

Be ye doers
of the Word
and not hearers
only...
James 1:22

Anabaptist Voice

Championing a Faith that Works

In This Issue:

- "LOVE YOUR NEIGHBOR" - RICHARD WRIGHT
- "THE SCIENCE BEHIND IVERMECTIN" - FLCCC ALLIANCE
- "THE NEW TESTAMENT REVELATION" - MENNO KNIGHT
- "A VOICE FOR VENEZUELA" - LUKE MARTIN
- "O BOY AND HIS COUSINS" - C. F. YAKE



Letter from the Editor



According to our records, in 2021 God sent 50.60 inches (1285 mm) on the spot we call Mystic Gardens. We considered this a good growing season with rains distributed throughout the growing season, along with few temperatures in the high nineties. The moderate temperatures and interspersed rainfall meant we could cut way back on the amount of water sprinkled through the irrigation system. We are thankful.

By Thanksgiving time, the caregivers and doctors at the Hephzibah Dialysis Center declared that Doris no longer needed dialysis treatments. What a relief that we did not need to make the 45-minute trips (one way), three times a week. Besides, we could cruise along each month without the \$350 per treatment expense. We are thankful.

Doris and I were able to fly to Farmington, New Mexico, to attend the wedding of a granddaughter and to visit with far-flung family from Peru, Arizona, Ohio, Wisconsin, and Canada. Thanks to the "United Team" we made all flight connections in good time and returned home 22 December, 2021.

The day before Christmas I went outside to fuel the outdoor wood furnace at 9:45 am. It was to be only a short trip and I felt no need to take my cell phone along; I usually do carry it with me. About 10:00 am I tripped on a loose log and fell directly onto the wood-splitter which gave me a one-inch gash on my head and dealt me a hard blow right below the side of my kneecap. I never lost consciousness but the intense pain nearly overpowered me.

The excruciating pain stayed with me for the next five days until a surgeon quickly diagnosed my problem as a break about 1" below the ball in my hip joint. Surgery followed the next day with a partial hip replacement. Now therapy and exercises are gradually reducing the pain and restoring the gift of walking. We are thankful.

Much of the work for AV24 was already completed before the fall. Now we are straining to bring it all together for a useful winter issue.

All for the Glory of God,

James G. Landis

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Table of Contents

The ♻ symbol indicates a recurring feature in *Anabaptist Voice*.

♻ Letter from the Editor	2
♻ About <i>Anabaptist Voice</i>	4
♻ Our Readers Write	5
The Model Prayer	7
Local Missions Day	8
Love Your Neighbor	9
Ye Have Done It Unto Me	12
The New Testament Revelation	13
♻ Rubies & Diamonds	18
A Voice For Venezuela.....	19
Out of Babylon	24
The Science Behind Ivermectin.....	28
♻ Round Table Discussion	32
♻ The Practical Side	37
The Practical Side: <i>Reader Responses</i>	37
The Practical Side: <i>New Stories</i>	38
♻ Upcoming Events	41
♻ Circulation & Financial Statement	43
♻ End Matters	43



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About Anabaptist Voice

Our Mission Statement:

We want *Anabaptist Voice* to be a servant to the churches of Jesus Christ. We choose the name “Anabaptist” as a fitting term to describe an obedient “people of God” in our generation. We follow the *example* of the historic Anabaptists who sought to obey the teachings of Christ and the apostles, but we do not idolize Anabaptists nor historic Anabaptism. We follow Christ.

Our Purpose:

To interpret Scripture in a simple childlike way, and to apply Bible teaching to the lives of living saints.

Our Tone:

The tone of the magazine shall be positive in that:

- it presents the right way when it decries the wrong way.
- it presents the truth when it warns of the untruth.

Our motto shall be words from Isaiah 30:21.

Whenever you turn to the right hand
Or whenever you turn to the left,
You shall hear a voice behind you, saying,
“This is the way, walk in it.”

Our Bible Translation Policy:

All Scriptures quoted will be in either the KJV or the NKJV translations unless otherwise specified.

We respect the specific preference of a writer who wishes to use other translations for his article.

Our Finances:

There is no set subscription price for *Anabaptist Voice*. We appreciate donations from those who wish to support the work.

To assure an informed supporter base, each issue will contain a statement giving the number of copies printed and distributed, the total costs for the previous issue, and the amount of donations received.

Our Organization:

The AV Editor is responsible for assuring that *Anabaptist Voice* adheres to the stated purpose, securing writers, and proper copy editing. The AV Production Team is responsible for design, layout, printing, subscriptions, and all financial matters.

At present, *Anabaptist Voice* is choosing to be free of government regulations and control as much as possible. We are not registered with any federal or state government body. We are not a 501(c)3 organization; individual contributions are not tax deductible. Those who give to *Anabaptist Voice* through the local church may obtain a tax deduction.

Our Audience:

Our primary target audience is anyone associated with an Anabaptist church. We define an Anabaptist church as one that practices a follower-of-Jesus baptism, maintains actual applications of Bible truths, and one where a close-knit, disciplined brotherhood exists among the believers.

Our secondary target audience is those not familiar with Anabaptist churches but are searching the Scriptures for truth.



Some Historic Tenets of Anabaptism:

In order to provide clarity about who we are, *Anabaptist Voice* lists some historic Anabaptist beliefs and practices we believe are still valid today.

1. God accepted Jesus’ death on the cross as an atonement for the sins of the whole world. Thus the blood of Jesus enables each person to be acceptable to God when he repents of his sin and surrenders himself to King Jesus. This initial commitment is followed by obedience to the commands of Christ which gives the disciple assurance of his right standing before God. “Salvation” is not just a one-time event but a life-long experience.
2. Adult believer’s baptism signifies a commitment to follow Christ as His disciple in His Kingdom.
3. The teachings of Christ and the apostles in the New Testament are to be put into practice. The Sermon on the Mount and the Sermon on the Plain are the heart of Christ’s Kingdom teaching for His disciples.
4. Anabaptists recognize the church as Christ’s Kingdom on the earth.
5. Faithful obedience to the commands of Christ often brings persecution upon us.
6. The world (*all who do not obey God*) is evil and under the sway of Satan.
7. Our earthly conduct determines our eternal destiny. True faith must result in obedience that will be rewarded in heaven. Evil works prove a lack of faith in God and will result in eternal punishment.
8. Kingdom disciples do not participate in the civil government or “serve” in the military.



Our Readers Write

Policy Note: Email letters to *Anabaptist Voice* are encouraged. All letters must be accompanied by the writer's full name and physical address (not a PO Box). If the letter is printed in the magazine, only the writer's initials and state will be attached to the comments. If you send AV a letter, we assume the right to use any part of the letter we deem of interest to our readers. Not all comments by readers express the thoughts of *Anabaptist Voice*, but we think they may have some merit in showing counter points of view.

AV Editor

In Harness

One thing that has impressed me in my limited experience is that the people of God love to be taught Bible principles. They treasure the principles revealed to them more highly as they seek to make careful and practical application of truth *in harness with their local brotherhood*. This is not the easiest manner of teaching and writing, but I believe it to be the most worthwhile.

If our writing, by God's grace, can be directed toward teaching Bible principles and then making careful and practical application of Bible truth to individual lives, many will be blessed.

L. M. | Chihuahua, Mexico



Government Obedience

The "Peace and Quiet" letter (AV23, page 7) brought out a good point with the following statement: "Rich capitalistic America is not a friend to Christianity, but many Anabaptists cling to it pretty tightly." That is well said.

The last paragraph though, is very much open to question. I take issue with the comment, "Paul writing under a repressive Roman government never seemed too concerned whether the government was over-extending its reach or not." In Acts 16:37, Paul challenged the magistrates on their misconduct. In Acts 24:25 Paul defended himself in front of governor Felix in such a way that Felix himself became afraid of the coming judgment and dismissed Paul. These two instances, as well as others prove that the above statement concerning Paul is false.

Jesus, at his trial, also challenged the ruling Jewish authorities when one struck Him. "When Jesus said this, one of the officials nearby slapped him in the face. 'Is this the way you answer the high priest?' he demanded.

"If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" (John 18:22-23) NIV.

The "Peace and Quiet" attitude that we saw in the last two years where clear biblical commandments were laid aside (not meeting together and greeting one another with the holy kiss) *in order to be obedient to the government* has me wondering. Where do we really stand concerning the fear of God and the fear of man?

D.L.H. | Ohio



Arguing Over Non Essentials

Please don't send me any more copies of the *Anabaptist Voice*. I am new to the faith, even though an old woman, and live isolated from Mennonite churches. I had hoped to grow in my faith through your magazine. Instead, it confuses me as men argue over non essentials to our faith in God.

Thank you for the copies you have sent to me. And I pray your ministry continues to meet needs and encourage others. I do enjoy the real life testimonies; they give me such a blessing.

M. S. H. | North Carolina

("Stay with Religion", page 33 in Round Table)



A Positive Direction

Thank you for your work on *Anabaptist Voice*. What you are doing is guaranteed to raise some controversy. Not all Anabaptists agree. Some have strong opinions. God bless you as you try to steer the ship in a positive direction.

I was sorry to read of your and your wife's health issues. God grant you grace as you deal with the issues of fading life.

T. S. | Pennsylvania

Gripping Diversions

I appreciate and affirm *Anabaptist Voice* in much especially concerning the military, materialism, and confronting Reformational theology. I read about these with much interest, as it seems these are some of the most gripping diversions to following Jesus.

L. H. | *Indiana*



Christ's View of the World

I have wondered what the positions of plain conservative Anabaptists are who vote and/are active on social media promoting a political agenda. I would assume they have bought into the Francis Schaeffer "Christian World View." I believe the question to ask is not, "What is a Christian world view?" but "What is Christ's view of the world?"

My perspective is that being ambassadors for and citizens of a kingdom not of this world makes it a moot point as to whether I should be involved with voting, and any other political activity.

E. H. | *Maryland*



Openness

I spent time reading the entire AV23. I appreciate the openness you have demonstrated in this issue, especially in light of the Second Coming discussion. You have properly laid it to rest.

C. W. | *Texas*



Live on Sundays

I have an idea/question for a discussion with AV readers.

"Should our e-commerce business websites be live on Sundays?"

Blessings to your work....

R. P. | *Pennsylvania*

Enjoyable Reading

We have enjoyed reading the *Anabaptist Voice* and would like to subscribe to it regularly.

We have noticed in Issue 21 that you have a stack of back issues 18, 19, & 20. We would appreciate having a copy of each of these plus an issue 22 as available.

Also enclosed is a donation of \$100.

May God bless your labors.

– P. H. H. | *Utah*



On the Firing Line

Enclosed find a check of \$40.00 as a donation for the AV publication.

I desire to be on your mailing list.

Keep on the firing line!!

– N. S. Beachy



Be Merciful

Oh why, oh why brethren we creatures of dust,

Do we seek for earth's treasures that will rot
and will rust?

Our gold and plantations will burn by and by,
When our Jesus returns from His home in the sky.

I know of the pleasure, the pomp and the show,
But I fear that such pride makes our Savior's
tears flow.

Of the hungry, the naked, the cold, do we care,
Or those needing Bibles, oh why can't we share?
When we stand before God on the great judgment day
Midst all the poor people, what then will He say?

Come in faithful servant, Lazareth's needs
you took care,

Or go join the rich man in eternal despair?
Are we not the brethren of that pleading rich man?
Let's give and not join him, for today yet we can.

We'll never regret it while ages shall roll,
In that Heavenly mansion, the home of the soul.

The Model Prayer

by Robert Miller

“And it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, “Lord, teach us to pray, as John also taught his disciples” (Luke 11:1).

Our Father.

None of us have had perfect fathers, and none of us is a perfect father; but God is perfect. He cares for us. He has a heart for His children. His Spirit in your heart makes you cry, “Abba (Daddy), Father.”

A good father is a protector, provider, and a pastor (shepherd who leads). God is this for you—and for His other children. As you claim Him and trust Him as your Father, remember that He also has many other children. OUR Father. You’re special to your Father, but not more special than His other children. All His children have access to the Father just as you do.

Which art in heaven.

Recognize that God is in heaven above and you are on the earth beneath. He is the sovereign God, ruler of heaven and earth. As a Father, He is near to hear your prayer. He is your best friend and confidant, but He is also supreme authority. He’s not just a buddy or a pal. He does what is wise and best for you, which means He will not always agree with you. He has a “bird’s-eye view.” He sees the big picture because He is in heaven above.

Hallowed be thy name.

God’s name is holy. He is separate from sin. He hates evil and sin. If we regard iniquity in our hearts, the Lord will not hear us, for He has nothing in common with sin and wrongdoing. Prayer is worship, recognizing God’s highness and holiness and honoring Him for His character and position.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

May your rule/reign come. May what you decree and command be done on the earth as it is done in heaven. May your reign first of all be in my heart, in your people, in our community, in the nation, and in the world.

My greatest desire and delight is to see God’s will done in my life and in the lives of others. All my prayers will be framed within the context of wanting

His will to be done.

Give us this day our daily bread.

This is asking for daily sustenance. This means a lot more to people who don’t live in luxury and plenty as we do. We hardly even think about reminding God to be sure to give us just enough for the day. Maybe we’re too concerned about having enough for tomorrow, and we fall into the ditch of worry and hoarding. But Jesus taught us to pray for the needs we have today.

And forgive us our debts, as we forgive our debtors.

This line speaks of trespasses or sins, not of financial or legal debts. This reminds us that we are needy people who often fail even as Christians to give God all He deserves. Sensing our need for continual cleansing and mercy, we should regularly ask our Father to extend mercy and forgiveness to us. Being humbly aware of our own shortcomings and the mercy of God toward us prepares us to extend grace to other people’s shortcomings and offenses.

And lead us not into temptation, but deliver us from evil.

One thing is clear: this line expresses the desire to be kept by God’s power from all evil and from the power of the evil one, Satan. According to the rest of Scripture, it doesn’t seem right to say this means we should pray that we are never tested or tempted. Rather, we want to be kept during the temptation/testing and exit from it victorious over Satan and be the better for it.

For thine is the kingdom, and the power, and the glory, for ever.

Again recognizing God’s reign and omnipotence—it’s about Him and His kingdom, His rule in the hearts of men. Since it’s all about Him and not about me, it’s all for His glory. Christ was glorified in His resurrection and will be glorified in a final way at His coming. The prayer starts with Him and ends with Him. He is the theme of the prayer.

Amen.

R. M. | Ohio



Local Missions Day

Sponsored by The South Atlantic Missions Committee

This tremendous program highlighted local people doing mission right in the area where they live. It greatly enlarged our vision by furnishing concrete examples of love in action.

These were not speakers from far away, but local people telling how they witnessed around them.

