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Genesis 4:7

THE BIG CAT

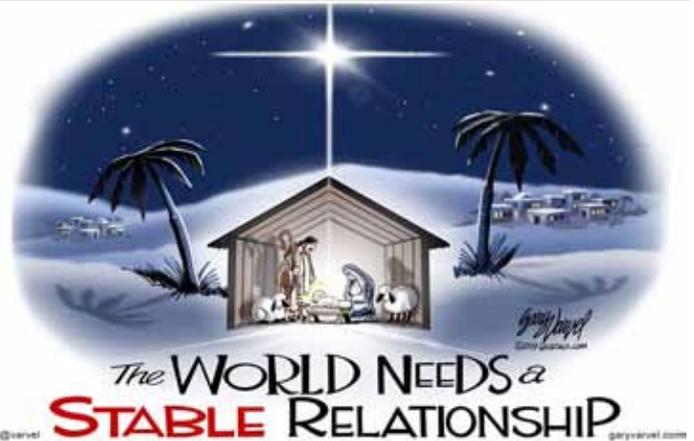
In the late 1980s, a church member gave me a copy of a computer Bible program. (OnlineBible, which now is on CD. I have found it to be the best program available without having to spend many hundreds of dollars.) It was on 14 floppy disks. The opening statement said to make copies of the program and pass it on. Also, on the opening page was “If you find any mistakes, please let me know.” So, over the years, as I found mistakes, I let Larry know. We became good friends over the web, and this last summer we were able to visit him and his wife in Canada. While we were there, he told me that he was working on an interlinear Bible, and hopes to have it finished within the next year. (He now has Genesis to Joshua published.)

Then, several weeks ago Larry asked me if I would read over the interlinear he is preparing, and he sent me the book of Genesis. The interlinear brought out a point that I had never considered in the past.

Our text is from the KJV:

Genesis 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had 1) respect unto Abel and to his offering: 5 But unto Cain and to his offering he had 2) not respect. And Cain was 3) very wrath, and his 4) countenance fell. 6 And the LORD said unto Cain, Why art thou wrath? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Let us look at some words:



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- 1) had respect:** To look at with approval.
- 2) no respect:** God looked on Cain’s offering with disgust. God paid no attention to Cain’s offering, and turned his back on Cain.
- 3) wrath:** Because God looked on Abel’s offering with respect while rejecting his, Cain was consumed with great anger.
- 4) countenance:** The face identifies the person and reflects the inner attitude and sentiments of the person.

According to the Theological Wordbook of the Old Testament:

“In the Bible the ‘face’ (along with the other parts of the body) is described not merely as an exterior instrument in one’s physiology, but rather as being engaged in some form of behavioral pattern, and is thus characterized by some personal quality. It is only natural that the face was considered to be extraordinarily revealing vis-a-vis a man’s emotions, moods, and dispositions.” (TWOT)

In other words, the countenance of the face reveals the inner soul of a person. Here are a few of the several descriptions of the countenance of the face in scripture:

Hard face: Defiance, **Jeremiah 5:33** *O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.* (This countenance is particularly easy to see in children.)

Impudent face, forward or bold: **Proverbs 7:13** *So she caught him, and kissed him, and with an impudent face said unto him,*

Shamed face: defeat, frustration, humiliation, **2 Samuel 19:5** *And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; I have been shamed faced more times than I care to think about.*

Shining face: Joy and peace with God, **Psalms 104:15** *And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.* **Job 29:24** *If I laughed on them, they believed it not; and the light of my countenance they cast not down.*

I met a young nurse at the VA hospital the other day. When we were finished, she walked me out to the waiting room, and I asked her if she was a Christian. She said, Why do you ask? And then she said, Yes, I am. How did you know? I told her that it was the countenance of her face. I asked her why she was not married, and if she wanted to marry. She answered yes, and said there are no men worth marrying.

Flaming face: Overcome with terror to where one shakes uncontrollably, **Isaiah 13:8** *And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.* **Daniel 5:6** *Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.*

Fallen face: Very strong anger or displeasure, **Genesis 4:6** *And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?*

V. 7, If thou doest well, or if one please God. Our

attitude toward God will show in our countenance and actions. It is quite easy to see into the heart of an individual according to the countenance of their face. Many times, their countenance will show us what kind of prayer they need.

