop is given up, they live in the country; they have not to ask, "Where shall the money come from to meet the next bill?" or "how shall they be able to provide for an increasing family." Now they have too much instead of too little, for they have riches, and they are too wealthy to be gracious. "But," says one, "they might spend their riches for God." Certainly they might, but they do not, for riches are deceit-

ful. They have to entertain much company, and chime in with the world, and so Christ and his church are left in the lurch.

Yes, but they begin to spend their riches, and they have surely got over that difficulty, for they give largely to the cause of Christ, and they are munificent in charity; the little blade will grow, will it not? No, for now behold the thorns of pleasure. Their liberality to others involves liberality to themselves; their pleasures, amusements, and vanities choke the wheat of true religion: the good grains of gospel truth cannot grow because they have to attend that musical party, that ball, and that soiree, and so they cannot think of the things of God.

I know several specimens of this class. I knew one, high in court circles, who has confessed to me that he wished he were poor, for then he might enter the kingdom of heaven. He has said to me, "Ah! Sir, these politics, these politics, I wish I were rid of them, they are eating the life out of my heart; I cannot serve God as I would." I know of another, overloaded with riches, who has said to me, "Ah! Sir, it is an awful thing to be rich; one cannot keep close to the Saviour with all this earth about him."

Ah! My dear readers, I will not ask for you that God may lay you on a bed of sickness, that he may strip you of all your wealth, and bring you to beggary; but, oh, if he were to do it, and you were to save your souls, it would be the best bargain you could ever make. If those mighty ones who now complain that the thorns choke the seed could give up all their riches and pleasures, if they that fare sumptuously every day could take the place of Lazarus at the gate, it were a happy change for them if their souls might be saved.



“God never sets a man longing for mercy without intending to give it.”

A man may be honourable and rich, and yet go to heaven; but it will be hard work, for *“It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.”*

God does make some rich men enter the kingdom of heaven, but hard is their struggle. Steady, young man, steady! Hurry not to climb to wealth! It is a place where many heads are turned. Do not ask God to make you popular; they that have popularity are wearied by it. Cry with Agur—*“Give me neither poverty nor riches.”* God give me to tread the golden mean, and may I ever have in my heart that good seed, which shall bring forth fruit a hundredfold to his own glory.

IV. I now close with the last character, namely, the GOOD GROUND. Of the good soil, as you will mark, we have but one in four. Will one in four of our hearers, with well-prepared heart, receive the Word?

The ground is described as “good”: not that it was good by nature, but it had been made good by grace. God had ploughed it; he had stirred it up with the plough of conviction, and there it lay in ridge and furrow as it should lie. When the gospel was preached, the heart received it, for the man said, “That is just the blessing I want. Mercy is what a needy sinner requires.” So that the preaching of the gospel was THE thing to give comfort to this disturbed and ploughed soil. Down fell the seed to take good root.

In some cases it produced
fer- vency of

love, largeness of heart, devotedness of purpose of a noble kind, like seed which produces a hundredfold. The man became a mighty servant for God, he spent himself and was spent. He took his place in the vanguard of Christ’s army, stood in the hottest of the battle, and did deeds of daring which few could accomplish—the seed produced a hundredfold.

It fell into another heart of like character;—the man could not do the most, but still he did much. He gave himself to God, and in his business he had a word to say for his Lord; in his daily walk he quietly adorned the doctrine of God his Saviour,—he brought forth sixty-fold.

Then it fell on another, whose abilities and talents were but small; he could not be a star, but he would be a glow-worm; he could not do as the greatest, but he was content to do something, however humble. The seed had brought forth in him tenfold, perhaps twentyfold. How many are there of this sort here? Is there one who prays within himself, “God be merciful to me a sinner”? The seed has fallen in the right spot. Soul, thy prayer shall be heard. God never sets a man longing for mercy without intending to give it.