10:00-10:40 Opening and General Session:

A Biblical *Call to Love* our Neighbors and Reach them with the Gospel

– Ricky Wright

10:50-11:30 Breakout #1

Leading Seekers to Christ

– Wendell Heatwole

Welcoming Others to Church (Pre & Early Teens)

– Andrew Brubaker

Attracting People to Christ (Youth)

– Ryan Keller

Working with the Spiritual Needy

– Aaron & Phillip Barnhart

Helping Those who Hurt

– Michael Strite

11:40-12:20 Breakout #2

You Can, May, and Should Serve (Youth)

– Joel Heatwole

Foster Care as a Ministry Opportunity

– Jared & Renee Hege

Blessing the Elderly in our Communities

– Andy & Mary Korver

Using our Homes as a Place for Ministry

– Ruthie Dickerson

Being a Light to Employees and Colleagues

– Burton Heatwole

Activities for children: Ages 3-11

Coordinators: Mike & Diana Leid
Scott & Kim Strite

12:20-1:30 Lunch

1:30-2:10 Breakout #3

Ministering Effectively to Prisoners

– Marvin Dueck

The Art of Neighborliness:

A sister developing intentional relationships

– Fonda Wadel

Having Spiritual Conversations

– Mark Hochstetler

Spirit-Led Evangelism

– Mel Sweigart

Effectively Working with Children in Summer Bible
School and Bible Clubs

– Sheldon Keller

2:10-2:25 Singing & Prayer



Love Your Neighbor

by Richard Wright

The keynote address at the Local Missions Day

The Trap Question

On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

“What is written in the Law?” Jesus replied. “How do you read it?”

The Scribe answered, “ ‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself’ ” (Luke 10:25-27, NIV).

Rabbis often discussed theological matters in public. The particular question this scribe (lawyer) asked was one that was often debated by the Jews. On this occasion the lawyer asked a good question with a bad motive because he hoped to trap our Lord. However, Jesus trapped the lawyer!

The scribe quoted direct from Leviticus 19:18, “Love your neighbor as yourself.” The lawyer knew what the Law said, but probably applied this only to fellow Jews. But maybe the scribe was just trying to answer the conviction that his own statement surely brought upon himself. Had he himself truly loved his neighbor as much as himself? The scribe did give a MARVELOUS answer – didn’t he? “*Love your neighbor as yourself.*”

Our Lord sent the man back to the Law, not because the Law saves us, but because the Law shows us that we need to be saved. There can be no real conversion without conviction, and the Law is what God uses to convict sinners.

Who Is My Neighbor?

The scribe gave the right answer, but he would not apply it personally to himself and admit his own lack of love for both God and his neighbor. So, instead of being justified by throwing himself on the mercy of God, he tried to justify himself and wriggle out of his predicament. He used the old debating tactic, “Define your terms! What do you mean by ‘neighbor’? Who is my neighbor?”

To answer the lawyer’s question, Jesus told a story:

“A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him



of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have’ ” (Luke 10:30-35, NIV).

Jesus did not say that this story was a parable, so it could well be the report of an actual occurrence. For Jesus to tell a story that made the Jews look bad and the Samaritans look good would either be dangerous or self-defeating. “You just made that up!” they could say. “We all know that nothing like that would ever happen!” So it is possible that some of His listeners, including the lawyer, knew that such a thing had really happened. Either way, the account is realistic.

The worst thing we can do with any parable, especially this one, is turn it into an allegory and make everything stand for something. The victim becomes the lost sinner who is half dead (alive physically, dead spiritually), helplessly left on the road of life. The priest and Levite could represent the Law and the sacrifices, neither of which can save the sinner. The Samaritan represents Jesus Christ who saves the man, pays the bill, and promises to come again. The inn stands for the local church where believers are cared for, and the “two pence” would be the two ordinances, baptism and communion. If you take this approach to Scripture, you

can make the Bible say almost anything you please, and you are sure to miss the messages God wants you to get.

The road from Jerusalem down to Jericho was indeed a dangerous one, sometimes known as “the way of blood.” Since the temple workers used it so much, you would have thought the Jews or Romans would have taken steps to make it safe. It is much easier to maintain a religious system than it is to improve the neighborhood.

Most of us can think up excuses for the priest and Levite as they ignored the victim (Maybe we have used them ourselves!).

- The priest had been serving God at the temple all week and was anxious to get home.

- Perhaps the bandits were still lurking in the vicinity and using the victim as “bait.” Why take a chance?

- Anyway, it was not my fault the man was attacked.

- The road was busy, so somebody else is bound to come along and help the man.

The priest left the robbed man to the Levite, and then the Levite did what the priest did – nothing! Such is the power of the bad example of a religious man.

By using a Samaritan as the hero, Jesus disarmed the Jews, for the Jews and Samaritans were enemies. In this story it was not a Jew helping a Samaritan but a Samaritan helping a Jew who had been ignored by his

fellow Jews! The Samaritan loved those who hated him, risked his own life, spent his own money (two days’ wages for a laborer), and was never publicly rewarded or honored as far as we know.

He That Showed Mercy

Jesus finished his story with a question he put back to the lawyer: **“Which of these three (Priest, Levite, Samaritan) do you think was a neighbor to the man who fell into the hands of the robbers?”**

And the expert in the law answered Jesus correctly. **“The one who had mercy on him” (Luke 10:36-37, NIV).**

What the Samaritan did helps us better understand what it means to “show mercy,” and it also illustrates the ministry of Jesus Christ. The Samaritan identified with the needs of the stranger and had compassion on him. There was no logical reason why he should rearrange his plans and spend his money just to help an “enemy” in need, but *mercy does not need reasons*. Being an expert in the Law, the scribe certainly knew that God required His people to show mercy, even to strangers and enemies.

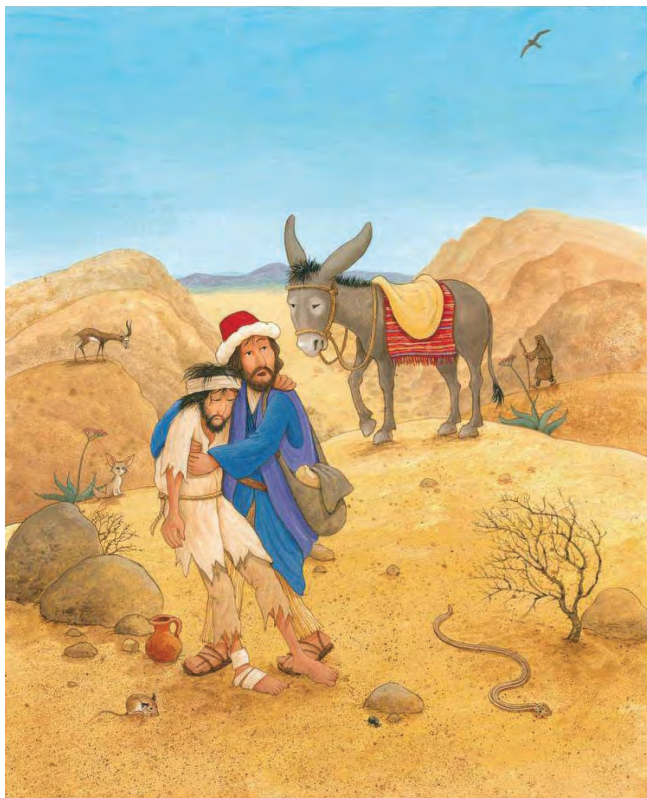
- Exodus 23:4-5. **“If you come across your enemy’s ox or donkey wandering off, be sure to return it. If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help them with it.”**

- Leviticus 19:34. **“The foreigner residing among you must be treated as your native born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God.”**

- Micah 6:8. **“What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.”**

Yes, there can be no doubt the lawyer knew these three passages from the Law. But he had never applied them in a personal inconvenient way. Like a boy playing with building blocks, he only stacked them at his pleasure. But now Jesus forced him to make his treatment of a neighbor personal.

See how wisely Jesus “turned the tables” on the lawyer. Trying to evade responsibility, the lawyer had earlier asked, “Who is my neighbor?” But Jesus asked, “Which of these three men was neighbor to the victim?” The big question is, “To whom can I be a neighbor?” and this has nothing to do with geography, citizenship, or race, or which church one attends! Wherever people need us, there we can be neighbors and, like Jesus Christ, we can show mercy.





The lawyer wanted to discuss “neighbor” in a general way, but Jesus forced him to consider a specific man in need. How easy it is for us to talk about abstract ideals and fail to help solve concrete problems. We can discuss things like “poverty” and “job opportunities” and “the needs of the community for righteousness” and yet never personally help feed a hungry family or help somebody find a job or help someone to find Christ!

Of course, the lawyer wanted to make the issue somewhat complex and philosophical, but Jesus made it simple and practical. ***Jesus moved it from duty to love, from debating to doing.*** To be sure, our Lord was not condemning discussions or debates; He was only warning us not to use these things as excuses for doing nothing. Committees and Conferences are not always committed! But, God’s servants **MUST BE!**

One of my favorite D.L. Moody stories illustrates this point. Attending a convention in Indianapolis, Mr. Moody asked singer Ira Sankey to meet him at 6 o’clock one evening, at a certain street corner. When Mr. Sankey arrived, Mr. Moody put him on a box and asked him to sing, and it was not long before a crowd gathered. Moody spoke briefly, inviting the crowd to follow him to the nearby opera house. Before long, the auditorium was filled, and the evangelist preached the Gospel to the spiritually hungry people.

When the delegates to the convention started to arrive, Moody stopped preaching and said, “Now we must close as the brethren of the convention wish to come and to discuss the question, ‘How to Reach the Masses.’” I cannot help but think Moody said it sadly with a touch of irony.

I am humbled. Too often we hold conferences and conventions about how to reach lost sinners. Too often, on the way home we pass by the robbed and wounded and fail to put them on our donkey and carry them to the

inn and then pay out the pence to care for them. That is costly in time and talent.

Give Your Lives To God

We may read this passage about the Good Samaritan and think only of “the high cost of caring,” but it is far more costly not to care. The priest and the Levite lost far more by their neglect than the Samaritan did by his concern. They lost the opportunity to become better men and good stewards of what God had given them. They could have been a good influence in a bad world, but they chose to be a bad influence. The Samaritan’s one deed of mercy has inspired sacrificial ministry all over the world. Never say that such ministry is wasted!

God sees to it that no act of loving service in Christ’s name is ever lost. It all depends on your outlook:

– *To the thieves, this traveling Jew was a victim to exploit, so they attacked him.*

– *To the priest and Levite, he was a nuisance to avoid, so they ignored him.*

– *To the Samaritan, he was a neighbor to love and help, so he took care of him.*

What Jesus said to the lawyer, He says to us: “Go and keep on doing likewise” (literal translation).

In John 13:17 Jesus told His disciples they needed to serve others in the most humble way by washing the feet of others. He set the example and told them they should do as he had done to them. Then he promised them, **“If you know these things, happy are you if you do them.”**

We must be careful that we are *doing something* and not being like the lawyer who wanted to justify himself because he did nothing.

Be sure that you are **DOING** something for God and for someone else other than yourself.

Find a need that isn’t being met.

Do it in Jesus’ name and for His glory.

Remember: “No Problems— No Grace!” If we want to experience God’s grace, we must experience God-sized problems!

“Those who go out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with them.”

– Psalms 126:6 (NIV)



Ye Have Done It Unto Me

by Ricky Wright



9 Your love must be real. Hate what is evil.
Hold on to what is good.

10 Love each other like brothers and sisters.
Give your brothers and sisters more
honor than you desire for yourselves.

11 Do not be lazy but work hard.
Serve the Lord with all your heart.

Share with God's
people who need
help. Bring strangers
in need into your
homes

13

12 Be joyful because you
have hope. Be patient
when trouble comes.
Pray at all times.

14 Wish good for those who do
bad things to you. Wish them
well and do not curse them.

15 Be happy with those who are happy.
Be sad with those who are sad.

18 Do your best
to live in peace
with everyone.

16 Live together in peace with each other.
Do not be proud, but make friends
with those who seem unimportant.

Do not think how smart or special you are.

19 My friends, do not try to punish others when they
wrong you. Wait for God to punish them with his
anger. It is written: "I am the One who punishes; I
will pay people back," says the Lord.

20 But you should do this: "If your enemy is hungry, feed
him; if your enemy is thirsty, give him a drink. Doing
this will be like pouring burning coals on his head."

17 If someone does wrong
to you, do not pay him
back by doing wrong to him.
Respect what others think.

21 Do not let evil defeat you.
Defeat evil by doing good.

Brother Ricky
Romans
• 12: 9-21 •

Expanded Version (BREV)

The New Testament Revelation

by Menno Knight

Introduction:

This article holds some of the keys to understanding distinctive Anabaptist beliefs and practices that recognize the difference between the Old and New Testament revelations. “I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it” (**Luke 10:24, NIV**).

Many Christians stumble when they confuse the relationship between the Old Testament and the New Testament. This article spells out some of the distinct and touchable keys that govern the lives of New Testament Christians.



Key #1- No Christians in the Old Testament

We can confidently say, “There were no Christians in the Old Testament. Acts 11:26 tells us the disciples were first called Christians at Antioch.

Christ had not come in the Old Testament. He was not the standard by which God judged the Old Testament world. We ought not judge the Old Testament saints by the standard Christ brought into the world; neither can New Testament saints live by the Old Testament standards. The two testaments stand in stark contrast to one another. Christ brought a new and living way into the world. Jesus wrote His law into our hearts so that we are able to live on a higher plane than the saints of old. We are to love our neighbors and our enemies and not murder anyone. We are to serve one another and give to those in need; thus we do not covet or steal. The greatest among us are to be servants of all.

In the Old Testament the recognized standard was “an eye for an eye, and a tooth for a tooth,” but in the New Testament Jesus said, “Do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well” (**Matthew 5:38-40, NIV**).

In the Old Testament the recognized standard was to “love your neighbor and hate your enemy.” But in the New Testament Jesus said, “Love your enemies and pray for those who persecute you. ... If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even the pagans do that?” (**Matthew 5:43-47 NIV**).

Jesus wanted His followers to love and show kindness even to unkind and unlovely people. To show

kindness, like your Father in heaven, deviated greatly from the Old Testament standard of avenging yourself and punishing God’s enemies. Romans 12:19-20 confirms this teaching. “Do not take revenge, my dear friends ... On the contrary: If your enemy is hungry, feed him; if he is thirsty give him something to drink.

In the Old Testament people were not to break an oath they made before the Lord, but were to fulfill all the promises they made. But Jesus said, “Do not swear an oath at all ... All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one” (**Matthew 5:33-37, NIV**).

