

The Biblical Examiner

Seeking first the Kingdom of God and its Advancement

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Holding to the 1689 London Baptist Confession of Faith

Secret Things & Public Results

“Ephesians 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.”

“Lasciviousness”

Christ is the first one who applied Moses to Christian living in Matthew 5. The rest of the New Testament writers built on Moses and on Christ’s words, and applied Christ and Moses in the context of the Gospel of Grace.

“Matthew 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

All the New Testament, including the gospels, is basically telling God’s people how the law works out in their lives – What does the law look like in action?

Ephesians 4:17-19 told us what the old corrupt man looked like. Ephesians 4:20ff. tells us what “the new man, which after God is created in righteousness and true holiness.” should look like.

Paul has already explained the elect’s new relationship to God the Father through Christ the Lord. Now he starts explaining the practical applications of the second half of the commandments for the Ephesians – that is, the Christian’s relationship one with another, and with the world around him. The context is unity in the body of Christ.

Many Christian leaders have reduced the gospel of your salvation to little more than “personal piety”; that is “Personal Peace and Prosperity”. Their gospel is

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centered around “me and what God can do for me”. But the new man has a new mind that is created in righteousness and true holiness, which is to be a light on a hill.

“The word salvation (soteria) means deliverance, preservation, victory, and health, and it refers to material and temporal deliverance, as well as personal, national, temporal and eternal triumph. The Biblical doctrine of salvation is so clearly one of victory, that it

must be emphatically stated that salvation is not escape.” (RJR, “Salvation and Godly Rule,” p. 1.)

The new manner of life Paul describes must not remain behind the doors of the Christian assembly. There is no coat rack inside the door of the church building where “holy robes” hang. Then as each person comes in, he puts on his “holy robe” while he is in the assembly. When he leaves, he hangs the robe up, and continues in his old ways. Throughout the New Testament, both mature and immature Christians are instructed how to live both inside and outside of the assembly.

In Ephesians four, Paul develops the second half of the Commandments:

V. 19, Seventh Commandment: “Exodus 20:14 Thou shalt not commit adultery.”

V. 25, Ninth Commandment: “Exodus 20:16 Thou shalt not bear false witness against thy neighbour.”

V. 26, Fifth Commandment: “Exodus 20:13 Thou shalt not kill.”

V. 27, Eighth Commandment: “Exodus 20:15 Thou shalt not steal.” And “Exodus 20:17 Thou shalt not covet...”

Let us consider the seventh commandment, “Thou shalt not commit adultery.”

The second half of the commandments can all be identified with family law, such as “Thou shalt not

covet”, but the seventh speaks specifically to the family.

Ephesians 4:19, the primary meaning of “*lasciviousness*” in Scripture is sexual licence: all uncleanness, immorality, fornication, sodomy, adultery, and all the sexual filthiness that the anti-Christ mind can imagine. (Nu 25:6, Joh 8:3, Ro 1:27, 1 Co 5:1, 2 Co 12:21, Eph 4:19, Jude 1:7.) Lasciviousness is filthiness that it is a shame of which to even speak. Moreover, as Christians, we cannot even imagine the filthiness of the perverse life-style.

(There is a sodomite community on the east side of our county. We have found that the sodomites work in DC, and have their nice homes elsewhere out of the DC area. The sodomite community is settled in the voting precinct called named “Lost River”, where my wife and I work the polls. That river disappears under a mountain, and reappears on the other side of the mountain.)

Adam and his wife Eve show us that the family is the basic building block of society, including the nations of the world. When the foundation of the family is destroyed, society is destroyed.

At every turn, the enemy is working to destroy the family:

“Psalms 11:1 In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain? 2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. 3 If the foundations be destroyed, what can the righteous do?”

The goal of the enemy of all righteousness is to destroy God’s foundation of the family, husband and wife. His goal is to bring about total social chaos, so society can be rebuilt in the image of fallen man.

The Biblical family structure is under attack from every area imaginable. Because of the effective efforts of the enemy, the Biblical family structure seems to be on the verge of annihilation. However, by faith we understand that because it is God’s basic building block, it will not fail. In fact, in God’s appointed time, the Biblical family will prevail.

Though one could do a lengthy series on God’s plan for the family, we will not.

Christ, in His Sermon on the Mount recorded in Matthew 5, told His disciples “*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*” (Mat 5:17.) Christ not only fulfilled all the righteousness of the law in the place of his people, he also gave the law its proper meaning, and strengthened it. He internalized the law. Matthew gives us an account of Christ entering into his earthly

ministry.

* In 3:13, he was baptized by John the Baptist.

* In chapter 4, he was led by the Spirit into the wilderness for 40 days, where he did what the first Adam failed to do, resisting every temptation the devil could offer.

* In 4:17-25, he started preaching, he calls his disciples to himself, and great multitudes of people follow him, including the chief Jewish religious leaders.

* Chapter five, he gathered his disciples, and starts teaching them in the presence of the multitude.

5:3-12, he pronounces 9 blessings.

5:13-16, “Matthew 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*” He urges his disciples to put into practice what he is teaching them.

5:17-20, he emphasizes that he is not here to void the righteousness required by Moses, but to fulfill that righteousness in the place of his people, establish their example, and to enable them to live according to God’s righteousness and true holiness as revealed through Moses.

5:21-48, he defines the good works required in v. 16 and Ephesians 2:10 (1 Tim 2:10, 6:18, 2 Tim 3:17, Tit 2:7, 14, &c.) that glorify the Heavenly Father. He applies Moses to the heart, completing his sermon with the command “*Be ye therefore perfect, even as your Father which is in heaven is perfect.*”

In Matthew 5:27, Christ develops the seventh commandment: “*Thou shalt not commit adultery*” which Paul develops in Ephesians 4:16.

“Matthew 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

Christ addresses men because men are the ones held responsible in the family, and thus in all society. Through the husband and father, He addresses women as much as men. The world is making much today of women looking upon others with lust in the heart.

“Psalms 11:22 the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.”

ARROWS AGAINST THE FAMILY

Those in high places who are intent on destroying society so they can remake it in their own evil image know where to shoot their destructive arrows.

The arrow of pornography: We are surrounded

by pictures of both nude women and men, depending on which group the advertisers are targeting. Today, advertisers are appealing to the sodomite crowd, so images of men are used to attract men, and images of women to attract women.

Pornography is freely available to anyone, particularly over the internet. It has been the pornographers who have invested the vast sums of money to make the web the tool it is today.

I know a man who ran up a horrendous credit card bill for pornography on the web. I believe it was close to \$10,000. The Lord has since delivered him from his imprisonment.

But the Lord has provided world-wide opportunity for those obeying the “Great Commission”. The Truth of Christ can now be spread world-wide and never leave one’s home.

The arrow of sodomy. Sodomy is being openly promoted now in the middle schools, and even younger as “Heather has two Mommies” is required reading for the lower grades.

Remember the “Obamacare” ad with sodomite men with the intent to convince the sodomites to sign up?

The arrow of career women. That is, women who do not have to work outside of their home, yet they chose a career over Biblical motherhood.

The arrow of the education system. The statist education system, from pre-kindergarten through the Doctor degree is anti-Christ. (See “Apostate” below.)

“Oregon school district to offer condoms to students starting in 6th grade”

<http://news.yahoo.com/oregon-school-district-offer-condoms-students-starting-6th-002710449.html>

“Mad mom: School awards ceremony featured swearing, sex toys” The “mad mom” was the mother of a 17 year old girl.

<http://www.komonews.com/news/local/Angry-mom-School-awards-ceremony-featured-swearing-sex-toys-261759461.html>

One of the ladies in our fellowship said that her grandson’s first grade textbook defined a family as a group of people living together.

The family is being openly attacked in the education system, and parents remain unconcerned.

The arrow of easy divorce. In vv. 31, 32, Christ deals with one of the most destructive issues of the family, divorce, which is another study. Christ said that divorce is evidence of “the hardness” of the heart. (Mat 19:8, Mk 10:5.) The prevalence of fornication and adultery is evidence of the “vanity of the mind”.

The terrible rate of divorce within society in both the Christian and the pagan community is evidence that a great and general “hardness of the heart” prevails in and out of the church. The “vain mind” prevails.

Divorce is serious, as it destroys the Biblical family, which is the very foundation of society. It seems that few people consider the serious ramification of marriage or divorce. More often than not, marriage is motivated by selfish desires. Divorce must be understood in terms of the already established laws in the Old Testament.

Let us consider the first introduction to the law of Moses in the New Testament, and that introduction was by Christ.

Matthew 5:27, 28, *“That whosoever looketh ... to lust ... hath committed adultery ... already in his heart.”* Christ tells us that the seventh commandment is violated in the heart. Though the “holy robe” may cover the thought and intent of the heart from the eyes of men, God sees through that robe. The “issues of life” come from the heart, which is the root of sin.

“In his heart”. The seriousness of “eye and mind-control” is punctuated by the Lord with two threats of hell.

The family was the first organized structure in God’s plan for history, Adam and Eve. Therefore, every area of society is built on the family. When the godly family fails, all of society must fail.

Ephesians 4:19, *“lasciviousness”*—that is sexual licence: all uncleanness, immorality, fornication, sodomy, adultery, bestiality, and all the sexual filthiness that the anti-Christ mind can imagine. And many of those things the Christian mind cannot imagine, and cannot know about unless told of them.

SECRET THINGS & PUBLIC CONSEQUENCES

The vain mind tells us that what goes on between “consenting adults” in private is no one’s business.

Supreme Court Rejects Contraceptives Mandate for Some Corporations, June 30, 2014:

“The Supreme Court on Monday ruled that requiring family-owned corporations [Hobby Lobby, Conestoga] to pay for insurance coverage for contraception violated a federal law protecting religious freedom. Below, how the justices decided on this and other major cases this term and the implications of their decisions.”

<http://www.nytimes.com/2014/07/01/us/hobby-lobby-case-supreme-court-contraception.html>

A picture posted with the article shows women holding signs, such as “Bosses – Keep your business in the boardroom not in our bedrooms”

The lie has been effective: “What goes on in private has no public consequences”, yet we are experiencing the public consequences.

Note that if man connects sin with the evil consequences, then he must admit he needs a saviour.

