
Lifting Up The STANDARD

“When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him” (Isaiah 59:19).



Challenging And Encouraging God's Remnant To Remain Faithful

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Contentment

“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.”

(Philippians 4:11)

Before reading this article, honestly answer the question:

Am I experiencing the peace that passeth understanding that is promised to me as I face the circumstances of the day? If the answer is yes, **praise the Lord!** If the answer is no, find out what God wants you to change. I want to re-emphasize, find out what God wants you to change. When we attempt to figure it out with our own reasoning we will be even more discontent.

Paul Mentions Three Things Concerning Contentment

“I have learned”

What had he learned? He had learned that it was God’s command that he be content regardless of what his circumstances were. There are few things that will influence the unsaved to reject Christ more than a discontented Christian. That is one reason Paul said, **“I am to be content.”**

“I am instructed”

Paul said, *“I am instructed both to be full and to be hungry, both to abound and to suffer need.”* This is not a suggestion from God. He has instructed us to be content.



D.L. Moody

“The sweetest lesson I have learned in God's school is to let the Lord choose for me.”



C.H. Spurgeon

You say, "If I had a little more, I should be very satisfied." You make a mistake. If you are not content with what you have, you would not be satisfied if it were doubled.

“I can do all things”

Paul did not just rattle off some words; he lived a life of contentment in spite of the tremendous opposition he faced on a daily basis. He learned how to “do all things” including being content when life was rough. Let us not miss the word “through Christ.” The discontent Christian is an advertisement for Satan.

Contentment is a work of the Holy Spirit on the mind, will, and emotions of a person. The person who lives in the mood of discontentment is obviously attempting to live life in the power of the flesh, rather than in the power of the Holy Spirit.

Paul said, “*I have all, and abound*” (Philippians 4:18). Paul suffered more affliction than any man on earth other than Christ. He had given up everything for the cause of Christ. He was whipped, imprisoned, lied about, stoned, shipwrecked, and hated by many and; yet, he had learned to be content. He was “*As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things*” (Second Corinthians 6:10).

A contented Christian simply accepts the wisdom of God in the circumstances that he or she is going through. The contented Christians do not need to understand, they simply trust the Lord.

Understanding Contentment

From a human point of view, real contentment cannot be understood. The Bible speaks of “*the peace of God, which passeth all understanding*” (Philippians 4:7).

Paul also said, “*Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you*” (Philippians 4:9). Obviously then, the contentment that Paul is talking about is a byproduct.

"There is NOTHING - no circumstance, no trouble, no testing that can ever touch me until, first of all, it has gone right past Christ, right through to me. If it has come that far, it has come with great purpose, which I may not understand at the moment. But, as I refuse to become panicky, as I lift up my eyes to His and accept it as coming from the throne of God for some great purpose of blessing to my own heart, no sorrow will ever disturb me, no trial will ever disarm me, no circumstance will cause me to fret - for I shall rest in the joy of what my Lord is!"

Alan Redpath

“Godliness with contentment is great gain.”

(First Timothy 6:6)

“Having food and raiment let us be therewith content.”

(First Timothy 6:8)

“I have learned, in whatsoever state I am, [therewith] to be content.

(Philippians 4:11)

“Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.”

(Luke 12:15)



David Cloud

What is the difference between the typical contemporary worship service and the biblical pattern for worship in the church?

By David Cloud

(1) Biblical worship has no emphasis on the use of music. The two mentions of music in the New Testament epistles focus as much on edifying the saints as on singing unto the Lord (Eph. 5:19; Col. 3:16). In fact, biblical worship emphasizes that God is worshipped through everything done in the church rather than merely through one particular type of worship offered to Him via a praise time (1 Pet. 4:11). In direct contradiction to this, contemporary worship focuses almost exclusively on one type of worship to God, that being the worship that is associated with contemporary music.

(2) Biblical church worship is submitted to the apostolic commandments, which require that everything be done decently and in order, that there be no confusion, that women cannot lead, etc. (1 Cor. 11:2; 14:37). This means that all of the unscriptural things commonly associated with contemporary worship, particularly in charismatic circles, are rejected.