In the Old Testament Moses permitted a man to divorce his wife and marry another. But in the New Testament Jesus restored the standard God established at the creation when He said, “Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery” (**Mark 10:11-12**). In practical terms this plain statement means that divorced and remarried people are living in a “state of adultery”; it is not just a one time act that God forgives and then one can continue living in sin. Hebrews 10:26 says, “If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God.”



Key #2- No Kingdom of Heaven in the Old Testament

In the Old Testament the kingdom of David was an earthly political kingdom that ruled over the people of Israel. By the term “political” we mean, “relating to the government or the public affairs of a country.” So, in the Old Testament, David’s kingdom symbolically represented the supremacy of the twelve tribes of Israel

over all the nations around them; specifically it meant one united kingdom governing the territory of Palestine.

Thus the nation of Israel was geographic and limited to the descendants of Israel—some proselytes were taken in. King David ruled over the Israelites by force and triumphed over the surrounding nations.

In the New Testament Jesus set up a spiritual kingdom open to all the peoples of the world. God's kingdom was not limited to one geographic area or to one ethnic group of people, but extended its reach to all who voluntarily committed to following King Jesus.

Jesus spent much time teaching His disciples and others that the Kingdom of God is “within you.” His kingdom was to be a spiritual kingdom and not a physical earthly political kingdom. His closest disciples still did not get the concept until the Holy Spirit came on them. Even at His ascension the disciples asked, “**Lord, are you at this time going to restore David’s [earthly] kingdom to Israel?**” (**Acts 1:6**). Jesus did not give the disciples a direct answer to their question, but by what followed they finally understood that His kingdom was not to be a political kingdom but a spiritual one.

Jesus told Pilate, “**My kingdom is not of this world. If my kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here**” (**John 18:36**).

We have to decide to which kingdom we want to pledge our allegiance. We cannot be a part of God's kingdom and a part of an earthly political kingdom. The oath of allegiance to a country and a flag promises to obey an earthly government rather than giving total allegiance to God. One cannot serve God and a President or a general at the same time. In the New Testament, the Kingdom of Heaven calls for total allegiance to King Jesus.



Key #3- No Messiah in the Old Testament

For about 1,000 years, from the time of King David until Christ came, the Jews always longed for a Messiah. In Judaism, the Messiah meant, “*the expected king of the Davidic line who would deliver Israel from foreign bondage and restore the glories of Israel's golden age.*”

When Christ did come in the New Testament, they were still looking for an earthly king. At His birth, Herod, and all Jerusalem with him were greatly troubled

when magi from the East came looking for “He that is born King of the Jews.”

The mother of James and John requested that when Jesus would come into His kingdom one of these two sons of mine might sit at your right hand and the other at your left (Matthew 20:21). She and her sons definitely expected Jesus to set up an earthly kingdom that had not yet come.

At Jesus' trial the high priest said to Him, “**I charge you under oath by the living God: tell us if you are the Messiah, the Son of God**” (**Matthew 26:63**).

The point of these three incidents is that the Jews had never claimed a Messiah had come in the Old Testament; they were still expecting one in the New Testament.

Christians accept Jesus as the promised Messiah. In the New Testament Jesus came as a Savior, Redeemer, Judge, and Ruler over their lives. They no longer look for a political Messiah as the Jews did in the Old Testament.



Key #4- No Animal Sacrifices in the New Testament

In the Old Testament animal sacrifices were being offered up to God by a Levitical priesthood. There was a problem with those sacrifices; Hebrews 10:3-4 tells us, “**Those sacrifices [were] an annual reminder of sins. It was impossible for the blood of bulls and goats to take away sins.**” Furthermore, because the gifts and sacrifices did not take away sins but only covered them, they could not cleanse the conscience of the worshipper (Hebrews 9:9).

Contrast these repeated sacrifices of the Old Testament with the single sacrifice of Jesus in the New Testament. By His blood He set aside the first system of sacrifices, that did not satisfy God, and offered up himself; one sacrifice for sins, and then sat down at the right hand of God. Then quoting from Jeremiah 31:34, the writer of Hebrews says, “**[The Lord] I will forgive their wickedness and will remember their sins no more.**” After that statement Hebrews 10:18 goes on to say, “**Where these have been forgiven, sacrifice for sin is no longer necessary.**” That is right. The Old Testament sacrifices are no longer needed in the New Testament. We do not need to go to worship with bulls and goats and butcher knives and fire and wood. Now we can enter the Most Holy Place—the temple veil has

been torn in two—so “**Let us draw near to God with a sincere heart ... having our hearts sprinkled to cleanse us from a guilty conscience (Hebrews 10:19-22).**

A great difference exists between the Old Testament sacrifices and the New Testament sacrifice; a guilty conscience which calls for repeated sacrifices and one sacrifice for all time that leaves the worshipper with a clear conscience.

In the New Testament we are warned that it is much more serious to reject the blood of the covenant and trample the Son of God underfoot than it was to reject the law of Moses in the Old Testament. To offer up animal sacrifices today would be to reject Jesus’ blood as the only way to make peace with God.

Today it would be blasphemy against God and Jesus to offer up animal sacrifices.



Key #5- No Human Priests in the New Testament Covenant

I have often wondered what the priests did after the temple curtain was torn in two from the top to the bottom. This scary event could not go unnoticed and unattended to. Only the high priest dared enter The Holiest Place once a year after elaborate rituals and sacrifices. And here the place stood completely exposed to the sight of ordinary priests.

Both Matthew and Mark’s accounts make it clear this tearing of the temple curtain signified a work of God and not of man. The curtain between the holy place and the most holy place tore, starting at the top and going all the way to the bottom; it hung completely severed in two pieces. What should be done? Did many people enter and gaze at the torn curtain? Did the priests who witnessed it tell others or did they contrive lies to hide the truth like they did with the soldiers who guarded the empty tomb?

The temple veil was no ordinary curtain. According to biblical descriptions the curtain in the temple may have been four inches thick. Solomon’s temple had a height of 30 feet and we assume that the curtain went all the way to the top. The Jewish historian of the period, Josephus, reports that when Herod refurbished the temple, he raised the height of the holy place to 60 feet. Again we assume this curtain stretched from the floor to a height of 60 feet; an elaborate and exquisite tapestry of blue, purple, and scarlet and suspended with gold clasps (Exodus 26:31-33). This cleavage of the temple

curtain must have been a spectacular and scary tear for it is recorded in all three gospels (Matthew 27:51; Mark 15:38; Luke 23:45). There seems to be no doubt the event took place.

No man could have torn the veil from a height of 60’ all the way to the bottom. Legend has it that Josephus claimed two horses could not have pulled it apart. This spectacular act of God signified that Christ entered into the Most Holy Place behind the curtain, into the very presence of God, on our behalf. This tearing of the veil also symbolized that Jesus became the perpetual high priest forever and the earthly priesthood of the Old Testament was no longer in effect (Hebrews 6:19-20).

A high priest’s duty was to make intercession for the sins of man to God, but first he needed to make intercession for his own sins. “**For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever. Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven” (Hebrews 7:28-8:1, NIV).**

In the Old Testament an imperfect high priest was needed to offer up gifts and sacrifices for the sins of the people. But in the New Testament, the perfect sacrifice, Jesus, enabled the sinner to come directly to the perfect High Priest seated at the right hand of God ... forever. Hence in the New Testament the entire priesthood is no longer needed.

Therefore, Christians do not call their ministers, deacons, and bishops “priests.” We do not need an intercessor to go to God through Mary or through a human man to plead for forgiveness for our sins—that is the ministry of a priest. The ministry of our leaders—servants is like the prophets of old who brought the Word of God to man.



Key #6. No Physical Circumcision in the New Testament

When Abram was ninety-nine years old, God made a covenant with him. “**I am God Almighty; walk before me faithfully and be blameless. ... This is my covenant with you and your descendants after you, the Covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. ... My covenant in your flesh is to be an everlasting**

covenant. Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant” (**Genesis 17:1-14**).

God ordered his covenant and sign to be a perpetual sign. How well the Jews kept it throughout the centuries, we do not know. But in Acts 15:5 some *believers* who belonged to the party of the Pharisees—I believe they were sincere—stood up and said, “The Gentiles must be circumcised and required to keep the Law of Moses.” This position caused much uncertainty and threatened division in the church.

As a result, the apostles and elders met to consider the question. In Acts 15:10 Peter had something to say about the keeping of the [Mosaic] law and the perpetual rite of circumcision. “Now then, why do you try to test God by putting on the necks of the Gentiles a yoke that neither we nor our ancestors have been able to bear? No! We believe it is through the grace of our Lord Jesus that we [circumcised Jews] are saved, just as they [uncircumcised Gentiles] are.”

The conclusion of the conference said no more about Gentiles being circumcised. Circumcision was thus laid aside as a requirement for Jewish or Gentile believers in the New Testament. It was an Old Testament practice.

Paul writing in Romans 2:29 explains that what God really wants is the circumcision of the heart. He says, “A [true] Jew is one who is one inwardly; and circumcision is circumcision of the heart by the Spirit.

Paul confirms this in Galatians 6:12-14 and concludes his discussion with, “Neither circumcision nor uncircumcision means anything; what counts is the new creation” (**Galatians 6:15, NIV**).



Key #7- No Violence by Christians in the New Testament

No record of Christians using force can be found in the New Testament. It just is not there.

In the Old Testament God winked at much ignorance and judged many of His people by a different standard than what he holds up for New Testament saints. Chief among these differences was the violence associated with war.

In the Old Testament God did tell the Israelites and other nations to go into very bloody wars. The soldiers killed innocent women, children, and even animals. But in the New Testament Jesus never commanded His

followers to use violence and force, to wage war, or to fight God’s wars. Instead, He always desired that in His Kingdom men and women should pursue the way of peace.

In the New Testament, Christ’s followers use spiritual weapons to fight the Lord’s battles—truth, righteousness, gospel of peace, faith, salvation, the Word of God, prayer (Ephesians 6:14-18). What a contrast to spears, swords, bows and arrows, and the hate and bitterness found in the Old Testament wars.

In the Old Testament God, at times, commanded His people to wipe out whole cities including women and children; hundreds of thousands were slain in battle. David begged the Lord to avenge him of the wrongs his enemies inflicted on him, and he believed the Lord would kill them.

In the New Testament Jesus set up a peaceable kingdom. In essence, He told Pilate, “My kingdom is not of this world and therefore my servants will not war or use force.”

Jesus forbade the use of violence or force against others with statements like, “Love your enemies,” and “Be wise as serpents and harmless as doves.” Romans 12:18-19 commands Christians to “Live at peace with everyone” and “Do not take revenge.”

In our time, living under the New Testament revelation, Christians cannot use force to war, defend oneself or others, or to obtain revenge. Jesus said His followers can and will suffer persecution. I Peter 3:17 says, “It is better, if it is God’s will, to suffer for doing good than for doing evil.”



Key #8- No Physical Temple of God in the New Testament

A temple was regarded by the ancients as a dwelling place for a god.

A story in Acts 19:32-41 illustrates this belief that the gods dwelt in temples. In this passage a mob shouted, “Great is Diana of the Ephesians” for two hours. In an attempt to quell a full-blown riot the city clerk said, “Fellow Ephesians, doesn’t all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven? Therefore, since these *facts are undeniable* ... !” The Ephesians believed the temple was the place where their god resided.

In the Old Testament the temple in Jerusalem was regarded as the place where God dwelled between the cherubim in the Most Holy Place. Accordingly, Daniel in captivity in Babylon, opened his window and prayed, facing toward where the temple of God stood in Jerusalem (Daniel 6:10). Daniel believed God dwelled there.

Jesus told the Samaritan woman at the well, “A time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit and his worshipers must worship in the Spirit and in truth” (John 4:23-24). Jesus also told the woman that the place of worship will be neither on a mountain in Samaria nor in Jerusalem for true worship no longer consisted of sacrifices and rituals conducted in an ornate temple. Now true worship came from the hearts of godly people.

In Acts 7:48, the martyr Stephen preached to the Jews, “The Most High does not live in houses made by human hands.” Then as backup to that statement Stephen quoted from the prophet Isaiah (Isaiah 66:1-2):

“Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord.

Or where will my resting place be?
Has not my hand made all these things?”

God gave two proofs of this change in the place and manner of worship between the Old Testament and the New Testament. When Jesus died on the cross, God tore the temple veil in two and ended temple worship. He no longer desired sacrifices and offerings brought to Him in a temple in Jerusalem by consecrated priests. That system of worship was all over. Instead, God now wants the worship of a holy and consecrated people from every tribe and nation on the earth.

And for those Jews who did not believe Jesus ended the sacrificial system and still wanted to perpetuate their position and power, God destroyed the temple in Jerusalem in 70 A.D. For 2,000+ years the temple in Jerusalem has never been rebuilt, nor should it be. To rebuild the temple in Jerusalem would be an open rejection of the work of Jesus Christ on the cross and an attempt to place God in a house built by human hands.

Considering all these things, my brethren, we ought not refer to our meeting places as Temples, the “House of God” or the “The Church.” We would do well to refer to our meeting places as “The Church. House” Buildings are not “the church.” Buildings are only simple meeting places for the church, the people of the living God.



Summary

We have looked at eight touchable differences between the Old Testament and The New Testament.

From these eight keys we now list how each one affects our life and worship today.

1. Christians are called to a holy life by New Testament standards.
2. God's kingdom requires separation from political kingdoms.
3. Christians accept Jesus as the promised Messiah.
4. The sacrifice of Jesus on the cross did away with animal sacrifices.
5. Christian servant-leaders are prophets, not priests.
6. God requires the circumcision of the heart and not of the flesh.
7. Christians should not use violence for any reason.
8. Christians should call their meeting places church houses.





Rubies & Diamonds

Memorable quotes that speak to the heart.



“Saving faith produces a life of good works.”

– Nate Nissley at Farmington Mennonite Church, MO



“Just because the broken rudder of a ship cannot be seen does not mean it does not matter. So it is with hidden sin.”

– John Ray Troyer at Shekinah Mennonite Church, MO



“When Jesus spoke of washing one another’s feet, He did not say, ‘Be surgeons. Cut out the evil in him.’ Instead, He washed the feet of Judas who He knew would betray Him.”

– Aaron Stoll at Caneyville Christian Community, KY



“I cannot love God better than I love family, brethren, and people.”

– Ray Yoder at Christian Fellowship, OH



“If you want to die holy, you must first live holy.”

– Eugene King at McGaheysville Mennonite Church, VA



“Does doing what you are doing make God happy?”

– Joseph Peters at Cimarron Christian Brotherhood, OK



“Time is a great healer and also a great revealer.”