I know a pastor who is very proud of his position, yet his countenance is the darkest I have seen even on unsaved men.

- **OUR TEXT,**

God is speaking to Cain in Genesis 4:7 as found in the interlinear. The context is wrath, or intense anger, and clarified for me the meaning of God's words to Cain:

If <0518> %you do well <03190> (8686), are %you not <03808> accepted <07613>? And if <0518> %you do not do <03808> well <03190> (8686), sin <02403> is lying <07257> (8802) at &the door <06607>. And its desire <08669> is for %you <0413>, but %you <0859> — %you must rule <04910> (8799) over it.

God told Cain: Sin lies at your door and it desires to rule over you, but you must rule over that sin in order to be accepted by Jehovah God.

Genesis 4:3-8 is a true and trustable commentary on the New Testament as God's statement to Cain is explained in the New Testament. The New Testament authors develop the doctrine of sin as stated v. 7; they continually warn that sin lies at the door of every man, and waits to pounce on and rule over man, including professed Christians. **The power of Christ did not stop sin's desire to rule; rather, Christ's power provides the strength for his people to rule over sin.**

Cats

Bettie's youngest daughter's family has a cabin rental business in Hocking Hills, Ohio. The office/house is located at the bottom of the good size hill where the cabins are located that look out over the valley. The cabins are hidden in the woods where they cannot be seen. It is not unusual for stray cats to show up at the door of the house. As they have kittens, guests take the kittens home. Every time the door is opened just a little, the cats try to get in. Sometimes, no matter how hard one tries, some do get in. And then one must hurry to get them out as they try to hide.

One stray that showed up was a large un-neutered tabby tomcat. He was extremely friendly and, evidently, he had lived in someone's home. He was more than

a nuisance to Bettie's daughter as he insisted on coming into the house every time the door was opened. We like to have cats around our house for basic rodent control, but not in the house. We put a cat door in our garage door so they can come in and out of the attached garage. We have had several cats, and evidently coyotes have eaten them. We wanted an un-neutered tomcat who still had his claws, hoping he would be able to defend himself. So, we brought him home.

He lies just outside our kitchen door to the garage, and when he sees us going toward that door from the garage, he makes a dash for the door. Or he sits just outside of that door, and at the slightest crack he tries to force himself in. We have to fight to keep him out. Sometimes he gets in and certainly does not want to be put out. He has sharp claws, and he is willing to use them to be able to stay inside. Then we must pick him up by the scruff of the neck, and carry him out.

Sin: As with the determined cats that seem to have no concept of the word NO when they see the chance to invade a home, sin lies at the door. Sin is always ready to invade at the slightest opportunity. It will claw against any effort to expose and remove it. One must fight to keep it from gaining entrance, and when it does get in, one must search everywhere with the light of God's word to find it, so it can be cast out.

V. 7, Cain burned with violent anger:

First, anger at God because God accepted Abel's offering and not his, Cain's anger toward God was so strong that he took that anger out on his brother, and killed him.

Second, his anger could have been motivated by envy toward his brother because Abel succeeded where he had failed. Envy is connected with many evils, including strife, hatred, and murder: Acts 7:9, Romans 1:29, 9, 1 Timothy 6: 4, Titus 3:3, &c.

The entire New Testament develops the theology of what God said in v. 7. The New Testament explains the proper blood sacrifice needed to please God, the utter worthlessness of any works one might do to please God for remission of sin. It warns of the danger of and the tenacity of sin. It defines how sin can be and must be ruled if one will have the respect or the approval of God.

Galatians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

The context of God's words to Cain is Cain's uncontrolled anger. Did Cain blame Abel for his rejection by God, and kill him?

One of God's New Testament explanations of Genesis 4:7 is

Ephesians 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

All of us have been angry, sometimes angry enough to wish or even work harm on the object of our anger. We have seen how fits of anger can control a person enough to do bodily harm.

