

The Biblical Examiner

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Holding to the 1689 London Baptist Confession of Faith

OVERTHROWING FALSE GODS

(Exo 23:24, 25, 23:13, 24, 31.)

Exodus 23:24 *Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. 25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.*

(Exodus 22:20 *He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed. 23:13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth. 23:31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. (Cursed by God is the nation whose God is not the Lord, Ps 33:12)*

I have already developed many of the points found in vv. 24-25, so I will greatly restrict myself this time.

Encompassed in the required unconditional obedience to Jehovah God are five negatives (“do not”) and three positive (“dos”) commands concerning the gods of the heathens. These commands show God’s hatred toward the pagan’s false gods, not only then but throughout history. Through the victory of Christ, our victory over the world, flesh and the devil is assured. Isaiah will show us how Christ’s victory includes both spiritual and physical victory over paganism as His people act by the grace they have been given.

(John 7:24 *Judge not according to the appearance, but judge righteous judgment. We must judge all things not by how they look. They must be viewed in the light of God’s word. Psalms 36:9 For with thee is the fountain of life: in thy light shall we see light. See Ps 119:97-104.)*

Five “do not” required in the unconditional obedience:

1) do not *sacrifice* to them. In other words, nothing is to be given to the surrounding false gods which the pagans serve.

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2) do not *mention of their name*.

3) do not *bow down to them*.

4) do not *serve them*.

5) do not *after their works*. (I cannot get this close without mentioning things like tattoos. There is a local tattoo parlor appropriately named “Chaos”, for tattoos are according to the chaotic works of the pagan world. For the life of me, I cannot understand the infatuation of even Christians with tattoos. Even the most “handsome” of young ladies seem to think they can improve upon their beauty with tattoos. One would think that another commandment is “Thou shalt get a tattoo”. The tattoo “artists” readily admit that tattooing is demonic. See my thorough study on tattoos in a past Examiner. I will send a copy upon request.)

Three “dos” required in the unconditional obedience:

1. do *utterly overthrow them*,

2. do *break down their images*.

3. do *drive them out of the land*.

Observe:

A) Note the severity of avoiding other gods. Three points deal with actually serving them, *sacrifice, bow and serve*.

B) God prohibits his people from even speaking the names of the false gods. They are not to even talk about them. The obvious reason would be that talking about

them would make the children inquisitive about how to serve them. Note that it was the Lord that was to be talked about in the home at all times. The false gods were not even to be mentioned.

C) God's people were/are forbidden to serve the Lord God in any manner similar to that which the heathen use to serve their gods (*do after their works*). This was the sin that Aaron fell into at the foot of the mount with the golden calf. (See both Edersheim and Josephus.)

Other gods, would be any other way of success other than the Lord God and obedience to His law-word. (The public schools and all the entertainment industry are teaching Christian children how to serve the pagan's gods.)

D) **Three "dos."** Two of the three points are interesting because they are listed in the same verse as three "do not's" (don't bow down, don't serve, don't imitate pagan works). These two points under unconditional obedience require active commitment to overthrow the pagan false gods. God's people are to have the same commitment to overthrow the false gods of this world as they have not to serve those false gods.

It is not enough not to serve the gods of the pagans. God's law requires that His people actively work to overthrow those false gods. Of course, His people cannot kill the idolaters as Israel did when they went into Canaan. At that time, both civil and political authority rested in the Tabernacle. Rather, the false gods are overthrown basically by obeying Matthew 28:19, 20 (turn the nations from paganism to Christ. Cf. 1 Cor 1:17-2:5). The Christian religion is an active religion which must actively seek to overthrow paganism, both by preaching and by Christian social involvement; it cannot stand still and survive any more than sodomy can stand still and survive.

Do drive them out... The sodomites are a good example. They should either remain in the closet, or be removed from the land. I think this would probably be restricted to removing the pagan worshipers from the church, but...

Vv. 25-30, God's promised blessings.

This chapter (and Moses' instructions at this time) concludes with God's promises of a great and wonderful victory to His people who unconditionally obey the Angel which led them into the land.

Observe:

1) We are reminded that His is an "*if-then*" covenant. Only as God's conditions are met can one claim His

promised victory. How unlike the 'gospel message' of unconditional love and victory of our day. One of the main conditions was no covenant with the pagans because such covenants were covenants with devils.

2) **V. 26**, notice that growth in population and long life is a sign of God's blessings upon a people. However, for the anti-god crowd, population growth is a curse of "overpopulation". Proverbs 8:36 *But he that sinneth against me wrongeth his own soul: all they that hate me love death.* We live in a day that loves death. Notice the prevalence of self-destructive attitudes and actions, e.g., tattoos, drugs, alcohol and even an exaltation of getting a venereal disease. Suicide is at a record level, particularly among the military and veterans. The education system that hates God says there is no God, so nothing matters: everything is nothing. When man makes himself his own god, there is nothing to do but eat, drink and be merry for tomorrow we die. On the other hand, children are the heritage of the Lord, and those who love the Lord will love children, Therefore, a static population even among Christians is a sign that God's blessing is removed. The two go together: population growth and long life. There are many countries today which have population growth, but they have a short life-span.

3) **Vv. 25, 26**, though given well before, it is very similar to Deuteronomy 28. It is given to Moses the first time he went up the mountain to receive God's law. Notice the Lord's promise: 1) victory over their enemies, v. 22, 2) the Lord's blessing upon their stuffs, 3) long life, and 4) low disease rate. It sounds like the Lord promises to remove the curse which fell because of Adam's sin: not completely, but to a very large extent.

The taking away of "sickness" (cf. xv. 26) implied the removal of everything that could endanger life. The absence of anything that miscarried, or was barren, insured the continuance and increase of the nation; and the promise that their days should be fulfilled, *i.e.* that they should not be liable to a premature death (cf. Isa. lxx. 20), was a pledge of their well-being." (Keil)

There shall be no more from there an infant of days, nor an old man that hath {z} not filled his days: for the child shall die an hundred years old; but the sinner being {a} an hundred years old shall be accursed. (65:20)

A) the promise given to Adam in the garden is restored, but not the promise that one will never physically die. Sin is still present, but the curse is lifted to a great extent.

We commonly hear "theologians" say that the curse upon Adam was that he would have to work. Clearly

the curse is that the ground would resist his the effort; the curse is upon the ground, which now resists man's efforts. His best efforts in any field of endeavor many times fail, and his time wasted. I read that "Round-Up" is producing super weeds. So Monsanto will now produce a GMO super bean that will withstand the new super "Round Up". No matter how hard man tries, he cannot remove the curse. (See JFB, Gill.)

B) the promise of Isaiah 65:20 was given many years before Christ, and the Spirit of Grace was not yet indwelling active as He would be under Christ. The result was that the people without the Spirit of Grace were not covenant-faithful. (Grace: God working in the Elect to give them both the desire and the power to do his good pleasure. Philippians 2:13.)

C) the promise of the new covenant was/is that the Spirit will be quite active in making God's people covenant-faithful. The result will be the fulfillment of the covenant-promise which the Children of Israel never fully realized because Christ had not yet come. They possessed all the land, but the basic removal of the curse had yet to develop.

No matter how many blessings they inherited under the old covenant, Christ is the better covenant. The blessings are very much better under Him to His faithful people. Furthermore, He never made the blessings of the covenant unconditional; the land of Canaan only prefigured Christ and the blessings to be found in Him.

D) the promise to be fulfilled in Isaiah 65:20 follows Isaiah 61:1-3, and the first advent of Christ. Therefore, Isaiah 65:20 is built upon Christ and His work of Grace in the covenant-people. Note that there is really no mention of another advent between 61:1-3 and 65:20, as the premils hold to; rather, the passages between these two verses clearly tell us that it is the Spirit of God working in His people which will bring v. 20 about. (See 2 Cor 15:20ff. There is no "break" between Christ's resurrection, v. 20, and all things subdued under his feet, v. 28. The time frame between v. 20 and v. 28 has already been over 2,000 years.)

F) the promise of Isaiah 65:20, chapter 66 and Revelation 21 & 22 can not be referring to heaven because sin, heathen nations and death are still present, Revelation 22:15. Therefore, it must be talking about the glories of the Church of the Lord Jesus Christ. Certainly, the Lord must return visibly one day, but here in Isaiah we are reading his highly figurative view of the success of the gospel as men obey Matthew 28:19, 20, disciple the nations.

Some necessary high points in Isaiah 61ff as Isaiah works up to 65:20. Rather than give my lengthy personal development of Isaiah 65-66, let me give an overview from the Geneva notes with a few of my comments. (The prophecy is a mixture of words of rebuke to the Old Israel of God, and words of blessing to the New Israel of God, and its glory to be found in Christ.)

61:1-3. Comment: The coming of Christ and the promise of liberty; that liberty is liberty from the bondage of sin (whether the source of that sin is the world, flesh &/or devil, the promise is liberty from the bondage to sin through the work of Christ on the cross for His people); it is not a promise of liberty from incarceration, trying or oppressive circumstances, political oppression nor even from death.

Christ took the Scripture and intentionally opened it to this portion of Isaiah. He read these three verses, and said "*This day is this scripture fulfilled in your ears.*" Christ did not read this passage in a vacuum; that is, apart from its context. He set Isaiah 61 through Isaiah 66 in motion, which includes 65:25.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD. ("The people of God are comparable to lambs..." See John Gill)

Christ's reading of this portion of Isaiah set the entire following course of victorious events in motion, all based on the mediation work of Christ. **Everything from this point on is based upon the work of Christ in the people of God**, as is much of what Isaiah has already been given.

V. 2. The time when it pleased God to show his good favour to man, which Paul calls the fulness of time, Ga 4:4. For when God delivers his Church, he punishes his enemies. (Geneva)

V. 4, *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

The foundation of v. 4 is vv. 1-3. Accordingly, the promised Spirit of God's grace shall work in His people to give them the desire and power to "**build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.**"

Clearly, the Spirit's call to the Redeemed is to *repair*, or rebuild what had been **desolate & waste** by many generations of sin.

V. 6, the promise is not to the old Hebrew (Jewish) race; rather, it is to the New Israel of God, the Gospel Church.

This is accomplished in the time of Christ, by whom all the faithful are made priests and kings, 1 Pe 2:9, Re 1:6,5:10. (l) Read Isa 6:11-16. (Geneva)

V. 8, the *everlasting covenant* is the covenant made with Christ and through Christ with the elect who are in Christ, **Isa 55:3** (Acts 13:34. Paul makes it extremely clear that all who are in Christ are heirs to the covenant, Gal 3.)

V. 9, the blessings of the Lord upon the elect will be so obvious that everyone will have to acknowledge the fact.

V. 10, *clothed me with the garment of salvation...* This could not be more obvious in its reference to the Church, the bride of Christ. (See Ps 45)

V. 11, points out that just as the Lord causes the earth to bring forth her fruit, He will also *cause righteousness and praise to spring forth before all the nations*. It is the Lord which will work in people to make them covenant-faithful.