- **WHAT DOES GOD SAY?**

The secret things take place in the dark, secret places of the heart, hidden from the view of man. From the evil, darkened and dead heart, those things work their way out in works of “all uncleanness with greediness”.

Just as righteousness and true holiness is revealed in the actions of the redeemed, all uncleanness is revealed in the actions of the lascivious persons. They seek to hide their actions.

“John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”

Lasciviousness takes place in secret, but God rewards it openly. Secret activities are deadly serious. Though they are done in secret, they destroy the foundation of any society, the family.

- **THE SECRET THINGS**

Leviticus 18 deals with family law. Vv. 1-23 list sins against the family. V. 21 deals with sacrificing one’s children to the state education system.

A Statue of Baphometh with children looking up to him is being prepared to place on the lawn of the Statehouse in Oklahoma. HBO is behind this Satanic proselytism. Remember Obama said: “The United States is no longer a Christian nation.”

<http://alexanderbackman.wordpress.com/2014/05/05/oped%E2%96%BA-satanism-to-be-institutionalized-by-oklahoma-govt/>

Personal funds were used to establish a Ten Commandments monument on the State House lawn, so personal funds are being used to place this monument on the lawn. The goal was \$20,000 for the monument, but \$30,000 quickly came in.

In the past, the common law of this nation was Biblical law. Those laws identified secret things as illegal, such as sodomy, adultery, and bestiality. But those laws have been overthrown even in my lifetime. I am sure it has been some years ago now that the Texas laws against sodomy are overthrown.

Leviticus 18, as developed by Christ in Matthew 5, gives us God’s thoughts on the secret things. His word shows us that he is concerned about every detail of life, particularly the secret things of the heart that produce actions.

Through Moses, God prepares his people to be a

peculiar treasure unto himself by separating them from the overwhelming pagan society which will surround them on every side:

“Leviticus 18:30 Therefore shall ye keep mine ordinances that ye do not any of the abominable customs, which have been done before you, and that ye defile not yourselves therein: for I am the Lord your God.”

“Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.” (Exo. 19. 1 Peter 1:15, 16, 2:9)

“[Lev. 18] In this chapter the Israelites are directed in general not to imitate the customs and practices of the Egyptians and Canaanites, but to keep the ordinances, statutes, and judgments of the Lord, Le 18:1-5; and they are instructed particularly to avoid incestuous marriages, Le 18:6-18; carnal copulation with a menstruous woman, Le 18:19; adultery, Le 18:20; letting any of their seed pass through the fire to Molech, Le 18:21; sodomy, Le 18:22; and bestiality, Le 18:23; and they are deterred from these things by observing to them the pollution and destruction which they brought on the inhabitants of Canaan, and would bring the same on them should they commit them, Le 18:24-30. (John Gill)

The Lord tells His people what He expects of them before they must confront the wickedness.

Vv. 1-5. These first five verses introduce the Lord, and tell by what authority He speaks.

First, Leviticus 18:1, *“I am the Lord your God...”*

He sets before them His authority, and His constraining love. He knows our frame, and He sees that man resents interference with his liberty in the things of daily life and private actions, more than in anything else; therefore, to silence objection, and to draw the will, He adduces the argument of His sovereignty and love. (Bonar.)

“2 Peter 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 3 According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Christians have been made partakers of the divine nature, having escaped the corruption that is in the world through lust. Throughout Scripture, God makes

sure His people know Who He is, yet they still fall into sin.

At the end of Matthew 7, Christ finished his instruction to his disciples—his sermon on the mount, “28 *And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.*”

In both Leviticus 18 (opens and closes with the reminder that “*I am the Lord your God*”) and in Matthew, God spoke with the divine authority that only he has. In both messages, God makes known that his authority reaches into the most secret areas of man’s life, the things he does in secret in his attempt to cover his wicked deeds. His authority reaches into the darkest recesses of the mind.

Second, “*land of Egypt... land of Canaan...*” The people had been surrounded by lasciviousness in Egypt and would be surrounded by lasciviousness in Canaan. The wilderness was really the only place where paganism did not prevail other than in the heart.

Third, “*which if a man do he shall live in them;*” (v. 5) The purpose of the laws of the Lord is to give to His people life in the midst of the surrounding death. He promised national Israel long life in the land of Canaan, with great happiness and prosperity. The promise of long life is common throughout the Old Testament. (Deut 30:20, Isa 1:18-20.)

The same blessings are available to any nation:

“Psalms 33:12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.” (Ps 144:15.)

But those blessings for obedience do not include the blessing of eternal life. (Eph 1:6, 7, “*we have redemption through his blood...*”)

Paul is clear throughout his letters that Moses never offered eternal life through obedience to the law. The only hope for eternal life for fallen man is through Christ, as a free gift to all who will believe in him. (Ga 3:11,12,2.)

Significantly, today’s “Health” movement emphasizes exercise and diet, but it sees little or no need for Biblical morality. Certified “organic” food and exercise will not substitute for Biblical morality. (To their credit, Wal-Mart now carries “Wild Oats” brand of organic foods.)

“1 Timothy 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

There is a great amount of money and time going into finding medical answers for illness and longer life, but Scripture clearly tells us that a long, healthy life is a direct result of following God’s moral and dietary laws.

“Ephesians 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:”

“Ephesians 6:2, 3 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth.”

The offer of longer life through a healthier life-style apart from Godly morality is a cloud without water. People might live longer through medical advances as Biblical Christianity fades into the background, but natural disasters and drought have increased dramatically.

As we saw in Ephesians 4:18, those who are at war against the Lord and His Christ must refuse to see any connection between sin and the evils that are upon us. If they would admit such a connection, then they would have to admit a judgment and the need for a substitute and Savior.

Fourth, Leviticus 18:5, “*he shall live in them...*” Psalms 19 tells us that God’s law is perfect:

If man could keep it perfectly, he would have eternal life. But perfect

obedience to a the perfect law can only exist “*in the vanity of their mind*”. (Eph 4:17.) Man’s only hope is in the perfect obedience of the God-Man, Christ Jesus.

Leviticus 18:6ff., his authority established, the Lord proceeds to give laws pertaining to morality, laws that will counter the lust of the flesh, laws which if ignored will lead to death at the hand of God, the hand of man, or at the hand of disease.

The following family laws show us that the Lord takes great care to protect the family, and the godly authority of the husband and father. We should mention that when civil government fails to exercise the same care of the family as does the Lord, the civil government will self-destruct.

Vv. 6-18 is the first time laws against incest are given. Up to this point, marriage between close relatives, even brothers and sisters, were permitted, e.g., Abram and Sarai. Marriage between first cousins were permitted.

Modern civil law forbids marriage closer than second cousins.

The law of the Lord covers every area of life and thought, even the most intimate and secret things of the heart and bedroom:

“Hebrews 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

As with all other passages in Scripture, Hebrews 13:4 will not stand alone: Leviticus 18 lists several things that clearly defile the “marriage bed,” bringing God’s wrath against the “defilers.” He demands purity in the family and in the marriage union.

“Having, in former chapters, fenced His own tabernacle, He now fences the tabernacles of men.” (Bonar.)

The earthly family relationship is to resemble the heavenly family relationship. Speaking to the Christian family at large through Paul, he said,

“The elder women as mothers; the younger as sisters, with all purity.” (1 Tim 5:2.)

The law of Moses, Leviticus 18, requires pure affection among physical family members, free of lustful desires. The law of Christ, 1 Timothy 5:2, requires pure affection among the spiritual family members as well. In both cases, our love and care one for another must be holy and pure. (See 1 Tim 4:12, Ph 4:8, 1 Thes 5:22, & 2 Tim 2:22.)

Leviticus 18:24-30 the secret things behind closed doors have very open and public results, and the land will be taken from the unclean and greedy people.

There is much more that could be said about Leviticus 18, but we will stop. The earthly family is to reflect righteousness and true holiness of the spiritual family.

These laws dealing with the family repaired to some degree the disunion of the Fall and the divisions of Babel. Christ, the Law of God, reverses the effects of sin.

There is no hint in the New Testament that these family laws have been repealed; rather Paul expresses horror that a man would marry his father’s widow or step-mother. He firmly declares that he is building on Leviticus 18:7, 8 in both moral and divine authority.

Vv. 7, 8 & 1 Corinthians 5:1, Paul points out that Divine law is written in the heart of all men, not so much as named among them. No man has an excuse.

Wicked man must make a conscientious effort to remove or repress the knowledge of God, for His Divine law is written in every person. When man makes that

effort long enough, God gives them over to a reprobate mind:

Our Thrice-Holy God is concerned with what goes on behind closed doors, even the inner bedroom of the proper family. The Lord leaves no area of life to man’s vain imagination.

Pastor Need

My Gun

Today I swung my front door wide open and placed my Remington 30.06 right in the doorway. I left 6 shells beside it, then left it alone and went about my business.

While I was gone, the mailman delivered my mail, the neighbor boy across the street mowed the yard, a girl walked her dog down the street, and quite a few cars stopped at the stop sign near the front of our house.

After about an hour, I checked on the gun. It was still sitting there, right where I had left it. It hadn’t moved itself outside. It certainly hadn’t killed anyone, even with the numerous opportunities it had been presented to do so.

In fact, it hadn’t even loaded itself.

Well you can imagine my surprise, with all the media hype about how dangerous guns are and how they kill people.

Either the media is wrong or I’m in possession of the laziest gun in the world.

Well, I’m off to check on my spoons. I hear they’re making people fat.

The United States is 3rd in Murders throughout the World.

But if you take out Chicago, Detroit, Washington DC and New Orleans, the United States is 4th from the bottom for Murders.

These 4 Cities also have the toughest Gun Control Laws in the United States.

ALL 4 are controlled by Democrats.

It would be absurd to draw any conclusions from this data - right?

-Copied-

This & That

“The Beer Coverup”

US beer is a beer flavored chemical concoction.
<http://www.infowars.com/the-big-beer-coverup/>

BTW: The religion of our day is modern science. (Paul identifies it as “science falsely so called.” 1 Timothy 6:29.) Our religion is based upon the truth of

God's word. Some time ago, money motivated "the war against global warming", and greedy scientists got on the band wagon. All efforts were directed to prove the vanity of their imagination. Their faith in science forces them to believe the false science of global warming, regardless of the facts.