However, there are many things we are commanded to be angry about: **Be ye angry, and sin not.** That is, be angry enough to take godly action, but that anger must not control us.

4:7, God made it very clear to Cain that from the time of the Fall, sin is as a lion, prowling the premises looking for the slightest opportunity to pounce and devour its victim. It is looking for every opportunity to rule over its victim.

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Sin is exceedingly deceitful. It can creep in, and hide itself even behind good works:

Hebrews 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

We must continually examine ourselves in the light of the word of God for any spirit of anger that may be hiding there.

Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as

those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

From the cradle to the grave, sin desires to reign over us. There is no rest in this warfare against sin that seeks to take control of our spirit. And it will come out in our countenance and in our words, therefore, God requires that we continually compare ourselves with the Word of God:

But let a man examine himself (1 Cor 11:28)

And even pray that God will reveal that hidden sin, so it might be cast out:

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. (Philippians 3:15)

The means of purification is provided in

Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

A Christian must not be like other men, but must always be watchful for even little sins:

1 Thess 5:6ff, Therefore let us not sleep, as do others; but let us watch and be sober.

The context of Genesis 4:7 is the anger, bitterness and wrath that Cain had in his heart. Rather than controlling that anger, he allowed it to control him.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (1 Cor 10:11)

• LESSONS FOR US

1) We must understand that all anger and rebellion is against God. We may take our anger out on our brother, sister, parents or anyone around us, but it is against God. David said, *Against thee, and thee only have I sinned.*

2) The ungodly are so angry at God and his law-word that they must take that anger out on the innocent, particularly on God's faithful people.

3) Cain gave place to the devil, allowed his anger to take over, and he killed his own brother.

4) Paul made it very clear that anger is a primary way sin gains control. In Cain's situation, he was told

that if he did not control the spirit of anger and wrath, that spirit would control him, and it did as he killed his brother

5) The power of Christ does not stop that desire of sin to rule over us, but the power of the resurrected Christ breaks the power of sin, and allows his people to rule over sin.

6) By force of will, we might be able to control our spirit and put on a good outward appearance, but the countenance—or look, on our face and many times the spirit in our words—will betray the attitude of the heart.

7) How many times have we caused frustration on the face of others? They may not say anything to us, but it is in their face. My mother used to say to me, "Ovid, you exasperate me to no end."

8) Sin cannot be controlled by the law, but only by the grace of God working in the heart of the individual. It is the Spirit of Christ who will change the countenance of a person by changing the attitude of the heart.

9) Victimization. Cain was convinced that he was a victim of God. Cain knew better, yet he was angry because God refused to accept the works of his hands as an offering for sin.

Our inborn sinful nature tells us that we are victims rather than conquerors even over the desire to blame someone else for our problems.

10) Cain denied responsibility as he said, *Am I my brother's keeper?* But he could not hide from God, nor can we. God held him responsible as he placed his curse upon him and his seed. No one is held responsible for anything, which is a message all in itself.

Remember Frank Sinatra and "**I Did it my Way?**" When we do it our way and fail, rather than take responsibility, we blame God or others.

11) We have noticed that as we get older it is much easier for various distresses to control us.

If the Son therefore shall make you free, ye shall be free indeed. (John 8:36) *Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.* (Eph 5:1)

We live in a sin cursed world, and we should not be surprised when sinners act like sinners. We must rule over that sin in order to please God or to be accepted by Jehovah God. We as Christians have the power and authority to take control of that anger and rebellion

against God.

How many times have we refused to take responsibility, particularly before God? Be strong, and quit yourselves like men, i.e., “Show yourselves strong, put forth all your strength and courage, and once for all act like brave and valiant men,” or you will be servants unto sin. (Poole, 1 Sam 4:9)

2020 needs to be a year for taking responsibility as required by the Word of God. Determine that the upcoming year will be a year of serious study of Scripture of seeking out hidden sins, so the Spirit can clean house of any spirit of anger. (Matt 12:44)

Psalms 119:135 *Make thy face to shine upon thy servant; and teach me thy statutes.*

THE INCARNATION AND SPIRIT OF ANTICHRIST

Pastor Ron Rumburg

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye that Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” 1 John 4:1-3

Paul preached the incarnation the following way. He said that when the fullness of time was come God sent forth His Son, made of a woman, made under the law, to redeem those that were under the law, that we might receive the adoption of sons (Gal. 4:4-5). The word “incarnation” refers to the act of God’s Son taking a human body without sin, via the virgin birth, for the purpose of redeeming a people from their sins. This set up Christ Jesus’ work of bearing the sins of those to whom He imputed His righteousness.