Does another whisper, “Oh that I might be saved”? Believe on the Lord Jesus Christ, and thou, even thou, shalt be saved. Hast thou been the chief of sinners? Trust Christ, and thy enormous sins shall vanish as the millstone sinks beneath the flood. Is there no one here that will trust the Saviour? Can it be possible

that the Spirit is entirely absent? That He is not moving in one soul? Not begetting life in one spirit? We will pray that He may now descend, that the Word may not be in vain.



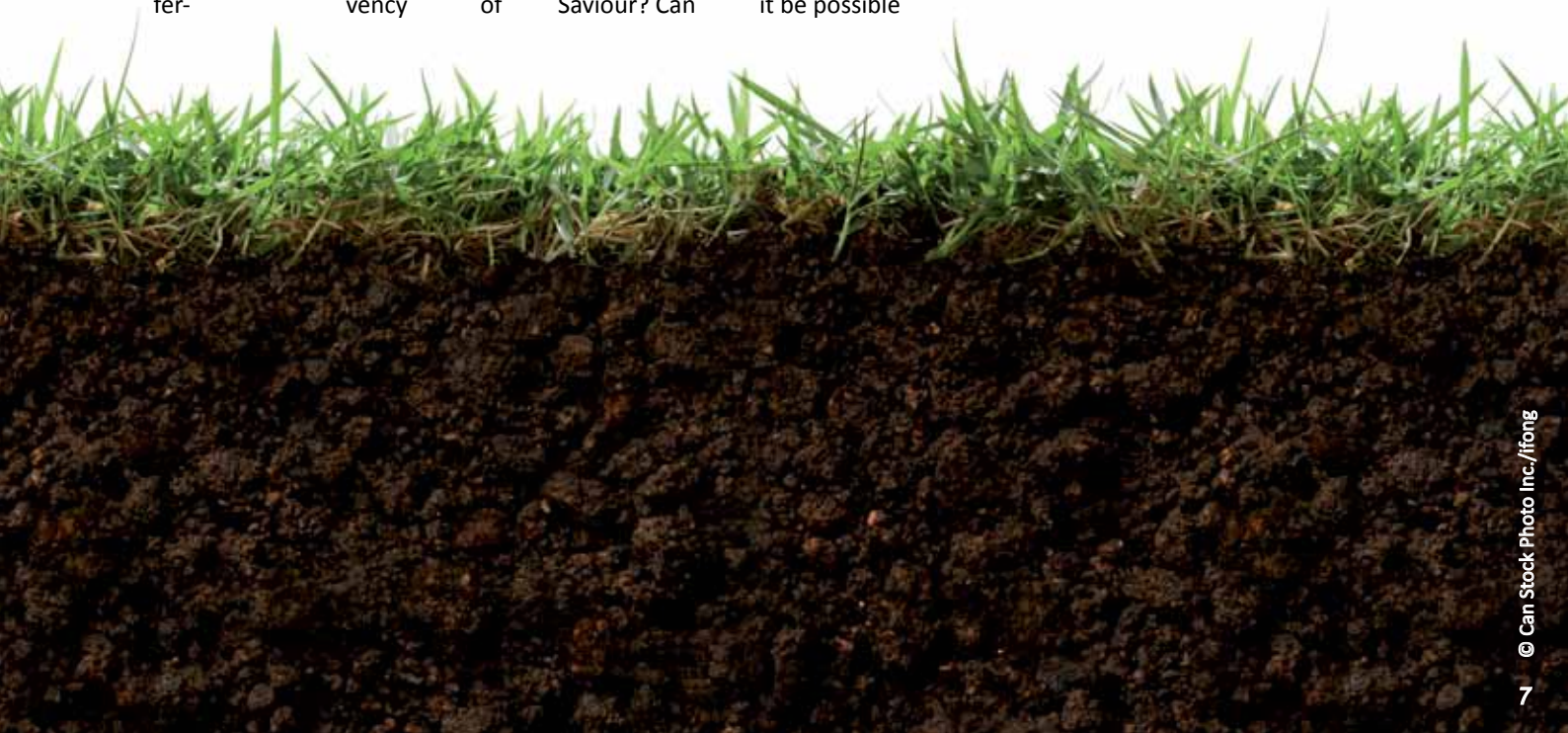
Charles Haddon Spurgeon

(June 19, 1834 – Jan 31, 1892) was a British preacher who remains highly influential among Christians of different denominations, among whom he is still known as the “Prince of Preachers.”