The key word is *faith*. Biblical faith teaches the reality of heaven and hell, though there are no physical facts to prove that fact. The Biblical faith does not have to manufacture false facts to build on, for "Thy word is truth."

False science says there is global warming, though there are no supporting facts. So that false faith must manufacture false science to support that pagan faith.

I am saying that Biblical faith and false science faith are both built on faith. Our determination concerning things unseen and unknown to the physical senses is the same as the false science faith which is built on things that cannot be proved.

• QUOTE OF THE CENTURY

Some people have the vocabulary to sum up things in a way you can understand them. This quote came from the Czech Republic . Someone over there has it figured out. We have a lot of work to do.

"The danger to America is not Barack Obama but a citizenry capable of entrusting a man like him with the Presidency. It will be far easier to limit and undo the follies of an Obama presidency than to restore the necessary common sense and good judgment to a depraved electorate willing to have such a man for their president. The problem is much deeper and far more serious than Mr. Obama, who is a mere symptom of what ails America. Blaming the prince of the fools should not blind anyone to the vast confederacy of fools that made him their prince. The Republic can survive a Barack Obama, who is, after all, merely a fool. It is less likely to survive a multitude of fools such as those who made him their president." Vaclav Klaus

<http://www.freerepublic.com/focus/chat/2696757/posts>

• PRESBYTERIAN CHURCH LEADERS DECLARE GAY MARRIAGE IS CHRISTIAN

DETROIT — The top legislative body of the Presbyterian Church (U.S.A.) voted by large margins Thursday to recognize same-sex marriage as Christian in the church constitution, adding language that marriage can be the union of "two people," not just "a man and a woman."...

<http://www.nbcnews.com/news/us-news/presbyterian-church-leaders-declare-gay-marriage-christian-n136256>

WASHINGTON (AP) -- A year after the Supreme

Court struck down a law barring federal recognition of gay marriages, the Obama administration granted an array of new benefits Friday to same-sex couples, including those who live in states where gay marriage is against the law.

• OBAMA EXPANDS GOVERNMENT BENEFITS FOR GAY COUPLES

The new measures range from Social Security and veterans benefits to work leave for caring for sick spouses. They are part of President Barack Obama's efforts to expand whatever protections he can offer to gays and lesbians even though more than half of the states don't recognize gay marriage. That effort has been confounded by laws that say some benefits should be conferred only to couples whose marriages are recognized by the states where they live, rather than the states where they were married. ...

<http://www.aol.com/article/2014/06/20/obama-expands-government-benefits-for-gay-couples/20917042/>

• EXECUTIVE ORDER: BURY 'GAY' SPOUSES IN VET CEMETERIES

VA, Social Security expand benefits to same-sex unions

Read more at <http://www.wnd.com/#BO7HRHIEkRAIQrbp.99>

What does the Bible say

Romans 1:28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

America has been given over to "a reprobate mind", starting with the reprobate in the White House, and the reprobate "representatives" of a reprobate people, on both sides of the aisle, have permitted all of this to take place.

• FREE WILL ??

"Free will could be the result of 'background noise' in the brain, study suggests

The concept of free will could be little more than the result of background noise in the brain, according to a recent study.

It has previously been suggested that our perceived ability to make autonomous choices is an illusion ? and now scientists from the Center for Mind and Brain at the Uni-

versity of California, Davis, have found that free will may actually be the result of electrical activity in the brain. .../ <http://www.independent.co.uk/news/science/free-will-could-be-the-result-of-background-noise-in-the-brain-study-suggests-9553678.html>

Even science tells us “free will” is a myth.

• **THIS IS CANADA’S TOP TEN LIST OF AMERICA’S STUPIDITY**

Of course we look like idiots because we are!

Number 10) Only in America... could politicians talk about the greed of the rich at a \$35,000.00 per plate campaign fund-raising event.

Number 9) Only in America ...could people claim that the government still discriminates against black Americans when they have a black President, a black Attorney General and roughly 20% of the federal workforce is black while only 14% of the population is black 40+% of all federal entitlements go to black Americans - 3X the rate that go to whites, 5X the rate that go to Hispanics!

Number 8) Only in America... could they have had the two people most responsible for our tax code, Timothy Geithner (the head of the Treasury Department) and Charles Rangel (who once ran the Ways and Means Committee), BOTH turn out to be tax cheats who are in favor of higher taxes.

Number 7) Only in America... can they have terrorists kill people in the name of Allah and have the media primarily react by fretting that Muslims might be harmed by the backlash.

Number 6) Only in America... would they make people who want to legally become American citizens wait for years in their home countries and pay thousands of dollars for the privilege, while they discuss letting anyone who sneaks into the country illegally just ‘magically’ become American citizens (probably should be number one).

Number 5) Only in America... could the people who believe in balancing the budget and sticking by the country’s Constitution be thought of as “extremists.”

Number 4) Only in America... could you need to present a driver’s license to cash a check or buy alcohol, but not to vote!

Number 3) Only in America... could people demand the government investigate whether oil companies are gouging the public because the price of gas went up when the return on equity invested in a major U.S. Oil company (Marathon Oil) is less than half of a company making tennis shoes (Nike).

Number 2) Only in America... could the government

collect more tax dollars from the people than any nation in recorded history, still spend a Trillion dollars more than it has per year - for total spending of \$7-Million PER MINUTE, and complain that it doesn’t have nearly enough money.

And Number 1) Only in America... could the rich people - who pay 86% of all income taxes - be accused of not paying their “fair share” by people who don’t pay any income taxes at all .

John R. Marler, Georgetown, Texas

The Worldview that Makes the Underclass

By Anthony Daniels, Writer and Doctor. Though the following is not from a Christian worldview, what he says needs to be passed on.

ANTHONY DANIELS, who often writes under the penname Theodore Dalrymple, is the Dietrich Weismann Fellow at the Manhattan Institute and a contributing editor of City Journal. Born in London in 1949, he qualified as a doctor in 1974 and has worked in various countries in Africa and elsewhere. From 1990 to 2005, he worked as a doctor and psychiatrist in a prison in Birmingham, England. He has written a column for the London Spectator for 14 years, and writes regularly for National Review and the Wall Street Journal. He has published more than 20 books, including Not With a Bang But a Whimper: The Politics & Culture of Decline, The New Vichy Syndrome: Why European Intellectuals Surrender to Barbarism, and Life at the Bottom: The Worldview that Makes the Underclass.

The following is adapted from a speech delivered on May 20, 2014, at a Hillsdale College National Leadership Seminar in Dearborn, Michigan.

I worked for 15 years as a doctor and psychiatrist in a general hospital in a poor area of a British city and in the prison next door, where I was on duty one night in three. The really dangerous people were in the hospital, perhaps because of the presence in the prison next door of very large uniformed men who exerted a strangely calming effect on the prisoners. In the hospital, I personally examined many thousands of patients who had attempted suicide or at least made a suicidal gesture (not quite the same thing of course). They were overwhelmingly from poor homes, and each patient told me of the lives of the three, four, or five people closest to them—and I spoke to many of those people as well. I could not, of course, have spoken to so many people, and heard about so many others, without some general impressions forming themselves in my mind. One abiding impression was of the violence of

their lives, particularly that between the sexes—largely the consequence of the fluidity of relations between the sexes—and also of the devastating effect of prevalent criminality upon the quality of daily existence.

Before I did this work, I had spent a number of years working as a doctor in Africa and in other places in the Third World. I also crossed Africa by public transport, such as it was, and consequently saw much of that continent from the bottom up. These experiences also helped me in my understanding of what I was later to see in England. As Dr. Johnson put it, all judgment is comparative; or as Kipling said, “What should they know of England who only England know?” Indeed, what should anyone know of anywhere, who only that place knows?

On my return to England, I used to visit the homes of poor people as part of my medical duties. Bear in mind that I had returned from some of the poorest countries in the world, where—in one case—a single hen’s egg represented luxury and the people wore the cast-off clothes of Europe that had been donated by charity. When I returned to England, I was naturally inclined to think of poverty in absolute rather than in relative terms—as people not having enough to eat, having to fetch water from three miles away, and so forth. But I soon ceased to think of it in that fashion.

In the course of my duties, I would often go to patients’ homes. Everyone lived in households with a shifting cast of members, rather than in families. If there was an adult male resident, he was generally a bird of passage with a residence of his own somewhere else. He came and went as his fancy took him. To ask a child who his father was had become an almost indelicate question. Sometimes the child would reply, “Do you mean my father at the moment?” Others would simply shake their heads, being unwilling to talk about the monster who had begot them and whom they wished at all costs to forget.

I should mention a rather startling fact: By the time they are 15 or 16, twice as many children in Britain have a television as have a biological father living at home. The child may be father to the man, but the television is father to the child. Few homes were without televisions with screens as large as a cinema—sometimes more than one—and they were never turned off, so that I often felt I was examining someone in a cinema rather than in a house. But what was curious was that these homes often had no means of cooking a meal, or any evidence of a meal ever having been cooked beyond

the use of a microwave, and no place at which a meal could have been eaten in a family fashion. The pattern of eating in such households was a kind of foraging in the refrigerator, as and when the mood took, with the food to be consumed sitting in front of one of the giant television screens. Not surprisingly, the members of such households were often enormously fat.

Surveys have shown that a fifth of British children do not eat a meal more than once a week with another member of their household, and many homes do not have a dining table. Needless to say, this pattern is concentrated in the lower reaches of society, where so elementary but fundamental a means of socialization is now unknown. Here I should mention in passing that in my hospital, the illegitimacy rate of the children born in it, except for those of Indian-subcontinental descent, was approaching 100 percent.

It was in the prison that I first realized I should listen carefully, not only to what people said, but to the way that they said it. I noticed, for example, that murderers who had stabbed someone always said of the fatal moment that “the knife went in.” This was an interesting locution, because it implied that it was the knife that guided the hand rather than the hand that guided the knife. It is clear that this locution serves to absolve the culprit, at least in his own mind, from his responsibility for his act. It also seeks to persuade the listener that the culprit is not really guilty, that something other than his decisions led to the death of the victim. This was so even if the victim was a man against whom the perpetrator was known to have a serious grudge, and whom he sought out at the other side of the city having carried a knife with him.