We have declared to us in Sacred Scripture an exposé of the devil and his minions. The world system of evil in which we live as mortals is fathered by the devil. Those who are a part of this world system are of their father the devil and they practice honoring him by doing his works. He was a liar from the beginning and did not remain in the truth (John 8:44).

In our passage John gave a warning to God’s children, whom he called the beloved ones, and he said, do not

believe every spirit, but test the spirits whether they are of God. Please note it is not just preachers who should do this testing, but all the Good Shepherd’s sheep should do the same. Why was there a thorough test? The spirits must be tested “because many false prophets are gone out into the world.” These false prophets are the same as the many antichrists (John 2:18). Jesus gave us a warning—“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits” (Matt. 7:15-16). A true prophet speaks for God but a false prophet speaks or professes to speak for God, but in reality he is a representative of the devil. The claims of a false prophet are found wanting.

What were the parameters of this test? John, by the Holy Spirit, tells us how to discern the Spirit of God—“Every spirit that confesses that Jesus Christ is come in the flesh is of God.” The spirit that confesses the incarnation of Jesus Christ is the spirit that is of God. Then John tells us by divine guidance how to identify the false spirit—“Every spirit that confesses not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist.” The false spirit rejects the incarnation of Jesus Christ and this is the spirit of antichrist.

B. H. Carroll gave the following explanation, “The highest object of the incarnation was to expiate sin as a propitiatory offering. On these two points we may expose the antichrists. To the bitter end they fight the doctrine that ... the pre-existing Son was conceived of the Holy Spirit and born of the virgin Mary.... If preacher or teacher holds not these vital doctrines, whatever other merit, they are not of us and should go out from us. Hence the injunction: ‘Believe not every spirit, but prove the spirits.’”

Robert S. Candlish excellently related, “Let us look, then, at ‘Jesus Christ coming in the flesh,’ the Son of God taking our nature into oneness with himself. He takes it pure and sinless, so far as he is personally concerned; but he takes it with all the liabilities which our sin has entailed upon it. And the Spirit, confessing in us that he is come in the flesh, makes us one with him in this view of his coming; our guilt and condemnation being now his, and his taking our guilt and bearing our condemnation being ours. His coming in the flesh is his consenting to be crucified for us; the Spirit in us confessing him as come in the flesh makes us willing to be crucified with him. And so, by means of this confession, the true Spirit of God and of Christ opens to us

a prospect of glory and joy such as no lying spirit of antichrist can hold out. If it was not really in the flesh that he came; or if, coming in the flesh, he failed to redeem by substitution those whose flesh he shared; then flesh, or human nature, can have little hope of reaching the blessedness of heaven. But having really come in the flesh, and in the flesh suffered for sin, he raises the flesh in which he suffered to the highest capacity of holy and happy being. 'In my flesh I shall see God,' was the hope of the patriarch Job. It is made sure by Jesus Christ come in the flesh, and by the Spirit confessing in us that he is come."

Clarence E. Macartney wrote, "The greatest fact of history is the incarnation of God in Jesus Christ; and therefore the greatest 'if'—the greatest possible imagination—would be 'If Christ had not come.' Such an 'if' is almost too staggering for our minds. It is like imagining the world without a sunrise, or the heavens without a sky. Yet one of the best ways to get at the value and importance of the incarnation and to rescue Christmas from mere commercialism and festivity and sentimentalism, is to try to think of the world without Christ. Try to think of your own life without Christ. 'If I had not come ...' (John 15:22)." What a statement of Jesus Christ, "If I had not come." If He had not come everything would be in vain including your faith for there would be no atonement, no forgiveness, no eternal life, no heaven, no Saviour, but instead only a world and future without hope!

