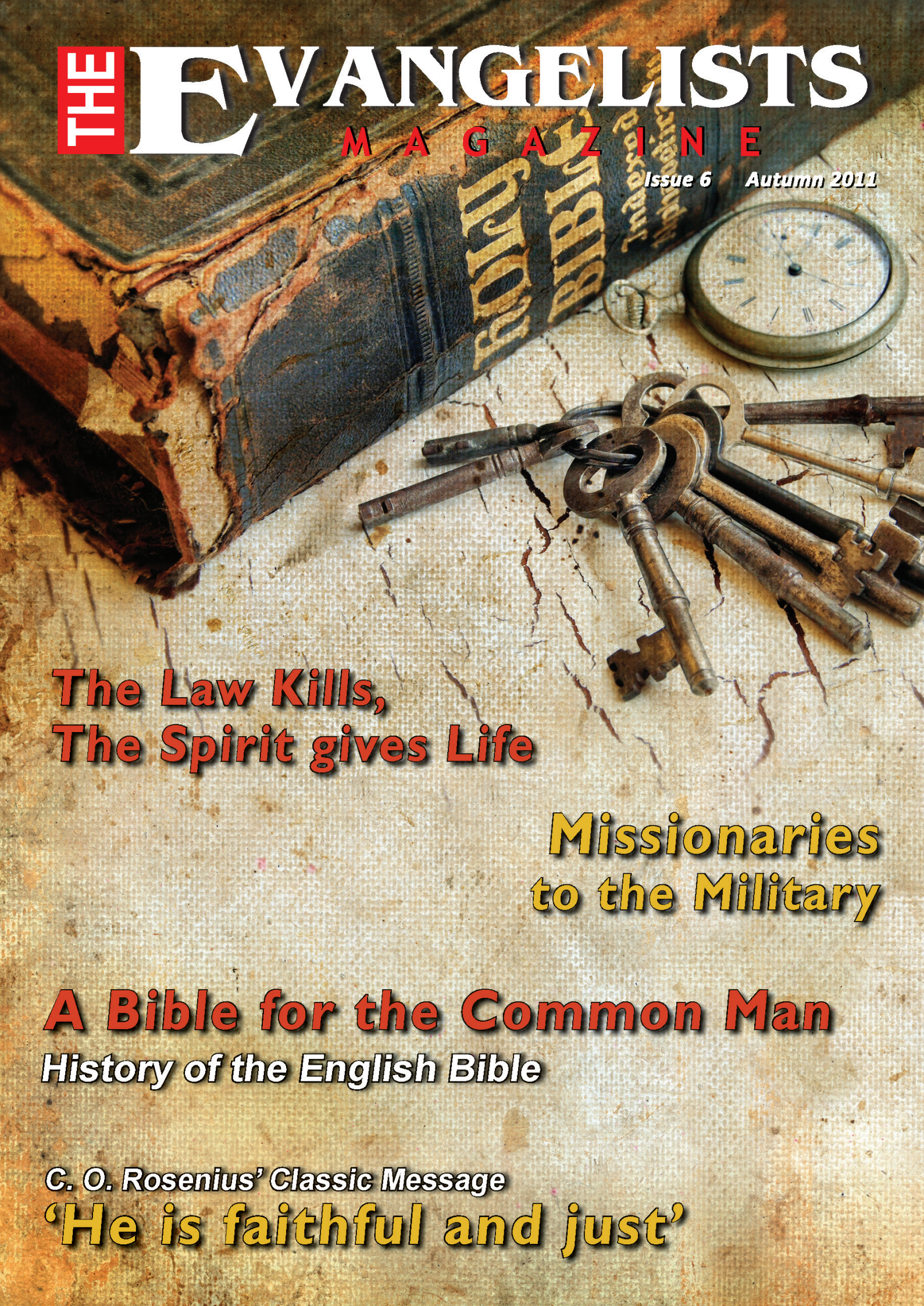




EVANGELISTS

M A G A Z I N E

Issue 6

Autumn 2011

**The Law Kills,
The Spirit gives Life**

**Missionaries
to the Military**

A Bible for the Common Man
History of the English Bible

C. O. Rosenius' Classic Message

'He is faithful and just'

THE EVANGELISTS MAGAZINE

(A Soldiers of the Cross Inc. publication)
Issue 6 Autumn 2011

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

Mobile:

0488 048 412 (Tim)
0407 025 910 (Leah)

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.

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Soldiers of the Cross

Front Cover: © Can Stock Photo Inc./jillmb

Welcome to another issue of The

Evangelists magazine. When the summer edition of TEM arrived from the printers, we were still in South Australia. In fact, we ended up being stranded there as a result of the flooding that had gripped a large percentage of Queensland and parts of New South Wales. So, with no way into Queensland, we had to wait until the waters had receded enough for the highway to reopen.

As we entered into Queensland, we were confronted with the damage that had occurred. We travelled through the Lockyer Valley, which was the area that bore the brunt of the damage, when what was described as a inland tsunami swept through townships, destroying homes and most tragically taking lives with it. On top of all that, just as people were rebuilding their lives in the south, Cyclone Yasi ripped through the north of the state tearing buildings to pieces.

Since the beginning of this year, the whole nation has experienced a shaking, with flooding also in Victoria, New South Wales and Tasmania, and fires in Western Australia. And most recently, New Zealand and Japan have experienced great tragedy, with devastating earthquakes and tsunamis shaking these nations to the core.

All of these events have been the cause for much discussion. Christians may be asking the question, "Is God trying to tell us something?" - or are these just more signs that we are in the last days? As for the rest of the world, they just seem to think 'mother nature' is unleashing herself due to climate change. Of course what the world doesn't realise is that, as Kirk Cameron from Way of the Master put it, mother nature has a senior partner, Father God.

In Matthew's Gospel it says, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." (Matthew 24:7-8) So while the world might not be coming to an end in 2012, as portrayed in the film of the same name, there is something more important I believe that we, as Christians, cannot neglect.

In the Gospel of Matthew, the Lord Jesus mentioned something else that had to happen before the end. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14)



Satellite Picture of Cyclone Yasi. (Courtesy of Google Earth)

Even as Christians, we can get caught up in our different interpretations about how the future is going to unfold; but what I believe is more important, is the fact that while the world might not be ending tomorrow, or even next year for that matter, there are people for whom today could be their last day.

Just as we reflect on the tragedies that have unfolded in our own nation - not to mention the rest of the world - we must remind ourselves that there are people who will die today and many sadly will not be going to a 'better place', as some may like to believe.

Because of God's goodness, He must punish sin. We sometimes like to just focus on the 'nice' attributes of God, that He is loving and merciful. However, we cannot separate this from the truth that God is also holy and just. All of this is a reminder, that as Christians we have all been given a commission to warn those around us, "Because He (God) hath appointed a day, in the which He will judge the world in righteousness...." (Acts 17: 31)

Before we left South Australia, the Lord opened up a door for us to share the Gospel with some of the young people staying at the backpackers hostel. See page 2 for the report.