The human mind is a subtle instrument, and something more than straightforward lying was going on here. The culprit both believed what he was saying and knew perfectly well at the same time that it was nonsense. No doubt this kind of bad faith is not unique to the type of people I encountered in the hospital and the prison. In Shakespeare’s *King Lear*, Edmund, the evil son of the Earl of Gloucester, says:

This is the excellent foppery of the world: that when we are sick in fortune—often the surfeit of our own behaviour—we make guilty of our disasters the sun, the moon, and the stars, as if we were villains on necessity; fools by heavenly compulsion; knaves, thieves and treachers by spherical predominance; drunkards, liars, and adulterers, by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on. An admirable evasion of whoremaster man, to lay his goatish disposi-

tion to the charge of a star!

In other words, it wasn't me.

This passage points, I think, to an eternal and universal temptation of mankind to blame those of his misfortunes that are the natural and predictable consequence of his own choices on forces or circumstances that are external to him and outside his control. Is there any one of us who has never resorted to excuses about his circumstances when he has done wrong or made a bad decision? It is a universal human tendency. But in Britain, at any rate, an entire class of persons has been created that not only indulges in this tendency, but makes it their entire world outlook—and does so with official encouragement.

Let me take as an example the case of heroin addicts. In the 1950s, heroin addiction in Britain was confined to a very small number of people, principally in bohemian circles. It has since become a mass phenomenon, the numbers of addicts having increased perhaps two thousandfold, to something like 250,000 to 300,000. And with the statistically insignificant exception of members of the popular culture elite, heroin addiction is heavily concentrated in areas of the country such as the one in which I worked.

Heroin addiction has been presented by officialdom as a bona fide disease that strikes people like, shall we say, rheumatoid arthritis. In the United States, the National Institute on Drug Abuse defines addiction quite baldly as a chronic relapsing brain disease—and nothing else. I hesitate to say it, but this seems to me straightforwardly a lie, told to willing dupes in order to raise funds from the federal government.

Be that as it may, the impression has been assiduously created and peddled among the addicts that they are the helpless victims of something that is beyond their own control, which means that they need the technical assistance of what amounts to a substantial bureaucratic apparatus in order to overcome it. When heroin addicts just sentenced to imprisonment arrived, they said to me, "I would give up, doctor, if only I had the help." What they meant by this was that they would give up heroin if some cure existed that could be administered to them that would by itself, without any resolution on their part, change their behavior. In this desire they appeared sincere—but at the same time they knew that such a cure did not exist, nor would most of them have agreed to take it if it did exist.

In fact, the whole basis of the supposed treatment for their supposed disease is rooted in lies and

misconceptions. For example, research has shown that most addicts spend at least 18 months taking heroin intermittently before they become addicted. Nor are they ignorant while they take it intermittently of heroin's addictive properties. In other words, they show considerable determination in becoming addicts: It is something, for whatever reason, that they want to become. It is something they do, rather than something that happens to them. Research has shown also that heroin addicts lead very busy lives one way or another—so busy, in fact, that there is no reason why they could not make an honest living if they so wished. Indeed, this has been known for a long time, for in the 1920s and 30s in America, morphine addicts for the most part made an honest living.

Withdrawal from opiates, the fearfulness of which, reiterated in film and book, is often given as one of the main reasons for not abandoning the habit, is in fact a pretty trivial condition, certainly by comparison with illnesses which most of us have experienced, or by comparison with withdrawal from other drugs. I have never heard an alcoholic say, for example, that he fears to give up alcohol because of delirium tremens—a genuinely dangerous medical condition, unlike withdrawal from heroin. Research has shown that medical treatment is not necessary for heroin addicts to abandon their habit and that many thousands do so without any medical intervention whatsoever.

In Britain at least, heroin addicts do not become criminals because they are addicted (and can raise funds to buy their drugs only by crime); those who take heroin and indulge in criminal behavior have almost always indulged in extensive criminal behavior before they were ever addicted. Criminality is a better predictor of addiction than is addiction of criminality.

In other words, all the bases upon which heroin addiction is treated as if it is something that happens to people rather than something that people do are false, and easily shown to be false. This is so whatever the latest neuro-scientific research may supposedly show.

I have taken the example of heroin addiction as emblematic of what, with some trepidation, I may call the dialectical relationship between the worldview of those at the bottom of society and the complementary worldview of what one might call the salvationist bureaucracy of the government. In the old Soviet Union there was a joke in which the workers would say to the party bosses, "We pretend to work and you pretend to pay us." In the case of the heroin addicts, they might

say, “We pretend to be ill, and you pretend to cure us “

One of the possible dangers or consequences of such a charade is that it creates a state of dishonest dependency on the part of the addicts. They wait for salvation as Estragon and Vladimir wait for Godot in Samuel Beckett’s play; they wait for something that will never arrive, and that at least in some part of their mind they know will never arrive—but that officialdom persists in telling them will arrive someday.

Dishonest passivity and dependence combined with harmful activity becomes a pattern of life, and not just among drug addicts. I remember going into a single mother’s house one day. The house was owned by the local council; her rent was paid, and virtually everything that she owned, or that she and her children consumed, was paid for from public funds. I noticed that her back garden, which could have been pretty had she cared for it, was like a noxious rubbish heap. Why, I asked her, do you not clear it up for your children to play in? “I’ve asked the council many times to do it,” she replied. The council owned the property; it was therefore its duty to clear up the rubbish that she, the tenant, had allowed to accumulate there—and this despite what she knew to be the case, that the council would never do so! Better the rubbish should remain there than that she do what she considered to be the council’s duty. At the same time she knew perfectly well that she was capable of clearing the rubbish and had ample time to do so.

This is surely a very curious but destructive state of mind, and one that some politicians have unfortunately made it their interest to promote by promising secular salvation from relative poverty by means of redistribution. Whether by design or not, the state in England has smashed up all forms of social solidarity that are independent of it. This is not an English problem alone: In France the word *solidarite*, solidarity, has come to mean high taxation for redistribution by state officials to other parts of the population, which of course are neither grateful for the subventions nor find them sufficient to meet their dreams, and which are, in fact, partly responsible for their need for them in the first place. And not surprisingly, some of the money sticks to the hands of the redistributionist bureaucracy.

By a mixture of ideology and fiscal and social policies, the family has been systematically fractured and destroyed in England, at least in the lowest part of the society that, unfortunately, needs family solidarity the most. There are even, according to some researchers, fiscal and welfare incentives for parents at the lower

economic reaches of society not to stay together.

Certainly the notions of dependence and independence have changed. I remember a population that was terrified of falling into dependence on the state, because such dependence, apart from being unpleasant in itself, signified personal failure and humiliation. But there has been an astonishing gestalt switch in my lifetime. Independence has now come to mean independence of the people to whom one is related and dependence on the state. Mothers would say to me that they were pleased to be independent, by which they meant independent of the fathers of their children—usually more than one—who in general were violent swine. Of course, the mothers knew them to be violent swine before they had children by them, but the question of whether a man would be a suitable father is no longer a question because there are no fathers: At best, though often also at worst, there are only stepfathers. The state would provide. In the new dispensation the state, as well as television, is father to the child.

A small change in locution illustrates a change in the character and conceptions of a people. When I started out as a doctor in the mid-1970s, those who received state benefits would say, “I receive my check on Friday.” Now people who receive such benefits say, “I get paid on Friday.” This is an important change. To have said that they received their check on Friday was a neutral way of putting it; to say that they get paid on Friday is to imply that they are receiving money in return for something. But what can that something be, since they do not appear to do anything of economic value to anyone else? It can only be existence itself: They are being paid to continue to exist, existence itself being their work.

It has been said that the lamentable state of affairs I have described has been brought about by the decline, inevitable as we now see it, of the kind of industry that once employed millions of unskilled workers, whose wages, though low by today’s standards, were nevertheless sufficient to sustain a stable, though again by today’s standards not rich, society. And I do not think that this view can be altogether dismissed. But it is far from the whole story. One of the curious features of England in the recent past is that it has consistently maintained very high levels of state-subsidized idleness while importing almost equivalent numbers of foreigners to do unskilled work.

Let me here interject something about the intellectual and moral corruption wrought by the state in recent

years—and I don't know whether it applies to America. The governments of Britain, of both political parties, managed to lessen the official rate of unemployment by the simple expedient of shifting people from the ranks of the unemployed to the ranks of the sick. This happened on such a huge scale that, by 2006—a year of economic boom, remember—the British welfare state had achieved the remarkable feat of producing more invalids than the First World War. But it is known that the majority of those invalids had no real disease. This feat, then, could have been achieved only by the willing corruption of the unemployed themselves—relieved from the necessity to seek work and relieved to have a slightly higher subvention—but also of the doctors who provided them with official certificates that they knew to be bogus. And the government was only too happy, for propaganda purposes, to connive at such large-scale fraud. One begins to see what Confucius meant when he said, 2,500 years ago, that the first thing to do to restore a state to health was to rectify the names --- in other words, to call things by their right names rather than by euphemisms.

There are three reasons that I can think of why we imported foreign labor to do unskilled work while maintaining large numbers of unemployed people. The first is that we had destroyed all economic incentive for the latter to work. The second is that the foreigners were better in any case, because their character had not been rotted; they were often better educated—it is difficult to plumb the shallows of the British state educational system for children of the poorest homes—and had a much better work ethic. And the third was the rigidity of the housing market that made it so difficult for people to move around once they had been granted the local privilege of subsidized housing.

I will leave you with an anecdote. As Mao Tse-tung might have put it, one anecdote is worth a thousand abstractions.

I had been asked by the courts to examine a young woman, aged 18, who was accused of having attacked and injured her 90-year-old great-grandmother, with whom she lived, while under the influence of alcohol and cannabis. She had broken her great-grandmother's femur, but fortunately it did not prove fatal. (Incidentally, the homicide rate, it is said, would be five times higher than it is if we used the same medical techniques as were used in 1960.) I asked the young woman in the course of my examination whether her mother had ever been in trouble with the police.

“Yes,” she replied.

“What for?” I asked.

“Well, she was on the social,” she said—”on the social” in English argot means receiving welfare payments—”and she was working.”

“What happened?” I asked.

“She had to stop working.”