– Phineas Hostetler at Carlton Old Order Amish, PA



“We grow to resemble those we love. If we love God we will grow in holiness to resemble Him.”

– Mark Hostetler at Burkland Mennonite Church, GA



“A Godly legacy is not built by flawlessness but by faithfulness.”

– Brandon Byler at Locust Grove Mennonite Church, PA



“There is nothing more provoking to children than inconsistencies in the lives of adults.”

– Clifford Martin at Living Hope Mennonite Church, IA

We welcome additional quotes to add to our file. More quotes on hand allows us a broader selection to choose from for each issue. Share your rubies and diamonds with AV readers. Send in the quote followed by the name of the speaker and the name of the congregation or church where it was given. Just for our records, we also would like to have the name and address of the person sending in the quote.

A Voice for Venezuela

by Luke Martin

Venezuela. No doubt you have read in the news about the ongoing problems in this country. Why is Venezuela in such problems? What is it like to live in Venezuela? What can we do to help? In this article I would like to explore some of these questions.

Some 40-50 years ago, Venezuela was a very prosperous country. Here are the words of a popular author, describing Venezuela in the 1970-80s:

“Venezuela received. . .with indifferent generosity thousands of immigrants from various places of the world, refugees from the dictatorship of Chile and from the dirty war of Argentina and Uruguay, in addition to the Colombians that crossed the border illegally to escape poverty. It was one of the few democracies that kept on surviving in a continent dominated by heartless regimes and harsh military rule, one of the richest countries in the world because of the endless stream of petroleum that flowed out of that land, blessed also with other minerals, an exuberant nature, and a privileged location on the map. The resources were so many that nobody had to work himself to death, there was space and opportunities for whoever wanted to come and live there. They lived happily, from one spree to the next, with great freedom and a profound sense of equality. Any excuse was reason enough to celebrate with music, dancing, and alcohol; money seemed to flow in abundance, and corruption reached around for everybody.”

The story of what happened since then is long and complex. The socialistic government, funded by the largest oil reserves in the world, spent money indiscriminately on social programs. Falling oil prices and embargoes from the USA (because of Chavez’s and then Maduro’s socialist rule) crippled the economy. In 2016, consumer prices increased by 8 times. Inflation went wild, rivaling Germany’s inflation in the 1920’s.

Today Venezuela is in survival mode. Most folks cannot earn a wage that allows them to live comfortably. In many places there is no drinking water and the electricity goes off frequently. The public hospitals are open only for consultations, and medicine is priced out of the reach of most of the population. Public transportation is not functioning because there is not

enough fuel.

Many do not have enough to eat, especially children and elderly. Some eat only once a day; some survive by digging through the trash for something to eat.

Most private companies are closed. The state is the largest employer in Venezuela. The minimum wage is less than \$2 a month. Some fortunate ones are able to earn a higher wage. Workers are paid their wage in the local currency, but have to pay for goods and services in dollars, due to the unstable currency. The monthly average cost of living for a small family is around \$400. Many people buy and sell things on the street to try to make more income. Those who have friends or family outside the country who send them money are able to live a fairly comfortable life.

In the last several years more food has become available in Venezuela. The stores and supermarkets have their shelves stocked, but a large sector of the population are not able to buy the wares. The police and the army heavily guard the population to keep the poor from looting.

Many folks opt to leave the country, with the hope of finding work and being able to send money back to Venezuela to help their families. Without money, they start the journey overland, walking and crossing borders illegally. This exodus has not stopped in the last few years, not even during the pandemic. Some take



their family with them and others leave their children behind with grandparents or another relative.

If you can imagine times getting so hard in the US that you would pack your bags and hitchhike to Mexico, you can perhaps begin to imagine what Venezuelans face.

With little or no money for travel expenses, this refugee family spends the night on the sidewalk.



Many of these refugees were professionals in Venezuela. It is not uncommon to encounter former lawyers and doctors selling candy on the street to earn a little money to continue their journey.

They travel to Colombia, Ecuador, Brazil, Peru, and beyond. Those who travel to Peru follow one of these two routes, below.



The nearly 2,000-mile trip often takes them about 2 months. Of those who enter Peru via the western route, 60% plan to stay in Peru; most

of the rest are headed to Chile. Estimates say that 5.6 million Venezuelans have left their country since 2014. Approximately 30% of those now live in Colombia. Peru and Chile each host nearly 20%.

Refugees in Peru



The influx of refugees in our local town of Huaral, Peru, caught our attention in 2019.

We had many opportunities to help them and share the gospel with them.



Venezuelans come to Peru for various reasons. It is relatively easy to enter Peru illegally and Peru does not deport those in the country without documents. There is no language barrier for them as compared to going to Brazil. Also, Peru has been known as having a rapidly growing economy with work opportunities. However, that has been affected by the pandemic.

In reality, Venezuelans face many difficulties in becoming established in Peru. They face discrimination in the workplace; Peruvians are tired of the influx of Venezuelans. Venezuelans were used to an easy 40-hour work week. But to survive in Peru's work world, many times they need to work 80 to 100 hours a week, doing jobs like picking fruit, manhandling 200-pound sacks of potatoes, or slaving away in factory jobs. And if a Venezuelan doesn't perform to his boss's expectations, there are many others standing by, willing to take his job. Also, in Venezuela the government provided free housing and utilities. In Peru, nothing is free. Not a few Venezuelans have given up and returned to Venezuela. "I'm suffering here away from my family; I might as well be at home and suffer with them there."

Many churches and individuals have collaborated with us to be able to ease a few of these refugees' pain by helping them with bedding, groceries, and medical needs. Those who are helped physically many times are open to the Gospel. We try to take advantage of that by holding Bible studies with those who are interested.



Soup Kitchens “A Balm for Venezuela”

Around the beginning of 2021 we discovered an opportunity to fund soup kitchens inside Venezuela. We started with 2 soup kitchens; since then A Balm for Venezuela has grown to include 50 soup kitchens, thanks to support from Christian Aid Ministries and other churches and individuals.



Silvio, second from right, is a member of our church in Huaral, Peru. Here he is visiting one of the soup kitchens in Venezuela.

Each soup kitchen is run by a local evangelical church. The pastor coordinates a team of 10-20 church members who do the food preparation and distribution. These soup kitchens serve breakfast Monday through Friday. Their staple food is the *arepa*, a corn flour patty about the size of a pancake.

They usually serve eggs or meat with the *arepa* along with a fruit drink or coffee.



Long lines of hungry people form outside the church, where breakfast is served.



Silvio preaching to the hungry during his recent trip to Venezuela.



The hungry being fed.



The soup kitchens focus on serving the children...



The handicapped....



And the elderly.

The Venezuelans' physical needs have led them to seek God. Those who come to the soup kitchens hear the gospel of salvation and some have believed and are attending church.

Each soup kitchen receives \$200 per week. They send pictures of goods bought, and report all the receipts of money spent.

With that weekly \$200, each soup kitchen serves an average of 260 breakfasts each day, Monday through Friday. That's 1,300 meals at \$0.15 each.

As long as we have resources at our disposal, we hope to continue helping the people in Venezuela; especially the children,

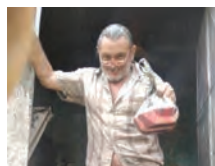
elderly, and handicapped. But we must not lose our focus on the things above. We must not create dependency in those who have the opportunity to work and generate their own sustenance. Our focus should be to save souls. Let's pray that the Lord would allow us to take the voice of Jesus to Venezuela.



One of the ways we hope to bring the voice of Jesus to more Venezuelans is through literature. The brothers in Cucuta, Colombia, along with their ministry of feeding refugees and sending groceries to those too poor to leave, have been sending Sunday School books to churches in Venezuela. The brothers in Mexico, partnering with Mount Zion Literature, have distributed some 350 metric tons of Bibles and other Christian literature to nearly 5,000 churches throughout Venezuela over the last several years. From Peru, we are in the beginning stages of printing Christian family magazines inside Venezuela for distribution to the soup kitchens. There is also strong interest in offering Lamp & Light's Bible courses in Venezuela.

The Venezuelans who are joining our church in Peru would like nothing better than to return to Venezuela and start a conservative Anabaptist church there. We have received several offers of property in Venezuela for a church and/or aid distribution center. However, it is nearly impossible for Americans to enter Venezuela.

Testimonies



Luis says, "I am a mechanic. I am handicapped. I can't walk well: only my one leg works. I live close to the Baptist church. I am alone; I have no family, my last family member was my mother who died 2 years ago. The brothers of the church adopted me when they saw my needs because I don't have work like I did before. Since then, they bring me breakfast every morning, and even though lunch is for the church members, they bring me some too. In addition to taking care of my food, recently I got sick and they helped me with medicine. The pastor tells me that there are some brothers from Peru that send the resources for this food. For this I give thanks to God for them and for the brothers who do the cooking."



Sandra lives in a very rough area of the capital city. A church started a children's ministry there, having Bible classes and operating a soup kitchen that we are funding.

Sandra wrote: "My name is Sandra, I am 13 years old. I live in a room with 17 relatives. There are 9 small children, from just a few months old up to me. My father was killed and

my mother was left with me and my 8 siblings. My mother suffers from asthma, and we take care of 2 aunts that have cancer. At our house, we children had lots of headaches before and we often fainted because we were so hungry. We often went days with only water to drink and maybe a cracker to eat. We suffered malnutrition; it was so bad that my 4-month-old nephew, Christopher died. The teachers of the Bible class took us children to their house until my mother or sisters could find work. They also help us by bringing a bag of food to our house. When the teachers and their families started bringing food every day to our house, and started teaching Bible classes every day, it was like a miracle. Now they give us a good meal and even give us extra food for supper. Now we aren't so hungry until the next day. Another miracle is that we don't suffer headaches and weakness anymore. I am so happy, and thankful to God for our teachers, our friends from Peru, Mr. Silvio and all the others that our teachers say are those who God is using to bring us food. Thank you! Always in the Bible class we pray for you that God would help you so that you can help even more people. We love you very much."



"My name is **Domingo**; I am 76 years old. Today I am thankful to the Lord for the natural food I receive, but also the spiritual food. Approximately four months ago I came to know Jesus Christ through this soup kitchen. Today I am a member of the church and I serve a living Christ. This has helped me

in the midst of ailments and health needs that I face because of my age. I thank the pastor and his wife for helping me, and the soup kitchen for helping me gain weight. I live alone, near the soup kitchen. I know that, like me, many of my friends have been benefitting from the soup kitchen and I hope this continues for a long time. Thanks to those who fund the work. Thanks to God all-powerful. I should say that the arepas are very good, my oatmeal never lacks."



"The food program that the church is offering us has been a great blessing to the community. I have lived 56 years in this area and have never seen anything like this, where they give us a breakfast. I come every day to get an arepa for me, and for my father and mother, since they are elderly and have health

problems. I suffer from epilepsy. I work in the fields and sometimes when I didn't have anything to eat, I had to go to work hungry. Now I go very early to get my arepa; they are ready by 6:00 am. I can count on a good breakfast before I start my work, which is hard and wearing. I give thanks to God and all who make the arepas every day because I know they do it from the heart." **Luis**



Damaris is fifteen years old. Since the beginning of the soup kitchen, she has served faithfully as a volunteer. She has 3 younger siblings. Her mother cannot go to work because she

takes care of the children. When Damaris finishes her daily work at the soup kitchen, she takes breakfast to her mother and siblings. She is very thankful to God first of all, and to the brothers of Peru for this breakfast that has helped them very much, since they have very few resources. "Thank the Lord for this wonderful offering of love. Thank you very much!" she says.

If you would like to receive monthly email updates on the Venezuelan Aid project, please email: hualnews@emypeople.net and ask to be subscribed to the monthly newsletter.

Donations may be sent to:

Paul Kaufman
75 Road 5190
Bloomfield, NM 87413

Make your check out to "Venezuela Aid." If you require a tax-exempt receipt, make your check out to "Farmington Mennonite Church" and mark it for "Venezuelan Aid."

If you are interested in supporting the soup kitchens, you and your family or church could consider a monthly sponsorship of \$800, the amount which funds one soup kitchen for a month. Simply send a check for that amount each month, marked for soup kitchens. With your first check, please indicate your intention of sending monthly support, and how long you are committing for. Of course, one-time donations of any amount are accepted.

—*Luke Martin, with Silvio Bello*

Out Of Babylon

by Kathleen Carter



“God brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock” (Psalm 40:2).

This year marks 24 years on our Christian walk. I am now 68 years old. It’s the perfect time to remember that while I grew up in “Babylon,” Christ never gave up on us. He brought my husband and me to a safe place and guided us on a journey that changed our lives.

I was not raised in a godly home. My maternal grandfather and paternal grandmother were both godly influences in my life. My parents were not. I went to a public school and made a few friends; some of them were Mennonite children. Sometimes when my parents would start fighting, I would go and spend weekends with friends’ families which revealed to me that not all families were as messed up as mine. I knew Jesus was the Son of God, but it was head knowledge, not heart knowledge.

My husband’s family was equally dysfunctional. His father was an alcoholic, verbally abusive and his parents often argued. Keith has no memories of fatherly love or affection from his father. My mother-in-law

did what she could to keep the family fed and clothed and gave them love and an education. Although she identified as a Christian, she did not appear to have that close, personal relationship with Christ. Keith believed in Christ but said later that he was missing that personal connection.

My parents divorced when I was 12 and both parents began actively dating. One thing that was an anchor for me during this time was an organization called “Campfire Girls.” I walked two miles every week to our meetings and was able to forget, for a while, the problems at home. I got a chance to be a normal child during these times. We went camping and earned beads for learning new skills, enjoyed wholesome fellowship, and had a lot of fun. This respite was cut short when the leader met me at the door one evening and told me I could not belong to the group because my mother was a divorcee. I was crushed. Other friends likewise shunned me because of my parents. So, I decided if they didn’t want me, the world did.

I fell into a life of sin just like my parents. I married, had two lovely daughters, and divorced when I was young. I saw nothing wrong with it because I had never been taught that it was wrong. Ten years later, I met my current husband. We met at work and decided to marry two years later. It was not an easy beginning. Keith’s mother was against his marrying me because her eldest son, Mike, passed away when he was 25 and I was older than Keith. We married anyway. Since neither of us were Christians at that point, a judge married us.

Keith and I were married only six months when Keith was diagnosed with Hodgkin’s Lymphoma. He went through a year of seven surgeries and chemotherapy before he was declared in remission. Twenty-nine years later, he is still cancer free. Praise God for that.

I was 44-years-old when I had an awakening. I started thinking, yearning, for a relationship with God, but I didn’t know where or how to start. I discovered God was likewise working on Keith’s heart. He felt the same longing for God as I did, even though we had not yet discussed it. We talked about how empty our lives felt. We were doing well financially but we both knew something crucial was missing. We were determined to figure this out.