NIMROD'S LASTING LEGACY

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. (Isa 13:13) For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. (Haggai 2:6, 7)

Quoting Haggai, Hebrews brings forward the Old Testament meaning of the word *shake*:

Hebrews 12:26-28, *Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, where-*

by we may serve God acceptably with reverence and godly fear.

This *shaking* represents the removal of all things contrary to God's word; it represents the overthrow of all powers and authorities that oppose the Kingdom of God; it describes the falling of all things that are built upon the sands of human wisdom and understanding. We are clearly told that *the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.* (Lk 6:47, 48, Rom 1:18 & ch. 2, Ps. 2)

God's wrath judges *the transgression of the law*, causing the works of men to crumble, *i.e., shaking*. Though it includes a physical shaking, it primarily speaks of the fall of governments, nations, societies, powers and authorities that are against the Lord and his Christ. History shows a correlation between literal earthquakes and natural disasters of all kinds and the collapse of the powers that are in rebellion against God. (Eph 1:21, 1 Jn 3:4, 1 Sam 14:15.)

In Isaiah 13:13, the people are being warned of the impending judgment and destruction of Babylon. The fall will be an amazing fall for all who see and hear of it. The fall, resulting from God's wrath against Babylon, will be so extensive that it is compared to the heavens and earth being overthrown. But in the midst of all the destruction, Isaiah assures God's people that the Lord is in total control, and he is working his plan and purpose. He is overthrowing all opposition to the Son and his Kingdom, so his King and Kingdom can be established. His wrath against sin will be terrible as he casts down the mighty Babylon.

The Spirit of Nimrod's Babylon

Though Babylon fell, the spirit of Babylon did not die. It is alive and well even though it has faced the wrath of God many times; for his own good pleasure and purpose, he allows it to continue. Revelation 18 identifies the city that put Christ to death, *i.e., Jerusalem*, as the end-time Babylon. God overthrew it with a mighty hand. Though Isaiah spoke of the overthrow of the ancient Babylon as a great shaking, the prophets continually use *shaking* to describe God's judgment against sin, a likeness carried over into the New Testament by Hebrews.

Isaiah 13:14. Obviously, the previous verses have been fulfilled. All we have to do is look less than 50 miles south of Baghdad and see the ruins of this once

mighty city of Babylon. But the principle still holds, and will continue until Babylon's followers are placed completely under the feet of our Lord. (1 Cor. 15:24-28. Orthodox Judaism's law is the Babylonian Talmud.)

God devotes more words and verses to the overthrow of the kingdom of Babylon than he does to about any other one subject in the Scriptures, except, of course, the Christian gospel. There is far more to Babylon than just the overthrow of a literal city and kingdom named Babylon. He tells us more about this Babylon's overthrow than he does about the overthrow of Jerusalem. Babylon is referred to many times in the New Testament, especially in the Book of the Revelation.

The spirit of Babylon is the spirit of pride, rebellion and independence from God. It involves mankind united under a common system in order to break the bands and cords of God's binding law. It includes the attempt to be like God, which Isaiah gives in chapter 14. The foundation of Babylon's spirit was when sin was found in Satan (1 Jn 3:8); it spread to man in the Garden when Satan offered him the chance to be like god; it is identified after the flood in Nimrod when he called his city Babel. (Genesis 10:11. *Babel, i.e., "gate of the god."* *International Standard Bible Encyclopedia, ISBE.*)

Edersheim:

Most strangely have the Assyrian tablets of the royal successors of Nimrod been made to furnish an explanation of his description as "a mighty hunter" — for this is the title given in them to the great conquering warrior-monarchs, as "hunting the people." Thus we gather the full meaning of the expression, "he began to be a mighty one in the earth." (Edersheim, *Old Testament Bible History, The World Before the Flood.* Chapter 8, p. 59. Eerdmann Publishing Company. First Printing, One-Volume edition, August 1972.)