She said this as if it was so obvious that my question must be that of a mental defective. Work is for pocket money, the public dole is the means by which one lives.

That, ladies and gentlemen, is the view from the bottom, at least in Britain: but it is a view that has been inculcated and promoted from the top. •

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One would think he is living in the US. Sin reigns, and knows no boundaries. Notice that as the US unemployment figures drop, the ranks of invalids soar.

“Proverbs 29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.”

Also, when the wicked rule, his wicked friends prosper. See 1 Samuel 8 for details.

Hypocrisy Over the “Gay Rights” Issue

By Thomas Williamson

The recent vote in the U.S. Senate against a constitutional amendment to ban gay marriage will give concerned voters an opportunity to vote for Senators (and Presidential candidates) who support traditional Christian morality, and to vote against those who do not.

Those who voted against the amendment say that they are respecting “States Rights,” but most of these Senators are liberals who will not allow the states to regulate or ban abortion. They are hypocrites.

They say that the Constitution is so sacred that they cannot bear the thought of amending or altering it in any way. But many of these liberal Senators supported the Equal Rights Amendment, which would have required abortion on demand and women in combat, and perhaps would have been interpreted as favoring gay marriage and unisex bathrooms. Here again they are exposed as hypocrites.

Based on this reasoning that “the Constitution is just fine the way it is and should not be changed,” we never would have passed the 13th Amendment which banned slavery. Then there are the Supreme Court justices who

refuse to overthrow the 1973 Roe vs. Wade decision legalizing abortion because of the principle of stare decisis (let the decision stand) and yet they were not afraid to overthrow their own 1986 decision which approved a Georgia ban on sodomy as constitutional. Now all of the sudden, all laws against homosexuality are somehow unconstitutional.

Unfortunately, there is also some hypocrisy in the ranks of conservatives, on the issue of homosexual practice. Some, while taking a commendable stand in favor of a constitutional amendment to ban gay marriage, have also defended the abuse and torture, including homosexual molestation, of Iraqi prisoners in the Abu Ghraib prison.

A Republican Senator from Oklahoma said the torture was no big deal and he was more outraged by those who objected to the torture than by the torture itself. A prominent conservative radio talk show host, known for his legions of loyal “dittohead” followers, said the torture was no worse than typical fraternity pranks and was necessary to protect American interests.

Just how do we as political conservatives feel about homosexual conduct? Is it always wrong, or is it okay under certain circumstances?

Speaking only for myself, as a card carrying member of the Christian Right and the Vast Right-Wing Conspiracy, I would like to say that as far as I am concerned, homosexual conduct is always wrong, even if done to protect us from real or imagined threats emanating from the Middle East.

Maybe I am missing something, but I don't see how we can take a stand against gay marriage (which I do) and then turn around to condone and make excuses for homosexual torture against helpless naked Iraqi prisoners by our troops in the Middle East.

It has been said that the torture was necessary to protect American lives, but investigators have reported that little or no useful information was obtained from the tortured prisoners, and that 90% of them were not guilty of any crimes.

I do not believe for a moment that I have been made safer because Iraqi men and women were raped and tortured by our troops in Iraq, thus giving Arabs and Muslims all over the world more reason to hate us. Even if I did believe this made me safer, I still would not support it, because then we would be lowering ourselves to (or below) the level of Nazis, Communists and even the militant Muslims that we are supposedly protecting the world from.

If we are going to take a stand against homosexual practice, let's be consistent and principled about it. All homosexual conduct is wrong, no excuses, no ifs, ands or buts, no exceptions, not even when supposedly done on behalf of a “good cause” or the so-called “war on terrorism.” It is not right to do evil that good may come, Romans 3:8.

Let's not be hypocrites, like the liberals who claim to love the Constitution so much that they cannot bear to see it amended to save the institution of marriage.

THE MORALITY REVOLUTION

Jeremy Bentham (1748-1832) is credited as the brave progressive to have set the door ajar for the introduction of homosexuality and the subsequent moral collapse of the Western world. It was an uphill battle to stand against 1500 years of Christian influence in the West. Bentham's nemesis, William Blackstone, a British judge, argued strongly for the death penalty for homosexuals in his Commentaries published in 1769. At the birth of this country, all thirteen American colonies provided death penalty laws for sodomy or “buggery. As late as the 1780s, the civil magistrate in England executed men for public acts of sodomy, and Theodosius Reade and William Smith were prosecuted for the crime on April 10, 1780.

Obviously, definitions and perceptions of morality have changed dramatically in 200 years. In the old Christian world, there were some sins considered socially egregious, that which was considered more harmful to the social fiber of a civilization. If the Bible considered the sin “abominable” and corrupting of the land itself (Lev. 18:22-29; 20:13), Christian society would take these warnings at face value. At the turn of the 19th century, however, all of that changed. The agenda of the new humanist faith extended beyond a rejection of Christian theology and epistemology. Now the apostates wanted the removal of Christian morals and social morals. They were reaching for something more—what they really wanted was the destruction of a civilization. Naturally, such an ambitious program could never be accomplished in a few short years. After the philosophers and universities replaced a God-centered epistemology with a humanist epistemology, the cultural and literary leaders set out to foment a moral revolution in ethical philosophy and behavior.

At a time in America's history when homosexual acts were unmentionable in civilized society, the greatest literary figures of the day, Ralph Waldo Emerson and Walt Whitman were writing poetry that incited these unnatural passions. In his journals, Emerson dreamed of a “tremendous affair” with a college classmate named “Martin Gay” and wrote poems with homosexual intonations.

Whitman wrote the “Calamus” poems, intended to evoke homosexual passions. Over the years, many sordid facts have been collected concerning the homosexual exploits of Walt Whitman, none of which are worth recounting here. Suffice it to say, this was new territory for the 19th century, but it was an important step towards the unraveling of Christian morality in the Western world.

Two hundred years after Emerson, the homosexual culture is practically ubiquitous. A judge in Missouri recently held that high school students had the right to access homosexual websites in public schools in that state.” Thousands of homosexual clubs are now meeting in high schools throughout the country, a new phenomenon which was practically unheard of prior to the 1990s. Today, almost every major television network now features programs that place homosexual behavior in a positive light, and some states require homosexual indoctrination for students in K-12 schools.” At the turn of the 19th century, you would not have found any such immorality legitimized in even the worst dens of evil in Boston and New York City. ...

Kevin Swanson “Apostate, The Men Who Destroyed the Christian West”, pp 98, 99. See below for book offer.

Homeschool Family Sends Seven Kids to College -- All by Age 12!

by Dave Bohon, June 16, 2014.

Homeschool Family Sends Seven Kids to College -- All by Age 12!

A family from Alabama is inspiring the nation with its amazing homeschool success story. In fact, Kip and Mona Lisa Harding, from Montgomery, have been so successful in educating their 10 children at home that seven have gone on to college — by the age of 12!

It all began when the Harding’s oldest child, Hannah, was in third grade, enrolled in public school. A friend suggested that the couple try homeschooling their daughter, something they conceded wasn’t even on their radar. But they ended up giving it a try and soon decided that they could do a better job educating their children than the local school district could. Recalling Hannah’s early public-school experience, Kip noted that “there was a lot of homework in the evenings, and we just decided to pull her out. It was a scary time at first, but we started and it was working out great and we just never looked back.”

Mona Lisa Harding told NBC’s Today show that at first she and Kip didn’t have a firm plan. “It just kind of happened. We started homeschooling, and it was

very efficient. Kids have to be educated, and as they accelerated, we had to find another option because they outdid me very young.”

Out of the gate Mona Lisa had ordered a slew of workbooks by subject and grade level, “but that got a little tedious and a little boring,” she told KSL.com. “We started to get away from boxed curriculum and went into just reading for pleasure and reading what the kids wanted to read.”

Before long the Hardings found their children blossoming under the less regimented environment, accelerating in reading, writing, math, and science in a way they never could have in a government school structure. Mona Lisa explained that she and Kip would discover subjects in which each child excelled, and concentrate more time in those areas, allowing their children to hone their skills and knowledge.

“Hannah was whizzing through the math and saying, ‘Mom, do I really have to do the rest of this chapter? It’s so repetitive,’ ” Mona Lisa recalled to KSL.com. “And I’d say, ‘No, just do the odd [problems] or the even ones or just skip the rest of that chapter.... And next thing you know, she’s ready for some advanced math.’”

By the time Hannah was 12 years old the Hardings were searching for more challenging options for her education, and ended up enrolling her in a local junior college. She began with just one class, but three semesters in Hannah was carrying a full load right along with students who were up to 10 years older than she was. At 26, Hannah is now an engineer with a master’s degree, and is working toward her doctorate.

The other Harding children have had similar success. Twenty-four-year-old Rosannah earned a bachelor’s degree in architecture before she turned 18, and has helped to put her husband through college.

Twenty-three-year-old Serannah graduated from the Philadelphia College of Osteopathic Medicine in Georgia and is now a U.S. Navy physician completing her residency at Maryland’s Walter Reed Hospital Army Medical Center. She is the one of the youngest doctors in U.S. history.

Eighteen-year-old Heath earned a bachelor’s degree in English at age 15 and a masters in computer science at 17. He calls himself the family “slacker” because he took some time off between degrees.

Keith Harding, 15, recently graduated from Alabama’s Faulkner University with a degree in music, and is planning to become a composer.

Seth Harding, 13, is now a sophomore at Alabama's Huntingdon College studying history. He would like to become an archaeologist.

Eleven-year-old Katrinnah is a freshman at Faulkner University, majoring in legal studies and minoring in theater. She wants to be an attorney.

Additionally, the Hardings have three more children, "all of whom are homeschooled but too young for college, even by the family's standards," reported BusinessInsider.com. "Mariannah (8) and Lorennah (6) both say they want to be pediatricians, while Thunder (4) already has his sites set on lifeguarding."

The Hardings point out that, like most other kids, their children aren't geniuses. They simply found a method of teaching them that brought out the best and encouraged learning. Kip told KSL.com that their homeschool philosophy is simple: "One [public school] teacher has 30 students on average. We can do better than that. Kids get left behind in a classroom.... This is where homeschooling really takes off because these kids are getting extra attention."