After visiting several local churches, we settled on a church with an outstanding minister. Cherry Hill Presbyterian church was too big for people to actually get to know each other, but we were members there

for four years. During this time, we began reading the Bible. It was hard. We used a couple different translations and got some out of scriptures but sermons helped us to understand what it all meant. In our second year attending Cherry Hill, I started wearing a covering because that's what the Bible said. No one else in the church wore one, but I was okay with that. The church wasn't perfect. The minister constantly struggled with the Session (the governing body of members) on what he was and was not to preach about. Many times he stood his ground when the Lord led him in one direction and the Session insisted on another.

Keith and I started to grow spiritually during this time. Reading the Bible, listening to sermons, asking questions, and prayer changed our lives significantly. I had been used to being in control. I made most of the decisions, managed the money, and pressed forward doing things my way. We had many arguments especially about money in the past.

When Keith became the leader in our home, I became a partner in our marriage rather than trying to lead. We often discussed things, but ultimately, he made the decisions for the family. If it was the right decision, he felt encouraged. If it was the wrong decision, I supported him and we worked it out.

Keith still didn't want to take over managing the money. So, we decided that I would create and manage a mutually agreed upon budget. It was difficult for me to let go initially, but what freedom I felt when I finally did. Keith became stronger in our relationship, stronger in faith, happier in his job, and the stress at home reduced.

When we eliminated the TV and radio, we slept better, were far less stressed, and were able to think for ourselves rather than letting a journalist or commentator do our thinking for us. I was able to focus on making a home for us, and I loved it. This was all new to Keith and me. We certainly weren't perfect, but we sincerely desired to please the Lord and we were moving in the right direction.

When Wilkie (the minister at Cherry Hill) retired, the replacement minister, a woman, conducted a service more Catholic than Presbyterian. We attended a few times to see if it would get better, but each Sunday after we left, we tried to figure out what the message actually was. We decided to continue our search and see where the Lord would lead.

In our church search we found Mennonite Church USA in Ann Arbor, Michigan. It was a smaller group who met in schools and consisted mostly of academics and liberal Christians, but they welcomed us and we decided to join the church. In the innocence of new

Christians, we didn't see the red flags. We soon began to notice things didn't feel right, but we weren't knowledgeable enough or confident enough to challenge discrepancies in practice.

After three years, our faith grew enough to lead us to see much of the wrong. Problems included the minister and core members supporting abortion, studying books by apostates in Sunday School rather than godly books or the Bible, and drumming circles began to take the place of sermons. (Drumming circles are a new age idea where one believes through the cadence of drums, one can reach a "spiritual high" or euphoria. This is not scriptural at all.)

Another problem we saw was a book they used as a study guide in Sunday school, *Misquoting Jesus*. In it the author tried to show people why the Bible can't be trusted. We waited for the rebuttal, hoping that was the end they were working toward, but no, they never got to that point. I searched and found a solid rebuttal of that book: *Misquoting Truth* by Timothy Paul Jones, and suggested that we study it. Unfortunately, the leaders of the church were not interested in using this book for study. Keith and I stopped attending Sunday school at that time and rather spent our time reading and praying.

Before long, we were involved in several heated conversations over abortion. Again, the minister and core members supported abortion as a medical right. However, they were against war because of the loss of innocent human lives. The left-leaning members argued that abortion is every woman's right as a health care issue. We argued that a woman can be healthy whether she is pregnant or not; therefore, this is a lifestyle issue. Pregnancy is not a disease. It is a choice. If they argued for the rights of the mothers, who was arguing for the rights of the babies? Apparently, it was too much of a stretch to see that this was a conflict of ethics.¹ Consistent life ethics means if you are against the loss of innocent lives in war, then you must be against the loss of innocent lives through abortion. The divide in the church was deep. We prayed daily for answers and guidance from the Lord but still did not feel He was leading us away just yet.

The breaking point came when the presiding minister signed the "Open Letter to the Mennonite Church" with 63 other ministers demanding that homosexuality be accepted *and affirmed* by the Mennonite Church. We withdrew our membership that night and started the search again. We were finally developing some spiritual backbone.

¹ [Editor's note] What is completely missed in this type of debate is that both abortion and war are sin and under the judgment of God. If anyone abandons obedience to the Word of God, human reasoning can lead them far astray.

Our search for a new church home led us to a conservative Mennonite church in Hillsdale, Michigan. We attended there for the next seven years. This church building was 1 ½ hours away, but we used the travel time for discussion and study. For the first time since preacher Wilkie at Cherry Hill, we felt spiritually nourished. After three years of constant struggle, we had peace. But there was a problem. I had been divorced and this was my second marriage. We still had no idea divorce was wrong. My own Mother had been married 5 times. My father married twice. The Presbyterian Church and MCUSA had no problem with it nor did they teach on the subject.

It was clear that we could not become members, but we were so hungry for God, that we continued to attend and the church welcomed us with much love. The minister, Merv Sommers, explained why divorce and remarriage was wrong. Now we had an intense struggle to deal with. Keith and I prayed, cried, studied, and still could not find the answer to what we should do. We were sorry for the sin but needed to know what to do to fix the situation. Was God trying to tell us the answer and our hearts were getting in the way of the message? We had to find out.

One sleepless night we finally prayed for an answer that would be impossible to miss or misunderstand. We decided I would call three random ministers and whatever two told us, we would take that as God's leading. Yes, we cast a fleece before the Lord.²

The next day I dialed number after number, approximately 30 in total. Surprisingly, only two ministers would even discuss the issue. Both told me that while divorce and remarriage was a sin, it was

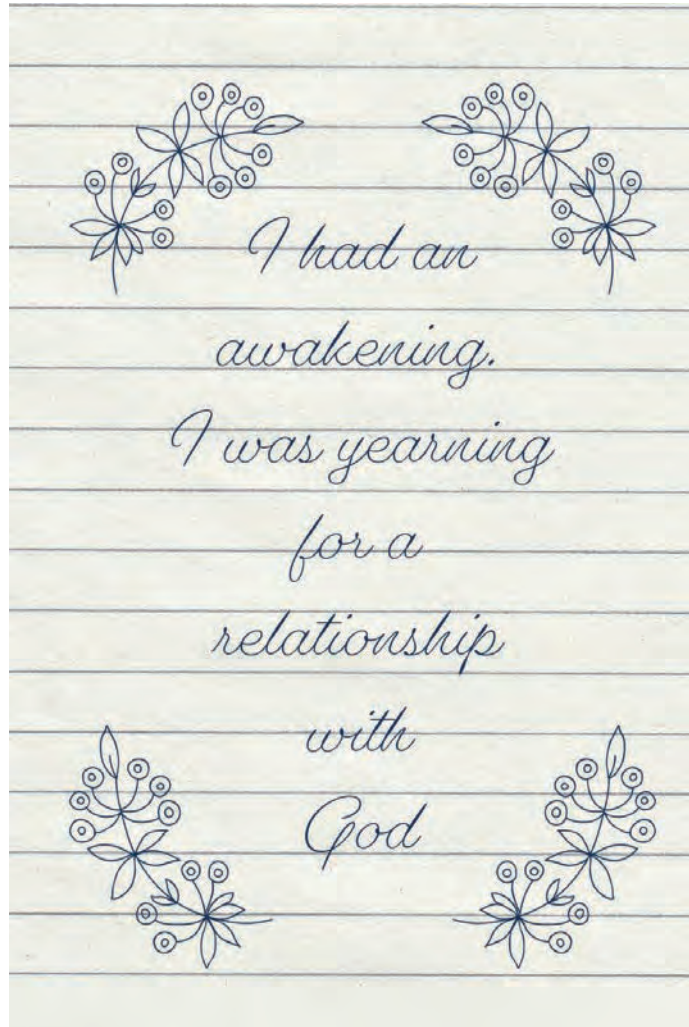
before we were Christians and done in ignorance. If Keith and I were to divorce now, we would be sinning again. However, not long after that I received a call that my first husband had passed away. That gave us some peace and rest.

Keith and I also felt a strong desire to adopt a child. After years of paperwork, fees, training, and interviews, we were very close to having a child identified for us in Guatemala. Then the Hague Convention stepped in and Guatemala stopped all US adoptions for about a year. By the time the restrictions were lifted, I had missed the

age window allowed and we had to stop the process. We were crushed. What was the Lord doing? Why would He put this intense desire in our hearts only to let us down? But we trusted God that He knows what He's doing and does what is best for us.

After seven years of attending church with a long commute, we planned to sell our little farm in Gregory, Michigan, to move closer to our church. God had other plans. Keith worked for Ford and I worked for 3M (Minnesota, Mining, Manufacturing). My employer decided to close the Michigan office and only 30% of us were offered jobs in either St. Paul, Minnesota, or Austin, Texas. Ford was

laying off people in waves. We hoped Keith would be able to find a job closer to church and we could live on his income alone after the farm sold. He was unable to find anything and commuting daily to Detroit from Hillsdale was too far. The only door that opened to us was to relocate to Austin, Texas, which broke my heart. I again turned to God with a proposal. If we can find a Bible-believing church like the one we were leaving, I would know this was His will for us. It was our desire to not move backward spiritually. We had a



² [Editor's note] This type of fleece casting sets one up for all kinds of failure. Rather, one must be sure that the conditions be acceptable to God either way.

good foundation that still needed to be built upon. God knew our desire to be faithful and He again provided the answer.

We found Grace Mennonite Fellowship in Bastrop, Texas, in 2013. The sermons were as spiritually nourishing as in Hillsdale, Michigan. God provided the right direction and this one came with an amazing blessing.

We settled into life at the new church in Bastrop, and were blessed with a wonderful church family. They helped us see clearly that our marriage was wrong. However, since my first husband was now deceased, they counseled Keith and me to renew our marriage vows to establish a God-honoring marriage. We were glad to do that.

Traveling back to visit our friends and home church in late 2014, we met a lovely child from a Haitian children's home who was in the states for emergency medical treatment. He had brittle bone disorder and was a sweet, loving child. This was the child we eventually adopted. After years of hoping for a child only to see those hopes dashed, God answered our prayers in a wonderful way. Surprising to us, but known to God, the best-known specialists for our son's medical condition reside in Austin and Houston, Texas.

Now God's plan became clearer to us. Of course, the child required a full-time Mother at home to care for him. As soon as we knew the transfer of guardianship was going to happen, I immediately retired from 3M. We were nervous about the reduction in income, but again God provided. Once our budget was modified, we discovered one income was sufficient for us and our new son. Our son, the only black child in church, was

able to get the surgeries and infusions he needed, the education of a Christian dayschool, and a loving and accepting church family. Finally, he had a family of his own, lots of friends, and we had a wonderful son.

My daughters have their own journeys as well. Autumn, my oldest, was married with two beautiful daughters. She struggled for years to keep her marriage together, but finally her husband abandoned her and the children in favor of another woman. Autumn suffered from depression as a result. Eventually she remarried. For many years she did not voice a desire for God, but lately she does have interest in learning more about Him. I believe she is close to getting on the right path.

My youngest daughter, Nikki, married her childhood sweetheart and they have 17-year-old twins. They have had their struggles as well, but Keith and I have counseled them and encouraged them to fight for their marriage. Praise God. They just celebrated their 23rd anniversary. Both Nikki and her family are Christians developing as the Lord leads.

We have been in the Bastrop church for eight years now and love the church and its people. We thank God for bringing us here. In our journey from "Babylon" to Bastrop, God led us a little at a time. He fed us by spoonfuls until we were strong enough for more.

We marvel at God's patience and mercy with us. Every person's journey is different, but the same faithful God of mercy and righteousness is over all. If you are on a journey like ours, may He guide you to your "Bastrop," and may He guide all of us into His eternal Kingdom.

K. C. | Texas



Our family at Thanksgiving 2020.
Keith and I with our children on the couch, sons-in-law
standing at the ends, and grandchildren surrounding us.
God is good - all the time.

The Science Behind Ivermectin

by FLCCC

Praise God! Repurposed available medications have proven effective in the treatment of COVID-19.

Introduction: From the beginning of the COVID epidemic, Anabaptist Voice has reported that cheap and proven cures were being used to effectively treat COVID-19. In the 2020 summer issue (AV18, page 32), we reported on three available treatments for COVID-19: dexamethasone, hydroxychloroquine, and ivermectin. In AV19, page 6, and AV20, page 34, we added some information about good results from inhaled Budesonide. Where properly used in cooperation with good doctors, highly satisfactory results have been recorded.

Other available medications that have been safely used over a period of decades to treat other ailments have now been repurposed to treat COVID-19. Also some treatments have given better results when used in a cocktail with other meds such as zinc and azithromycin.

Many results are in. These treatments have now been used on large numbers of people and have proven effective. Doctors who have saved thousands of lives with these proven treatments have repeatedly said we do not need new medications or vaccines in order to end the COVID epidemic.

A small paper such as Anabaptist Voice cannot give all the results on all the different meds that have been used to combat COVID. So we will report on the outstanding results obtained from only one of these repurposed drugs, ivermectin.

I will be upfront. I see no ethical implications in using available drugs repurposed for uses. However, one recognizes and accepts that he is responsible for whatever may happen if he does this on his own without a doctor's aid.

Science from Professionals

Many health professionals report success in treating COVID with these proven medications. Among these health care professionals are 1993 doctors, nurses, and medical personnel from around the world who have formed the “Front Line COVID-19 Critical Care Alliance” (FLCCC Alliance).

This group has amassed a wealth of evidence showing that ivermectin is effective in treating all stages of COVID-19. I will quote one small paragraph from their work.



In March 2020, the FLCCC was created and led by Professor Paul E. Marik to continuously review the rapidly emerging basic science, translational, and clinical data to develop a treatment protocol for COVID-19. The FLCCC then recently discovered that ivermectin, an anti-parasitic medicine, has highly potent anti-viral and anti-inflammatory properties against COVID-19. They then identified repeated, consistent, large magnitude improvements in clinical outcomes in multiple, large, randomized and observational controlled trials in both prophylaxis and treatment of COVID-19.

All this work is published at a professional level. And those who wish to study through it may do so. The Alliance has also published another practical guide for people like you.

For **PATIENTS AND RELATIVES:** Please review our GUIDE FOR YOU. It tells how to find physicians who prescribe ivermectin as well as provides information to share with your primary care physician in the event that he or she is not aware of the current evidence detailing how safe and effective ivermectin is in preventing and treating all stages of COVID-19 and all variants of the SARS-CoV-2 virus. (This information was not yet available to us at presstime)

Frequently Asked Questions and Answers from the FLCCC Alliance Website

FAQ #1. Is ivermectin effective with the different variants of the Covid-19 virus?