In his lifetime, Spurgeon preached to around 10,000,000 people, often up to 10 times each week at different places.

Spurgeon was the pastor of the congregation of the New Park Street Chapel (later the Metropolitan Tabernacle) in London for 38 years.

Spurgeon was a prolific author of many types of works including sermons, an autobiography, a commentary, books on prayer, a devotional, a magazine, poetry, hymnist, and more. Many sermons were transcribed as he spoke and were translated into many languages during his lifetime. Arguably, no other author, Christian or otherwise, has more material in print than C.H. Spurgeon.



the Old Cross and the new

A. W. Tozer

All unannounced and mostly undetected there has come in modern times a new cross into popular evangelical circles. It is like the old cross, but different: the likenesses are superficial; the differences, fundamental.

From this new cross has sprung a new philosophy of the Christian life, and from that new philosophy has come a new evangelical technique—a new type of meeting and a new kind of preaching. This new evangelism employs the same language as the old, but its content is not the same and its emphasis not as before.

The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence imposed by the law of Sinai. The new cross is not opposed to the human race; rather, it is a friendly pal and, if understood aright, it is the source of oceans of good clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a

higher plane morally if not intellectually.

The new cross encourages a new and entirely different evangelistic approach. The evangelist does not demand abnegation of the old life before a new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather, it offers the same thing the world does, only on a higher level. Whatever the sin-mad world happens to be clamoring after at the moment is cleverly shown to be the very thing the gospel offers, only the religious product is better.

The new cross does not slay the sinner, it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect. To the self-assertive it says, "Come and assert yourself for Christ." To the egotist it says, "Come and do your boasting in the Lord." To the thrill seeker it says, "Come and enjoy the thrill of Christian fellowship." The Christian message is slanted in the direction of the current vogue in order to make it acceptable to the public.

The philosophy back of this kind of thing may be sincere but its sincerity does not save it from being false. It is false because it is blind. It misses completely the whole

meaning of the cross.

The old cross is a symbol of death. It stands for the abrupt, violent end of a human being. The man in Roman times who took up his cross and started down the road had already said goodbye to his friends. He was not coming back. He was going out to have it ended. The cross made no compromise, modified nothing, spared nothing; it slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard, and when it had finished its work, the man was no more.

The race of Adam is under a death sentence. There is no commutation and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or beautiful to the eyes of men. God salvages the individual by liquidating him and then raising him again to newness of life.

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of its hearers. The faith of Christ does not parallel the world, it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.



We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business, the press, the world of sports or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

God offers life, but not an improved old life. The life He offers is life out of death. It stands always on the far side of the cross. Whoever would possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him.

What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply, he must repent and believe. He must forsake his sins and then go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure and acknowledge himself worthy to die.

Having done this let him gaze with simple trust upon the risen Saviour, and from Him will come life and rebirth and cleansing and power. The cross that ended the earthly life of Jesus now puts an end to the sinner; and the power that raised Christ from the dead now raises him to a

new life along with Christ.

To any who may object to this or count it merely a narrow and private view of truth, let me say God has set His hallmark of approval upon this message from Paul's day to the present. Whether stated in these exact words or not, this has been the content of all preaching that has brought life and power to the world through the centuries. The mystics, the reformers, the revivalists have put their emphasis here, and signs and wonders and mighty operations of the Holy Ghost gave witness to God's approval.

Dare we, the heirs of such a legacy of power, tamper with the truth? Dare we with our stubby pencils erase the lines of the blueprint or alter the pattern shown us on the Mount? May God forbid. Let us preach the old cross and we will know the old power.