Isaiah 62. Again, just giving basic notes, which will show that our conclusion is according to the Historic, Orthodox faith.

V. 6, speaks of the watchman on the walls of Jerusalem. The margin reference is Hebrews 13:7, so obviously, this is referring to faithful men of God speaking out in the church, cf. Hebrews 12:22-24. The glorious thing is that as the faithful watchmen cry out the law-word of God, the Spirit of God will cause the people to listen and obey the word, and paganism will be overturned as commanded in Exodus 23:24.

Prophets, pastors and ministers. He exhorts the ministers never to cease to call on God by prayer for the deliverance of his Church and to teach others to do the same (Geneva)

V. 7, the result will be that Jerusalem, the Gospel Church, will become the praise of the whole earth. (See Gill, &c.)

Vv. 8, 9, the promise that the labour of the righteous will not be for naught; the Lord will allow them to reap and they and their families will enjoy the fruits thereof.

Vv. 10-12, is a clear reference as to whom this passage is directed: *The redeemed of the Lord...* Those called out and redeemed by the Lord Jesus Christ.

V. 10, signifying the great number that would come to the Church, and what means he would prepare for the

restitution of the same, as in Isa 57:14. (Geneva)

The Geneva Bible gives a good introduction to **Isa 63**: (a) This prophecy is against the Idumeans and enemies who persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after he has destroyed them in Bozrah, the chief city of the Idumeans: for these were their greatest enemies, and under the title of circumcision and the kindred of Abraham.

Quickly following the Geneva notes:

V. 4, "Showing that when God punishes his enemies, it is for the profit and deliverance of his Church."

V. 5, "God showeth that he hath no need of man's help for the deliverance of his, and though men refuse to do their duties through negligence and ingratitude, yet he himself will deliver his Church, and punish the enemies, read Ch **59:16**."

V. 6, "I will so astonish them and make them giddy, that they shall not know which way to go." **V. 7**, "The Prophet speaketh this to move the people to remember God's benefits in times past, that they may be comforted in their troubles."

V. 8, "*For I did choose them to be mine, that they should be holy, and not denie my expectation.*" Note that His people have been called to be holy even as he is holy, 1 Peter 1:15, 16.

V. 9, "He beareth their afflictions and griefs as though they had been his own." "Which was a witness of God's presence, and this may be referred to Christ, to whom belongeth the office of Salvation." (See Isa 53:3)

V. 11, "That is, the people of Israel, being afflicted, called to remembrance God's benefits, which he had bestowed upon their fathers in times past." *where is he..* "That is, in Moses that he might well govern the people:.."

V. 15, "Having declared God's benefits showed to their forefathers, he turned himself to God by prayer, desiring him to continue the same graces toward them." *where is thy zeal..* "Thy great affection, which thou barrest toward us." *from me..* "Meaning, from the whole body of the Church."

V. 16, *though Abraham..* "Though Abraham would refuse us to be his children, yet thou wilt not refuse to be our father."

V. 17, *thou hast made us to err..* "By taking away the holy Spirit from us, by whom we were governed, and so for our ingratitude didest deliver us up to our own concupiscence, and didest punish sin by sin according to thy just judgment." *for thy..* "Meaning, for the Cov-

enant's sake made to Abraham, Isaac, and Jacob his servants."

V. 18, but a little while.. "That is, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and four hundred years: and thus they lament, to move God rather to remember his Covenant, than to punish their sins."

Observe: The rebellious totally avoid the reason that the Lord delivered them to their enemies, yet they want the Lord to give them victory for His covenant's sake without them having to renew the covenant by confession of sin and holy living, v. 10. How many of His people try to claim the promises of God because of the His past goodness to their "fathers"? Remember, Ninevah repented overnight, and was spared.

V. 19. Israel is claiming the land and the mercy of God based on the fact that they are the "chosen people" of God. They are pleading with the Lord to judge the enemies and cast them out of the land based upon a promise and not upon their faithfulness. They want the Lord to keep His side of the covenant, but they do not want to have to keep their side. And this is the heart of sinful man: the desire for the Lord to follow through with His promised blessings, while man does not have to keep his part in obedience.

Isaiah 64:1, "The Prophet continueth his prayer, desiring God to declare his love toward his Church by miracles, and mighty power, as he did in mount Sinai."

V. 2, as the fire caused..

"Meaning, the rain, hail, fire, thunder, and lightning."

V. 4, they have not

heard.. "S. Paul hath the same kind of admiration (sic), 1 Cor 2:9. marveling at God's great benefit showed to his Church, by the preaching of the Gospel."

V. 5, "Thou showed favour toward our fathers, when they trusted in thee, and walked after thy Commandments." *thee in thy ways..* "They considered thy great mercies." *yet in them..* "That is, in thy mercies, which he calleth the ways of the Lord." *and we shall be saved..* "Thou wilt have pity upon us."

V. 6, "We are justly punished and brought into captivity, because we have provoked thee to anger, and though we would excuse our failures, yet our righteousness, and best virtues are before thee as vile cloth.."

V. 8, "Albeit, O Lord, by thy just judgment thou mayest utterly destroy us as the potter may his pot, yet we appeal to

thy mercies, whereby it hath pleased thee to adopt us to be thy children."

V. 9, O Lord, above measure.. "For so the flesh judgeth when God doeth not immediately send succour."

V. 10, "Which were dedicated to thy service, and to call upon thy Name."

V. 11, "Wherein we rejoiced and worshipped thee."

V. 12, "That is, at the contempt of thine own glory? though our sins have deserved this, yet thou wilt not suffer thy glory thus to be diminished."

65:1, The title of this chapter is given as, "1 the vocation of the Gentiles, and the rejection of the Jews. 13 The joy of the elect, and the punishment of the wicked. (Geneva Bible, hard copy.)"

V. 1, "Meaning, the Gentiles which knew not God, should seek after him, when he had moved their heart with his holy Spirit, Rom 10:20."

V. 2, "He sheweth the cause of the rejection of the Jews, because they would not obey him for any admonition of his Prophets, by whom he called them continually and stretched out his hand to draw them." *own imaginations..* "He sheweth that to delight in our own fantasies, is the declining from God and the beginning of all superstition and Idolatry."

V. 3, "Which were dedicated to idols." "Meaning, their altars, which he thus named by contempt."

V. 4, "To consult with spirits, and to conjure devils, which was forbidden, Deut 18:11." *swines flesh..* "Which was contrary to God's commandments, Le 11:7, Deut 14:8."

V. 5, "He showeth that hypocrisy is ever joined with pride and contempt of others." "Their punishment shall never have end."

V. 6, "So that the remembrance thereof cannot be forgotten."

V. 7, "Shall be both punished together: and this declareth how the children are punished for their fathers faults, to wit, when the same faults or like are found in them." Meaning that when the children pick up and do the same sins which their parents do, both shall be punished together.

V. 8, "That is, it is profitable: meaning, that God will not destroy the faithful branches of his vineyard, when he destroys the rotten stocks, that is, the hypocrites." (See the Parable of the Wheat and Tares.)

V. 9. Observe: How can any sane Christian see anything but Christ and His elect in this verse?

V. 10, "Which was a plentiful place in Judea to feed sheep, as Achor was for cattle." **Observe:** This is an obvious reference to **Ps 100:3** and **John 10**. It must be talking about the elect and their place in Christ. He is the fold; He is the resting place; He is the pasture for His sheep. He is all in all to His people. Eph 1:23, &c.

V. 11, "By the multitude and number he meaneth their innumerable idols of whom they thought they could never have enough."

V. 12, "Seeing you can not number your gods, I will number you with the sword." *I spake..* "By the Prophets, whom ye would not obey."

V. 13, "By these words, Eat and drink, he meaneth, the blessed life of the faithful, which have always consolation and full contentment of all things in their God, though sometimes they lack these corporal things."

V. 15, "Meaning, that he would call the Gentiles, who should abhor even the very name of the Jews for their infidelities sake." *another name..* "Than by the name of the Jews."

"JEW" AND THE CURSE.

Observe: How much more clear must the Lord speak? Paul talks about this in Romans 11, where the natural branches are broken off and new ones grafted in. Clearly here, the old Jewish nation is going to be cut off and destroyed for their hardness in sin.

Their name that they are destroyed under (Jew) will become a curse, and the Lord will call His servants by a new name, *Christian* or *Church*. The natural Hebrew may still be saved, but he must come like every other person, through Christ. (There are no historical records that can identify any living person with the natural line of Abraham. "Name for a curse..." Certainly an interesting prophecy full of implications.

Those who claim the name Jew have no blood line to Abraham. A simple search for Ashkenazi Jews will reveal that DNA identifies today's "Jews" as the descendants of about 350 people from Eastern Europe 600-800 years ago. They took upon themselves the name "Jews", and with that name came the curse of Isaiah 65:15.

V. 16, "By blessing, and by swearing is meant the praising of God for his benefits, and the true worshipping of him, which shall not be only in Judea, but through all the world." *for the former..* "I will no more suffer my Church to be desolate as in times past."

V. 17, "I will so alter and change the state of my church, that it shall seem to dwell in a new world." (My World Publishing Bible marg ref, 2 Pet 3:13; Rev 21:1-5)

V. 20, "Meaning, in this wonderful restoration of the Church there should be no weakness of youth, nor infirmities of age, but all should be fresh and flourishing; and this is accomplished in the heavenly Jerusalem, when all sins shall cease, and the tears shall be wiped away." *the sinner..* "Whereby he showeth that the infidels and unrepentant sinners have no part of this benediction."

V. 21, "He prophecies to the faithful the blessings which are contained in the Law, and so under temporal things comprehended the spiritual promises."

V. 25, "Read chap 11:6." *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*

• BARNES' SUMS UP THIS PASSAGE WELL:

"No one can doubt that the prevalence of the gospel everywhere would greatly lengthen out the life of man. Let any one reflect on the great number that are now cut off in childhood in heathen lands by their parents.."

Thus, Isaiah is describing in highly figurative language the kind of world which will exist when the gospel of the **Lord Jesus Christ will be obeyed**. (Jeremiah 31:33ff, Hebrews 10) Isaiah describes in terms which we can easily understand the results of Matthew 28:19, 20: The results are brought about by the work of the Spirit of God through the preaching and application of the gospel. Did not Paul tell us that the preached gospel was the very power of God?

The joy in serving God can be experienced now to a limited extent by His individual faithful servants, but the prospect is of much greater joy as the gospel, under the power of the Spirit, overflows the world as promised by Isaiah 66.