In this issue we have also expanded the magazine by an extra four pages. Don't forget that you can write into us. We would like to have a regular letters column so that we can all share in what God is doing in and through us.

Check out this issue's ministry focus, 'Everyman's Welfare Service', a ministry to the Australian Defence Forces on page 14. Read about those who have been there since WW2, supporting our troops who are in the field.

Also in this issue, on this 400th anniversary of the King James Bible, we take a look at the history of the English Bible. (see page 4).

Until next time, God Bless.

The Year of Fruitfulness

Thank you for The Evangelist Magazines received. On Australia's floods - have been watching on TV its sad development because I personally take that country upon my heart and with good friends in Christ Jesus who are facing such difficulties. My brother, am praying for you together as a nation; I won't give God a rest until he establishes Australia and makes it a praise or torch for the nations. Am also praying for your Government, especially the president [Prime Minister] to be saved and have God's fear for the gospel to be preached freely.

I have graduated at Way of the Master School of Biblical Evangelism and received a certificate. Am now equipping saints for ministry and doing tract distribution. This is the year of fruitfulness.

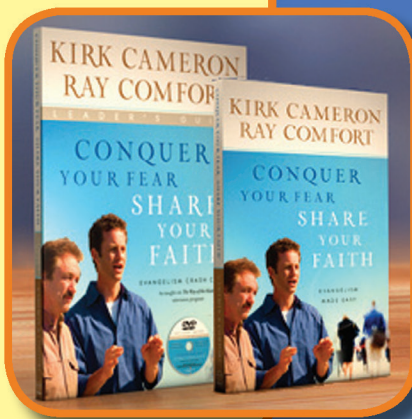
Bwalya James
Zambia



Evangelism Training opportunity

Last year I started a ladies KYB group in my home and have given your Soldiers of the Cross Evangelist Magazine to a couple of the ladies to read. I would like to give them to all the women in the group. Next time you are in [South Australia], I have at least 2 other ladies who would be interested in doing an evangelism course or at least spending some time with you. I am sure with enough warning we could get a group together. God bless you both and the ministry that you have started.

S. Thompson
South Australia



Do you have a passion to reach the lost?

Not sure what to say?

Let us help you. We, at Soldiers of the Cross, can facilitate Evangelism Courses in your community, from a basic one-day Crash Course to an 8-week (1 day per week) indepth study. All would include in-the-field practice in your community or area.

For an information package and possible dates (*Australia only*), please contact us. Address details on page 2.

Backpackers in Sth Australia share beliefs

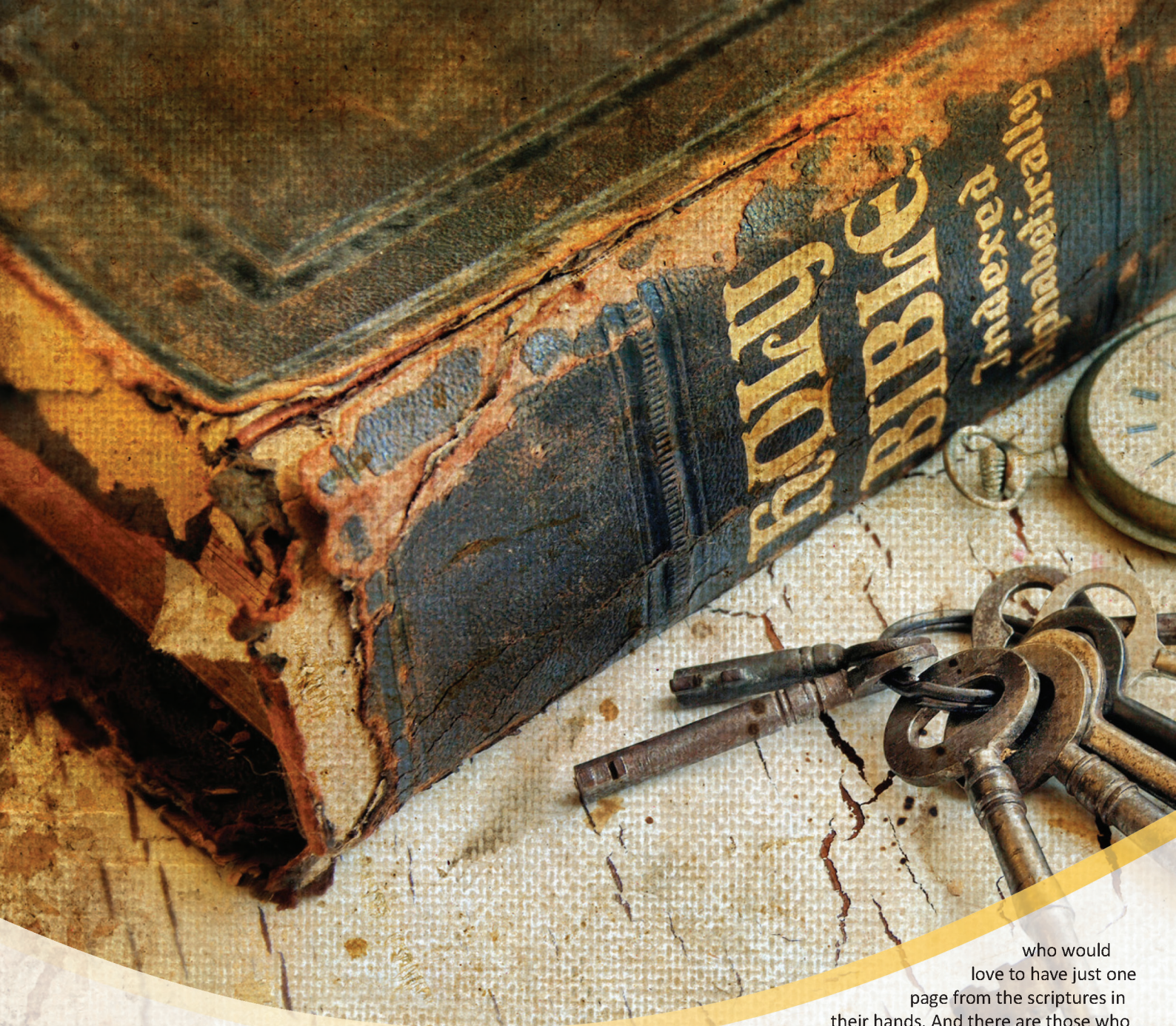
There are times when God provides a divine appointment 'in your face' to share the Gospel. But, then there are times when He will prompt you to go out of your way to speak to someone. The following encounter was one of the latter experiences.