Because ivermectin has 5 different mechanisms of action against coronaviruses, the medication is also effective with the different variants of the virus. We

have adjusted our dosage of ivermectin in the protocols and have added additional medications and measures to help make the protocols more effective against the variants. The current protocols can be found online. Always discuss the protocols first with your own physician.

FAQ #2. *Do I need to take ivermectin on a full or empty stomach?*

When taking ivermectin please take the medication with or after your meal. Ivermectin is a fat soluble drug and the absorption of ivermectin is enhanced in the body's tissues with a fatty meal.

FAQ #3. *Should we not wait for more data before widely adopting another medicine that may not work?*

Making a risk/benefit decision at this time, with the currently available data showing consistent high efficacy and safety with mortality benefits from 24 controlled trials, would far exceed the strength and validity of the rationales used to adopt the entirety of currently employed therapeutics in COVID-19 given all were adopted in the setting of either

- weak clinical impacts measured (remdesivir, monoclonal antibodies, convalescent plasma);
- high costs (remdesivir, monoclonal antibodies, convalescent plasma, vaccines);
- significant adverse effects (remdesivir, vaccines);
- weak, conflicting, or non-existing evidence bases to support use (remdesivir, monoclonal antibodies, convalescent plasma);
- conflicting treatment guidelines (remdesivir – WHO and NIH recommendations conflict;
- non-peer reviewed studies (remdesivir, monoclonal antibodies, convalescent plasma);
- absence of even pre-print study data available for wider scientific review (vaccines).

FAQ #4. *Should we not wait until there are more randomized controlled trials?*

Should we not do a large prospective, double-blind, placebo-controlled study to “prove” it works before adopting yet another treatment that will not work?

Given the large numbers of U.S. patients with COVID-19, could not a large randomized controlled trial be performed quickly?

All clinical trials suffer from risks of bias in their design and conduct, as assessed by the Cochrane Risk of Bias 2.0 tool that assesses trial biases with the grades

of “some concern, low, moderate, high, or serious.”

Although one group of authors has assessed many of the trials as having moderate to severe risks of bias, performing meta-analyses of these trials can more accurately detect the true effects despite individual trial biases. Multiple groups, including ours, have performed meta-analyses of these trials, with all groups finding consistent benefits amongst the trials.

In fact, the consistency of trial results from both sets of randomized and observational controlled trials from varied centers and countries and trial sizes and disease phases lend even more validity to the estimates of benefit.

The references/links to two large meta-analyses can be found below, in addition to the meta-analyses of both prophylaxis and treatment trials performed in our review manuscript:

- <FLCCC Alliance review on ivermectin in COVID-19>;
- <ivmmeta.com> – this research group’s meta-analysis calculated that the odds of ivermectin not being effective in COVID-19 is one in 67 million;
- Toxicology and Pharmacology Department from Lyon University, France: <www.metaevidence.org on ivermectin>.

FAQ #5. *Is not the promotion of ivermectin the same thing as hydroxychloroquine—everyone claims it works when all the randomized controlled trials showed it didn’t?*

The decision to adopt hydroxychloroquine was made early in the pandemic, when, despite the lack of clinical trials data to support use, there existed a scientific rationale given pre-clinical data suggesting anti-viral and anti-inflammatory properties. Thus, the decision at that time was likely a sound one, based on a risk/benefit calculation given HCQ’s low cost, minimal adverse effect profile, wide availability/ease of compounding, and long history of use.

Such a decision was also entirely in keeping with Principle 37 of the Helsinki Agreement on Medical Research, first formulated in 1964, which declares that “physicians may use an unproven intervention if in the physician’s judgement it offers hope of saving life, re-establishing health or alleviating suffering. This intervention should subsequently be made the object of research.” In keeping with Declaration 37, immediately after the widespread adoption of HCQ, studies were immediately conducted by many centers.

Unfortunately, all of the RCT’s reported negative

results which led to rapid de-adoption with the exception of sporadic continued use in early phase disease. Note that the current widespread non-adoption of ivermectin in the face of hundreds of thousands of ill and dying, currently violates Declaration 37 in that adoption is being purposely and overtly avoided despite the efficacy/risk assessment of now numerous well-controlled trials including over 3,000 total patients which report massive drops in transmission and large decreases in mortality when used in the treatment of COVID-19 patients. The data supporting adoption is now approaching that of corticosteroids, where widespread use began almost immediately upon the reporting of results of the 6,000 patient RECOVERY trial which demonstrated a mortality benefit (with only 2,000 patients treated with corticosteroids in that trial).

FAQ #6. How can ivermectin be effective if the tissue concentrations needed to kill the virus require a patient to take massive doses to achieve immunity?

The theory that ivermectin's anti-viral activity is dependent on unachievable tissue concentrations is incorrect as follows:

In the cell culture study by Caly et al from Monash University in Australia, although very high concentrations of ivermectin were used, this was not a human model. Humans have immune and circulatory systems working in concert with ivermectin, thus concentration required in humans have little relation to concentrations used in a laboratory cell culture. Further, prolonged durations of exposure to a drug likely would

require a fraction of the dosing in a short-term cell model exposure.

There are multiple mechanisms by which ivermectin is thought to exert its anti-viral effects, with the least likely mechanism that of the blocking of importins as theorized in the Monash study above. These other mechanisms are not thought to require either supraphysiologic doses or concentrations and include:

- competitive binding of ivermectin with the host receptor-binding region of SARS-CoV-2 spike protein, limiting binding to the ACE-2 receptor;
- binding to the SARS-CoV-2 RNA-dependent RNA polymerase (RdRp), thereby inhibiting viral replication (Swargiary, 2020);
- binding/interference with multiple essential structural and non-structural proteins required by the virus in order to replicate.

The theory that ivermectin would need supraphysiologic tissue concentration to be effective is most strongly disproven by the now 24 controlled clinical trials which used standard doses of ivermectin yet reported large clinical impacts in reducing rates of transmission, deterioration, and mortality.

FAQ #7. If ivermectin is so effective in COVID-19, how come no countries have adopted it into their national treatment guidelines?

Multiple countries and regions have formally adopted ivermectin into their treatment guidelines, with several having done so only recently, based on the emerging data compiled by the FLCCC Alliance.

What Happened to HCQ?

In the United States the FDA has approved hydroxychloroquine (HCQ) without limitation for more than 65 years. This meant that according to the CDC's information sheet, doctors could prescribe it for pregnant women, breastfeeding women, children, infants, elderly and immune-compromised patients and healthy persons of all ages.

HCQ had two things against it if used against COVID. The patent on it had expired, meaning that many drug companies could manufacture it. Hence HCQ was cheap, costing only \$10.00 per course.

In March 2020 a respected French microbiologist and infectious disease expert, Didier Raoult, reported on the successful treatment of COVID patients with HCQ at his institution in Marseilles, France. Consequently, at the request of Health and Human Services (HHS), several large pharmaceutical companies—Novartis, Bayer, Sanofi, and others—donated their inventory of 63 million doses of HCQ and two million doses of chloroquine to the Strategic National Stockpile.

Fauci then set up designed-to-fail clinical trials for HCQ “that intentionally gave unreasonably high doses to hospitalized patients and failed to start the drug until too late. The FDA then rushed to declare that HCQ, which had been deemed safe for 65 years was suddenly dangerous. Furthermore, the trials had proved it ineffective in the treatment of COVID-19.

Examples include:

Belize – December 22, 2020



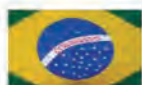
Uttar Pradesh in Northern India – a state with 210 million people – adopted early home treatment kits which include ivermectin on October 10, 2020
Capital City of Lucknow in Uttar Pradesh – August 22, 2020

State of Alto Parana in Paraguay – September 6, 2020



State of Chiapas, Mexico – August 1, 2020

8 state health ministries in Peru – Spring/summer 2020
Lima, Peru – Many clinics, districts use and distribute ivermectin, as of October the hospitals no longer use.



Brazil has had over 23 million cases of COVID-19 since the pandemic began, with a 97% recovery rate. The results are in from the world's largest study of ivermectin for COVID-19.

Large, peer-reviewed research study proves ivermectin works.

Regular use of ivermectin as a prophylactic was associated with significantly reduced COVID-19 infection, hospitalization and mortality rates.

FAQ #8. Is ivermectin safe to take with hydroxychloroquine?

For more information about the interaction of ivermectin with hydroxychloroquine we recommend that you ask your own physician. You can look here for the database of lists of drug reactions with ivermectin from drugs.com.

FAQ #9. Are veterinary ivermectin products considered to be pharmacologically equivalent to human formulations and are these products safe for use?

Yes, the ivermectin in both formulations is pharmacologically equivalent, however, there is a difference in the amount of impurities contained within each. The human formulations have highly regulated and thus very low levels of impurities.

We cannot recommend veterinary formulations given the lack of safety data around their use, however, we are also not aware of any associated toxicity. Liquid veterinary formulations intended for subcutaneous administration have almost no impurities and can be administered by mouth and thus are likely a safer product.

However, the FLCCC does not recommend veterinary formulations and instead emphasizes the critical need for our leading health care agencies to approve and recommend use of human formulations to health care providers.



Here is a book you may want to read on the subject.

***Ivermectin for the World* by Justus R. Hope**

“On May 1, 2021, the Ebook, the first edition of *Ivermectin for the World*, was released as a call to action for the use of ivermectin to end the humanitarian crisis in India with the COVID-19 pandemic. Cases had surged to 414,000 per day, and deaths exceeded 4,000 per day. There was no end in sight – until the country adopted ivermectin. As a direct result of the use of ivermectin, cases and deaths in India dropped immediately, and the crisis in India was averted.”

A book review by Pierre Kory, President of FLCCC.

“This book provides a ‘stunning view of the underground movement by the world’s leading physicians to get the truth out against all odds, and the David v. Goliath battle to save the world with ivermectin.’ Well worth the read. Well worth the fight ... really cool book. Read it. Not long. First of what I think will be many telling this epic but so far unfortunate and tragic story.”

**Ivermectin
for the
World**



“If you take it, you will not get sick.”
- Dr. Pierre Kory, FLCCC
“May we please start saving lives now!”
- Dr. Tien Lawrie, WHO Consultant

JUSTUS R. HOPE, M.D.

A book review by Mitzy Lou, Canada.

“Well written, to the point. So refreshing that there are some people that still care. Well documented, can check resources, exactly what you would expect from a professional who has principles and cares for other people. Truly a MUST READ FOR EVERYONE! Empowering and valuable, I just can’t say enough and give a high enough rating to this book and its author! Very much appreciated.

Round Table Discussion

by AV Readers

The following pages are meant to encourage interaction between Anabaptist Voice and our readers. If you have questions or thoughts and would like to hear a response from AV, this section is for you. Write to us.

– AV Editor

Through the Church?

by Only Wayfarer

I found this statement in a devotional book.

"The New Testament makes no room for salvation apart from commitment to the church of Christ, with its divinely established doctrines and practices." I cite four references which sound as though we receive salvation only through Jesus Christ.

– Acts 4:11-12. "‘The stone you builders rejected, has become the cornerstone.’ Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved."

– Romans 10:10. "For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved."

– I Thessalonians 5:9. "For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ."

– II Timothy 3:15. "And how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus."

How do you see this?

AV Editor:

This question reminds me of the expert in the law in Luke 10:25 who came to Jesus and asked, "Teacher, what must I do to inherit eternal life?"

He gave the difficult question to test Jesus, but I suspect he may have been truly sincere.

This man sought for the one-stroke thing that could be done that would assure him of eternal life.

It would be nice if there was some one-thing we could do to be assured of entrance into heaven; some right words we could say, some church we could join, some amount of money we could give to the poor.

Jesus' answer was no simple thing to do or list of things to do. It included all of life and the lawyer knew he was not living up to it. So he tried to fend the question and defend himself.

But Jesus did not let the lawyer off that easy nor will He give us a magic formula that will get us into heaven.

Jesus told him, "Go and DO likewise." Salvation is to be found in the doing.

Doing good to one's neighbor embodies all of the other things one can think of; it includes faith in Jesus as the Son of God and the Savior; also all of other important things in God's sight.

I think church membership can be a good thing to encourage and help us obey God's commandments.

But in itself, church membership will not be a requirement when we get to the judgment. If church membership is required, how do we know which one will be the right one?

Stay with Religion (AV23, page 23)

by Trust Science

I was sorely disappointed that a religious magazine such as yours would sidestep its purpose and print a misleading article on the COVID-19 vaccinations. Are any of you scientists? Do any of you even understand how the vaccines work? Enough with this government paranoia. The COVID-19 vaccines save lives!

Please stick with articles on our spiritual lives and let the scientists do what they do to save our physical lives!

My anti-vaccination brother-in-law who lives alone was just found unconscious in his apartment with COVID. He is in the ICU in the hospital and the future, as always, is uncertain.

We buried my brother-in-law yesterday after passing away from COVID. As you may remember he was unvaccinated after following advice from political far right sources. I thought you, as well as your readers, should know.

AV Editor:

You make a good point. We should always be concerned with the spiritual condition of our readers. Was your brother-in-law ready to meet His maker?

Anabaptists should not see the physical and the spiritual realms as two separate areas of life. The spiritual teachings and commitments found in the Bible govern how we live in the physical realm. And those beliefs and practices will determine where one spends eternity.

Response to 'The Covid Shots.' (AV23, page 23)

by M. D. Healer

As an MD, I was drawn to the COVID article by Sim Yoder.

When we approach truth and application, there is a sequence that is followed to arrive at the correct endpoint:

1. True facts
2. Proper interpretation
3. Appropriate conclusions
4. Appropriate applications

Only by following these steps in the proper order can we achieve the desired results and outcomes. If any of the steps in the process fail, then results and outcomes are compromised, as is our integrity: we are guardians of truth. It is imperative that we use great care in the message we give out.

As a doctor, (and yes, we use science as well as the art in our treatments) I feel I must respond. (And yes, it is true that although science is true and established by God, we don't always read it perfectly)

There are a number of items in this article that need to be addressed.

First, the 'shot' is indeed a vaccine. Vaccines are not treatments like medications and surgery, but function to train our naturally immune system to fight against the invaders, training our system in advance of the attack. Our immunity then gets a head start in protecting us. We would not want an army to wait to train until the attack is upon us, but would want training to be done ahead of time. So with vaccine. And no, the vaccines aren't perfect, even as training programs are not perfect.

The statement, "*We know for sure that this shot does not give an immunization for COVID-19*" is an absolute falsehood. As I stated, vaccines prepare us for

the attack: this has been clearly established. As noted, some vaccines are extremely effective, such as Hib, polio, small pox, tetanus, and measles. Other vaccines are not quite so effective. This does not mean they are not vaccines.