While the Hardings insist that they are not trying to denigrate public schools, they point out that there are some fundamental problems with the government model. "Teaching is a hard job and teachers still have a place," Kip said. "But government money comes with strings attached.... We're just relying on God and He keeps coming through and it's working out well. Truly, we're just average."

Encouraging parents who are considering educating their children at home, Kip emphasized that successful homeschooling goes beyond merely creating a positive learning atmosphere. "Love those kids," he encouraged parents. "Be around them as much as you can. Be that influence for your kids.... People just really need to take charge of their kids and love them to death."

http://www.thenewamerican.com/culture/family/item/18485-homeschool-family-sends-seven-kids-to-college-all-by-age-12?utm_source=Newsletter&utm_campaign=71386244cc-The_Editors_Top_Picks_3_12_143_12_2014&utm_medium=email&utm_term=0_8ca494f2d2-71386244cc-288838389

In The Regeneration

Pastor Need

1 Peter 5:2-4

"1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre,

but of a ready mind; 3 Neither as being lords over God's heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Lord, 2634

AV-exercise dominion over 1, overcome 1, be lord over 1, exercise lordship over 1; 4

1) to bring under one's power, to subject one's self, to subdue, master, Acts 19:16.

2) to hold in subjection, to be master of, exercise lordship over, Matthew 20:25, Mark 10:42, 1 Peter 5:3.

katakryieuo. Although the force of the kata is mostly lost in ordinary usage, it conveys the sense of rule to one's own advantage in Mr 10:42 (Gentile rulers), Ac 19:16 (the evil spirit), and 1Pe 5:2-3 (the admonition to the elders) (Theological Dictionary of The New Testament)

"Mark 10:42 *But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.*" (Parallel passage, "Matthew 20:25 *But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.*")

The context of dominion starts in Matthew 19:16. The context of Mark starts in v. 17, and both passages are given with the context of the rich young man.

Vv. 16ff., a rich young man came asking Jesus what he must do to be saved. The Lord told him to keep the commandments. The young man assured the Lord that he had kept them all from his youth up. The Lord then told him to sell what he had, and give it to the poor. The young man's response shows that he was controlled by covetousness and the love of money. Then the Lord mentions to His disciples how difficult it is for the rich to enter into the kingdom of heaven, teaching that the love of money can hinder one's love for the Lord. When the choice comes between money and the Lord, money usually wins out.

Mark explains the problem:

10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Because of the love of money and trust in riches to meet their needs, few who have riches are willing to listen to the gospel, let alone follow it.

However, Christ assured them all things are possible

with God, and those with riches can come to Christ. (Matt 19: 26, Mark 10:27.)

Matthew 19:27-30, (Mk 10:27-31) Peter then questions the Lord, “We have left all behind, and have followed you. How will we be rewarded?” It was a selfish question — “What is in it for us? How will we benefit from following you since we have left all behind?”

This question is the basis of much “Christian doctrine” of our day, doctrine that builds churches. We more commonly call this the prosperity gospel — “Choose Jesus because of what He can do for you.” “Choose Jesus, for He has a wonderful plan for your life.” How many attend “preaching” services with the desire to find out what God will do for them, rather than what God requires of them?

Our Christian service should be marked with the attitude of willingness to leave all behind, and seek first the kingdom of God, depending upon Him to add to us those things pleasing to Him.

THE KEY

Christ knew that Peter was speaking for the twelve, so He spoke specifically to them. His answer was two-fold, and it holds a key of understanding what the Lord said in Matthew 20:25 (Mk 10:42):

First, “Matthew 19:28 *And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration [that is] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*”

Regeneration here means “that signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of all things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which the primitive Christians expected in connection with the visible return of Jesus from Haven:” Mt. xix. 28 ... (Further, the word is used of Cicero’s restoration to rank and fortune on his recall from exile, Cic. Ad Att. 6,6; of the restoration of the Jewish nation after the exile, pai. pagridov, Joseph. Antt. 11, 3, 9; ... (Thayers, sv. 3824.)

“Shall sit on the throne of his glory...”

John Lightfoot, (1602-1675):

I. That those thrones set up in Daniel [7:9, 10] are not to be understood of the last judgment of Christ, but of his judgment in his entrance upon his evangelical government, when he was made by his Father chief ruler, king, and judge of all things: Ps 2:6 Mt 28:18 Joh 5:27.

For observe the scope and series of the prophet, that, after the four monarchies, namely, the Babylonian, the Medo-Persian, the Grecian, and the Syro-Grecian, which monarchies had vexed the world and the church by their tyranny, were destroyed, the kingdom of Christ should rise, &c. Those words, “The kingdom of heaven is at hand,” that judiciary scene set up Re 4 and 5, and those thrones Re 20:1, &c. do interpret Daniel to this sense.

II. The throne of glory, concerning which the words before us are, is to be understood of the judgment of Christ to be brought upon the treacherous, rebellious, wicked people. We meet with very frequent mention of the coming of Christ in his glory in this sense; which we shall discourse more largely of at (Matthew) chapter 24.

III. That the sitting of the apostles upon thrones with Christ is not to be understood of their persons, it is sufficiently proved; because Judas was now one of the number: but it is meant of their doctrine: as if he had said, “When I shall bring judgment upon this most unjust nation, then our doctrine, which you have preached in my name, shall judge and condemn them.” See Ro 2:16.

Hence it appears that the gospel was preached to all the twelve tribes of Israel before the destruction of Jerusalem.

In other words, the judgment of the twelve tribes, and of the whole world for that matter, would be according to the doctrine taught by the twelve. But that is not what the disciples heard.

WHAT THE DISCIPLES HEARD

Though He did not say this, the rest of the account down to Matthew 20:28 shows that the twelve He was speaking to heard Him say that national Israel would soon be restored to its once glorious state, and that the Messiah would sit upon the glorious throne of that restored kingdom as did David and Solomon. From that literal throne, He would judge the world, especially the Romans, in justice. They heard Him say that they would take part in the judgment of the twelve tribes of Israel. The time of this judgment would be in the regeneration — that is, in the day of judgment, when Christ shall come in his glory. The apostles Peter and John spoke of this time as the time of the new heavens and earth, 2 Peter 3:13 (“*Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*”) and Revelation 21:1 (“*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*”)

In short, they heard the Lord say that when He would come into His kingdom, they would be exalted to the place of judgment over Israel.

Second: The Lord continues to answer Peter's question, "We have left all behind, and have followed you. How will we be rewarded?":

"29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first."

The Lord assures Peter, who was the spokesman for the twelve, that no man shall be a loser by following Him.

In Mark 10:30, the Lord did not promise an increase of material wealth in this life if they left the world behind. The promise could be understood in the sense of the Christian brotherhood among believers that provides the spirit of hospitality, or it could be understood as the spiritual blessings given to those who have forsaken all and followed Christ. Receive an hundredfold... with persecutions.

"Matthew 19:30 But many that are first shall be last; and the last shall be first."

This verse was probably a mild rebuke to Peter, for Peter was the one who expressed concern about what was in it for them because they followed Jesus. The Lord's words here reveal to us the view of this world from God's throne:

"Luke 18:14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

"Matthew 21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

The worst of sinners will enter the Kingdom of Heaven by their faith in Christ, while those who consider themselves worthy apart from Christ will be shut out.

Not only was this a summation of the message to the rich young man, but it also lays a foundation for the verse we are looking at:

"Matthew 20:25 But Jesus called them [unto him], and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them."

The parable of the vineyard is evidently for the disciples' instruction, for it also closes with the same words, "*But many [that are] first shall be last; and the*

last [shall be] first."(Mat 21:16)

MT 20:1-16. PARABLE OF THE LABORERS IN THE VINEYARD.

This parable, recorded only by Matthew, is closely connected with the end of the nineteenth chapter, being spoken with reference to Peter's question as to how it should fare with those who, like himself, had left all for Christ. It is designed to show that while they would be richly rewarded, a certain equity would still be observed towards later converts and workmen in His service. (JFB)

I will skip the parable to v. 17. To help understand what took place in Matthew 20:20-28, we need to look at Luke 18. Both Matthew, 10:17-28, and Mark, 10:32-45, simply tell us that Christ told the twelve that He was going to be delivered to be crucified and that He would rise on the third day.

THEY DID NOT UNDERSTAND

However, note Luke's account, vv. 31-34:

"31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

According to v. 34 above, and the response we read starting in Matthew 20:20, and the preceding context of Matthew 19:28 (q.v.), the twelve only understood all things of which the prophets spoke concerning the Son of man shall be accomplished in the context of the Jewish tradition that the Messiah would set up His literal throne, exalt national Israel as it was under David and Solomon (Matt. 12:24, Lk. 11:31), and they would rule over and judge a regathered, restored and exalted national Israel that would rule the world on the twelve thrones, as Jesus seemed to promise in Matthew 19:28. **See The Key above.**

In other words, like our common human nature, they only heard what they wanted to hear — that is, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. Only the Lord can open our understanding to really comprehend what He says to us in His Word.

They neither heard nor understood the rest of what He said:

Luke 18:34 And they understood none of these things: and

this saying was hid from them, neither knew they the things which were spoken.

They did not understand that the Old Testament prophets were not promising a carnal, glorified Messiah on a literal throne with the twelve exalted to sit beside Him to judge the twelve tribes of Israel and to judge the world. Not even the twelve understood the truth that the Messiah came to suffer and die rather than to rule and reign over a carnal kingdom. It took some time for them to grasp the truth of the matter. Though the Lord explained the truth to them in Luke 24:25-27, they still did not grasp what He was trying to say to them.