Whilst in Loxton, S.A. in January, Leah was asking the Lord for more witnessing opportunities and happened to drive past the Backpackers Hostel and felt to contact the management to see if we could interview the backpackers on what they believed. We would also film it for our website. The management were more than gracious. So, with camera and crew (ie. Tim, Leah and one of the local church members whom we had taken through the WOTM Crash Course),

we headed off. What we found were a group of really nice young people from various nations, some of whom had had a religious background, but were not Christians. What a privilege to be able to see these young people's consciences awakened to their current eternal destiny and challenged to get right with God, through our survey and the GM28 (see last issue's review of this great evangelistic tool).

As one of the young women, Jo from England (*pictured standing centre*), stated, "You haven't converted me, but you have shown me what it means to be born again." Praise the Lord for this awesome opportunity to be His messengers. Our prayer is that since then, the Lord, Who is the One who does the converting, has so convicted their hearts that they have turned to Him in repentance and experienced the new birth themselves.





◆ Tim Knowingling

This year is the 400th anniversary of the King James Version Bible (KJV) or as it is also known, The Authorised Version. Since its introduction in 1611, a multitude of other translations have also been produced. Some people still prefer the KJV while others may use a New KJV or one of the more modern translations like the NIV, or perhaps even a paraphrased bible like the Living Bible.

However, if you were to stay in a Motel/Hotel, more often than not, you will find a King James Bible in the bedside drawer, left courtesy of Gideon's International.

I personally like to use these occasions to leave a few gospel tracts inside the front cover for the next person who may open its pages.

For those of us who live in countries with a Christian heritage there are generally no restrictions on owning or reading a Bible. In fact I would say that we take it rather for granted that we have this freedom to do so.

As a high school student I remember being given a Gideon's New Testament. These were being handed out to the students. After receiving them one student announced that he was going to give it to his younger sister for a colouring book. Some years later, a gentleman I was working with, commented that he had read the Bible completely through and finally remarked that it was a book full of fairy tales. Such is the contempt that the world has for God's word.

On the flip-side of all this, there are people who live in other parts of the world

who would love to have just one page from the scriptures in their hands. And there are those who live in developing nations who have waited years to be able to have a Bible in their own native tongue. It is worth reflecting on the fact that there was also a time when our forefathers also lived in darkness without the light of God's Word to guide them.

The Earliest English Translations

With the spread of Christianity through the Roman Empire, it was only a matter of time before translations started to appear in local languages. In England, as with much of Western Europe, the Christian Bible was available only in Latin, and as a result only well-educated people could read it for themselves. During this early period of the Christian Church there are stories that suggest the scriptures were imparted to common people in their own language by the telling of stories through song.

The earliest serious attempt of translat-

A Bible for the Common Man

ing the Bible into the English language dates back to the 8th century. There, a scholar called the Venerable Bede, convinced that the ordinary person should be able to read the scriptures in their own language, translated the Lord's Prayer into Anglo-Saxon. Bede was also credited with writing some of the earliest Bible commentaries.

In the year 1066 England was invaded and conquered by the Normans (French). The changes that this brought were two-fold, for the Norman invaders took over the English church. However, the lasting legacy was that as the invaders and the conquered inhabitants of Britain began to blend together, so did the languages, which formed the basis of modern English.

John Wycliffe, an English theologian and lay preacher, was an early dissident in the Roman Catholic Church during the 14th century. Along with his followers who were known as Lollards, he travelled all over England preaching in people's homes and in fields, so that the message of Christ could be heard by ordinary people.

Wycliffe also came to realise that the people needed a Bible in the common tongue, and so set out to provide one. With the help of others, he completed

his first translation into English, based on the Latin Vulgate, in 1383. After his death, a revised version was made, and it was circulated throughout the country by the Lollards.

However, the church authorities became opposed to the idea of uneducated people reading and understanding the Bible for themselves, and so set laws prohibiting all but the clergy from having access to the scriptures.

We must remember that during this era, books of any kind were painstakingly produced by skilled artisans who took great care to make sure that no mistakes were made as all the work was undertaken by hand. The Bibles that were produced at this time were quite literally works of art and were therefore expensive and so not easily obtainable for the common person.

New printing production invented

A great change however was about to take place in the 15th century which would bring the prophecy that Christ spoke of in Matthew's Gospel closer. *"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations..."* Matthew 24:14.

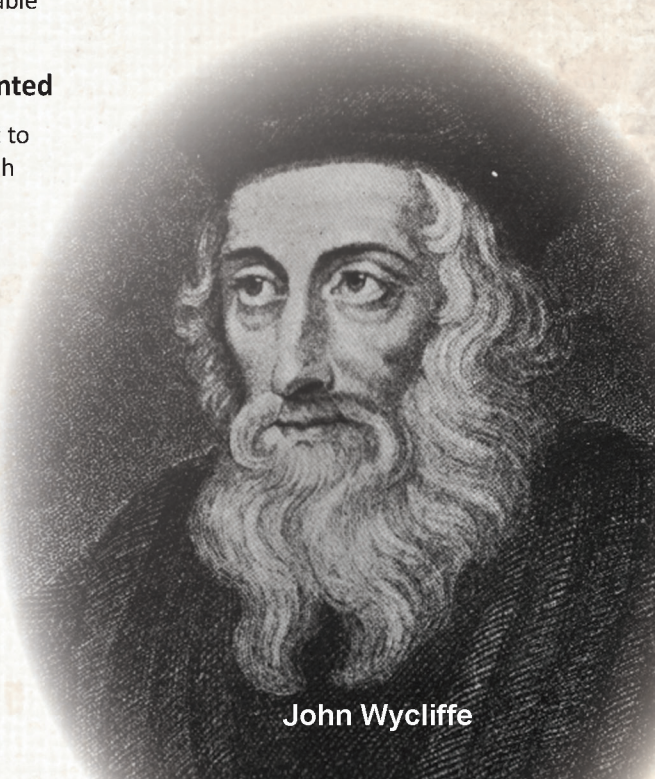
In the middle of the 15th century, Johannes Gutenberg, a German printer and publisher, invented a mechanical movable-type printing press.

This new development was to be just the miracle that was needed, as it would ultimately

make the mass production of printed material more economically viable for both printers and readers alike.

At the beginning of the 16th century there was still no printed versions of the Bible in English available. This lack disturbed William Tyndale, a Biblical scholar who had studied at both Oxford and Cambridge. At Cambridge he was very much influenced by Desiderius Erasmus, a theologian who had made the Greek New Testament available in Europe.

Tyndale was determined to translate the Bible into English. Like Wycliffe, he believed that it was through the scriptures that people would come to the Saviour and therefore it should be made available to the average person.



John Wycliffe



William Tyndale

John Fox, the English historian and author of 'Fox's Book of Martyrs', described a heated discussion that Tyndale had with a clergyman who asserted that, "We had better be without God's laws than the Pope's." To which Tyndale responded: "I defy the Pope, and all his laws; and if God spares my life, ere many years, I will cause the boy that driveth the plow to know more of the Scriptures than thou dost!"