The Round Up analogy does not translate. Plants are made of cells and plant 'tissue.' Viruses have a completely different structure: there are no cells, and they do not reproduce by the male/female mechanism, but by replication. The more a virus reproduces, the more possibilities of mutation. Thus vaccines actually inhibit mutation. As far as I have seen, survivability from vaccine pressure has not been shown to induce mutation. The delta variant came from India, an under vaccinated country, where the virus ran rampant.

Another statement in the AV23 article is off the mark: "*The rapid speed with which this shot came on the market is another concern.*" Folks tend to compare this vaccine with the development of early vaccines. However, technology today facilitates its rapid development in contrast to early processes. Think of automotive technology, or of aviation: today's cars and planes are vastly advanced over early steam driven cars, or the Wright brothers' plane. The same goes with vaccine technology.

I affirm Brother Sim's exaltation to embrace good health habits. Many eat poorly, are obese and are couch potatoes. This should not be, for the temple of the Holy Spirit!

Let us guard the truth with all diligence!

AV Editor:

Our doctor friend challenges the statement, "*We know for sure this shot does not give an immunization for COVID*" and calls it an absolute falsehood. If the shot works as promulgated, those who receive the vaccine can neither transmit nor be infected by those who have not received the shot. It appears that sometimes the vaccines work and sometimes they do not. Sometimes there are even adverse reactions to the vaccines.

What is at stake then, is whether we should call the partially effective injections shots or vaccines. It does not really matter what one calls them. The name does not change the spots on the leopard or the stripes on the zebra.

The whole analogy of plants or viruses mutating or changing themselves to develop resistance to some chemical or environmental stress is bogus. This false idea goes back to a godless world created in the minds of



evolutionary proponents. Birds did not develop wings because they wanted to fly. Chickens do not sit on eggs three weeks so they can develop a higher species. An abnormal calf with three legs does not produce three-legged calves. The rule and experience teaches us that when freak mutation does occur, it is down and not up. Disability in the replication fails to replicate itself.

The whole business with COVID-19 is suspect. When American money goes to China to fund “research” and then a product of that lab carelessly “escapes” into the world’s population, why should not people ask, “What is going on? Who is telling the truth?”

Then a supposed vaccine is touted as a requirement to cure the manmade sickness. One has the right to wonder. No, I do not know what is in the vaccine; only a few people really know what is in the released virus and what is in the supposed vaccines. To think that evil men are out to save the world’s population with a benign vaccine flies in the face of all the evidence of the lies and population control vaccines and money harvesting these same ungodly men have engineered in the past. We do know that men are trying to force the vaccines on the whole world’s population. Could there be other reasons for this than just the money?

Or was Pharaoh actually doing God’s will in ancient Egypt, when he ordered the newborn Israelite boys drowned? Remember what God did for Shiprah and Puah, two midwives who disobeyed Pharaoh: “**And so it was, because the midwives feared God, that He provided households for them**” (**Exodus 1:21**).

End note:

One small quote from a book review by (William F. Jasper, *The New American*, January 17, 2022). *The Real Anthony Fauci: Bill Gates, Big Pharma, and the Global War on Democracy and Public Health* by Robert F. Kennedy Jr.

Kennedy’s book says, “Gates fetish for reducing population is a family pedigree. ... In 1999 Gates gave \$2.2 billion to the United Nations Population Fund, as well as \$20 million to found the Johns Hopkins Center for Population [Control].

“*The Real Anthony Fauci*” provides details about Gates’ decades of financing and promoting anti-fertility vaccines throughout the world, especially aimed at Third World populations in Africa and Asia including multiple examples of inserting sterility-inducing and cancer causing drugs into his polio and tetanus vaccines.”

Crypto Currency

by Smart Money

Thank you for expressing your concerns about crypto currency.

We have been blessed in having opportunity to grow the spreading service business and it provides for our needs and more, so we can give and invest.

I enjoy my work very much. The only concern I have, and the reason I mentioned selling is because I have a hard time knowing how to continue that industry and be at home for my family. So much of the larger dairy work and industrial plants are 2-4 hours from home and I can’t be home in the evenings or sometimes most of the week.

I really have to have a single man who is dedicated and loves to live on the road if I’m not going to put one of my employees in the same situation I’m trying to avoid.

I have considered selling soil/plant products. I think I could probably make a go of it.

Either way, I’m not going to let all my customers hang, so I’ll be continuing as we are unless the Lord provides a way for a change that would be better for us.

God bless, we pray for you all and appreciate your friendship and example.

AV Editor:

We think it biblically sound that our livelihood and service to the Master should be based on growing crops, providing services, or building physically tangible things. Godly teaching and preaching are also covered in this.

Hoping to make money by playing around with crypto currency is no different than gambling. Greed is what fuels the casinos and the lotteries. People hope to get rich or make money without working or providing services to others. This is not the godly way where one wants to be a diligent steward of the Master’s wealth.

Crypto currency does not produce more goods, provide services, or manufacture or build tangible things, but is built on the premise that if you are smart enough you can increase your real wealth without doing anything.

I am not saying that the use of crypto currency in itself is sin any more than the use of fiat dollars is sin. But neither dollars nor crypto currency should be where we aim to increase wealth or “strike it rich.” Crypto currency does not represent a store of value in the same way as gold, silver, or land (savings) do.

Whether you make money or lose money with crypto currency is beside the point. If you are hoping to increase wealth without doing anything, you are speculating or gambling which is not pleasing to the Master.

You have seemingly been very successful in building a business that provides a valuable service to others. Do not abandon the idea of providing services and building so you can give to others.

“Be not wise in your own conceits.”

“Provide things honest in the sight of all men.”

Living in the End Times

by Bee Faithful

We know from Scripture that Satan is opposing God. Many developments in recent times reveal the spirit of antichrist hard at work. Social security numbers, licenses and permits, and the far-reaching fingers of the internet are some of the many facets that enhance globalism and could enable discrimination against God’s people.

How does God want His followers to feel about these developments? I encourage each one to personally study God’s judgments and deliverances. God does not pour out His judgment and vengeance on His saints. Yes, His people may face persecution and martyrdom, but they need never fear His judgment. Rather than our hearts failing us for **fear** (Luke 21:26), we must cultivate **faith** (Luke 18:8). Indeed, we should face the future with joy. It’s exciting to live in days when God is working out His purposes for the end of time and the ushering [of us into] eternity!

Just as it is against the character of God to pour wrath on His saints, would it not be against His character to judge a person for receiving a controversial vaccine or drug? Surely the mark of the beast would not be something that you might receive without knowing it. All the same, Scripture repeatedly warns against end-time deception. Do those warnings give us any clue to how we should prepare for end-time pressures?

Luke 21:34 warns against overindulging in food and drink and becoming worn out with the cares of life. “Take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly.” How many Christians in the prosperous West are overweight, anxious and stressed, and carrying a whole lot more material treasure than a simple pilgrim and stranger?

Matthew 24:11 reminds us that false prophets will abound. Then Jesus tells us what to do when

false prophets deceive many. “Because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved” (**Matthew 24:12-13**). Many Christians are distracted by following politics and even getting caught up in campaigning for an “answer man.” Other false prophets remove the cross from Christianity, undermine respect for authority, and excuse sinful lifestyles. In this wicked climate, Christians are exhorted not to leave their first love (Revelation 2:4).

Matthew 24:49 describes the careless servant who thought that his lord delayed his coming and began to smite his fellow servants. Could it be that deception would start in this area of love for one another? Jesus clearly teaches that He intends for Christians’ love for each other to be a primary witness for Him. Jesus said in John 13:35, “**By this all will know that you are my disciples, if you have love one for another.**” What does the world observe when they see your brotherhood? Are there any lonely or needy members ripe for deception because no one is meeting their needs? Are we allowing disagreements and individualism to isolate us from the wisdom of the voice of brotherhood?

While we may have prudent caution about accepting or rejecting certain medical breakthroughs, I don’t think COVID or the vaccines should be capturing Christians’ primary concern. I’m much more concerned about plain people rejecting Scriptural church authority, chasing the American dream, following politics, seeking pleasure in sports or expensive hobbies and vacations, or living in stressful anxiety about their current life or their future. May God’s people consistently follow Jesus’ warnings about the last days and constantly cultivate the first love for their Lord.

AV Editor:

Without doubt we are living in the “last days.” The Scriptures call the days after Jesus’ ascension the “last days,” or “the end times.” Hebrews 1:1-2 puts it this way, “God ... has *in these last days* spoken to us by His Son.” This sounds like the “last days” belonged to that very time after Jesus had appeared.

II Timothy 3 also gives the distinct impression that the “last days” began during the very time when Paul was writing to Timothy. It sounds like what Paul was writing about was to begin in Timothy’s lifetime. “But know this, that in the last days, perilous times will come. ... but evil men and impostors will grow worse and worse, deceiving and being deceived” (**2 Timothy 3:1, 13**). In this passage Paul was exhorting Timothy to be ready for a long list of evil things men would do and how to deal with such wicked men. On

the other end Paul urges Timothy “to continue in the things which you have learned and been assured of” (II Timothy 3:14). In the evil end times Paul saw coming he wanted Timothy to continue doing the very things he had learned from the Holy Scripture in his childhood.

The same teaching applies to us today. If we endure suffering and hard times for the sake of Christ, we should not waver or come up with some shaky scheme to apply to the “end times.” We ought to make sure we stick with the truth of the Holy Scripture and yield in obedience to following the King.

However one wants to load down the term “end times” with specific events and literal happenings, one cannot find anywhere in Scripture that Christians should behave any differently than what Paul outlined to Timothy. In order to be ready for the final event, whether it is the end of your life, or a grand finale, the preparation for either event is the same. Have your sins forgiven and your robes washed in the blood of the Lamb.

Christians should not be overly concerned about COVID or vaccines. Our primary concern should be living faithful and honest lives and enduring to the end. Over and over the Scripture tells us to live holy lives, pure and spotless as children of the King.

Living with the Consequences

In AV22, page 28 we raised the question:

“What consequences do you foresee for the issuing of trillions of dollars of fiat money (money by decree)?”

I would like to give a too short answer by quoting from my book, *Overflowing Earth* on page 86.

“So what is the end result of fiat money? In the end, no one can create something out of an illusion. And God’s laws against theft and fraud and lying always stand above the schemes of evil men.”

“The temptation of those in power is always to inject more and more fiat currency into the system. It is the politically possible way to fund wild government spending without seeming to raise taxes. Of course, when the money supply expands so rapidly, people quickly raise prices of existing goods until the currency itself becomes worthless. This state of affairs is known as hyperinflation.”

“Hyperinflation is not a cute puppy that can be petted and led about on a leash. Rather, hyperinflation is a full-grown Rottweiler gone berserk who falls upon

his own master. The resulting carnage amidst the general populace manifests itself in a number of ugly ways—unemployment, bankruptcy, shortages, violence, poverty, corruption in government and war.

“No nation has ever adopted the temptations of fiat money without eventually destroying the value of its money. We can point to Argentina, China, Germany, Mexico, Russia, Uganda, Vietnam, and Zimbabwe as a few of the more notable examples where the cruelty of hyperinflation took place.

“In Uganda I personally found out what it is like to pay for a night’s lodging when the exchange rate was 9,000 shillings to one US dollar. Can you imagine how long it takes to count out 100’s, 500’s, 1,000’s, and even 5,000’s to get to 1,305,000 shillings?

“I have in my possession a Zimbabwe \$10,000,000,000 (billion) bill that at issuance bought a loaf of bread. In less than a year it was worthless. Zimbabwe, [only three decades ago], was the breadbasket of Africa.

“I have listened to those in Argentina describe the struggle for mere existence during times of rampant inflation. People had to get up early in the morning to stand in line to get milk and bread. Twice the government lopped off three zeroes of the currency in one night. When people tried holding their wealth in foreign currency such as US dollars, the government froze their accounts and then paid the owners in worthless pesos.”

Discussion Questions:

1. Who was blamed for causing hyperinflation in Germany, Russia, Argentina, Zimbabwe, and Venezuela?

2. What is causing hyperinflation in the US?

3. How should plain people live in both good and bad times?





The Practical Side:

"Whatever you do in word or deed, do all in the name of the Lord Jesus."

— Colossians 3:17

This recurring feature in *Anabaptist Voice* consists of three parts.

1. **Reader Responses**—feedback on previous stories
2. **The Rest of the Story**—what actually happened
3. **New Stories**—situations met by today's Anabaptists

Here is your chance to help others live out the Gospel of Jesus Christ "right in the corner where they are." This section is not for some idealistic future kingdom posing theological complicated questions with no good answers—for example, the woman who had seven brothers as husbands (*Matthew 22:24-28*).

Take the time to write *Anabaptist Voice* and share your situations where you faced a difficulty... and failed, or won a victory. As you ponder the situations in these stories and then share your answers and experiences with others, remember the words of Jesus when He told the packed-out house, **"My mother and brothers are those who hear God's Word and put it into practice"** (**Luke 8:21**).



The Practical Side: Work Boots Required

The Practical Side: Reader Responses

Reader responses to stories from previous issues.

A Single-Use Bible (AV23, page 40)

by A. Soft Answer



Our cell phones demand more and more attention. We want to use them for every imaginable function. It seems they are becoming one of the essentials of life. Cell phones are joining air, food, water, and shelter as something we cannot

live without. This seems like a bondage and addiction. I wonder if, for some people, the cell phone has replaced the Holy Spirit. We consult our phone for everything, which is supposed to be our relationship to the Spirit within us.

When we attend church, we need to be "all in" or fully engaged. We are there to worship, hear from God through His servants and the Holy Spirit, and fellowship with the people at hand. Our phones can detract and distract—I do not take my phone into church, unless I forget to unload it before entering.

Nothing is as satisfying as that comfortable and familiar paper-and-ink copy of the Word of God!

If we are going to master this ornery device, we must

present it to God, along with ourselves as a sacrifice to God, for His use, His glory, His Kingdom. Then we should only use it for these purposes. God give us wisdom and a willing heart!

T. S. |Pennsylvania



Every Idle Word (AV23, page 41)

by M. Vexed



"O Boy ... and His Cousins"

"O Boy, did we have a good time!"

"My goodness, wasn't that a heavy rain? It simply poured down! Whatever will the people

do who live along the rivers? Goodness me, they will be flooded out!" exclaimed the excited woman after a heavy storm had passed over the countryside.

“Gee, what a swell time we had tonight!” said a young boy in commenting upon a class meeting which he had attended.

“Gosh, but that was a big one,” said the fisherman as a large black bass dropped off his hook into the water.