Isaiah 65:15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

The Lord clearly tells us what He has already done in eternity past, and shows us many times how his predetermined plan will work out in history. His "end time" plan required an all powerful Mediator which came in Christ. Through Christ and his grace, his people will move in unconditional obedience to His Command Word, and the Gospel of peace will cover the earth:

Exodus 23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. 25 And ye shall serve the LORD your God, and

he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

• **CONCLUSIONS:**

Exodus 23:24-25 contains far more than what a superficial reading gives. As His undiluted law-word is preached in the power of the Holy Spirit, the false gods will be cast down by the newly converted obedience to His law-word. As the false gods fall, those nations will receive the physical blessings as promised by God in Deuteronomy. Blessed is a nation whose God is the Lord. (Ps 33:12)

However, the vast majority of Christians ignore Exodus 23: 24-25, and have turned the whole world over to the wicked one. Isaiah 60-66 prophesies the expansion of the gospel over the whole earth not by a sword, but the power of the resurrected Prince of Peace.

(See my study in Ezekiel 37ff, where the Lord raises up a mighty army from the dead (the Gospel Church) to confront and conquer the enemy through the Gospel, placing the nations under His footstool)

Who can say to the Lord, “What doest thou?”

(Developed from my study in the book of Exodus, posted at Biblicalexaminer.org)

Pokémon Go

IS POKEMON GO EVIL, DANGEROUS OR DEMONIC?

By Michael Snyder, 7/13/16

One week ago, a game called Pokemon Go was launched, and over the last seven days it has become an international phenomenon. It is the first mass market video game to successfully blend the real world and the digital world together in a way that the public truly embraces, and it is making headlines all over the planet. At this point it has almost as many daily active users as Twitter does, and Nintendo's stock price is going crazy as a result. On Monday it shot up 25 percent, and on Tuesday it surged another 13 percent. In other words, Nintendo is now worth billions of dollars more than it used to be. But is there a dark side to Pokemon Go? Is it potentially evil, dangerous or demonic?

Many people would dismiss such questions as complete nonsense. Unlike most video games, Pokemon Go actually requires people to leave their homes, get some exercise and visit real places. This type of game is being called “augmented reality”, and it is bringing people together in new and interesting ways. In fact, the Wash-

ington Post is reporting that a lot of people are actually ending up in church as they hunt Pokemon creatures.

But not everything is unicorns and lollipops with this new game. Over the past week, we have seen people commit robberies at Pokemon Go locations, and there are very serious data security concerns. The following comes from Ricky Scaparo...

New reports are now coming in of the practical dangers of this game such as a recent report out of Baltimore where Multiple people were robbed playing the “Pokemon Go” game last week, according to the Baltimore County Police Department. And then there is personal security concerns that have surfaced as a new report indicated that players that have logged into the game using their Google account may have given the app permission to go through all of their Google data, including emails and website history.

But much more alarming to many is the content of the game itself. As Mena Lee Grebin has pointed out, “Pokemon” actually comes from two Japanese words that mean “Pocket Monster”...

Meaning of the word Pokémon: a contraction of two Japanese words, “Poketto” and “Monsut,” meaning “Pocket Monster”

Definition of Monster: a creature that is typically large, ugly, and frightening. Synonyms – rascal, beast, demon, brute, imp, devil.

Even the Washington Post admits that there are creatures such as “a flaming demon” in Pokemon Go. As players progress through the game, they collect these monsters and demons, train them, and have them fight against Pokemon owned by others. Here is more from Ricky Scaparo...

The Pokemon are supposed to be “monsters” that have special powers and share the world with humans. The idea of the game is to have the children learn how to collect as many Pokemon as possible, train them, and use them against other people's Pokemon by invoking the various abilities of each Pokemon creature. Pokemon can evolve and pass through various levels, 100 being the highest. Colored energy cards are sometimes used to aid the Pokemon.

But “it's just a game” right?

Maybe.

Maybe not.

Everything that we do, whether it is a “game” or not, trains us or conditions us in various ways. Often seeing something in a movie or coming across something in

a video game can spark an interest or open a door into something deeper. For instance, occult organizations admit that one of their best recruiting tools is Harry Potter. After reading the books or watching the movies, many have found themselves curious about the occult world.

Realizing that, just consider some of the things that go on in the world of Pokemon. The following comes from the Christian Apologetics and Research Ministry...

Is Pokemon dangerous? Potentially, yes it is. It conditions the child who plays the game into accepting occult and evolutionary principles. Haunter can hypnotize, eat a person's dreams, and drain their energy. Abra reads minds. Kadabra emits negative energy that harms others. Gastly induces sleep. Gengar laughs at peoples' fright. Nidoran uses poison. The Psychic type of Pokemon are among the strongest in the game. Charmander, Haunter, Ivysaur, Kadabra, and many more evolve. The children are taught to use these creatures to do their will by invoking colored energy cards, fights, and commands. Much of it is reminiscent of occult and eastern mysticism.

But it goes even farther than that. According to occult expert Bill Schnoebelen, Pokemon players engage in all sorts of activities that would be considered deeply occult if they were done in real life...

Like many video games, Pokémon is riddled with occult concepts. Concepts like "magical stones", teleportation, ghosts, all-seeing eye, psychic power and using spirits to achieve results in the real world are all givens in this game realm. All of this is contrary to scripture. The Pokémon games and comics, etc. teach what I have called a magic worldview that is completely opposed to the Bible.

The Magic Worldview is the idea, common to all occult belief systems, that there is not really any sovereign Deity over creation. Instead, creation is ruled by a series of occult laws. In a sense, the universe is like a cosmic vending machine. As long as you put in the right coin (ritual or spell) you automatically achieve the desired result.

Particularly disturbing is the concept that children are being trained to "capture" demon-like creatures, train and control them, and use them against others. Many believe this very closely mirrors what many high-level occultists attempt to do with real demons. Here is more from Bill Schnoebelen...

The magician works from within a specially prepared

magic circle which supposedly protects him from the demon as long as he stays inside it. He uses special magickal weapons like a wand, staff or sword to threaten the demon and make it do his or her bidding. Once the ritual is successful, supposedly the demon belongs to the magician to do his or her bidding -as long as the stipulations of their contract are kept by sorcerer. Often the demon will grant the magician occult powers or give him or her special talismans to control others. This is a large part of high magick.

Now, there is barely a dime's worth of difference between this and what goes on in the "make-believe" Pokémon universe!

As the Pokemon Go craze continues to sweep the nation, it is inevitable that this game will be hotly debated in Christian circles.

And just like with the Harry Potter books and movies, many will become extremely upset at the suggestion that there might actually be something wrong with Pokemon Go.

But we all have a responsibility to evaluate what we are feeding into our minds, and this is especially true if you are a parent of young children.

In the end, everyone will do what they think is best for themselves, but as for me and my house we will definitely be staying far away from Pokemon Go.

endoftheamericandream.com

'Pokemon Go' players blamed for damage at historic Fairhaven fort

A fort destroyed in the Revolutionary War is again fending off attacks — this time from "Pokemon Go" players.

Caretakers of Fort Phoenix in Massachusetts say players of the popular smartphone game are damaging the historic site.

Gary Lavalette, volunteer caretaker at the fort in Fairhaven, near the Rhode Island state line, says people have been leaving trash, vandalizing historic structures and publicly urinating. He told WLNE-TV that a stone wall was taken apart with a crowbar and parts of the property look like a "minefield" because people are digging up the ground....

<http://www.witn.com/content/news/-Pokemon-Go-players-blamed-for-damage-at-historic-Fairhaven-fort--389406842.html>

CHURCHES TO PLAY POKÉMON GO

(Christianity Today) The Best Way for Churches to 'Capitalize' on Pokémon Go? Play It

What we miss by turning the gaming phenomenon into a recruitment tool.

Since its release on July 6, Pokémon Go—an augmented reality game that requires players to physically travel to real-world locations with their smart phones in order to collect supplies and catch mythical creatures called “pokémon”—has sent millions of people to church....

<http://www.christianitytoday.com/local-church/2016/july/churches-dont-capitalize-on-pokemon-go-play-it.html>

The publication is well named, “Christianity Today”, for it reveals the apostate condition of modern Christianity. Its “Christian humanism” has nothing to do with the biblical faith.

GOD'S PROMISE TO ABRAHAM

“I WILL BLESS THEM THAT BLESS THEE”

Thomas Williamson

Much of our Christian emphasis on foreign policy in the Middle East today is based on the promise that God made to Abraham in Genesis 12:3, “*And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*”

The first half of this verse is a promise that God made to just one person, Abraham. The original Hebrew is in the second person singular, meaning that God is speaking only to Abraham. The King James Version correctly reflects this grammatical construction, since “thee” is singular, referring only to one person, whereas “ye” would refer to multiple persons.

Matthew Henry's commentary states of Genesis 12:3a that “**This made it a kind of league, offensive and defensive, between God and Abram.**”

Of the second half of the verse, Matthew Henry says, **This was the promise that crowned all the rest; for it points to the Messiah, in whom all the promises are yea and amen. Note, (1), Jesus Christ is the great blessing of the world, the greatest that ever the world was blessed with.**”

Recently Genesis 12:3 has been spiritualized by Christian Zionist preachers, who say that this verse applies not just to Abraham, but also to Abraham's descendants, specifically to the modern state of Israel founded in 1948. Supposedly, it means that evangelical Christians as individuals, and America as a nation, are bound to provide unquestioning support, financial and oth-

erwise, to the state of Israel. It is said that if America fails to back up Israel in every way possible, financially, militarily and otherwise, then God will be through with America and will have us nuked

CALL ME ISHMAEL. When it is pointed out that the various Arab nations, including Palestine, are also descended from Abraham, the Christian Zionists say that the promise of Genesis 12:3 applies only to the descendants of Isaac. (Of course, there is no mention of Isaac in Genesis 12:3. They often misquote the verse, saying it refers to “blessing Israel,” but Israel is not mentioned in the verse, either).

Zionists say, based on their non-literal, speculative, spiritualized interpretation of Genesis 12:3, that we are to give total, unquestioned support to some of Abraham's children, while others of Abraham's children are to be hated, persecuted, ethnically cleansed, bombed back into the Stone Age, maybe even nuked.

But in Genesis 21:13, 17-18 God also bestows His blessing on Ishmael and his descendants, saying, “*For I will make him a great nation.*” According to the same principles of interpretation by which we have made Genesis 12:3 a command for political support of the modern nation of Israel, Genesis 21:18 must be taken as a command for political support of the modern Arab nations. (Anybody want to start up a “Christian Ishmaelist” movement to lobby for Arab national greatness?)

Christian Zionists claim to have 70,000,000 followers in America, who insist that our politicians render unquestioning obedience to the military and political agenda of the Israeli government.

Does God really demand that we support all actions and activities of the Israeli government, even if those actions violate God's moral standards of righteousness?

It should be pointed out that even in Old Testament times, when Israel was a nation specially chosen by, and ruled over by, Jehovah, He did not expect His people to support and endorse all actions of the government of Israel.