Tyndale tried to seek the help of a London Bishop, however like many highly-placed churchmen, he was uncomfortable with the idea of the Bible in the common language. Convinced that there was no support in England, Tyndale travelled to Germany in 1524 and there began work on translating the New Testament.

In 1526, Tyndale's New Testaments were smuggled into England where they quickly became prohibited.

It has been said that Tyndale's best customers were the authorities who bought up every copy they could get their hands on, so that they could burn them.

In 1535 Tyndale, who had been in hiding, was betrayed to the authorities and was tried on a charge of heresy. In 1536 he was condemned to death, and according to John Fox, Tyndale's final words be-

fore he was executed, were, "Lord! Open the King of England's eyes."

The First Complete Printed Bible in English, AD 1535

William Tyndale's prayer was answered, as Miles Coverdale who had been educated at Cambridge (Bachelor of Canon Law, 1531), had left England in 1528 and travelled to Europe, where he prepared an English version of the whole Bible.

Coverdale incorporated the works of other great interpreters including Tyndale's translation of the New Testament and the Pentateuch (Genesis-Deuteronomy). In 1535, the first printed English Bible was published in Antwerp, Germany. This came at a time when Tyndale himself was suffering persecution and imprisonment. Coverdale Bibles started to circulate in England, and many of his expressions, particularly in the Old Testament, were eventually retained in the King James Bible.

Over the next few decades new versions of the Bible started to appear. John Rogers, a friend of William Tyndale's, published a complete Bible which was largely a composite of Tyndale's and Coverdale's works. This became known as the Matthew's Bible as it was first published in 1537 under the pseudonym of "Thomas Matthew".

In 1538 King Henry VIII decreed that every church should have "one book of the whole Bible of the largest volume in English." Not happy with the Coverdale and Matthew's Bibles, a new

Bible was planned with Miles Coverdale chosen as the editor. Eventually, it was Matthew's Bible that was chosen as the basis for the revised text. King Henry VIII issued a proclamation that this Bible should be read in the churches, with each copy chained to the pulpit.

**"Lord! Open
the King of
England's eyes."**

*The last words of
William Tyndale before he
was executed*

Later however, only people who were licensed by the Church were allowed to read the Bible in any gathering. The Great Bible, as it became known, was the principal model for later translations such as the King James Bible.

During the reign of Queen Mary, a number of Protestant scholars found it necessary to leave England. Many of them, including John Knox, went to Geneva. There they began working on a new translation of the Bible into English. What made this version of the Bible significant is that, for the first time, a mass-produced Bible was made available directly to the general public, which also included scriptural study guides.



1611 King James Bible

It is an interesting fact, that in 1579 the Geneva Bible began to be produced in Scotland. In the same year, a law was passed there which required every household who could afford it, to buy a copy.

In 1568, a revision of the Great Bible known as the Bishop's Bible was introduced, 19 editions of which were printed between 1568 and 1606. This Bible has been referred to as a 'rough draft of the King James Version'. It never gained much of a foothold of popularity among the people though, as the Geneva Bible had simply been too much to compete with.

King James Bible and beyond

Not long after ascending the throne of England, King James I, was approached by members of the protestant clergy, who proposed to him that a new Bible be authorised that would have the agreement of all religious groups.

This new translation was to be the result of the combined efforts of ap-

proximately fifty scholars. They took into consideration the previous works of Tyndale and Coverdale and examined also the Matthew's Bible, The Great Bible and the Geneva Bible.

From 1605 to 1606 the scholars engaged in much private research and from 1607 to 1609 the work was assembled and In 1610 the work went to the press. In 1611 the first of the huge (16 inch tall) pulpit folios known today as 'The 1611 King James Bible' came off the printing press.

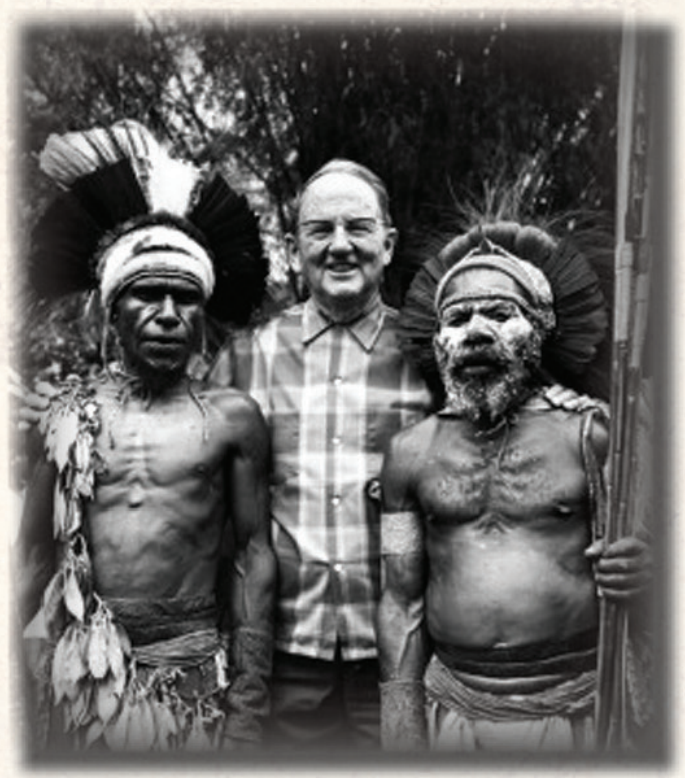
Just one year after the huge 1611 pulpit-size King James Bibles were printed and chained to every church pulpit in England, printing began on the earliest normal-size printings of the King James Bible. These were produced so individuals could have their own personal copy of the Bible.

It is interesting to note that it was actually the Geneva Bible and not the King James Version that the puritans took with them when they travelled to America on the Mayflower.

During this time in history when the British and other European Empires were expanding their territories, God's Word was taken to some of the farthest reaches of the world. During the 19th century, missionaries such as C.T Studd and Hudson Taylor took the Word of God to Africa and to China.

To this day the name of John Wycliffe lives on in Wycliffe Bible Translators, the ministry started by W. C. Townsend, which has helped to see the scriptures translated into more than 700 languages.

In 1955, the ministry of 'Open Doors' was started by Brother Andrew, who began by smuggling Bibles into the



W.C. Townsend, from Wycliffe Bible Translators with natives

former Soviet Union. To this day they continue their work of taking the scriptures to persecuted people groups.

Throughout the centuries the Bible has survived often against unseemly odds. Even those who would presume to be wise in their own eyes, have been put to shame (Matthew 11:25). One such Philosopher, Voltaire (1694-1778) declared that within a hundred years of his death, the Bible would only be found in museums. However, God has promised in His word that *"The grass withereth, the flower fadeth: but the word of our God shall stand for ever"* (Isaiah 40:8).