An extract from 'Man, the Dwelling Place of God', c. 1966 by A. W. Tozer.

How do you measure up?

By Leah Knowing

Measuring tapes. We all have one, or at least have used one at some point. As kids, our parents used them to see how much or how little we had grown.

However, I am sure that no-one ever thought that the humble measuring tape actually made us grow, or not; nor would we think that the measuring tape had anything to do with our birth. That's ridiculous.

A measuring tape, like any other standard measure, can only measure, and therefore reveal, the truth of what is already there.

God's law is the same. The law of God does not aid in our spiritual birth, nor our growth as a Christian. All it can do is provide a measuring standard to reveal the sometimes condemning truth of what is already there.

Have you ever measured yourself against God's law. At some point, most people have measured themselves by their own standard and came up pretty good. But our standard and God's are not the same. His is perfection, ours is not.

So, how do you measure up to God's perfect law? Have you always put God first? Ever used His Name in vain? Have you ever disobeyed your parents? Or told a lie? Stolen anything? Hated anyone, which the Bible says is murder? Have you ever looked with lust, which Jesus said was committing adultery in your heart?

What did it reveal? If you answered yes to any of the above questions, then the measure of God's law has shown that you are not a good person after all. You, like all of us, are guilty of breaking God's law, which the Bible calls sin, and you deserve His punishment, which is death and Hell.

BUT, here's the Good News. God, Who is rich in mercy, knew you could never measure up to His standard. So He graciously provided the way of escape Himself through His Son. Jesus Christ's death on the cross paid the punishment that you and I deserve for our sin. His resurrection from the dead proved His sacrifice was accepted.

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." 2 Corinthians 5:21

Through Christ's death, all who trust in Him can be declared righteous, not because of our works, but because of His. If God is convicting you that you have not measured up and are deserving His wrath, please repent and put your trust in the Lord Jesus Christ.

"...know that a person is not justified by the works of the law, but by faith in Jesus Christ." Galatians 2:16

LIVING WATERS DOWN UNDER

Australia & New Zealand Agency Now Open

We're Back!

Living Waters Down Under is an agency of Living Waters Publications founded by Ray Comfort. It opened in 2014 with the specific goal to train Christians how to evangelise and provide Living Waters resources locally to Australia and New Zealand.



Ministry of
Ray Comfort



100's of Resources...

Tracts



DVDs



Books



More...



LivingWatersDownUnder.com.au

New Evangelism Resource Store opens

In November last year, Ray Comfort reopened his Living Waters' agency 'Down Under'. Originally operated as The Way of the Master Australia back in 2005, the agency's operations returned to the USA during the 2009 global financial crisis. Not long afterwards the New Zealand Living Waters agency also closed down.

Chris Sandford, who was saved through their New Zealand ministry, later became an employee of the Australian agency after moving to Melbourne. He continued supplying evangelism resources in Australia after the agency closed down in 2009. He says he was determined to make the ministry sustainable and streamlined, starting with a core range of resources and gradually expanding.

Last year, after 5 years without an official representation 'Down Under', Living Waters began setting up an agency with Chris to cover both Australia and New Zealand. The ministry is managed from Australia, but also has a local distributor in New Zealand to avoid the need for international postage.

Moving Forward

Living Waters' vision has always been to inspire and equip Christians in fulfilling the Great Commission. This is accomplished through various media formats such as their award-winning television program "The Way of the Master", their weekday webcast "The Comfort Zone

with Ray Comfort", and through the many DVDs, books, and unique gospel tracts they produce.

Recently they have been making a big impact with short documentary style movies touching on hot-button topics and releasing them freely on YouTube. Each movie has dealt with a controversial topic such as abortion, evolution or atheism, but also contains a clear gospel presentation. So far the first four movies combined have been watched over 10 million times on YouTube.

The Down Under agency will stock Living Waters resources locally, plus provide evangelism training and support. Their most popular resources are their unique gospel tracts. From Million Dollar Notes, to Optical Illusions, these tracts quickly grab the attention of people passing by.