When the government of Israel committed human rights violations, the prophets openly condemned them, 2 Kings 6:21-23, 2 Chronicles 28:9-11, Nehemiah 5:7-11, Jeremiah 34:11-17, Amos 2:6-7, etc. Nowadays, liberal Jewish groups still protest human rights violations in Israel. But fundamentalist Christians would never dream of doing such a thing - it is against their religion. It is their duty to either deny that such violations take place, or else to endorse and commend such violations. We

have been told that God will not smile upon us if we disagree with anything that Israel does.

The lawgiver Moses commanded the Hebrews that they should not oppress the strangers or non-Jews in their lands, Exodus 12:49, 22:21, 23:9, Leviticus 19:33-34, 25:35, Deuteronomy 10:18-19, 23:7, 24:17, 27:19. That message, of course, is not mentioned today - it is considered "politically incorrect."

When King Ahab and Queen Jezebel unjustly expropriated the vineyard of Naboth, the prophet Elijah publicly denounced the king for this unjust action, 1 Kings 21:17-24. Jehu cited this official action of the government of Israel against Naboth as justification for overthrowing that government, 2 Kings 9:25-26.

But nowadays, when the Israeli government expropriates the lands and properties of Palestinians, without compensation, we look the other way and say nothing about it.

In Jeremiah 27:1-5, the prophet Jeremiah picketed a public meeting of the government of Judah with representatives of Edom, Moab, Ammon, Tyre and Sidon. He was protesting the foreign policy of Judah. We would never do anything like that today - it would be considered a violation of the command to "bless Abraham."

A HOMELAND "TO DIE FOR" In Jeremiah 27:6-17, the prophet advocated the surrender of Israel's territory to the King of Babylon, in return for peace - today, we would call it "**land for Peace.**" But today, our warmongering televangelists denounce "land for peace" as unthinkable for any reason whatsoever, and threaten God's wrath against anyone who would support such a thing.

Supposedly it is better for the Jewish and Arab children of Abraham to keep on killing each other over the land (while these sanctimonious war profiteers collect the money from sales of their Armageddon videos. Could it be a conflict of interest to allow American foreign policy to be dictated by these mega-millionaire preachers, who stand to make a profit if there is war in the Middle East?)

DO AS I SAY, NOT AS I DO. We have seen that God's inspired prophets did not meet the Christian Zionist standard of blind, unquestioning support for Israel. As it turns out, today's Christian Zionists do not meet that standard, either.

Whenever the modern Israeli government takes any action that does not fit in with the speculative doomsday scenarios of the Armageddon Theology, the Chris-

tian Zionists will loudly protest and insist that the Israelis are doing wrong.

For instance, in 1994 Christian Zionist leaders, including Pat Robertson and Ralph Reed, publicly condemned the policies of the Israeli government under Prime Minister Yitzhak Rabin, who was seeking a peace settlement with the Palestinians. Robertson has also attacked the policies of Israeli foreign minister Shimon Peres.

It seems hypocritical for Christian Zionists to threaten the wrath of God against those who express disagreement with any policy of the Israeli government, when they have done the same thing themselves.

Modern-day Israelis and other Jews are well aware of the fact that the Christian Zionists believe, based on a mistaken interpretation of Zechariah 13:8, that there must be a devastating war in the Middle East in which two-thirds of all the Jews will be slaughtered. It is commonly understood that the Christian Zionists do not really care about what is best for the Jews, as evidenced by their constant lobbying efforts to stir up World War 3 in the Middle East. Millions of Jews may wind up dead, but it will be good for sales of the Armageddon videos that are peddled on the televangelists' broadcasts and web sites.

This raises the question of who is really "blessing Israel;" those who are working for peace in the Middle East, or those who are agitating for a war designed to get two-thirds of all Jews wiped out?

Some gullible evangelical Christians may not understand these issues, but our Jewish friends understand what is at stake very well - they are being prepared to serve as cannon fodder for the next Holocaust.

PREACHER, LEAVE THOSE JEWS ALONE. Gershon Gorenberg, in his book "The End of Days: Fundamentalism and the Struggle for the Temple Mount," says, "**I've listened to . . . American evangelical ministers who insist on their deep love for Israel and nevertheless eagerly await apocalyptic battles on Israel's soil so terrible that the dry river beds will, they predict, fill with rivers of blood.**"

Rabi Eric Yoffie, president of the Union of American Hebrew Congregations, has stated that "**People who say there can be no peace are not really friends of Israel.**"

Robert O. Freedman, political science professor at Baltimore Hebrew University, says concerning Christian Zionists, "**Once you get in bed with them, you are, to a certain extent, subscribing to their view of what**

America ought to be. And that, in my view, is not in the best interests of the Jewish people.”

Former Shin Bet secret service chief Carmi Gillon and former police commissioner Assaf Hefetz, commenting on the activities of Temple Mount extremists who are financially supported by fundamentalist Americans, warned that an attack on the AI Agha mosque in Jerusalem **“would lead to an all out war and unleash destructive forces that would imperil Israel’s existence.”**

The eagerness of some televangelists, to get a war going in the Middle East (along with their vociferous Arab-bashing and Muslim-baiting), must be considered in context of their belief in the infamous Armageddon Theology, which insists that 2/3 of all the Jews must die.

Grace Halsell, in her book “Prophecy and Politics,” observed: **“Convinced that a nuclear Armageddon is an inevitable event within the divine scheme of things, many evangelical dispensationalists have committed themselves to a course for Israel that, by their own admission, will lead directly to a holocaust indescribably more savage and widespread than any vision of carnage that could have generated in Adolf Hitler’s criminal mind.”**

American Christians who really want to be a blessing to the children of Abraham need to realize that they do not have to render blind, knee-jerk support to the most extremist elements of Zionism, or to those who are actively trying to foment massive wars in the Middle East that would be contrary to the interests of the Israeli people. **Not everyone is going to agree that stirring up a war to get 2/3 of all the Jews killed is a good thing for the Jews.**

We should be very cautious about demanding that all Christians follow a narrow and extreme agenda of endless war and conflict in modern Israel, based on a very questionable and allegorizing application of Genesis 12:3. All of us desire the best for the Israeli people, but there will be honest differences of opinion on how to translate that desire into political action and foreign policy. These differences of opinion should not become tests of fellowship.

Nor should we forget that our Prime Directive as Christians is found in the Great Commission. Our mission is to evangelize, baptize and teach, not to try to hasten Christ’s coming by agitating war and violence in the Middle East.

The desire to “bless Israel” is commendable. Let us do just that, by preaching the Gospel to the Jewish people

and by promoting policies that will enable Israelis to live in peace with their neighbors in the Middle East, rather than trying to get millions of Jews killed in order to fulfill the deluded doomsday fantasies and Armageddon scenarios of certain money-grabbing televangelists.

SMOTHERED TO DEATH

BY EXTRA-SCRIPTURAL RUBBISH!

[Editor’s note: “extra-Scriptural” simply means “outside of Scripture”]

Those Christians who belong to the Evangelical wing of the Church have over the last half-century shown an increasing impatience with invisible and eternal things--and have demanded and gotten a host of visible and temporal things to satisfy their fleshly appetites.

The temptation to introduce “new” things into the work of God, has always been too strong for some people to resist. The Church has suffered untold injury at the hands of well-intentioned but misguided persons, who have felt that they know more about running God’s work, than Christ and His apostles did! A solid train of boxcars would not suffice to haul away the religious gimmicks which have been brought into the service of the Church with the hope of improving on the original pattern. These things have been, one and all, great hindrances to the progress of the Truth, and have so altered the divinely planned structure that the apostles, were they to return to earth today, would scarcely recognize the misshapen thing which has resulted!

Every generation is sure to have its ambitious amateur to come up with some shiny gadget which he proceeds to urge upon the church. That the Scriptures do not justify its existence--does not seem to bother him at all. It is brought in anyway and presented in the very name of orthodoxy. Soon it is identified in the minds of the Christian public, with all that is good and holy. Then, of course, to attack the gadget is to attack the Truth itself. This is an old familiar technique so often and so long practiced by the devotees of error, that I marvel how the children of God can be taken in by it!

We of the evangelical faith are in the rather awkward position of criticizing Roman Catholicism for its weight of unscriptural impediments--and at the same time tolerating in our own churches a world of religious fribble as bad as holy water or the adored host. Heresy of method may be as deadly as heresy of message! Evangelicalism has been smothered to death by extra-Scriptural rubbish! Unless we in gospel churches wake up soon,

we shall most surely die by the same means!

(A.W. Tozer, 1897-1963)

APOSTASY

Hebrews 10:26-29

Vv 26, 28, the author(s) of this letter to the Hebrews now applies the “law of apostasy” as found in Deuteronomy 17:2-7. Apostasy “abandon one’s beliefs or allegiances”. Apostasy is simply treason against a religion or state.

In Deuteronomy, a member of the covenant people, Israel, renounced his allegiance to the God of Israel, and thus to national Israel. He transgressed the covenant, and gave his allegiance to another god, an idol. Reading the various aspects of God’s covenant with national Israel, we find it was more than just citizenship in a nation. God in his grace placed that person in his covenant people, the Kingdom of God; he was made heir to all the promises of the physical kingdom membership, both its blessings and curses. (See Deuteronomy 27ff, &c.)

Deuteronomy 17 deals with those who chose to reject the blessings of serving (obeying) the God of Israel as revealed in His Word, and instead swore allegiance to another god, a god that was working to undermine and even destroy the reign of God on earth through his covenant people. (We will not go into it at this time, though we have in the past: National Israel was to be a “missionary” statement of the true God to the world. It fulfilled that mission for a very short time through David and particularly Solomon.)

Knowing the true manner of worship, and the penalty for abandoning that manner of worship, those who publicly renounced their allegiance to the God of Israel to follow another god were to be put to death---they had committed treason against God and the Kingdom of God.

Hebrews 10: 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses’ law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

First, a common false teaching from this passage in Hebrews is to say that if we sin after conversion, we have

lost our salvation. **Second**, it is commonly used to say that there is an unpardonable sin. However, We know God cannot lie nor contradict himself, so these two ideas just are in great error.

V. 26. Our idea of truth is quite contrary to God’s definition of truth. Truth is a Person not a humanistic idea. That Person is just, holy, upright, the law maker, a person of wrath against sin, &c. Truth is everything that describes the God of Scripture.

Hebrews was written to the Hebrews: They are being told that “if we” Hebrews willingly return to the Temple and its Levitical priesthood for atonement after we Hebrews have heard the truth of Christ’s atonement, there remains no more sacrifice for sin. There is no other means of atonement other than Christ: There is no other name under heaven whereby men must be saved.

To sin against the truth is to sin against Christ and His atonement. There was no atonement possible for the Hebrews who preferred the Temple sacrifices over the sacrifice of Christ. There is no atonement for those who seek atonement other than through Christ alone. They will face God’s judgment and fiery indignation for despising his Son. They will be devoured by God’s judgment.

V. 28. The law against apostasy, Deuteronomy 17, is referenced again. Two references in three verses show the seriousness of the warning.