My hope is, that this brief historical overview of how we came to have the scriptures, will spur us all on, to not only have a greater love and appreciation for God's Word, but a desire to see the scriptures in the hands of people in our own communities. For in it alone are words which have the power to change lives (Romans 1:16).

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- Gideons Bibles
- Wikipedia Free encyclopedia
- www.greatsite.com (History of the English Bible)

Bible Statistics

"No one really knows how many copies of the Bible have been printed, sold, or distributed. The Bible Society's attempt to calculate the number printed between 1816 and 1975 produced the figure of 2,458,000,000. A more recent survey, for the years up to 1992, put it closer to 6,000,000,000 in more than 2,000 languages and dialects. Whatever the precise figure, the Bible is by far the bestselling book of all time."

Changing lives for more than 100 years, the Gideons International started distributing the Word of God in 1908. Approximately 1.6 billion Bibles and New Testaments have been distributed worldwide since 1908, and more than 700 million Bibles and New Testaments were distributed in just the last 10 years.

79.8 million copies of God's Word were distributed last year. Nearly 79 million Gideon Scriptures were given out in 2009. Close to 1.7 billion have been distributed since 1908.



He is Faithful and Just Forgive us our Sins

C. O. Rosenius' Classic Message

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9)

Is not this a short summary of the whole doctrine of the Scriptures concerning the acceptance of a poor sinner by God? Both with express words and with innumerable examples, God has from the beginning of the world explained that the children of Adam are in this way to come to the grace of God.

Let us therefore meditate upon these words of the Beloved Apostle. He says: "If we confess our sins." We understand readily from the context what is meant by the term "the confession of sin." The Apostle has in the preceding verses spoken of them who "walk in darkness," who say that they "have no sin," but who "deceive" themselves (1 John 1:6-8). By way of contrast he adds: "But if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

In the first place, we learn from the passage cited that the Apostle is not speaking of an external, accidental or prescribed confession, but rather of the

confession made by a poor, troubled sinner. A distinction must be made however, between contrition and contrition. There are many who confess their sins with a certain kind of contrition, who yet continue in sin. We find this contrition in King Saul, who made this confession: "I have sinned: for I have transgressed the commandments of the Lord, and thy words" (1 Samuel 15:24). But he never gained reconciliation and peace with God.

Furthermore, King Pharaoh, who said: "I have sinned against the Lord your God and against you" (Exodus 10:16). But his confession was impelled by the fact that the Eighth Plague was already terrifying him. It was not actuated by a contrite heart and a repentant purpose to become reconciled with the God of Israel. Even Cain confessed: "My iniquity is greater than may be forgiven" (Genesis 4:13); but he went away "from the presence of the Lord" and did not seek His forgiving grace. Judas exclaimed in the bitterness of his soul: "I have sinned in that I have betrayed innocent blood" (Matthew 27:4).

From all these examples we see that a true confession of sin can result only

from a complete conversion produced by the Holy Spirit in the heart. Sin, as a crime against God, then causes sorrow and compels the heart to pour out its anguish before God, confess the sin and pray for forgiveness. Many an impenitent slave of sin may at times confess his sins with bitter regret. But he confesses from sheer dread of the consequences of his sin. It is not sin itself as a crime against God that worries him. Neither has he any special desire to be wholly reconciled and united with God. The thing that troubles him is nothing more than an incidental taste of the bitter fruit of sin. Therefore he remains a slave of sin.

A true confession of sin presupposes first of all the awakening of the conscience by the voice of God and the realization that sin has brought the soul under the condemnation of God. Then, secondly, true confession premises that the sinner, thanks to the gracious call of God and the power of the Gospel, has some hope of compassion and therefore throws himself before the Mercy-seat and begs forgiveness. He, who knows nothing of grace, but only of sin and damnation, will never come to God. As



To

a prime condition of confession, a spark of faith is essential.

As long as Adam and Eve knew nothing but their sin and the penalty, they fled from the face of the Lord. Thus it was for a time with King David. He kept away from God and would not confess his sin. "When I kept silence," he says, "my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." But then he continues: "I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin" (Psalm 32:3-5).

He who would learn what a true knowledge of sin is, as also a true confession of sin, let him consider the Fifty-first Psalm. We would note two elements only in this outpouring of David's heart. Although King David by his notorious sin had caused great offense to the people, and had committed a grievous sin particularly against Uriah, God and his sin seem uppermost in his mind, and he, as it were, passes by his sin against men and says to the Lord: "Against thee, thee only have I sinned and done this evil in thy sight" (Psalm 51:4). There

you have the picture of a truly contrite heart. Then again it is not the coarse out breakings of sin alone which distress him. He sees with sorrow the evil in his very nature and goes to the deepest root of it, when he says: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psalm 51:5).

The most important thing is to recognize the evil in our nature and the deep depravity of our essential being. As long as men look only to the individual outbreaks of sin, and not to the sinfulness of the heart, it is always possible to construct some false consolation. They never feel that they are lost and condemned sinners. Consequently they are never made free and happy in Christ. It is therefore the most vital element in a true knowledge of sin, that we recognize the deep depravity of the heart, the shameless contempt of God, the carnal security, unbelief, obduracy (obstinate, stubborn. Ed) and hypocrisy, in order that our knowledge of sin may articulate with God's own description of the heart as "deceitful above all things, and desperately wicked."

Look now and see if this is not precisely the thing that troubles the weak

and trembling souls who constantly complain in this wise: "My heart is desperately wicked. It is hard, cold, hypocritical, deceitful, false, unstable, frivolous and inclined to evil, yea, even diabolical." Then you know your heart is as God portrays it. Does it now seem to you that the judgment of God's Word concerning your heart is too drastic? On the contrary, you will find no condemnation that is too strong to fit the case.

"But I do not know my sin," you say. "I am secure, hard-hearted, frivolous and hypocritical." Reply: It is a great wickedness to be thus carnally secure, hypocritical and worldly-minded. That spirit is the fountain of all sin. It is the natural depravity of the heart itself which you thereby recognize. Such acknowledgment is necessary. You have arrived at the stage where you sit in judgment upon yourself out of a clear conviction. You believe from a full heart that you are the meanest and most unworthy of God's creatures.

"Well, but it is true that I have not a broken, contrite and humbled heart. I am, as a matter of fact, worldly-minded, vain, obdurate and frivolous." Reply: It is indeed true that such are the char-

acteristics of the natural mind. You must recognize this depravity. It must become a frightful reality to you. They, however, who confess their unhappy state of sinfulness, should comfort themselves with the blessed assurance given in the Scripture under consideration: "God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1John 1:9).