Acts 1:6 ¶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

[V. 6] Wilt thou at this time, etc. The apostles had entertained the common opinions of the Jews about the temporal dominion of the Messiah. They expected that he would reign as a prince and conqueror, and free them from the bondage of the Romans. Many instances of this expectation occur in the Gospels, notwithstanding all the efforts which the Lord Jesus made to explain to them the true nature of his kingdom. This expectation was checked, and almost destroyed by his death, #Lu 24:21. And it is clear that his death was the only means which could effectually check and change their opinions respecting the nature of his kingdom. Even his own instructions would not do it; and only his being taken from them could direct their minds effectually to the true nature of his kingdom. Yet, though his death checked their expectations, and appeared to thwart their plans, yet his return to life excited them again. They beheld him with them; they were assured it was the same Saviour; they saw now that his enemies had no power over him; that a Being who could rise from the dead, could easily accomplish all his plans. And as they did not doubt now that he would restore the kingdom to Israel, they asked whether he would do it at this time? They did not ask whether he would do it at all, or whether they had correct views of his king-

dom; but taking that for granted, they asked him whether that was the time in which he would do it. The emphasis of the inquiry lies in the expression, “at this time,” and hence the answer of the Saviour refers solely to the point of their inquiry, and not to the correctness or incorrectness of their opinions. (Barnes’ Notes)

“Restore.” Bring back; put into its former situation. Judea was formerly governed by its own kings and laws; now it was subject to the Romans. This bondage was grievous, and the nation sighed for deliverance. The inquiry of the apostles evidently was, whether he would now free them from the bondage of the Romans, and restore them to their former state of freedom and prosperity, as in the times of David and Solomon. See Isa 1:26. The word “restore” also may include more than a reducing it to its former state. It may mean, “Wilt thou now bestow the kingdom and dominion to Israel,” according to the prediction in Daniel 7:27?

“The kingdom.” The dominion; the empire; the reign. The expectation was that the Messiah—the King of Israel—would reign over men, and thus the nation of the Jews extend their empire over all the earth.

“To Israel.” To the Jews, and particularly to the Jewish followers of the Messiah. Lightfoot thinks that this question was asked in indignation against the Jews. “Wilt thou confer dominion on a nation which has just put thee to death?” But the answer of the Saviour shows that this was not the design of the question. (*Ibid.*)

Even here, the eleven looked to be exalted with the Messiah to the thrones over Israel, and they heard Him promise to exalt them to places of authority also. Now they could get even with those who mocked and ridiculed them.

Geneva makes a good observation concerning Acts 1:6 {3} “*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time {e} restore again the kingdom to Israel?*”

(3) We must fight before we triumph, and we must not search curiously after those things which God has not revealed. (e) To the old and ancient state.

Matthew 20:20, Mark 10:35.

The mother of James and John, Zebedee’s children, came to Jesus, desiring a certain thing of Christ — that is, that her two sons would be able to sit one on the right hand and one on the left when Christ came into His literal kingdom and exalted the twelve over Israel, Matthew 20:25 (Mk. 10:42).

See under THE KEY.

Mark says that James and John are the ones who came, so they may have encouraged their mother to ask

this thing of Christ.

Mark gives us the request:

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

James and John fully expected that the Messiah's glorious kingdom would be quickly established, and concluded from the recent promise that the twelve would be on twelve literal thrones, judging Israel. Their desire was that of the twelve thrones, their thrones would be in the place of highest honor, one on each side of the reigning Messiah. Maybe their request was not as presumptuous as we might think, for these two had been very close to Jesus, along with Peter, e.g., the three had been on the mount of transfiguration with Christ.

"In thy glory" (en th doxh). Mt 20:21 has "in thy kingdom." See on "Mt 20:20" for the literal interpretation of Mt 19:28. They are looking for a grand Jewish world empire with apocalyptic features in the eschatological culmination of the Messiah's kingdom. That dream brushed aside all the talk of Jesus about his death and resurrection as mere pessimism. (RWP)

Their Jewish dream of the Messiah's kingdom prevented their understanding the truth of Christ's words. (Mk. 10:34.)

That dream lives again, and has prevented multitudes from hearing and understanding the truths of the Word of God, e.g., "Go convert the world by the preaching and teaching of the glorious gospel of Christ." Matthew 28:19, 20.

Christ asked James and John if they could suffer as He was going to suffer in order to be seated in such a high place of honor. They assured Him that they could, v. 22.

V. 23, Christ tells them that they will indeed suffer, but the place of honor they had requested for themselves was not His to give. Rather, that place of honor would be given to whom it is prepared by the Heavenly Father.

The request caused indignation (Matt. 20:23, angry resentment) or much displeasure (Mk. 10:41) among the other ten. Though James and John spoke, the anger felt by the others betrayed the same desire in their own hearts.

• **DOMINION – LORDSHIP**

Matthew 20:25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over (or lord) them, and they that are great exercise authority upon them.

Mark 10:42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Dominion or lordship over, both are from the same Greek word, implying violent oppression and the desire for power. In its context here, it means to exercise authority in a tyrannical and arbitrary way — that is to say, exercising authority as a dictator with unjust severity; exercising authority based upon sudden impulse, personal ideas and preferences. This includes treating others as inferiors. This defines the attitudes and actions of the average elected official and unelected bureaucrat; as the saying goes, "MIGHT MAKES RIGHT." Remember Samuel's warning to Israel of the results of exalting men as rulers rather than God. (1 Sam. 8)

How many pastors do we know and have known of who misused the power and authority they have been entrusted with in a tyrannical and arbitrary way? They treat their people as inferiors, maybe not in actions, but at least in their minds. I have the authority, so what I say goes.

As we saw above, the Jewish hope that was alive even in the twelve was that national Israel would be exalted again with the glorified Messiah as its head. The Israelite dream of Christ's day was that Israel would control the world, and they could exercise personal and arbitrary authority as did Rome over Israel.

I have heard Christian teachers make the same claim of physical rule over literal cities, based upon the parable in Luke 19 ("17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.")

The world exalts the important ones as those who can arbitrarily exercise their authority over others, and the twelve were anxious to receive the authority to judge promised to them by the Lord.

"Matthew 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"Mark 10: 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for

many.”

The contrast to dominion and lordship over is minister and servant, two distinctly different words.

• **THE ORDER OF EVENTS:**

First, the rich young ruler with the question, “*What must I do?*” and his departure when his love of money was challenged.

Second, Peter’s question, “We have forsaken all and followed you. What is in it for us?” He should have asked, “What must we do to please God?”

The Lord’s answer that in the regeneration, they will be on twelve thrones judging the twelve tribes. **But they heard him say that because they had forsaken all to follow Jesus, they be exalted to sit on twelve literal thrones and judge the twelve literal tribes of regathered Israel.** Their idea of exaltation was as a Gentile ruler.

• **BUT THE LORD REDEFINED GODLY EXALTATION:**

“*Be your minister.*” The exact word is only used 5 times in the New Testament. It means one who executes the commands of another, esp. of a master, a servant, attendant, minister:

1. Univ.: of the servant of a king, Matthew 22:13 “*Then said the king to the servants <1249>, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.*”

with gen. of the pers. served, Matthew 20:26 “*But it shall not be so among you: but whosoever will be great among you, let him be your minister;*” Matthew 23:11 “*But he that is greatest among you shall be your servant <1249>.*” Mark 9:35 “*And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant <1249> of all.*” Mark 10:43 “*But so shall it not be among you: but whosoever will be great among you, shall be your minister <1249>:*” (in which pass. It is used fig. Of those who advance others’ interests even at the sacrifice of their own) (Thayer, sv. 1249)

“*Servant.*” The exact word is only used 3 times in the New Testament:

Devoted to another to the disregard to one’s own interests: Matthew 20:27 And whosoever will be chief among you, let him be your servant: Mark 10:44 And whosoever of you will be the chiefest, shall be servant of all.

Strenuously laboring for another’s salvation, 2 Corinthians 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. (Thayer, sv. 1401)

Thus we see the contrast established by our Lord. The disciples were controlled by the same spirit that controls so much of Christianity today: “What does Christianity have to offer me? What is in it for me? How will it benefit me?”

Christ gave a powerful and pointed message. **The Spirit of Christianity is to minister and to serve.** In Christ’s usage in Matthew 20:27 and Mark 10:43, both words have the same thought behind them—that is, how can I give myself to advance the godly interests of others.

Christ completed His message by describing again His reason for coming to earth:

Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Mk. 10:45.)

Christ told them that He came to give Himself for the godly good of other people. His message was clear to the disciples that that was also their goal in life. They did not learn the lesson until after the Spirit came after the resurrection of Christ.

Question: Do we hear the Word of God He is presented in the context of His word, or do we hear what we want to hear?

I am afraid “Christianity” has only heard in the Word what they wanted to hear, which is far from the proper Way, Truth and the Life.

The Dog Ate My Tax Receipts Act!”

A week after the IRS announced it would not be producing emails from former Exempt Organizations Division Director Lois Lerner, Texas Congressman Steve Stockman introduced “The Dog Ate My Tax Receipts Act.” The language and premise of the resolution takes a humorous approach to a sobering issue.

The bill states, “All taxpayers shall be given the benefit of the doubt when not producing critical documentation, so long as the taxpayer’s excuse therefore falls into one of the following categories:

1. The dog ate my tax receipts
2. Convenient, unexplained, miscellaneous computer malfunction
3. Traded documents for five terrorists
4. Burned for warmth while lost in the Yukon
5. Left on table in Hillary’s Book Room
6. Received water damage in the trunk of Ted

Kennedy's car

7. Forgot in gun case sold to Mexican drug lords
8. Forced to recycle by municipal Green Czar
9. Was short on toilet paper while camping
10. At this point, what difference does it make?"

The documents requested by House investigators are presumed to "implicate agency personnel in illegal targeting of citizens critical of President Barack Obama," according to Stockman's statement.

<http://www.bizpacreview.com/2014/06/21/congressman-stockman-introduces-hilarious-the-dog-ate-my-tax-receipts-act-126845>

"The United States was founded on the belief that government is subservient and accountable to the people. Taxpayers shouldn't be expected to follow laws the Obama administration refuses to follow themselves," said Stockman. "Taxpayers should be allowed to offer the same flimsy, obviously made-up excuses the Obama administration uses."

Without Hope

"Ephesians 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"

The US Military has been very diligent to remove every vestige of Christian hope from within its ranks. At all cost, they will not admit a connection between the lack of Christian hope with the suicides. Sin cannot be linked to results, for such a link would require a Saviour.

Feature: Veterans Honor Military Suicide Victims on National Mall

By noon, 1,892 American flags graced the Mall, representing the number of veterans who have taken their life this year alone since January 1st – an average of 22 per day....