V. 29. Those who turned their back on Christ and returned to the blood of bulls and goats in the temple sacrifice after hearing the truth *have trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing*. They have insulted the Spirit of grace.

Despite: “First aorist active participle of enubrizw, old verb to treat with contumely, to give insult to, here only in the N.T. It is a powerful word for insulting the Holy Spirit after receiving his blessings (6:4).” (RWP)

How much more worthy of God’s fiery judgment are those who turn from Christ than were those in Deuteronomy 17 who turned to the idols of their day. The Hebrews are told that to turn back to the Temple after hearing the truth of Christ is a fearful thing. It is a sin of willful treason with knowledge. Therefore, no mercy was possible. The reason for their sin was not a lack of knowledge but an insistence on being the judge over God, and being one’s own God. Apostasy is a deliberate and contemptuous rejection of the blood of Christ. It exhibits a hostility toward God the Father.

MESSIANIC JUDAISM

This passage in Hebrews raises a question concerning “Messianic Judaism”:

Messianic Judaism is a syncretic movement that combines Christianity—most importantly, the Christian belief that Jesus is the Jewish Messiah—with elements of Judaism and Jewish tradition. (https://en.wikipedia.org/wiki/Messianic_Judaism)

I would not go as far as to say they are not saved. I would say, however, that they are denying the all sufficiency of Christ maybe not for their salvation, but for their correct standing before the Heavenly Father. According to this letter to the Hebrews, they are standing on dangerous ground before God. I certainly cannot see why “Christians” who have trusted in the total atoning work of Christ are so infatuated with Judaism. It does not speak well of their understanding of the atoning work of Christ.

Hebrews is a graphic description of the apostate’s contempt for the work of Christ and for the spirit of grace. They have in effect trodden underfoot Christ’s atoning blood, counted the blood of the covenant an unholy thing. In their deliberate decision, they insulted the spirit of grace. Hebrews spares no words in telling of God’s hatred of the apostate. Christ’s blood is the blood of His covenant; thus, it is the holiest of all things holy, and to prefer the blood of bulls and goats over his blood is a fearful thing. (See Deut 32-35.)

<<A Psalm of Asaph.>> *The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. 2 Out of Zion, the perfection of beauty, God hath shined. 3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. 4 He shall call to the heavens from above, and to the earth, that he may judge his people. (Psalms 50:1-4)*

Vengeance belongs to God alone, and he promised his vengeance against the apostate Hebrews in the most horrible way---His righteous vengeance was poured out in 70 A.D.

(Exo 22:21 “*Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. 22 Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;*” Note that the afflicted, widow especially, must cry out to the Lord, and the Lord will exercise his wrath against the oppressor. But the afflicted **must cry out** to the Lord. Lu 18)

God did not forget judgment with the coming of Jesus

Christ. Rather, there is now a sharper promise of judgment. We now know Jesus Christ, and to turn back from Him or mix other things with him, is a very great sin. So there is a sharper promise of judgment. *It is a fearful thing to fall into the hands of the living God.*

V. 32. The authors of Hebrews now plead with their readers. They remind them of their past faithfulness. “In the past, you have faithfully served your Lord Jesus Christ, so why are you now rejecting Him as your High Priest, and rejecting Him as your atonement. Why do you desire to go back to the blood of bulls and of goats?” They are reminded that after joining themselves to Christ’s flock, they endured a great fight of afflictions. This term can imply that some survived the arena.

Verse 33. *Partly.* That is, your affliction consisted partly in one kind of affliction you were called to endure:

Whilst ye were made a gazing-stock.

θεατριζόμενοι, — you were made a public spectacle, as if in a theater; you were held up to public view, or exposed to public scorn when this was done, or in precisely what manner, we are not told. It was not an uncommon thing, however, for the early Christians to be held up to reproach and scorn, and probably this refers to some time when it was done by rulers or magistrates. It was a common custom among the Greeks and Romans to lead criminals, before they were put to death, through the theater, and thus to expose them to the insults and reproaches of the multitude. See the proofs of this adduced by Kuinoel on this passage. The language here seems to have been taken from this custom, though there is no evidence that the Christians to whom Paul refers had been treated in this manner.

By reproaches. Reproached as being the followers of Jesus of Nazareth; probably as weak and fanatical. (Barnes, OLB)

Ye became companions of them] Sympathy hath a strange force; as we see in the strings of an instrument; which being played upon (as they say), the strings of another instrument are also moved with it. (Dr Sibbs.) After love hath once kindled love, then the heart being melted is fit to receive any impression. Two spirits warmed with the same heat, will easily solder together. (Trapp, OLB)

Thus, many of them either suffered for their faith or were companions of them that did suffer, and were made a gazing stock; they were publicly displayed in the arena to be mocked and scorned. They were part of a company where some died for their faith in the arena.

The author clearly speaks out, reminding them how they joyfully sacrificed their goods in compassion, and apparently to rescue Paul. They did this, knowing in themselves

that “*Ye have in heaven a better and enduring substance.*” (See He 11) One would think that with such a record these Hebrews would stand fast. Did they? We do know that some did not:

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. (2 Tim 4:10)

For Demas hath forsaken me. Demas is honourably mentioned in #Col 4:14; but nothing more is known of him than what can be gathered from that place and this — that he was at first a friend and fellow-labourer of Paul, but that, under the influence of a desire to live, he afterwards forsook him, even in circumstances where he greatly needed the presence of a friend.

Having loved this present world. This does not mean necessarily, that he was an avaricious man, or that, in itself, he loved the honours or wealth of this world; but it means that he desired to live. He was not willing to stay with Paul, and subject himself to the probabilities of martyrdom; and, in order to secure his life, he departed to a place of safety. The Greek is, ἀγαπήσας τὸν νῦν αἰῶνα — having loved the world that now is; that is, this world as it is, with all its cares, and troubles, and comforts; having desired to remain in this world, rather than go to the other. There is, perhaps, a slight censure here in the language of Paul — the censure of grief; but there is no reason why Demas should be held up as an example of a worldly man. That he desired to live longer; that he was unwilling to remain, and risk the loss of life, is indeed clear. That Paul was pained by his departure, and that he felt lonely and sad, is quite apparent; but I see no evidence that Demas was influenced by what are commonly called worldly feelings, or that he was led to this course by the desire of wealth, fame, or pleasure.

And is departed unto Thessalonica. Perhaps his native place. Calmet.

Crescens. Nothing more is known of Crescens than is here mentioned. “He is thought by Eusebius and others to have preached in Gaul, and to have founded the church in Vienne, in Dauphiny.” Calmet. (Barnes, OLB)

Observe: Demas feared those who could kill the body more than he feared the One who could kill the soul. There were many who “departed” from the faith in the early church out of fear of their lives. There were divisions in the church over whether or not to receive those who had departed back into full fellowship when the persecution was over. However, Demas might have been lured away from the faith by the prospect of worldly wealth, fame or pleasure. The spirit of Demas is alive and well in Christianity today. History has shown that serious persecution and even death for the faith causes

the faith to spread. However, the love of worldly wealth, fame and pleasure destroys Christianity.

V. 35. **Cast not away your confidence...** “The Jewish Christians in question were in peril of a panic and of stampeding away from Christ. Recall κατὰ Messianic Judaism τεχωµεν in verse #Heb 10:23.” (Ibid.)

The author’s charges to them is to not replace their Holy boldness with doubt, fear and panic.

V. 36 **For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.**

Reward: to give back, to repay. In Hebrews 2:2, every transgression and disobedience received its just reward. In Hebrews 11:26, Moses forsook Egypt for the heavenly reward that awaited him for following the command-word of God.

Patience in the faith is required to receive that heavenly reward both then and now.

Having done the will of God. The essential prerequisite of the patience that inherits the reward promised is patiently doing the will of God in the midst of their trials. There is no promise to those who patiently keep on doing wrong. How many have we met who faced serious trials of their faith, and they placed their hope in God, yet they continued to ignore the command word of God?

V. 37.

*Isaiah 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: **hide thyself as it were for a little moment, until the indignation be overpast.***

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

For a little moment implying that the war would not rage long. Babylon was taken in a single night (see the notes at #Isa 13, 14), and the call here is for the people of God to be calm while this battle should rage in which the city should be taken. (Barnes. See also Gill)

Habakkuk 2:1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. 2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. 3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

But at the end it shall speak (or it breatheth, hasteth to

the end), not simply “to its own fulfillment,” but to that time of the end which should **close the period assigned to it**, during which it should continually be putting itself forth, it should come true in part or in shadow, gleams of it should here and then part the clouds, which, until the end, should surround and envelop it. Being God’s truth, he speaks of it as an animate living thing, not a dead letter, but running, hasting on its course, and accomplishing on its way that for which it was sent. The will and purpose of God hasteth on, though to man it seemeth to tarry; it can neither be hurried on, nor doth it linger; before “the appointed time” it cometh not; yet it hasteth toward it, and “will not be behindhand” when the time comes. (Barnes. See also Poole, JFB-Jamison, Fausett, Brown.)

The vision was for an appointed time—the time of the end which should close the period assigned to it. There were shadows or glimpses of that time yet to come. That time was hastening on, but could not be hurried nor hindered; it was God’s appointed time.

Adam Clarke comments on v. 39, read in part:

1. IT is very remarkable, and I have more than once called the reader’s attention to it, that not one Christian life was lost in the siege and destruction of Jerusalem. Every Jew perished, or was taken captive; all those who had apostatized, and slunk away from Christianity, perished with them: all the genuine Christians escaped with their lives. This very important information, which casts light on many passages in the New Testament, and manifests the grace and providence of God in a very conspicuous way, is given both by Eusebius and Epiphanius. ... (Adam Clarke, OLB)

Observe:

First, the Jewish Roman war only lasted 3 years, and it closed a period of time. Matthew 23, 24 and The Revelation was given to calm the people of God as they saw the battle rage against Jerusalem. It was God’s appointed time to end the 2000 year old Hebrew/Jewish world of their day. The prophets, as well as the author of Hebrews, called for His faithful covenant people to have patience. He promises his protection during that short time as he punished the inhabitants of the earth for their iniquity. During that short war, the Lord would send forth his judgment against those who had shed the innocent blood of his Saints from the time of the first murder. Hebrews 10:29, the fearful punishment that was meted out by God against the apostates of that day was beyond our imagination.

Isaiah 2:21 told the covenant people to hide themselves “for a little moment”, while God judged the blood

iniquity of the earth.

Second, the letter was written to Hebrews who were tempted to or had returned to the Temple, *i.e.*, *apostatize*. The Temple denied Christ.