“He who would learn what a true knowledge of sin is, as also a true confession of sin, let him consider the Fifty-first Psalm.”

Know, then, that the Law can do no more than make you wretchedly conscious of your sins, that "sin might become exceeding sinful" (Romans 7:13). God desires only to impart to you the riches of His grace. The resistance of your mind is now broken. You admit the justice of God's judgments. You no longer shun the light. You condemn yourself. You would be glad to accept Christ if only you dared. Hear what this same apostle says in another connection: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his

name" (John 1:12). Who are fit recipients of grace and forgiveness if not these wretched souls who condemn themselves?

Untamed human nature defends itself. It rouses itself against the judgments of God and becomes embittered. But he who condemns himself is open to the grace of God. To such all mercy is shown and declared. We should realize that the punishments referred to in the Scriptures, the judgments and penalties, are not addressed to those who condemn themselves and long for grace and reconciliation with God through the Savior. They are aimed at the arrogant despisers and contemners [ie. those who treat with contempt - Ed], who either openly resist the Spirit and the Word of God or as hypocrites go about with Judas Iscariot among the disciples of Jesus, cherishing some pet sin, which they refuse to give up, and even defending it.

"If we confess our sins, he is faithful and just to forgive us our sins." Though you be not born again, and possess not the power of faith and a renewed life, but permit yourself to be admonished and led by the Word of God, and even condemn yourself as a violator of the Law of God, then are you already an object of all the grace and comfort of God.

But hear and believe this blessed truth, in order that you may not lose yourself in unbelief. Come confidently to the Mercy seat and confess to God all your sins and weaknesses, and you shall be born again of God and justified, even though you may not instantly feel the great rebirth of your heart.

Taken from "A Faithful Guide to Peace with God" by C.O. Rosenius.



Carl Olof Rosenius

(3 February, 1816 - 24 February, 1868)

Carl Olof Rosenius was a Swedish revivalist preacher in Stockholm and also the editor of the newspaper Pietisten from 1842-1868. The third child to the priest Anders Rosenius (1780-1841) who was the minister of the town Olof Norenus and to his wife, Sarah Margaret Norenus.

In 1838, he began theological studies at the University of Uppsala; however, he was forced to cancel his studies for economic and health reasons. Instead, he took the post of tutor near Stockholm.

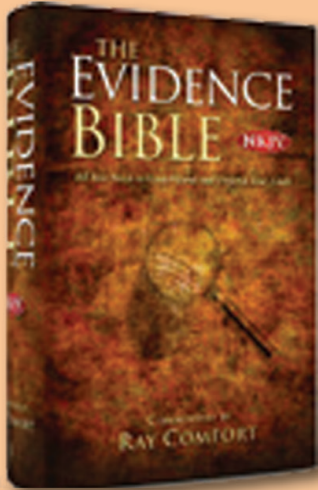
He became one of Sweden's most widely read religious writers of his time and a central figure in the nineteenth century religious revival in Sweden. He played an important role in the formation of the Evangeliska Fosterlandsstiftelsen (EFS), which in English means Evangelism Mission. (source Wikipedia)

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The Evidence Bible - a great study guide and tool for evangelism

Over previous issues of this magazine we have been promoting teaching aids for the purpose of training and equipping people in the work of evangelism. Another excellent tool from The Way of the Master is 'The Evidence Bible'.

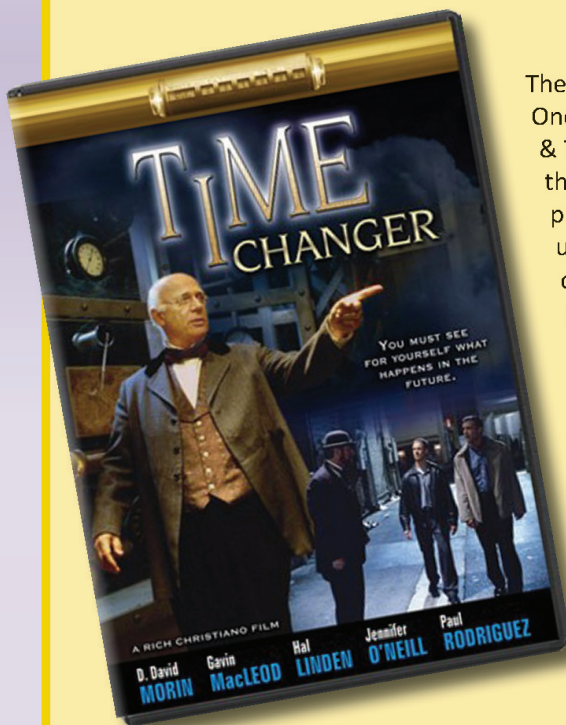
Newly revised and expanded, it is now available in the New King James Version and also includes a Concordance with Topical Subheads, and the Words of Jesus in red. This 'Evangelism study Bible' for a better word, will arm you not just with apologetic information to refute the arguments of sceptics, but with practical training on how to effectively and lovingly share the truth of the Gospel.

- Discover answers to over 200 questions such as: Why is there suffering? How could a loving God send people to hell? What about those who never hear of Jesus?
- In addition to thousands of verse-related comments, over 130 informative articles will help you better comprehend and communicate the Christian faith.
- Over two dozen articles on evolution will thoroughly prepare you to refute the theory including, scientific facts that were written thousands of years before man discovered them and some amazing quotes about God and the Bible from celebrated scientists.
- Dozens of articles on other religions will help you understand and address the beliefs of Mormons, Hindus, Muslims, Jehovah's Witnesses, cults, etc.
- Hundreds of inspiring quotes from renowned Christian leaders and practical tips on defending your faith will greatly encourage and equip you.

The Evidence Bible provides powerful and compelling evidence that will enrich your trust in God and His Word, deepen your love for the truth, and enable you to radically impact those you care about. This Bible is a must for anybody who is serious about sharing their faith.

Available in either hardcover or leather bound. To purchase your copy go to www.livingwaters.com and while you're there check out some of the other excellent products in their store.

MOVIE REVIEW



The last decade has seen a number of excellent Christian movies being produced. One such film we would highly recommend is the 2002 epic, **Time Changer**, by Five & Two Pictures in association with Christiano Film Group. Set in the year 1890, this film introduces Professor Russell Carlisle, played by D. David Morin, a Bible professor who has written a new manuscript. His book is about to receive an unanimous endorsement from the board members at Grace Bible Seminary until one of his colleagues, Dr. Norris Anderson, played by Gavin MacLeod, raises an objection that he has with Carlisle's work. Dr. Anderson disapproves of the work, on grounds of the book's premise that the teachings of Christ can be taught apart from the NAME of Christ.

Dr. Anderson believes that what Carlisle has written could greatly affect the future of coming generations and vehemently argues that teaching good moral values without mentioning Christ is wrong.