Chris says his biggest frustration is the cost of shipping. "By the time we've imported the resources and posted them to our customers, nearly 60% of the cost is spent on postage". He added that "to produce only the most popular resources locally would cost tens of thousands of dollars in printing. We do plan on gradually producing resources locally as finances become available, which in turn will allow us to sell things cheaper".

Chris' earnest prayer is that God would raise up labourers as never before. "Our desire is for those labourers to



embrace biblical evangelism, and our aim is to equip them with tools to make the task easy and effective."

He says his passion is not to simply get Christians evangelising, but to see them more devoted to Christ, and walking in a closeness with their Saviour.

Chris said, "I know there is a temptation just to push people out on to the streets to evangelise, but you can't give from what you don't have. Unless Christians have a close intimate walk with Christ, they will quickly become legalistic in their works for Him."

He said that too often Christians get so involved in the work, that they forget the One they're working for. He said, "I've known evangelists who have spent countless days on the street witnessing, yet their prayer life is nonexistent. This shouldn't be. Evangelism must flow from our close personal relationship and communion with Christ".

Living Waters Down Under is based in Victoria and ships resources around Australia and New Zealand. Chris said they are keen to connect local evangelists together and support 'grassroots' evangelism around the country.

You can contact their office on 03 9005 6282 or visit their website:

www.livingwatersdownunder.com.au

Subscribe Today
.... it's FREE!*



Digital or Hardcopy - Your Choice!

Go to page 2 for contact details or signup on our website

www.soldiersofthecross.com.au

* Postage charges apply for overseas Hardcopy subscribers

Lessons from the home

with Leah Knowling



Feeding on the Word

In previous issues, I have shared the lessons the Lord has taught me through my family. This lesson is the final, at least for now, in that series and is based on the birth of our third child, Sarah.

Whilst the labours and births of Samuel and Rebekah were difficult, ending in an emergency Caesar for both, the birth of Sarah was totally different. Hers was an elective Caesar. But it is not through her birth that the Lord spoke to me, but through her first few days and weeks on the outside, per se.

Sarah was the smallest of our children at 7lbs 14oz but, in her first few days, lost more weight than the doctors recommend was healthy for a newborn.

Was she hungry? Yes. Was she feeding? Yes. Was my milk ok? Definitely. Was she getting *enough* milk in her feed? Ah, here is where our story begins.

When God made man and woman, His design was perfect. Nothing was

left out and nothing was added that wasn't necessary. And while it may not be politically correct to talk about such things, the fact is, that when God fashioned Eve, and every woman since her, He made us with endowments meant for reproduction.

Just as an aside: It constantly amazes me how anyone can deny The Creator, when you witness the miracle of birth and everything that is in place as soon as that baby is born.

So it is when a baby is born, the mother's breast is already prepared for life-giving sustenance for the newborn babe.

At first colostrum flows which, science has discovered, contains many antibodies and other good stuff to protect the little one in their first few days. As the baby continues to suckle, the real milk 'comes in'. It is this milk, in particular the milkfat, from which growth occurs. Now just to explain. All breastmilk has

fat in it. If the baby is feeding regularly, the milk fat will flow through more quickly. However, when there are long periods between feeds, the concentration of fat increases the longer the baby feeds, so that by the end of the feed it is more fat than milk.

Herein lay the issue with Sarah. She was feeding, but not getting enough milkfat and so not putting on weight. How was that possible you may ask?

The answer lies in time. You see, feeding is an exhausting activity for newborns. Sometimes by the time they have sucked and sucked for the milk to start flowing, they are so exhausted that they fall asleep before actually getting the hind milk or milk fat.

This would not be a problem if they fed regularly. However, Sarah would fall asleep after a short feed and then sleep for hours. I have to admit, for the first few days I thought this was great. After all, I was still recovering from the



Caesar and relished the rest. It was only when they weighed her after 3 or 4 days and found she had lost, in their eyes, too much weight, that I could see she just wasn't getting enough.