Third, *For yet a little while, and he shall come in his vengeance*. This letter to the Hebrews was written shortly before 70 A.D. which brought the most fearful, fiery judgment upon those who trod under foot the blood of the covenant, and despised the Holy Spirit. Thus, they are warned of God’s soon coming wrath against the apostates, 70 A. D. (Did not Jesus tell Caiaphas the high priest that he, Caiaphas, would see the coming of the Son of man in his fiery judgment? Mat 26:64. I dealt with this passage in my tome on Matthew 24, “The Triumph of Titus”. See also 24:30, Mar 13:26, 14:62.)

Observe:

Matthew 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Note God’s vengeance against innocent blood came to pass upon the generation that shed the innocent blood of Christ. That is, within the next 40 years from 33 A.D.

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.

The New Covenant people, the new Israel of God, were to flee and hide themselves away from God's fiery vengeance against the now apostate national Israel. Notice the speed with which they were to hide themselves.

10:35-39 lays the foundation for Chapter 11 which proves that patience in doing the will of God shall lead to great returns in God's time. It is not a passive faith, but it is an active faith of doing the will of God that receives His promised reward.

Though v. 38 is foundational for the Christian, it is one of the most ignored passages in Scripture, as apostate Christianity lives by sight rather than by faith:

Joh 7:24 Judge not according to the appearance, but judge righteous judgment.

We see around us the worst kind of apostasy by those who claim to be Christian leaders. The surrounding events tell us that Christianity is on its death bed, as every tool that Satan can muster is being used to kill Christianity. So Christians judge by appearances around them, and thus lose their faith in a victorious Christ which is clearly presented throughout Scripture, and upon which this nation was founded. We are justified, and we walk by faith not by sight. (I have already dealt with this apostasy in Heb 1:13, 10:12, 13. Apostasy can be described as Christianity departing from its historical and Orthodox victorious view of Christ.) God has no pleasure in those who turn back, who apostatize.

V. 39, the writers say that they are not drawing back unto perdition, which in its context, perdition (destruction) was the consequence of going back to the Temple, its Priesthood, and its sacrifices. Before 70 A.D., there were two ways to God offered to the Hebrews: Jesus Christ and the Temple. The Hebrews are plainly told that salvation is by Christ alone.

Early on, Peter had boldly declared not only to the Hebrews but to every nation under the sun, "Neither is our salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12) Note that Acts 2:5 tells us that the gospel was preached to every nation under heaven before the end of the Hebrew/Jewish world, or age: *Under heaven*: "The vaulted expanse of the sky with all things visible in it. The universe, the world. The aerial heavens or sky, the region where the clouds and the tempest gather, and where thunder and lightning are produced..." See Col 1:23. Note God's promise in Isaiah 43:5 that he would gather his seed from the east and from the west.

To deny the exclusiveness of Christ is apostasy. The sad fact of our day is that not only modernists, but a great many "Evangelicals" deny the exclusiveness of Christ, and they are gaining a great following.

• **THERE IS NO "FEAR OF GOD":**

Ps 36:1 <<To the chief Musician, A Psalm of David the servant of the LORD.>> The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

Ro 3:18 There is no fear of God before their eyes.

Ec 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Chapter 11 will define faith, and will illustrate how one lives or walks by faith. (Let me know, and I will put you on our "Sunday Message" list which is now in Hebrews.)

CRISLAM--ONE OF THE FASTEST GROWING RELIGIONS IN AMERICA

** Rick Warren's Chrislam Starts To Spread In America

Rick Warren, founder and pastor of Saddleback Community Church in Orange County California, addressed the convention of the Islamic Society of North America. Warren stated that Muslims and Christians must work together to combat stereotypes, promote peace and freedom, and solve global problems. Christians and Moslems – faith mates, soul mates and now work mates! Chrislam! You knew this day was going to come, when the liberal "love gospel" preachers who, desiring to fill their seats and bank accounts, would find a way to merge apostate Christianity with the Devil's religion of Islam. That day is here....

<http://www.nowtheendbegins.com/chrislam-starts-to-spread-in-america/>

** Rick Warren's Chrislam Becomes One Of The Fastest Growing Religions In America

<http://beforeitsnews.com/religion/2013/11/rick-warrens-chrislam-becomes-one-of-the-fastest-growing-religions-in-america-videos-2458484.html>

** Glenn Beck Converts To Chrislam

<http://shoebat.com/2013/06/10/glenn-beck-converts-to-chrislam/>

** Jack Van Impe

Popular TV preacher Jack Van Impe recently ended his decades-long run on Trinity Broadcasting Network after he publicly accused California megachurch founder Rick Warren of mixing Christian and Muslim beliefs. TBN

pulled the episode before a repeat broadcast could air — prompting Impe to announce he could no longer work with TBN.

<http://www.christianitytoday.com/gleanings/2011/june/van-impe-leaves-tbn-over-chrislam-remarks.html>

Do a simple search for “Chrislam”, and you will be shocked.

Hebrews not only irrevocably ties Christ’s kingship to His High Priestly office, but it requires our service to loudly proclaim our obedience to the king. It also declares Him alone to be man’s savior.

V. 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Let us be of those who believe to the saving of our souls, for saving faith results in doing His will, v. 36. Let us not be numbered among those who apostatize, and become heirs to God’s fiery wrath against apostasy.

Hebrews tells us that apostate “Christian” men like those who are supporting “Chrislam” are far more worthy of death than those who apostatized and departed from the Living God in Deuteronomy 17:2-7. It is a fearful thing to fall into the hands of the living God.

LAWFUL LIBERTIES SUCH AS CHRIST ALLOWS

It was the 4th of July in Boston. A middle-aged colonial leader stood on shore and looked out over a crowded Boston harbor. His countenance displayed a strange mingling of hope and despair. He was hopeful because of God’s recent manifest goodness, and he trusted that God would indeed prosper the cause of the colonists and establish a prosperous land where God’s Word was law. But he was also concerned. Only two days earlier he had lost a son. The harbor was filled with ships and he knew not the outcome of the hard struggles that lay ahead.

An important document had recently been drafted— a document that was vital to the prosperity of future Americans. But it was not the Declaration of Independence. Rather, it was a firm Declaration of Dependence upon the Word of God.

On this 4th of July there were no gaudy fireworks fill-

ing the sky, no bands playing martial airs, no flags waving in the air, and no parades in the streets of Boston. The only sound that could be heard was the sound of psalms, the sound of praise rising from the ships where men, women, and children sang the songs of Zion. The scene is not 1776, but rather 1630. The ships that filled

RELIGION IS DEFINED AS “MAN’S ULTIMATE CONCERN”. CHRISTIANITY— MAN’S “ULTIMATE CONCERN” IS OBEYING GOD’S WORD, AND DOING ALL THINGS FOR THE GLORY OF GOD. HUMANISM IS DOING ALL THINGS FOR MAN’S GLORY AND WELLBEING. IF THE ULTIMATE CONCERN IS THE LATEST SPORTS SCORE, MAKING MONEY, HAVING A GOOD HOME, NEW CAR, MAKING SURE OTHERS LIKE YOU, &C., THEN THOSE THINGS ARE ONE’S RELIGION NO MATTER HOW LOUD HE PROFESSES CHRIST. FOR A PASTOR, IF HIS ULTIMATE CONCERN IS KEEPING A GOOD NUMBER OF FOLLOWERS, KEEPING A GOOD INCOME, OR MANY OTHER MOTIVATIONS, THAT IS HIS HUMANISTIC RELIGION.

the harbor were the Puritan colonists who had come to Boston in the summer of 1630. The son who had recently died had not fallen on the battlefield, but had drowned as the boats landed. The important document recently written was the “Model of Christian Charity.” Its author, the leader overlooking Boston Harbor, was Governor John Winthrop. His struggle was not a struggle to preserve the rights of man, but a struggle to preserve the Law of God.

John Winthrop is one of the forgotten heroes of American history. His “Model of Christian Charity,” written on board the *Arbella*, sets forth the Puritan hopes of all that America would become as a “city set on a hill” - a model of righteousness based upon obedience to the Law of God. The civil ordinances of the Massachusetts Bay Colony were drawn directly from the Scripture, including the entire system of capital punishments given in the Old Testament and civil sanctions against blasphemy and idolatry.

The life of Winthrop is remarkable to read. Behind the image of the stern theonomic governor, we see a loving husband, a tender father, and a zealous Christian. His journal contains stirring accounts of wars, of religious controversies, and of plagues, but it also gives us a picture of the personal life of this remarkable man, and every Christian family should possess and read a copy of Winthrop’s journal. Winthrop lived to see a great deal of personal trials. He was widowed three times in life. A faithful son, already mentioned briefly, drowned just as the fleet of ships arrived in Boston. Winthrop narrates these things in his journal, always recognizing

that “Jesus doeth all things well.” In his life, there were joys as well as troubles. Winthrop narrates with gratitude the time that God remarkably preserved two of his own small daughters when prompt obedience to their mother saved them from being crushed by a pile of logs. These accounts can be read in his journal.

It is sometimes hard for us to recognize that American history did not begin in 1776. The “founding fathers” of 1776 did not arise suddenly out of a historical vacuum. A century and a half transpired between the arrival of our Pilgrim and Puritan forefathers and the American Revolution.

This period of 150 years between 1630 and 1780 is one of the most ignored and slighted periods of our history. As great as have been the differences between July 4 of 1776 and July 4 of 2016, just as great differences exist between the time of John Winthrop and Thomas Jefferson.

In fact, Governor Winthrop would have repudiated many of the basic principles of the Declaration of Independence. Governor Winthrop would have been shocked by the bold assertion “we hold these truths to be self-evident.” Many sincerely patriotic Christians quote these words without considering their real meaning. John Winthrop and the Puritans of his day would anathematize the very idea that any truth can be “self-evident.” To Winthrop, the only source of truth was the revealed Word of God.

Governor Winthrop would also protest the 1776 definition of the purpose of government. The Declaration of Independence states “to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.” Again, many Christians quote these words blindly. Did God really ordain government for the purpose of securing human rights? Winthrop would maintain the Biblical view of the Reformers that governments were instituted by God for the punishment of evil and for the enforcement of the law of God.

Winthrop’s definition of liberty was very different from that held by modern Americans. True

liberty is found only in dependence upon the Word of God. David says in Psalm 119:45, “And I will walk at liberty: for I seek thy precepts.” The Hebrew word for precepts here specifies the detailed Mosaic case laws of the Old Testament. Modern Christianity has repudiated these laws as the standard for truth.

In the 150 years that passed between 1630 and 1776,

the Law of God was slowly and gradually abandoned. Rationalism replaced revelation. Human reason replaced divine law. We are still living with the devastating consequences of human autonomy.

Governor John Winthrop issued this warning, contrasting “natural liberty” and “lawful liberty.”