In a quote from the movie, Dr. Anderson states, *"Satan is not against good morals, he is opposed to Jesus Christ. A man can have good morals and yet go to hell when he dies. It is Jesus Christ that everyone needs and the devil knows this better than all of us. Satan's goal is to remove the name of Christ from His commands and when we do this people are deceived into thinking that if they live a good life, they will receive Gods approval and attain heaven."*

Using a secret time machine, Anderson sends Carlisle over 100 years into the future, offering him a glimpse of where his beliefs will lead. I don't think anyone can watch this film and not be challenged as to how the world has infiltrated the Church. Available from all good Christian bookstores.

THE LAW KILLS

The Spirit gives

◆ Leah Knowing

Last year I heard someone say *"The law kills"*. I immediately finished the verse to myself, *"And the Spirit gives life"*, although to correctly quote this verse in 2 Corinthians 3:6, it says *"...for the letter kills, but the Spirit gives life."*

Right then the Lord gave me a revelation regarding this scripture. As you read my attempt at explaining that revelation, I encourage you to be like the Bereans who *"examined the scriptures.. to see if what Paul said was true."* (Acts 17:11)

In the past, when I have heard that verse quoted, it is usually referring to the 'letter' or 'law' as legalism, which kills us. And this is certainly true.

However, the revelation the Lord gave me and in the context that the Apostle Paul is speaking of, the 'letter' is the commandments; the written law *"engraved in letters on stone"* (2 Corinthians 3:7). In this context, the law also does indeed kill us, although the truth is we are already born dead - spiritually,

that is - but most of us do not know it. In fact all of humanity, prior to conversion, think they are alive.

Paul states in Romans 7:9 *"Once I was alive apart from the law."* To put it more plainly, in our unregenerate sinful state, we think we are alive, we are okay, we have peace, we don't think about sin or righteousness. In fact, if anyone asked us, we would say we were a pretty good person, especially compared to most other people.

But when the commandment comes, meaning when someone takes the time to not just *tell* us we are a sinner, but actually *show* us God's standard of morality, holiness and justice - His law and His character - we see ourselves in truth, just as we would see how filthy dirty we are by looking in a mirror.

The Bible calls this having *"the knowledge of sin"* and that this knowledge comes through the law (Romans 3:20).

Romans 7:8 says that *"Apart from law, sin is dead."* If there is no law, there is no sin or transgression - meaning no breaking of the law, but after the law

was brought through Moses, anyone who transgressed or broke even just one of those laws, God's judgement of death was upon them, even if they were not aware of the law. Ezekiel 18:4 says *"The soul that sins it shall die"* and Romans 6:23 says *"the wages of sin is death"*.

Let me give an illustration. If there was no speed limit on the highway, everyone could drive at whatever speed they liked without fear of punishment, but as soon as there is a speed limit set, if we go over it, we are breaking the law. Now what if you didn't see the sign that said what the speed limit was. That does not matter. If you were over the limit, you have still broken the law.

Now, imagine you are sailing down the highway, with no thought for the speed limit, when suddenly you see a speed sign and you look down and find you are speeding. You now have knowledge of that sin. Now everytime you go over the limit, you are aware and feel condemned. That is the point of the law in a sinner's life. To condemn them; to kill them. The law does not, nor can not offer hope.



The Apostle Paul then goes on to say in Romans 7:9 that through that knowledge of sin that comes through the commandment (the law), *"sin sprang to life"*. Does this mean that God's law actually promotes sin? Not at all. Further in Romans Chapter 7, Paul defends the law and says it is holy and good.

What he is saying, is that when we are shown the Law, and see ourselves in truth, all of a sudden, we are aware of all the things we do against God's law and sin seems to spring to life - just like a child will try to push the boundaries when told not to do something.

Romans 7:13 says *"Did that which is good [the law], then, become death to me? By no means! But in order that sin might be recognised as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful."* So it is not the law that is sinful, but us.

The Apostle Paul finishes his thought in verse 9, *"Sin sprang to life and I died"*. This is also the essence of 2 Corinthians 3:6 *"The letter, (law) kills"*. The letter of

the law can only bring condemnation, guilt and the wrath of God poured out upon us in death and eternal judgment in hell - it kills us.

And it needs to kill us. We need to feel the full brunt of the law upon us and the awful consequences of judgement. Then, as the Holy Spirit convicts us of sin, righteousness and judgement, we see ourselves as God sees us and realise that we are depraved and dead through the disease of sin. Only then, as *"Godly sorrow works repentance"* (2 Corinthians 7:10), will we truly appreciate and appropriate (ie. take hold of) the free cure of the Gospel of Salvation through Christ.

You can not revive or bring to life something that is not dead. Christ had to die before He could be resurrected - and so do we: spiritually in this life and in the life to come.

The Apostle Paul alludes to this in a different way earlier in Romans chapter 7, by giving an illustration from marriage to show us our relationship to the law and the Spirit. Paul then brings the

application in verse 4, *"So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God."*

In essence he is saying you cannot be married to both the law and the Spirit (Christ). If we are to be made alive in Christ, we have to die - to the law, to our flesh and to our self-righteousness.

However, it is not all bad news. Through this dying, sorrow and repentance, hope is offered. Ephesians 2:3-5 says that while *"we were by nature objects of wrath ... because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions - it is by grace you have been saved."*

Through Christ's death and resurrection, we have the hope of being raised to a new life through the Spirit. Then, *"if anyone is in Christ, he is a new creation; the old has gone, the new has come!"* (2 Corinthians 5:17)

MISSIONARIES to the MILITARY

◆ Leah Knowling

In 1936 a group of businessmen and Christian laymen from Melbourne and Sydney, with a desire to reach the lost for Christ, became known as Campaigners for Christ.

The Melbourne group gained permission to erect a building in the Royal Melbourne Showgrounds. There they provided light refreshments, Christian entertainment and witness. At the outbreak of World War 2 the Showgrounds were converted to a RAAF transit camp and school. Campaigners for Christ approached the Military authorities and requested permission to staff their building and provide a service to the young airmen.

About the same time, one of the foundation members of Campaigners for Christ purchased and fitted out a mobile van. Somehow he gained permission to go to the Malay peninsula to provide comforts, literature and Christian witness to RAF, British and Australian personnel.

From these humble beginnings grew what would later become known as Everyman's Welfare Service - the name 'Everyman's' being derived from the

Biblical reference of Colossians 1:28.

Today, these missionaries to the military are still going strong. This issue of TEM, we are highlighting these quiet achievers in the mission field and speak to one of the men who serve there.

Since WWII, Everyman's has served not only on Defence Force bases in Australia, but also in the field and frontline in every major conflict Australia has been involved in, including, Malaya, Singapore, Vietnam, Cambodia and more recently in East Timor.

So, what does 'Everyman's' do?