Keil-Delitzsch:

Nimrod "*began to be a mighty one in the earth.*" ... used here, as in chap. [Gen] vi. 4, to denote a man who makes himself renowned for bold and daring deeds. Nimrod was mighty in hunting, and that in opposition to Jehovah; not before Jehovah in the sense of, according to the purpose and will of Jehovah... The name itself, *Nimrod* .. "we will revolt," points to some violent resistance to God. It is so characteristic that it can only have been given by his contemporaries, and thus have become a proper name... (Keil-Delitzsch, *Commentary on the Old Testament*, First Book of Moses, p. 165.)

That is, his bold and daring deeds were against or in spite of the God who sent the flood. *A mighty hunter* meant that he trapped men by "by stratagem and force." He became a tyrant over men, "establishing his imperial kingdom by tyranny and power." (op. cit.)

The implication is that the **mighty deeds** of the pre-flood *men of renown* of Genesis 6:4 were deeds against the God of heaven; that is, **deeds that attracted everyone's attention and encouraged them to join in the rebellion.**

Josephus:

Nimrod was angry at God for the Flood, and sought revenge against God for "destroying their forefathers... Now it was Nimrod who excited them to such an affront and contempt of God." Nimrod 1) caused them to "believe that it was their own courage which procured that happiness..." 2) "gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power..." 3) he caused them "to esteem it a piece of cowardice to submit to God..." (*Antiquities of the Jews*, Book I, Chap. IV. Sec. 1-3. Holt, Rinehart and Winston, NY.)

When one cannot ascend into heaven to pull God down, what better way to get revenge against God than to cause the world to rebel against him?

Alfred Edersheim:

It was the Divine will, that after the flood the whole earth should be repopled by the descendants of Noah. For this purpose they must, of course, have separated and spread, so as to form the different nations and tribes among whom the world should be apportioned. Any attempted unity on their part would not only be contrary to Divine purpose, but also, considering the universal sinfulness of man, prove dangerous to themselves, and even be untrue, since their inward separation had already appeared in the different characters and tendencies of Ham and his brothers. (Edersheim, op. cit., Chapter VIII, pp. 57, 58.)

Edersheim further points out that Nimrod's name is listed by ancient history in the line of kings of Egypt.

The goal of the builders of the Tower of Babel was to *reach unto heaven*, "...whose top should be in heaven, *i.e.,* reach to the sky, **to make themselves a name**, that they might not be scattered over the whole earth." The "divine purpose was for man to fill the earth, *i.e.,* to spread over the whole earth, not indeed to separate, but to maintain their inward unity notwithstanding their

dispersion...” (Keil, op. cit. Emp. added. Gen 11:3)

God’s goal was unity—unity in a common faith no matter where in the earth they went. Man’s goal was unity—unity in a common effort to rebel against and overthrow God.

The building of Babel was a united effort to rebel against the command and purpose of God. It was an effort to unite together “all material forces into one common centre” and would have “led to universal despotism and to universal idolatry,— in short, to the full development of what as anti-Christ is reserved for the judgment of the last days.” (Edersheim, op. cit., p. 61. Emp. added.)

Evidently, all three brothers were involved in Nimrod’s rebellion. The brothers were not separated until God scattered them by language groups. God sovereignly chose Shem to bring into the world his salvation.

We read, that “Jehovah came down to see the city and the tower,” that is, using our human modes of expression, to take judicial cognizance of man’s undertaking. In allusion to the boastful language in which the builders of Babel and of its tower had in their self-confidence stated their purpose: “**Go to, let us make brick,**” etc. (ver. 3), Jehovah expressed His purpose of defeating their folly, using the same words: “**Go to, let us go down, and there confound their language.**” And by this simple means, without any outward visible interference, did the Lord arrest the grandest attempt of man’s rebellion, and by confounding their language, “scattered them abroad from thence upon the face of all the earth.” “Therefore is the name of it called Babel, or confusion.” What a commentary does this history afford to the majestic declarations of the second Psalm! (*Ibid.* Emp. added.)

God came down twice to personally check out the wickedness of men, and establish the righteous cause for his Judgment: Genesis chapters 10 & 18.