<http://freebeacon.com/national-security/healing-the-invisible-wound/>

The Name of God

Pastor Need

EXODUS 34:14/HEBREWS 12:26

"Exodus 34:14 For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:"

"Hebrews 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

The LORD (note the spelling) reveals His name to Moses, and His name is given specifically to His

people: "for the LORD, whose name is **Jealous**, is a jealous God:" The LORD's jealousy over His people is a key aspect of the law, and every thought and action of His people must be in consideration that the Lord is a jealous God. The revelation of the LORD's name to Moses was not new, for it had been strongly implied within the hearing of all the people, 20:5. Evidently the people did not believe or hear Him when He spoke of His jealousy because they built the calf shortly thereafter.

Notice that the LORD's name is not love (nor mercy, grace, patience and/or goodness) but **Jealous & Holy**. Isaiah 57:15 "For thus saith the high and lofty One that inhabiteth eternity, whose name is **Holy**;"... But certainly, the character of God is love.(1 John 4:6, 8.) In fact, God so loved that He, in the form of Jesus Christ, died for the ungodly (Isa 53). But significantly, no place in Scripture does God give His name as love, i.e., my name is Love. Obviously then, God's character, love, mercy, grace, &c., must be viewed in terms of His name, **Jealous & Holy**; His love provided the means of upholding His name, Jealous & Holy. Furthermore, His name, Jealousy, speaks of the marriage relationship.

• JEALOUSY

The central meaning of our word, however, relates to "jealousy" especially in the marriage relationship. Adultery was punishable by death (Lev 20:10; Deut 22:22). By marriage the "two become one flesh" (Gen 2:24). Hence, adultery was a severing of the body - a form of murder. Because woman usurped man's position in Eden the law was constructed to emphasize her subjection and man's leadership (Gen 3:16). Hence, provision was made for a husband to accuse and discover suspected adultery (Nu 5). Nor should it be overlooked that this was also a means whereby an accused but innocent woman could escape the accusation and wrath of a jealous husband inasmuch as God himself would pronounce her guiltless. The law provides a fit end for justified jealousy, the death of the offender.

God is depicted as Israel's husband; he is a jealous God (Ex 20:5) Idolatry is spiritual adultery and merits death. Phinehas played the faithful lover by killing a man and his foreign wife, and thus stayed the wrath of divine jealousy (Nu 25:11). Joshua repeated the fact that God is a jealous God who would not tolerate idolatry and the people voluntarily placed themselves under God's suzerainty (Josh 24:19). Through idolatry Israel incited God to justified wrath, e.g. in the days of Ahab, and God punished them. Ultimately, repeated warnings went unheeded and God gave his people the justice due their spiritual adultery (Ez 5:13; 8:3, 5; 16:38). The Psalmist

identified the jealousy of God as the cause of the exile and he besought his Sovereign to quench his wrath against Israel (Ps 79:5). According to promises God rested his jealous wrath against Israel (Ez 16:42; cf. Deut 30) and turned against those who had misused them (Ez 36:5-6). So strong is his disposition to vindicate his name (Ez 39:25) and his people, that all the earth felt his wrath (Zep 3:8). Thus it will be seen that the action informed by this intensity may result in ill and perdition and is associated with words denoting wrath (Nu 25:11; Ez 16:38, 42, 36:6; 38:9) and anger (Deu 29:19 [H 20]), and as a consuming force with fire (Zep 1:18; 3:8).

On the other hand the divine action accomplished with “jealousy” may result in good and salvation...

God expects man to return his love. Love, however, is not simply an emotion. It is a structured relationship. To love God is to obey him. So the word [love] is used to denote a passionate, consuming “zeal” focused on God that results in the doing of his will and the maintaining of his honor in the face of the ungodly acts of men and nations. E.g. Phinehas, Elijah & Jehu. (“Theological Word Book of the Old Testament”, p 802.)

God’s love and jealousy cannot be divided asunder. Biblically, God’s love can only exist in His “structured relationship” of justice & holiness, for His name is Jealous & Holy. In other words, God’s name is Jealous & Holy, and, therefore, His love cannot override either. Thus when the “relationship” was violated and His name (Holy) dishonored, the Lord, even in His jealous zeal, followed His structure. After many repeated warnings, God, using Assyria, Babylon and Rome, followed Biblical structure when Israel departed from her rightful Husband, Jehovah.

• **OBSERVE:**

GODLY JEALOUSY:

A) it can only exist in a proper “structured relationship,” e.g., a man can not be jealous over another man’s wife. Hence, the Lord is jealous over His church;

B) “the law provides a fit end for justified jealousy, the death of the offender.” Therefore, as the “Husband” of His people, when they put other things before Him, His zeal against them is fully justified. They have committed adultery;

C) God’s character is in His name, Jealous/Holy, and love is part of His character. Thus, God’s jealous, holy zeal cannot be separated from His love. Jealousy and Holiness demand that sin be punished. Love (free grace) provides the only acceptable Substitute for the penitent sinner, and provides the power to live free from sin’s power;

D) love for God is expressed in zeal to honour His name (Holy) and obey His will.

E) God’s jealousy over His people protects them from their enemies, only allows beneficial circumstances to come upon them and assures them of His conquering power. (Cf, Rom 8.)

The revelation of the LORD’s name, Jealous, is contained in the “ban.” (Ex 34:11-17.) The Lord’s revelation of His name, Jealous, is the foundation for His ban against the false gods; they presented a prospective dangerous and adulterous situation for Israel against her legitimate Husband, Jehovah. Thus the jealousy and holiness of God required:

1, separation from the pagans and their evil ways;

2, no agreement, or covenant, with the surrounding pagans (Ezra and Nehemiah contended with Israel’s intermarriage with those forbidden to them.);

3, no worshiping or serving the false gods;

4, the destruction of all representations of false gods, and

5, no worshiping or serving Jehovah after the manner of pagan worship, *i.e.*, no graven images.

The God Whose name is Jealous and Holy was/is a consuming fire against all opposition to His kingdom. Men’s attitude toward God’s kingdom and His people determines His attitude toward men. The Lord’s casting out the Canaanites was conditioned upon His people’s faithfulness to Himself, following His word. (Exo 34:11ff.)

GOD’S JEALOUS ZEAL REVEALED

Deuteronomy 4:24 “*For the LORD thy God [is] a consuming fire, [even] a jealous God.*” His consuming fire burns against His people who “*forget the covenant of the Lord*” their God, v. 23. They have His name, Holy; therefore, forsaking their responsibility to the Lord results in His jealousy consuming them.

Deuteronomy 9:3 “Understand therefore this day, that the LORD thy God [is] he which goeth over before thee; [as] a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.”

His consuming fire burns against all who are against His kingdom, “*and he shall bring them down.*” (Isa 33:13ff. 2 Thes 1:6-9 where the context probably spoke of 70 AD, but the substance is that the Lord will, in His good time, “*recompense tribulation to them that trouble*” His faithful people; Isa 41:10-15, Ro 8:31, 37).

Accordingly, the Lord promises to cast down all who oppose His kingdom. (Ex 34:11.) The Lord is Owner and King of the whole earth, and He gives kingdoms to some and removes kingdoms from others according to His sovereign will and good pleasure.

(Note that it was not Israel's goodness which caused the Lord to subdue the Canaanite kingdoms; Israel was a stiffnecked people, De 9:6, &c. Obviously then, He does not subdue the wicked to His people for any good on their part, cf. De 20:4, 31:3-6.)

THE NEW TESTAMENT & GOD'S JEALOUSY

First, Paul refers to the giving of the law at the foot of the mount, and thus brings forward God's warning to His Old nation according to the flesh to His New nation according to the Spirit, the church, cf. Ex 20, Gal 6:16-18 & He 10 & 12. While he emphasized that the Old sacrifices were done away with in Christ, Paul makes it clear that the "*judgment and fiery indignation, which devour[s] the adversaries*" (those who despise Moses' law) were not done away with, Hebrews 10:26-31.

Second, the substance of God's law given to Moses (separation from the unbeliever, Ex 34:15-17) is clearly applied by Paul to the spiritual seed of Abraham, the blood bought church. (2 Cor. 6:14ff.) The jealousy of God "waxed hot" against His Old nation, so obviously, it will "wax hot" against His New nation. The God Whom changes not changed not His name. His name remains "**Jealous**" and "**Holy**."

Third, "*For our God [is] a consuming fire,*" Hebrews 12:29. Repeatedly and conclusively, Paul serves notice that the God who changes not has not changed; He name is still "**Jealous**" and "**Holy**." His standard is still the same as it was for His people at the foot of the mount: the Commandments. Notice the close parallel between Hebrews 12 and the giving of the law both to the people in Exodus 20, and to Moses in Exodus 34.

Fourth, the church has been espoused to Christ, 2 Corinthians 11:2. The same jealous zeal of the Lord against the spiritual adultery of ancient Israel is against the spiritual adultery of the new Israel of God. Jehovah's (Jesus') bride under the New Covenant which is sealed in His blood, the church, must also follow the established Biblical structure, or she will receive the chastisement called for within the marriage relationship, for His name is "**Jealous**" & "**Holy**." (Heb 10, 12. That chastisement is here.)

CONCLUSION:

His name (thus, His character) is forever "**Jealous**" & "**Holy**". Therefore,

1) "*God is love,*" but His love operates within the essence of His name, never in violation. His name is "Holy, holy, holy" & "Jealous." (Isa 6:3, Rev 4:8.)

2) Any covenant with the unsaved, whoring after the false gods with the surrounding pagans, intermarriage with the unsaved (as someone said, "There is no missionary dating or marrying") and/or service to the surrounding false gods, still has God's wrath against it. He has not changed His name; it is still "*Jealous*" and "*Holy*." How can we bless, condone or unite with what God has cursed? Moreover, how can His people make peace with those who war against the Lord and His Christ, and peace with those whom God wars against? "*He that is not with me is against me;*" (Mat 12:30.)

3) We must work at separation, for the Lord told Moses, "*Take heed to thyself,*" Exodus 34:12. Separation does not come naturally; the natural road is the road to sin and compromise, which is downhill.

4) We indeed live in an adulterous generation where God's people flock after the gods of this world, trying to serve both the pagan's gods and the Lord God.

"1 Corinthians 10:21, 22 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?"

Our call is to serve the Thrice Holy God, Who is a jealous God as a husband is jealous over his wife.

"1 Corinthians 15:33 Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak [this] to your shame."

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