“I observe a great mistake in the country about liberty. The first kind of liberty, natural liberty, is common to man with beasts. By this, man as he stands in relation to man simply, hath liberty to do what he list. It is a liberty to do evil as well as good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint. The exercise of this liberty makes men grow more evil, and in time to be worse than brute beasts . . . If you stand for your own natural corrupt liberties, and will do what is good in your own eyes, you will murmur and oppose. But if you will be satisfied to enjoy such civil and lawful liberties, such as Christ allows you, then will you cheerfully submit unto that authority which is set over you in all the administrations of it for your good, wherein if we fail at any time, we hope we shall be willing, by God’s assistance, to hearken to good advice from any of you, or in any other way of God. So shall your liberties be preserved in upholding the honor and power of authority amongst you.”

These words of Winthrop uphold the Biblical view that “lawful liberty” is found only in obedience to the will of God as revealed in the Holy Scriptures. It is not based upon rights, but rather upon duty. When this is understood, all questions of morality become crystal clear. Christians should not oppose abortion because babies have a “right to life.” Rather, we oppose abortion because God says, “Thou shalt not kill.” When we argue human rights, our enemies will take our own rationalistic argument and use it against us, demanding a right to worship as they please, a right to engage in immorality, and a right to speak and live as they choose. Winthrop again warns:

“Beloved, there is now set before us life and good, death and evil, in that we are commanded this day to love the Lord our God, and to love one another, to walk in His ways and to keep His Commandments and His Ordinance and His laws, and the Articles of our Covenant with Him that we may live and be multiplied, and that the Lord our God may bless us in the land where we go to possess it.”

Winthrop’s warning still stands true. If we as Christians will ever know again true liberty, we must know it

in the terms of obedience to the Word of God. We must, with Governor John Winthrop, declare our dependence upon Divine Revelation.

Drawn from The Journal of John Winthrop, A Theological Interpretation of American History by C. Gregg Singer, published by Solid Ground Christian Books, and The Guise of Every Graceless Heart by Terrill Elniff, distributed by the Chalcedon Foundation (this last book concisely describes the tragic replacement of Winthrop's theonomy with human autonomy)

John Huffman: Mighty Man Herald. July, 2016.

DIVINE JUDGMENTS UPON TYRANTS:

AND COMPASSION ON THE OPPRESSED

“Say to them that are of a fearful heart, Be strong, fear not: behold! your God will come with vengeance, even with a recompense he will come and save you,” Isaiah 35:4.

The following is a brief extract of a sermon preached on April 20th, 1778 by Jacob Cushing (1730-1809). This was preached during the founding era of America.

“Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people,” Deuteronomy 32:43.

We are assured, in the oracles of truth, that “Righteousness exalteth a nation; but sin,” i.e. abounding vice and wickedness, “is a reproach to any people.” And with regard to mankind in all ages, may it not be said, that when a people have been remarkable for justice, temperance, industry, and zeal for the public good, they have prospered in all their affairs, and been high in reputation? And, perhaps, no instance can be produced of a nation's being given up to exterminating judgments and calamities, so long as virtue, probity [integrity], and Christianity flourished among them. But when falsehood and perfidy [treachery], injustice and general corruption, with a contempt of Christianity, have generally prevailed among them, they have fallen into many calamities, and been deprived of those advantages they so much abused.

Thus GOD, in a variety of ways, may correct and punish his degenerate people; and, among others, permit enemies to oppress them, shed blood in their land, and lay them waste.

The enemies of GOD's church and people are GOD's adversaries. “The Lord's portion is his people . . . he keeps them as the apple of his eye” (Deut. 32:9, 10). Whoever

grieves or afflicts them, provokes GOD, for they are “his peculiar treasure.” And having a singular concern for them, he will be their shield and their defense; however they may be persecuted by their enemies. “For the Lord shall judge his people;” (v. 36) i.e. plead their cause, and deliver them from the oppression of their enemies; as this phrase is frequently used in the book of Psalms. He will have mercy upon his servants, and turn his hand, which punishes them, upon their adversaries.

SBSS

H. R. Rumburg

WE WAIT AND WATCH.

It occurred to me yesterday that as little as I like Trump, there MUST be something good about him if 100% of the media & professional politicians oppose him. Sometimes the enemy of my enemy is my friend, although that's hard to swallow. ...

The cowards in charge at Vanderbilt University in Nashville announced they are paying the United Daughters of the Confederacy \$1.2 million dollars to remove the name “Confederate” from Confederate Memorial Hall. These despicable people are terrified by the political correctness police, the Soviet mindset that presently tyrannizes the country. They are not FIT to have the name “Confederate” on any of their buildings, nor are they fit to memorialize the immortal soldiers who wore the grey and fought so valiantly for the survival of local self-government. They are as historically ignorant as they are cowardly. Junk. Like most of academia, they are intellectual junk, ready for history's Dempsey Dumpster, and their supine, chicken-hearted submission to thought-tyrants will be their well-earned gravestone.

Franklin Sanders

** Hacker demonstrates how voting machines can be compromised

For weeks, Republican presidential nominee Donald Trump has told his supporters the outcome of the 2016 election could be out of his control. (<http://www.cbsnews.com/election-2016/>)

“I'm afraid the election is going to be rigged, I have got to be honest,” Trump said to Ohio voters last week.

But for the hackers at Symantec Security Response, Election Day results could be manipulated by an affordable device you can find online.

<http://www.cbsnews.com/news/rigged-presidential-elections-hackers-demonstrate-voting-threat-old-machines/>

There are many articles about a fixed election. Whoever controls the statehouse can easily control the out-

come of the the states using electronic machines, particularly when there is no paper trail. Of course, those who supply the machines can easily control the outcome. The judgment of God against a rebellious people is the exaltation of women. and the establishment is well versed in controlling an outcome. They have done it for years. "Obama to the Rescue! No doubt, he will place all federal elections under the control of the DOJ to be sure it is honest.

What can be done when election fraud has been proved? Throwing a lot of dust in the air will be all, and nothing will change. The "powers" know that once the count from the electric machines is in, nothing can be done.

BEAUTY AND GLORY

AUTHORITY

We listen to theological lectures while traveling, of which there seems to be a lot. One recent lecture was from Exodus 28:36-43, which defines the purpose and appearance of the priest's garments under the Old Covenant.

28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty. 3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. 40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

1 Chronicles 16:29 commands men to "Give unto the LORD the glory due unto his name:"

Also note Jeremiah 9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Three points stand out in the above passages, and all have significant implications for even the modern Christian mood:

- 1) "Glory and Beauty"
- 2) "Consecrate"
- 3) "Anoint"

1) **Glory and Beauty**, As a representative of the Most High God, the High Priest was required to wear a glorious and beautiful uniform; it established his power and

authority to speak to God for the people, and to speak for God to the people. It identified him as the mediator under the Old Covenant. Notice the similarities with the appearance of the Mediator of the New Covenant. (Rev 1, Dan 7 & 10)

The casualness of appearance today shows disrespect for our Holy God and for others. The modern ungodly desire is to fit in with the world's crowd rather than to be clearly defined as a follower of Christ. (We worked with a man at the polling place in this last election who was paying his daughter's way through college. When she came home, she was wearing brand-new jeans that looked like someone had taken a chainsaw to them. She told how much she had to pay for them, which was well over \$100. He asked her why she would pay that much for a torn-up pair of jeans. She said she did not pay for them, but he did with his credit card. People are obviously insane idiots.)

The casualness of appearance today implies a flight from responsibility. Many times, the Christian's appearance, intentionally or unintentionally, shows their indifference for the Holiness of God, and their identification with the lawless crowd: lots of skin, various holes in the skin for "jewelry", as well as tattoos. (Dress codes in school cut down a lot of the discipline problems. Our lawyer in West Virginia was known in the community as the one who overturned the local school's dress code.)

It has become dangerous, many times, to wear a military uniform off the military base. There is an open hostility today to military, and to any kind of law enforcement uniforms in public, because those uniforms represent lawful power and authority. The anarchist crowd resents that authority so much that they are killing those who wear those uniforms. (They are being paid to wage war on law enforcement.)

Exodus 28:39-42. Under the outward glorious and beautiful garments were the "girdle" and "breeches", viz., underwear. These items of clothing were made by the same wise hearted whom God filled with His spirit to do this very advanced needle work. Though unseen by others, they required the same skill and care as did the outer garments. They were made "for glory and for beauty", not for man's approval, but for the Lord's.

"The Israelites were taught by this that things devoted to God's service, whether they be seen or not, should be of the best. The intention is not to please men's eyes by beauty of color or form, or richness of material, but to do honor to God by the beauty. ... True piety will make no difference between the seen and the unseen,

the hidden and that which is open to sight.” The aim is appropriateness and beauty in all things appertaining to the worship of God.

The priest’s clothing in this passage was made for both beauty and holiness. However, we see that much of the beauty was hidden from public view. This fact teaches that things devoted to God’s service, whether seen or unseen, should be the very best man has to offer. The intention here was not to please men’s eyes with the richness of the clothing, but to do honor to God by the beauty. (1 Cor 10:31. To the best of our ability, even our appearance is to be to the Glory of the God of glory. Col 3:23, 1 Pet 4:11)

Proper appeal that fits one’s station in life, particularly the pastor’s, is not to please men and to make him more acceptable to those he is trying to influence, but it is to honor God. In man’s eyes, clothing is a distinctive mark of one’s station in life. The priest’s clothing was a distinctive mark of his station in life, and the responsibilities that came with that station.

2) Consecrate. Garments to consecrate him... A solemn recognition of the significance of an appointed official dress. It expresses that the office is not created or defined by the man himself, {#Heb 5:4} but that he is invested with it according to prescribed institution. (Barnes. Consecrate, may be literally rendered “fill their hands”. Gill)

Garments set one apart from others. One’s dress is identified with one’s station in life, whether power and authority, the lowest possible place, and even a prostitute. (Many “Christian” women dress like prostitutes.) Clothing, particularly a uniform, identifies to others who we are. In the case of a military and law enforcement, uniforms identify the wearer with a particular type of authority. Moreover, the particular type of markings on that uniform reveals the extent of that authority – is he a private or a captain? That uniform expresses his office, and says to others that he is invested with authority from a higher source than himself.

The glorious and beautiful uniform of the High Priest identified him as God’s representative on earth. After Moses, the High Priest had the final authority in Israel. His final act of authority was exercised when Christ was made to stand before the High Priest. The death of Christ and the final destruction of the city of Jerusalem destroyed forever his Old Covenant power and authority.

We cannot avoid the fact that one’s clothing identifies his station in life in the eyes of the beholder. Think of the Catholic priest and nun’s garb; there is no doubt of

what they represent. Likewise, the suit and tie publicly identifies the wearer as one with power and authority, e.g., a “Power Suit.” A “Power Suit” normally speaks of wealth and power. However, the wealthy men I have known have dressed as common workingmen. Though one may not like it and even deny the fact, as a Christian our outward appearance reveals our respect for God and for our fellow man.

There is a 1988 book by John T Molloy, “Dress for Success”. I had the book in my library at one time, but it has evidently been left behind in one of our moves. It is available through Amazon.