Leupold:

... So this inciter to revolt (Nimrod) came to be the first tyrant upon the earth, oppressing others and using them for the furtherance of his own interests... (*A mighty hunter before the Lord*, ed.) What the phrase then means in this connection is that the gross violation of men’s rights, that this mighty hunter of men became guilty of, did not elude the watchful eye of Him, who in mercy regards the welfare of men, Yahweh, but the fact was openly before Him, even if He did not at once proceed to take vengeance upon the despot. (H.C. Leupold, *Exposition of Genesis*, Chater 10, p. 211. <https://www.ccel.org/ccel/l/leupold/genesis/cache/genesis.pdf>)

Nimrod’s mighty feats, accordingly, were not necessarily mighty feats as commonly supposed, *e.g.*, killing lions or lifting great weights. His mighty acts were acts against God which gave courage to others to admire him and thus follow him. Nimrod was within 100 years after the flood, so the ones who came through the flood were still alive. The ark that bore them through God’s judgment was still visible. Think of the awe, respect and following Nimrod gained doing mighty rebellious feats against the God who sent the Flood, especially when everyone knew the terrible judgment of God against such acts of sin and rebellion.

In his rebellion against the Lord and against his Anointed, Nimrod built a kingdom named Babel. Those who joined him were probably persuaded by his personality, boldness and no doubt his threats of violence if they did not join in his rebellion. We know that he was the first expert after the flood at getting men to follow someone away from God. (Gen 10:9) All the people united, for whatever reason, behind his desire to thwart the purpose and plan of God to subdue the entire earth for the Glory of God.

Note that the mind of man in Nimrod’s day was far superior than it is today or ever will be again. Even with our high technology and after 4,000 years, *The Great Pyramid* is still beyond man’s abilities. We will not even know how it was built until we get into eternity. Nimrod knew what he was doing as he established the basis of the ages for man’s rebellion against God.

Nimrod

I. He sought to persuade men that their happiness and prosperity was a result of their own *courage*, strength and efforts, in which God had no part.

II. His sought to turn men from the Lord to himself. Nimrod saw the best way to do this was to make them constantly dependent upon himself. This he accomplished by a gradual installation of his imperial kingdom by strategy, deceit, tyranny and power. Though we have a record of evil of individuals on Adam’s side of the flood (6:4), in Nimrod, we have the founding of the all-powerful tyrannical state that seeks to usurp the place of God. This usurpation was accomplished by deceitful strategy, slowly making the people dependent upon the state instead of the God who sent the Flood. Nimrod’s methods are still the most effective means for turning the hearts of men from the Lord. The tyrannical state establishes itself as god by increasing, even forc-

ing people's dependence on the state.

The tyranny of a centralized government not only refers to civil government, but it includes church government, as well as the other 5 areas of government. Godly government must work at making individuals self-governing under God. (Self, family, church, school and civil governments. [Gary DeMar, *God and Government*, I. 3.] To DeMar's list of 5 we must add vocational.) Note that the first thing God ordained after the flood was the state, giving it the power of the *sword*, i.e., life and death. The first thing usurped after the flood to be used against God was the state.

If Nimrod could not entice others to voluntarily join with him in his rebellion, he, with the power of the sword, could force compliance by using fear and tyranny. Behind him was the united power of others who had joined in his goal to take vengeance on God. And let us not underestimate his mighty deeds against God, which could have easily been used to persuade others that the Lord was afraid of him. We can be assured that he used any fear to his fullest advantage.

Nimrod's actions were against the very foundation of the Lord's formation of civil government to keep the sinful nature in check. Nimrod, being the *mighty hunter* that he was (implying that he was the most deceitful man alive), used God's ordination of the state and its power of the *sword* for his own sinful purpose against God. Implied from the account of his activity and the Lord's anger against what he did, is that Nimrod misused the doctrine of the state and the godly power of the sword just as it is misused by evil men today. The corruption of the godly instructions of Romans 13 is not recent — fallen nature developed the corruption of the proper use of the sword as soon as the *sword* was given. (Gen 9:5, 6)

Though God gave the power of the sword to the state, he did not give the state power to make its own anti-christ law, and enforce those laws with the power of the sword.