Accredited by the Australian Department of Defence, Everyman's Welfare Service serve the members of the Australian Defence Force and their families by providing a philanthropic support service which is not normally provided by the Australian Defence



Force. The ADF rely on them to lift morale in the field or on base.

While they are not members of the ADF, an Everyman's Representative receives ADF accreditation and holds honorary officer status. They work from Recreation Centres on Bases in close co-operation with Military Chaplains and travel with the troops on military exercises and operational deployments. They are issued with military clothing, but not with weapons.

Everyman's is a trans-denominational Christian Charity serving on behalf of all Australian Christian churches. Once commissioned into the work, their staff undergo an initial 12 month on-the-job training program that ensures they are qualified to handle any situation within the military structure.

Their greatest benefit to the Defence Force is the time and genuine care that they can give to the troops. In

the same way that Jesus stopped for the individual in the crowd, the Everyman's Welfare Representative can stop, get to know the person, build a relationship and be available in times of need.

Everyman's provides club and recreational facilities through "Everyman's Centres" on Military Bases. For service personnel the centre is a place to come and relax with mates or to find the sympathetic ear of the Everyman's Representative. It's a place of encour-





agement and fellowship and a "Home away from Home"!

In the field, Everyman's Representatives turn up with their 'Brew Trucks' (see picture bottom right) in the most unexpected places often at the most unexpected times. They provide hot or cold drinks, something to eat, reading materials, letter writing facilities, a word of encouragement but most of all sharing the hope found in Jesus Christ.

Richard Gibson (pictured above) from Ipswich Qld, is one such Everyman's representative. With a heart for the lost and a call to evangelism burning strong within him, Richard has seen the the RAAF base at Amberley, near Ipswich, as a great opportunity for him to be a witness for Christ.

I have known Richard nearly 10 years, firstly in Rockhampton and then travelling and ministering together on and off for about 5 years with the Tent of Promise, an Australian Tent Evangelism ministry. Recently we spoke to him about his work and call to be a missionary to the military through Everyman's.

"Since God moved us back to Ipswich I have been working with Harvest Rain Christian Care Welfare Service and attending Rivers of Life Christian Church.

"One day while working in our food co-op I met a member of Everyman's Welfare Service and became very interested in what Everyman's was doing at Amberley Air Force base. So I took some time out and went on base to see what God was saying to me. It was then the Lord gave me a word in Matthew 9:37, *"The harvest is truly great and plentiful but the laborers are few."* I knew right away God was calling me to seek and save the lost at Amberley. That's when I made my decision to join Everyman's."

When asked what they do on base to evangelise, Richard said they have many opportunities to share the Gospel

and they use every one.

For example, there is an on-base hospital where they visit the sick and pray for them. He said while there he often gets the chance to share his testimony. We also hand out military issue Bibles and tracts from the Way of the Master ministry.

"We have a 'Brew Truck' that we use to support the units on base. While on

a brew run one day I was listening in to a group of soldiers talking about how they were atheists and did not need God. Right then I pulled out a tract called the Atheist Test. I said, 'Well, you need this little book', and handed a tract or two around the group. You should of heard the laughter as they read the tract and started to mock God."

He told me suddenly one of the officers said, 'Hey come on you guys. Let me tell you a story my grandfather told me about when he was in the war. He told me that when they were about to hit the shores and the word went out prepare for landing, the only sound you could hear on that landing craft was every man praying to whatever God he had. So don't tell me you don't believe in God.'

Richard said, "Silence hit and I saw the face of every man in that group change. Wow what a witness."

In peace or in war, on Military Bases or in the field, Everyman's Representatives seek to live up to their motto: *"Jesus Christ we preach ... warning every man and teaching every man in all wisdom; in order that we may bring each one to God, mature in Jesus Christ."* (Colossians 1:28).

For more information on this ministry or if you feel called by the Lord to be His witness in the harvest field of the Australian Defence Force, please go to www.everymans.org.au or email them at headquarters@everymans.org.au.

Thanks to Everyman's Welfare Service for permission to print this article.



market place Evangelism

◆ Leah Knowling

Recently I read an article on evangelism which stated that all evangelism should be done through the church. Now while much of the rest of the article was good, I believe this statement can cause some confusion.

The implication, in this article at least, is that evangelism should only be done by bringing an unsaved or unchurched person to a church or a small group setting, so that others can preach the Gospel to them and see them saved.

This sets up an unhealthy precedence that implies that only the pastor or small group leader are 'qualified' to share the Gospel. It also implies that the unsaved are to 'come to us', rather than the church 'go to them'.

So what does scripture have to say on this subject. Jesus commanded (not suggested) his disciples to *"GO therefore and make disciples..."* (Matthew 28:19, Emphasis added). This means we, as His disciples are to GO, that is go out.

Again, in Luke, Jesus said to "Pray therefore to the Lord of the Harvest to THRUST FORTH labourers into the harvest field." If that is how Jesus instructed us to pray, then it is obvious that His and the Father's will is that labourers be THRUST FORTH into the harvest field.

Thrusting forth indicates a forward action from somewhere to somewhere. In this case, we, His disciples, are to be thrust forth from the often comfortable environment of the church (in this context, meaning the structure or building, not the body of Christ) into the harvest field, where the lost reside.

Often this is called Market Place Evangelism. I am not wanting to endorse particular terminology, as the market place is not just where you work or play, but should mean wherever you interact with non-Christians, however long or short that interaction is. However, it is safe to say that the 'Market Place' in the broad sense of the term is and should be where our evangelism efforts are done.

Afterwards, we certainly should invite them to church or a small group, but this should come after we have already shared the Gospel with them in some form.

Jesus put the responsibility of preaching the Gospel to the lost on the shoulders of every believer, not just those in the 5-fold ministry.

Many times people will say someone is an 'Evangelist' because they have a great testimony and are outgoing. However, scripture defines an Evangelist, as seen in Ephesians 4:12,13, as an office of the church that along with the other four (Apos-

tle, Prophet, Pastor and Teacher) are there to *"prepare God's people for works of service..."* So an Evangelist is actually someone who not only does the work of evangelising, but equips others to do the same.

And who does this passage say is to do the 'works of service'? It is God's people - the body of Christ - you and me.

So, next time you are standing in a line-up, ask the Lord to give you courage and an open door and then initiate a conversation with the person near you. Then, deliberately bring up the subject of God, church or spiritual matters. A good Gospel tract can help with this to turn the conversation to God and spiritual matters, and is also useful to just leave with them if time is limited.

Pray for opportunities to speak to someone, then actively look for them as you go about your day. You will be amazed where God will direct you if you let Him.

Shop assistants and sales people, Motel or Caravan Park workers (when you're on holiday), or someone just sitting on a park bench are all good opportunities to share the Gospel.

"Open your eyes and look at the fields! They are ripe for harvest" (John 4:35). May the Lord thrust us all out into the harvest field.