(3) Biblical church worship emphasizes the understanding rather than the emotions (1 Cor. 14:15). The emphasis is not on “feeling God” but on understanding and knowing God through the truth of His Word. We see this reflected in the traditional hymns. The old hymn writers aimed to edify the understanding rather than to create an emotional high. In contemporary worship, though, “songs are chosen in order to induce feelings in the worshippers. . . . [to induce] an altered state of consciousness by flagrant manipulation” (Alan Morrison, *The New Style of Worship and the Great Apostasy*).

(4) Biblical church worship emphasizes the unity of the faith rather than the ecumenical concept of unity in diversity that is so common in contemporary Christian worship (Rom. 15:6; Matt. 15:9; John 4:24). There can be no true worship unless there is complete commitment to sound Bible doctrine. The hodgepodge of doctrine present in the typical ecumenical setting does not glorify God and is not acceptable to Him, regardless of the zeal and enthusiasm exhibited during the worship sessions.

(5) Biblical church worship requires moral purity and separation from the world (Rom. 12:1-2; Phil. 1:11), in contrast to the contemporary worship which typically ignores separation and which builds bridges to the world through the use of the world’s music, dress, etc. Typical contemporary worship also ignores the necessity of moral purity and is very careless about how Christians live. It is enough that they enter into the “worship times” with great enthusiasm. If they divorce their spouses and commit adultery and are crooked in their business practices and dress like harlots and watch filthy television programs and Hollywood movies, that is overlooked. Among churches that incorporate contemporary worship styles, there is little or no preaching against the world in any plain and practical sense and little or no church discipline exercised. There are exceptions, but this is the rule.

(6) Biblical church worship is constantly vigilant of spiritual dangers (1 Pet. 5:8; 2 Cor. 11:1-4). At least 11 times the Apostles warn Christians to be “sober.” Pastors are to be sober (Titus 1:8); aged men are to be sober (Titus 2:2); the women are to be sober (Titus 2:4); young men are to be sober (Titus 2:6); the wives of pastors and deacons are to be sober (1 Tim. 3:11). 1 Thessalonians 5:6 and 1 Pet. 5:8 explain what it means to be sober; it means to be spiritually alert and watchful and vigilant. To the contrary, though, contemporary worship teaches people to open up unreservedly to spiritual influences without any sense of danger or fear of deception. They instruct the people to “let go and let God,” to “be open and vulnerable,” to “open yourself to the Spirit,” to “invite the Holy Spirit to come and do his thing,” to “be ready for the unusual.” There is absolutely nothing like this taught in the New Testament scriptures. The Apostles and early churches did not practice anything like this. When the Corinthians began to dabble in similar things and were allowing confusion and disorder to reign in their midst, the Apostle rebuked them and corrected their error.

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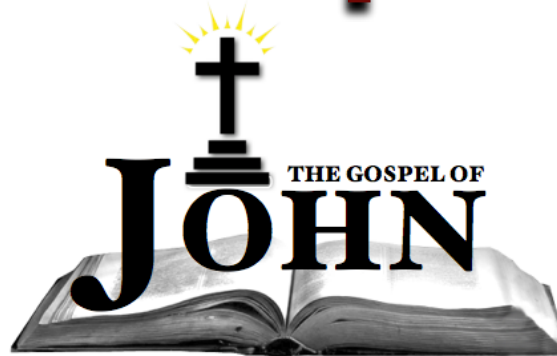
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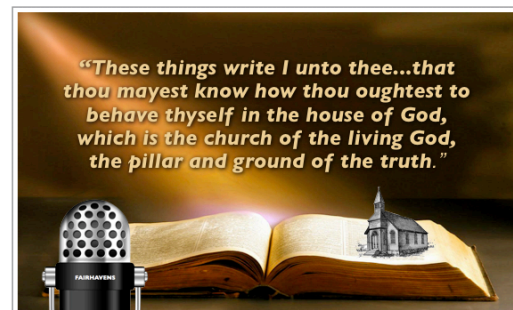
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