The solution was to express my milk straight after her feed, and so get the good fatty milk, and then give her that in between feeds. I did this that night and by the next day she had put on enough weight that they sent us home. Praise God!

So what was the lesson I learnt from all this?

1 Peter 2:2 says, *"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."* In our technological world, it is easy to relegate our Bible reading, and even study, to a few Facebook posts and short 'Tweets' and feel we have 'done our duty' for the day.

However, Bible reading and study is

much more than a Christian duty, it is the food and drink, the milk, the water, the meat from which we are fed, sustained, changed and grow to be more like Christ. This cannot be done in 140 characters or less.

This is not to say that reading copious amounts of scripture or spending hours reading a day, will be any more filling either. The key, as it was with Sarah, is to get to the fat.

How do we get the hind milk of the Word?

I don't believe there is any formula to feeding on God's Word. For different people in different situations, different ways work.

Ideally, try to read the Bible and/or study in the mornings before or during breakfast. Again, it is not so much about the duration of time spent reading, but getting the fat from the Word.

For some it can take time. For others,

such as new Mums, this is not always possible, as I know. However, even if it is just 10 minutes, it is better than nothing. Then meditate on that Word during the day. There will be other days when you can spend more time in the Word, even if that is months down the track.

If technology truly is your thing, then 'like' a Bible on Facebook or Twitter and receive a daily verse and, again, meditate on what that means throughout the day. Bible programs on iPods and the like can also be useful.

The important thing is to spend quality, if not quantity time with the Lord and in His Word getting the fat of the Word to grow more like Christ.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."
Hebrews 4:12



Man's Sinful Condition

By Ray Comfort

The majority of humanity believes that some amount of good works is sufficient to gain them entrance into heaven. This belief is due to a faulty concept of man's true condition. Helping people understand the concept of "original sin" will enable them to see their need for the Saviour.

Two things are meant by the expression "original sin": the first sin of Adam, and the sinful nature possessed by every person since Adam, due to Adam's first transgression. This sinful nature is called "depravity." Depravity consists of four things, which are true of every individual when he is born:

1. He is completely void of original righteousness. *"Behold, I was shaped in iniquity, and in sin did my mother conceive me"* (Psalm 51:5).
2. He does not possess any holy affection toward God. *"They changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever"* (Romans 1:25). *"There is none righteous, no, not one; there is none who understands; there is none who seeks after God"* (Romans 3:10,11). *"For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God"* (2 Timothy 3:2-4).
3. There is nothing from without a man, that can defile him; but the things which come out of him, these are they that defile the man. *"For from within, out of*

the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:15,21-23).

4. He has a continual bias toward evil. *"And God saw that the wickedness of man was great in the earth, and that every imagining of the thoughts of his heart was only evil continually"* (Genesis 6:5).

Lest the term "depravity" be misunderstood, it is well to note the following, quoted from Lectures in Systematic Theology by Henry C. Thiessen:

From the negative standpoint, it does not mean that every sinner is devoid of all qualities pleasing to men; that he commits, or is prone to commit every form of sin; that he is as bitterly opposed to God as it is possible for him to be . . . Jesus recognized the existence of pleasing qualities in some individuals (Mark 10:21; Matthew 23:23).

. . . From the positive standpoint, it does mean that every sinner is totally destitute of that love to God which is the fundamental requirement of the law: *"Hear, O Israel: The LORD our God is one LORD. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might"* (Deuteronomy 6:4,5). See Matthew 22:35-38; that he is supremely given to a preference of

himself to God (2 Timothy 3:2-4); that he has an aversion to God which on occasion becomes active enmity to Him: *"because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be"* (Romans 8:7); that his every faculty is disordered and corrupted: *"having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart"* (Ephesians 4:18); that he has no thought, feeling, or deed of which God can fully approve: *"For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not"* (Romans 7:18); and that he has entered upon a line of constant progress in depravity from which he can in no wise turn away in his own strength.