The author tried many manners of dress to find out which manner had the most authority. Dressed in different manners of apparel, he would see how the others reacted. He would start walking toward a door as others were walking toward that door. He observed the response of those who were also going toward the door. He found that the “higher” he dressed, the more “right of way” others gave him. He found that others “yielded right of way” to him when he was dressed in a suit and tie. He found that the nicer he dressed in his experiments the more authority was associated with him. However, we have all seen that a pretty young woman showing lots of skin gets the right-of-way. Thus, she knows how to exercise the world’s authority with her immodest apparel to obtain what she wants.

3) Anoint... The priests were made ceremonially clean by the consecrating oil. The High Priest’s uniform and anointing identified him as having the authority and the human power from God to govern according to the law of God, and to approach God for His people.

A few years ago, I knew a pastor who was excommunicated from his church for deceitfulness and lording over the Lord’s flock. He also turned out to be a thief as he stole church property after he was excommunicated. He seriously misused his “anointing”. I am sure these were not newly developed characteristics after the church called him. Maybe they “called” him because of his speaking ability, or his public charismatic personality. Regardless, someone did not do his homework, and check his years past character.

V. 41, the purpose of this anointing was to set the particular individual apart for God’s use. To misuse this anointing oil meant excommunication. Accordingly, the anointing of the priest signified the act of him being commissioned by God for the specific purpose of representing God to His people. It meant a special commission and power by God to fulfill his office, and his

purpose as established by God.

It is a terrible affront to God when a man claims the office of pastor when he has not the “anointing of God”. It is not the clothing that gives authority to the man of God. Rather, it is the “anointing of God”. His “anointing” is not by the hands of men, but must be evident that it is the anointing of God. His requirements which prove God’s anointing are found in places such as 1 Timothy 3, 2 Timothy 2:24 (Paul says it twice to emphasize this qualification). A college degree does not prove God’s anointing, nor does the ability to speak nor to draw a crowd; these things can be worked up in the flesh. God’s anointing is proved by his life according to the instructions established in the Pastoral Epistles.

Apt to teach; who has a considerable store of knowledge; is capable of interpreting the Scripture to the edification of others; is able to explain, lay open, and illustrate the truths of the Gospel, and defend them, and refute error; and who is not only able, but ready and willing, to communicate to others what he knows; and who likewise has utterance of speech, the gift of elocution and can convey his ideas of things in plain and easy language, in apt and acceptable words; for otherwise it signifies not what a man knows, unless he has a faculty of communicating it to others, to their understanding and advantage. (Gill)

Apt to teach. Gr., Didactic; that is, capable of instructing, or qualified for the office of a teacher of religion. As the principal business of a preacher of the gospel is to teach, or to communicate to his fellowmen the knowledge of the truth, the necessity of this qualification is obvious. No one should be allowed to enter the ministry who is not qualified to impart instruction to others on the doctrines and duties of religion; and no one should feel that he ought to continue in the ministry, who has not industry, and self-denial, and the love of study enough to lead him constantly to endeavour to increase in knowledge, that he may be qualified to teach others. A man who would teach a people, must himself keep in advance of them on the subjects on which he would instruct them. (Barnes)

Remember, “*apt to teach*” can be, and many times is, a natural ability which is commonly used for self-glorification, and to lead people away from the Word of God.

The person entering the ministry as a representative of God to proclaim the Word, must show his love for the entire Word of God; he must love to study to increase in knowledge for himself and for others; he must love to make that increase in knowledge understandable to others — my pastor used to tell me “use it or lose it”. He must have evident self-denial. He must be able to make the meat of God’s Word understandable in the plain and

clear language of the people. He must exhibit holiness before God and before men: “blameless”.

1 Timothy 3:

Ver. 6. Not a novice, &c.] Or one newly planted, the Arabic version adds, “in the faith”; meaning not a young man, for so was Timothy himself; but a young professor and church member; one that is lately come to the knowledge of the truth, and has just embraced and professed it, and become a member of a church, a new plant there: so the Hebrew word , “a plant,” is by the Septuagint in #Job 14:9 rendered by this very word. The reason why such a person should not be a bishop, elder, or pastor of a church, is, “lest being lifted up with pride;... (Gill. For more detail, see Trapp and Calvin. OnlineBible)

Later, in 1 Timothy 5:22, Paul clearly warns the church to lay hands suddenly on no man before he has proved his faithfulness to and his ability with the Word of God. There are several other qualifications to be proved over time before a church “lays hands” on him. Why would a church take a chance on being a partaker of another’s sin? What kind of character has he shown over a period of time?

Isaiah 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

There is no fear of God before the eyes even of those who profess to be His servants in the pulpit. Their apparel shows that they are treating God casually or lightly. At all times, we must remember that He is the Thrice Holy Almighty God; He is a consuming fire. A casual treatment of God is a form of denial of His Holiness. We must view all things and people which God sets apart for His eternal purpose with respect, not with casualness.

Malachi 1:6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

Why do we show more honor to an employer than we do to the One whom we claim to be our Lord and Master? The “uniform” we wear identifies whom we serve!

We despise His Holy Name by which we are called, when we present less than our best to him and his service. In the context of our text, we see that we often show contempt for God in our manner of dress. We despise His name by failure to properly represent him before others. We show our contempt for our God when we dress by the world’s standards.

Why have some of the best and most effective preach-

ers I know dressed down to the level of the folks to whom they are preaching? Draw your own conclusion.

Another point here is that the priests could not represent the people unless they were first faithful to the Lord. Obviously, a man cannot represent our holy God without being first being holy himself: “be ye holy, for I am holy.”

Another application out of this passage is formal courtesy and respect toward others. The modern temper today is casualness. In the casual world, there is very little curtesy and respect toward others. We were shocked at the casualness toward preachers especially when we moved North from the deep South, where a sales person would never call a customer by his first name. One would never consider calling a pastor only by his first name. A customer was always called “Mr.” or “Miss”. A pastor was called by a title of respect: Pastor or at least Brother. After 30 years, it still sounds like fingernails on an old slate chalk board to hear a pastor called simply by his first name. I cannot bring myself to do it.

The fact remains: casualness toward the man of God is casualness toward God. That casualness and loss of respect toward others has resulted in a very violent, degenerate and rebellious generation, intent on overthrowing any system that represents godly law and authority.

Ps 78:8 And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God. Pr 30:11 There is a generation that curseth their father, and doth not bless their mother. 12 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. 13 There is a generation, O how lofty are their eyes! and their eyelids are lifted up. 14 There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

They are anarchists – a generation today that is being financed in its commitment to overthrowing these United States by any means possible.

Gone is the formal courtesy and respect towards all that was once routine, particularly respect toward pastors, and the respect of modern pastors toward the God they represent. Look at pictures from the late 1800s and early 1900s. The dress spoke of godly courtesy and respect. Have pastors brought upon themselves the lack of proper respect by sacrificing their uniform that speaks of authority in our modern age, a suit and tie?

We are living in the time of a major revolution, as

even Christian pastors dress to appeal to the “dressed down” world, i.e., blue jeans and a sport shirt. (Sadly, every church within driving distance of us has a casually dressed pastor, and an even more casually dressed congregation.)

The priest dressed for glory and beauty before God, not for the people.

Malachi 1:6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

Why do we show more honor in our appearance to an employer than we do to the One Whom we claim to be our Lord and Master? The “uniform” we wear identifies whom we serve!

A culture that does not understand what reverence, honor and respect mean, is headed for the trash dump of history. Formalities and rituals are a form of honor and respect. These things are no longer highly regarded in the modern church to its own destruction.

A pastor holds the highest place of honor in the kingdom of God on this earth. He should receive honor when addressed by Christians, and his dress should Honor the One in whose Name he speaks. He is to give understanding and meaning to the Word of God as did the Priests and Levites under the Old Covenant. The principal business of those anointed by God is to communicate God’s Truth to his fellow man. He certainly should dress according to that Honor that has been given to him as God’s man.

He must speak as God’s man from his position of power and authority, a position he occupies as he stands and speaks for God. Under the New Covenant, he speaks the Word from God, just as surely as did the Priests and Levites under the Old Covenant. However, he does not speak from divine revelation, but only as God has revealed in His Word.

Deuteronomy 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, 13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

Interesting note: I normally “dress down” to go to the VA hospital. Recently, I “dressed up” with nice trousers and a nice open collar shirt. While waiting at a window to make the next eye appointment, a man standing in

line asked me if I was a psychiatrist because I looked like one. I told him, "No, I am a pastor." "Psychiatrist"! I do not know whether that was a complement or not, but the point is that my manner of dress spoke of my being a "professional" person. In addition, God's providence allowed us to go to the "Noah Conference" in Franklin, Kentucky. I dressed up with a jacket and tie because we were introducing the "1689singles.org" web site. On our way, we stopped at a McDonald's to get something for breakfast we could eat on the road. There was a young man in front of me, and as we entered McDonald's, he opened the door for me and let me in first. That was quite unusual. Good or bad, one's appearance does make a statement!

1689SINGLES.ORG

Back in the early 1990s in Indiana, someone had picked up the Examiner and had requested to be on our mailing list. He republish some articles, so I was invited over into Illinois to speak at a meeting put on by that publication. I assume that the preachers at the meeting were along my stripe, but I soon found out they were not. I introduced myself to the editor of the publication, and he had no idea who I was. I told him he was republishing some of my articles.

After I returned home, I got a note from him saying that the preachers told him I was a Calvinist, and asked me if I was. Of course I told him yes. He then accused me of deceiving him because I had not made clear where I stood. From then on, I started putting "Holding to the 1689 London Baptist Confession of Faith" on the bottom of the Examiner. In that case, the man had assumed that because I claimed to be Christian, we were in agreement. He was quite angry with me when he found out we were not. As you see from these articles, I do not preach nor teach from the Confession, but everything I produce is in line with the Confession.

Accordingly, the singles site has been identified with the 1689 Confession in order to let people know of what "stripe" it is. The goal of the 1689 site is to go through the pastors and the fathers. The father of the interested young person contacts his pastor (A), who then posts on the site that he has a young person seeking marriage, male or female. Other pastors (B) with marriage minded young persons see the posts from (A), and contacts (A) who has posted that he has a young person seeking marriage. If (A) and (B) think they might have a good "match", they present their finding to the fathers of the young people. We encourage the fathers of daughters to

meet face-to-face with the other father and face-to-face with the young man. We also encourage references.

Our goal is to place responsibility on the fathers to protect their marriage age children. In other words, if the fathers are not actively involved in seeking a godly mate for their children, they will not be interested in this site.

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Both my first wife and myself committed ourselves to live within our means, debt free. Our income was minimal, but sufficient, which permitted me to be "full-time" though our church was very small. However, I did have a print shop in the basement of the church which provided some extra income. The Lord provided the means to make the church and the parsonage debt-free. Rising very early in the morning gave a great amount of time to search out the many questions that came up. All of the large books were put together during that time, 1983-2000.

All articles by Bro Need unless sotherwise noted.