“Doggonit!” said the farmer as he missed the nail and the hammer went into the windowpane.

A person might continue, almost indefinitely, enumerating cousins of “O boy,” which are used in common conversation.

All these expressions have at times been spoken by persons who claim to be Christians. This is language sometimes used by those who have accepted Jesus Christ as their Savior and have affiliated with the church.

Let us look at the meaning of a few of these words. Gosh and Golly are but euphemisms for God; the words actually mean God and are by Webster defined as “minced oaths.” The words Gee and Geez actually mean JESUS, and are also minced oaths. Any Christian who actually knows what such words mean will certainly not use them under any circumstance; they are taking the name of the Lord in vain. Such speech is sin.

Darn, darned, darnation, are simply other euphemisms for the words damn, damned, and damnation. The person who uses “gosh darn,” is actually saying the shocking words of “God damned.” One may call the use of such minced oaths nothing else but cursing and swearing with a certain polish given the ugly words used by the wicked. Yet in the sight of God and to His ears the use of such language can be nothing but wicked and sinful.

There is no occasion for the Christian to use anything other than reasonable adjectives to emphasize the thought which he or she desires to express. Interjections which are appropriate can rightly be used, but there is no place in the language of the Christian for goodness,

mercy, gracious, etc., as exclamations. And if there is no room for unnecessary words, then there is certainly no room for minced oaths and near-curse words at any time. The Lord made it very clear that every idle word that men shall speak, they shall give account thereof in the day of judgment” (Matthew 12:36). The Word makes it clear also that Christians are judged by their speech as well as by their works, “For by thy words thou shalt be ... condemned.”

Using God’s name for emphasis, the Bible states, is sin. “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

“Swear not at all ... but let your communication be, ‘Yea, Yea; Nay, Nay; for whatsoever is more than these cometh of evil’ (Matthew 5:34, 37).

“Above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment” (James 5:12, ASV).

“If any man thinketh himself to be religious, while he bridleth not his tongue (curbs it) but deceiveth his heart, this man’s religion is vain” (James 1:26, ASV).

It is important that the Christian does bridle his tongue, and exercises self-control over this member which is so difficult to regulate. “The tongue is a restless evil and is filled with deadly poison,” according to James, who also says, “Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be” (James 3:9 10, ASV).

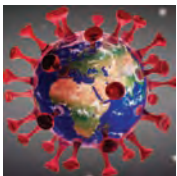
– Clayton F. Yake, 1889-1974

– Served many years as editor of *Youth Christian Companion*

– This reprint submitted by Marvin E. Yoder, *Pennsylvania*

The Practical Side: New Stories

Real world situations met by today's Anabaptists.



COVID Report

from a local church leader

He never received the vaccinations. He came down with COVID and suffered at home for some time. He used ibuprofen and other over-the-counter medicines to alleviate symptoms. The low-grade, intermittent fevers and

extreme weakness continued for nearly two weeks.

Finally, our church leader visited our local, well-respected doctor who has been practicing medicine in our area for more than a decade. The doctor prescribed three days of oral ivermectin at a dosage of 18 mg per day.

The local Walmart refused to fill the prescription

because they knew it was going to be used to treat COVID. Another large pharmacy chain said they did not have ivermectin on hand. Finally, a small local drugstore filled the prescription. The medicine cost \$86.18.

Within two weeks of receiving treatment our church leader had resumed most of his normal activities.

This story tells me three things:

1. The doctor believed ivermectin to be a good treatment for COVID.
2. The effort to prevent the use of proven drugs to treat COVID is real.
3. Ivermectin seemed to assist in healing COVID.

COVID Report

by Close Friends

I read and hear many things about COVID and wonder how much of it is true. The following report comes from close friends that I know personally and I have every reason to believe they would tell me the truth.

A nurse that works in a local hospital and talked to the medical records clerk tells this story. “An elderly man of 79 years entered the hospital with COVID and was held without being able to receive any visitors. After two weeks he died.

“The daughter of the deceased man then got COVID and entered the hospital. On the day of her dad’s funeral, the daughter’s husband was allowed to be with her for several hours. In two or three weeks the daughter also died.

“Orders from the hospital administration to the records clerk were: ‘Whenever someone dies in the hospital, show on the books that they died of COVID because they were not vaccinated?’”

This story tells me three things:

1. *The hospital does not have a reliable protocol for treating COVID.*
2. *When visitors are not allowed to be with a patient, no one outside knows what treatments the patient received.*
3. *The vaccines cannot save a patient after the onset of the disease.*

COVID Report

from Longtime Business Associate

A longtime business associate, whom I have found

to be a man of his word and honest in his dealings, told me this story.

In his home county where he was a man of some stature, he happened to be a good friend of the Director in charge of the local health department. The Director told my friend that medically speaking, everything was going along well in the county. There were not a lot of cases of COVID.

Then higher-up authorities showed up at the Director’s office. They told the County Health Director that COVID vaccination rates in the county were not high enough.

Within two weeks from the date of the higher-ups visit, a veritable media storm declared terrible high COVID rates in the county. The county health Director knew them to be false.

This story tells me two things:

1. *The higher-ups wanted more COVID vaccinations in the county.*
2. *The media reports were not accurate nor honest.*

Burke County braces for Omicron surge

from the front page of our local newspaper, "The True Citizen"

“The number of local COVID cases has drastically increased along with the rest of the state and across the nation.

“The Georgia Department of Public Health reports 91 new cases in Burke County during the 2-week period prior to January 4. That compares to only 17 cases in the prior two-week period. The vaccination rate includes 54% of Burke Countians having received at least one dose and only 49% fully vaccinated. Thirty-two percent are fully vaccinated with an additional booster dose.

“Officials say the actual number of cases is likely much greater because Omicron symptoms are often milder and may not be tested or reported.”

Observations on this news report:

1. *The stated “drastic increase” in COVID cases is not backed up with any numbers to verify the truth of the statement.*
2. *The statement switches from an “Omicron surge” to COVID cases and vaccination rates.*
3. *The obvious intent of the article is to drive people to get COVID shots (See “Longtime Business Associate” above).*

COVID Report

from a fertilizer salesman

The man we buy fertilizer from, whom we know quite well, reports that his father received the booster shot and had a stroke three days later. The ER doctor told our friend this makes number 19 who came through the ER with these stroke symptoms.

This story tells me two things:

1. *There are adverse reactions to the vaccine shots.*
2. *Few adverse reactions to the vaccine shots are accurately reported.*

COVID Reports

about a local plumber

A prominent plumber in our local town died soon after receiving the shots.

This death tells me three things:

1. The vaccines do not prevent death from COVID.
2. Not all deaths are caused by COVID.
3. Some deaths may be counted as COVID that would have died anyway.

COVID Reports

from a local nurse

My wife and I went for physical checkups last week. One of the nurses shared with my wife how she was pressured to get the vaccine shots.

The nurse complied, but was sick after each shot. After the second shot she became so sick that she can barely remember those days.

This story tells me two things:

1. The shots can cause very serious illness.
2. Some people “in the know” do not want the shots

COVID Reports

from well-known believers

Our uncle seemed like a man experiencing good health until COVID came his way. The first day or two in the hospital he would sit on the side of the bed and call his family with his cell phone. His son had said to call him anytime of the day or night. Then at the hospital they took his phone away from him. They said it was too much stimulation.

Twice the IVs were unhooked. The nurses told the family dry lungs are happy lungs. But why undernourish a body?

His children tried to get my uncle out of the hospital earlier this week because they saw he was not doing well. The children were planning to fly him to a clinic in Illinois. However, the hospital said, “No, you can only transfer him to another hospital!” The hospital staff threatened to have them handcuffed if they tried to remove my uncle.

The family then worked at getting their father home on hospice care, but he died in a North Carolina hospital before it could be arranged.

My uncle’s suffering and death tells me several things:

1. Those visiting my uncle and working on his case came to realize that because he was 80-years-old and did not have the vaccine, his life was not valued by the hospital.
2. It also seemed the hospital was not interested in having his records go with him to another place.
3. It seems to be a better choice if the hospital can be avoided during COVID. What the family experienced in my uncle’s case is not conspiracy theory. It is conspiracy fact.
4. The family is taking a good attitude and is glad my uncle is free from suffering. Nevertheless, it will be a journey to forgive those involved in my uncle’s treatment and death.

Practical Questions

1. *Do you believe someone who has lied to you in the past or someone who has always told you the truth?*
2. *Do you believe a politician you do not know or a personal friend you know well?*
3. *Do you believe a stranger or a family member you know well?*
4. *Do you believe a professing Christian or an atheist?*
5. *Do you believe a fellow church member or a so-called “scientist”?*
6. *Do you believe reports of doctors who have safely treated COVID with off-label medicines or do you believe they are lying?*

“If you abide in my word, you are my disciples indeed. And you shall know the truth, and the truth shall make you free.”

– John 8:31-32



Upcoming Events

If you know of any meetings or events that would benefit the Kingdom of Christ and are open to attendance by the general Anabaptist community, please let us know so we can continue to feature this section in future issues.

2022 SEEKERS Conference

Date: April 1-3, 2022

Today there are thousands of Christians who are on a kingdom journey, seeking a church that teaches and follows the kingdom teachings of Jesus. Many of these seekers will find their way to a conservative Anabaptist church. The conference will consist of messages, break-out workshops, and testimonies from individuals designed to help families make the transition into the Anabaptist world.

Location: Penn Valley Retreat Center, 7980 Ferguson Valley Rd., McVeytown, PA 17051

Event Chair: David Bercot

Contact: (717) 349-7033

More information: <https://scrollpublishing.com/seekers-conference>



The Shepherds Institute Meetings

Type of Meeting: Equipping church leaders to be compassionate and wise in pastoral care, church administration, and Biblical preaching

Date: February 21 - 25, 2022.

Location: Harvest Mennonite Church, 34985 Hwy, 5, Fortuna, MO 65034

Contact: Chester Weaver (817) 648-1863 - www.theshepherdsinstitute.org

We believe the Bible is the inspired and complete Word of God and that it is our guide for faith and practice in all cultures for all time.



Daytime Classes for Ordained & Licensed Ministers

First period: 9:00 - 10:30 am
– Servant Leadership: Milo Zehr

Second period: 10:45 - 12:15 pm
– The Preaching of the Cross: Dave Yoder

Lunch (12:15 - 1:00 pm)

Third period: 1:00 - 2:30 pm
– Introduction to Theology: Chester Weaver

Fourth period: 2:45 - 4:15 pm
– Round Table Discussion: Moderated by Milo Zehr

Evenings Are Open to the Public (7:00 pm)

7:00 - 7:10 pm (Opening)

7:10 - 7:55 pm
– Living Into The Opportunity: Chester Weaver

8:00 - 8:45 pm
– Relating Redemptively Amidst Conflict: Dave Yoder

Pastoring is not about learning techniques in handling people. Rather it is learning how to humbly partner with Christ so that His divine influences come to bear on human issues.



REACH 2022

Date: March 24-25, 2022

REACH brings together conservative Anabaptist ministries and Kingdom workers from all walks of life. Join us for this two-day program that includes 97 breakout sessions to support and equip people in ministry and all those with a desire for service. Over 50 participating ministries share their vision in focus sessions and displays. General sessions tie the event together with sermons, singing, and prayer. All are welcome!

Location: Calvary Church, 1051 Landis Road, Lancaster, PA 17601

Event Chair: Steven Brubaker

Event Coordinator: Matthew Mast

Program Coordinator: Lucas Hilty

Read more information and register:
fbep.org/reach-2022

Circulation & Financial Statement

Income & Expense Report October thru December 2021

October 1, 2021 Beginning Balance	\$2,119.36
Income	
Donations	\$6,362.46
Local Support*	\$7,500.00
Total Income	\$13,862.46
Beginning Balance + Income	\$15,981.82
Expenses	
Handling & Packaging	\$649.00
Postage	\$3,708.39
Printing	\$5,320.00
Staff Expenses	\$882.00
Total Expense	\$10,559.39
December 31, 2021 Ending Balance	\$5,422.43



End Matters

Anabaptist Voice has published many pieces without attaching the author's name or address. We think this enables us to appeal to many different Anabaptist believers without narrowing our constituency to one particular group. This means the interpretation and application of Scripture from an Anabaptist perspective is what gives the magazine focus and coherence. We rely on a straight forward interpretation of Scripture as the final authority.

Some do not understand this policy and send in letters and articles without a name or an address attached. We cannot use material unless we have a writer's name and address on file. Thus if questions arise about a particular piece we can go back to the writer for further

enlightenment. If we publish false information we need to be held accountable and that means being able to verify things with the writer.

In addition, I have stopped answering letters where the writer says, "This is not for publication." Then why bother writing to me? There are much better sources for personal counseling than yours truly.

Our heart's desire would be for many letters and articles to keep rolling in. This helps make the magazine useful in your own life. Just keep in mind to attach your name and mailing address to all correspondence.

— James G. Landis



More back issues have come in

We have taken an inventory. Here is the tally of what we have on hand:

AV6: 23 copies	AV14: 35 copies	AV19: 112 copies
AV7: 2 copies	AV15: 23 copies	AV20: 33 copies
AV9: 46 copies	AV16: 39 copies	AV21: 16 copies
AV10: 17 copies	AV17: 25 copies	AV22: 9 copies
AV11: 18 copies	AV18: 71 copies	AV23: 129 copies

Please let us know if you can use any of these copies in group Bible studies, evangelistic outreach, or in other teaching ministries. We will be glad to forward them to you free of charge as long as supplies last.



Circulation Report December 2021

ISSUE #18 - ACTUAL NUMBERS

Print Qty: 4,850 | Operating Cost: \$10,071.62
Cost Per Copy: \$2.08/ea.

ISSUE #19 - ACTUAL NUMBERS

Print Qty: 4,750 | Operating Cost: \$9,734.65
Cost Per Copy: \$2.04/ea.

ISSUE #20 - ACTUAL NUMBERS

Print Qty: 4,850 | Operating Cost: \$9,682.20
Cost Per Copy: \$2.00/ea.

ISSUE #21 - ACTUAL NUMBERS

Print Qty: 4,760 | Operating Cost: \$9,722.67
Cost Per Copy: \$2.05/ea.

ISSUE #22 - ACTUAL NUMBERS

Print Qty: 5,000 | Operating Cost: \$10,568.14
Cost Per Copy: \$2.11/ea.

ISSUE #23 - ACTUAL NUMBERS

Print Qty: 5,000 | Operating Cost: \$10,559.39
Cost Per Copy: \$2.11 /ea.

*see section "Our Finances" on Page 4 for more info.

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“And when they had sung a hymn, they went out to the Mount of Olives.”

- Mark 14-26



Mount of Olives, Israel