The result of man's depravity, or sin nature, is his wilful rebellion against God. Such an attitude cannot but bring forth evil results. The awful results of sin are obvious. It is not possible for men to continue sinning and receive anything but a harvest of sorrows of the worst kind. Paul states in Galatians 6:8, *"For he that sows to his flesh shall of the flesh reap corruption."* Hosea said concerning Israel, *"For they have sown the wind, and they shall reap the whirlwind"* (Hosea 8:7). He also declared, *"You have plowed wickedness, you have reaped iniquity; you have eaten the fruit of lies"* (Hosea 10:13).

dition

One would have to be blind not to see the result of sinful depravity in the minds and bodies of the human race today. Superstition, barbarity, and the grossest iniquity are seen in every land where the gospel has not yet gone. Where the message of salvation from sin has been preached and rejected, the condition is almost worse, for here is added the condemnation of light that has been rejected. In the United States, probably the richest Christian nation in the world, every institution of correction, every prison of punishment, every sanitarium and asylum is bulging with the results of sin. Every policeman in the country is a silent tribute to the reality of sin.

So devastating is its influence upon the human consciousness that now sin is glamorized until it is being recognized in society as the thing to do. A great man once said, "Our greatest defence against sin is to be shocked at it"; and when this attitude ceases, sin has accomplished its direst results. Paul, in that terrible list of gross iniquities in Romans 1:24–32, climaxed the whole dread situation when he said, "*Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them*" (v. 32).

When sin loses its sinfulness, and men take pleasure in the grossest of sinful practices, there is little hope left . . . but for the grace of God.

Taken from The School of Biblical Evangelism (SOBE) course. Lesson No. 24

Questions & Objections

"Adam didn't die the day God said he would!"

He certainly did—he died spiritually. The moment he sinned, he became "*dead in trespasses and sins*" (Ephesians 2:1). Ezekiel 18:4 says, "*The soul that sins, it shall die.*" Ian Thomas explained it this way: "We are born dead in trespasses and sins, alienated, cut off, detached from the life of God. The day that man believed the devil's lie (which is sin), he forfeited the life that distinguished him from the animal kingdom—the life of God. When sin came in, the life went out."

It is because we are born spiritually dead that Jesus came to give us spiritual life (John 5:40; 10:10; 14:6; etc.). This is why Jesus told us that we must be born again (John 3:3). When we repent of our sins and place our trust in the Saviour, the Bible tells us that we "*pass from death to life*" (John 5:24; Romans 6:13; 1 John 3:14).

God's Hand

A true story was told of a young soldier in the Civil War. After an explosion left him seriously injured, he lay on the battlefield covered in blood. A male nurse sat beside the helpless trooper, holding his thumb on the man's neck to stop the bleeding.

In the heat of battle, a doctor came alongside the two men. He looked closely at the wound and told the soldier that he was very fortunate. The damage was very close to a main artery, and if that had been severed he would have died almost immediately.

The doctor carefully stitched the small veins over which the nurse had applied pressure.

A few minutes later, he was called back. The terrified nurse was holding his thumb over a main artery, which had suddenly burst.

The good doctor explained that he could now do

nothing for the soldier. As soon as the nurse removed his thumb, blood would gush out rapidly, and there was no way he could contain its flow.

Over the next three hours, the brave young soldier thanked the nurse for what he had done for him, wrote farewells to his loved ones, put his affairs in order, then told the nurse to remove his thumb. The horrified nurse turned his face away from the young warrior as he removed his thumb; the soldier was dead within minutes.

Whether we are enlightened to understand it or not, the eternal God of creation holds our life in His hands. When the preserving presence of His hand is removed, we die. We are but mortal human beings, and "in Him we live and move and have our being." Every breath we take, and every heartbeat that follows, comes only because He keeps His gracious hand upon our lives.

He alone is the origin of human life, the One who sustains our very existence.

*Taken from The School of Biblical Evangelism (SOBE) course.
Lesson No. 24*



www.soldiersofthecross.com.au