III. He sought to free mankind from the fear of the Lord, which would have been no small feat considering how soon this was after the flood. Thus, Nimrod had to use the fear of the sword (as authorized to the civil government) to enforce his plan against the Lord God of heaven. This was, no doubt, much like we have today as lawless civil governments threaten (and use) the sword against all who rebel against their corrupt

wishes, desires and laws. Man will fear something, so the state replaces the fear of God with the fear of the tyrannical state. The threat of the *sword* plays a big part in winning the fear of men to the state from God.

The principle of fear is one of the easier principles to trace. (Is it not significant that *fear* is not mentioned in Scripture until after the flood, Gen. 9:2. See Heb. 11:7. *No fear of God* was the reason that sin was so rampant before the flood. Cf. Ecc.12:13.) Nimrod replaced the proper fear of God with fear of what the tyrannical state could and would do to the body.

Fear is the major command of the law. Fear of the Lord causes men to hate evil, and depart from it. The fear of the Lord is the fountain of life, protection, provision, wisdom, strength, blessing and boldness. In fact, *O fear the LORD, ye his saints: for there is no want to them that fear him.* (Deut 10:12, 31:21, Pr 8:13, 16:6, 14:27, Ps 60:4, 34:9, 111:5, 115:13, 14:26, 27:1, 34, Pr. 28:1, Ps. 34:9.)

Conversely: There is no fear of God on the part of the wicked. The fear of man is a snare, preventing men from fearing God and departing from evil. (Ps 36:1, Pr 29:25.) When the fear of the Lord is lost, fear of man takes its place. Nimrod sought to remove the fear of the Lord, no easy task considering how soon this was after the flood. We probably cannot imagine the means he used to accomplish his statist goal. Whatever he used, it invoked the anger and judgment of the Lord.

As we follow the idea of *fear* into the New Testament, Paul's words about fear are clear. The ungodly have no fear of God; the spirit of fear is the spirit of bondage; fear of the Lord is contrasted with pride; and we are commanded to give *fear to whom fear is due*. (Rom 3:18, 8:15, 11:20, 13:7) In light of the Old Testament, the fear of man or civil government (the state) that causes us to violate God's word is clearly sin. The use of fear by the state, with the misuse of God's word to enforce that fear, is the spirit of Nimrod at work. It is the spirit of Babylon, which is under the curse of God.

The state had no power over Paul because he feared God. Fear of the Lord allows us to love one another, serve the Lord, and have boldness to speak the word of God. (Acts 27:24, Eph 5:21, 6:15, Philip 1:14)

God's judgment is against the spirit of Nimrod/Babylon; that spirit was judged and broken on the cross of Christ. It is the spirit of fear that keeps one in bondage. That spirit of fear is to be conquered by the fear of God,

for fear of man is not of God. (Ps.76:12, Heb. 2:15, 2 Tim. 1:7, 1 Jn. 4:18. Nimrod used fear to accomplish his evil ends; that is, to turn men away from God.)

Nimrod certainly had the fear of the all-powerful state well perfected, for the Lord himself called him a *mighty hunter*. The Lord said that there would be nothing restrained from their united effort against himself. (Gen. 11:6) Implied is that we are only now rediscovering what was lost not only through the flood, but also through the confusion of the languages. The Great Pyramid has been attributed to Nimrod — called Nimrod's Tower; the Masons also use the symbols contained in it to represent Nimrod. These things could easily be grounded in some truth.

IV. He sought to establish the first Divine State, *i.e.*, god on earth. He assumed and enforced the power to make men dependent on himself (his kingdom) instead of on God.

V. He sought to use consolidation effectively in his rebellion.

“These early kingdoms or empires (listed in Gen 10:10-13, ed.) are, therefore, not to be regarded as useful institutions, guaranteeing law and order in a troubled world, but rather as the achievements of a lawless fellow who taught men to revolt against duly constituted authority.” (H. C. Leupold, *op. cit.*, Chapter 9, p. 212.)

Nimrod's cities were cities of pride, magnificence and wickedness. The purpose of Nimrod's cities was to strengthen his monarchy and centralizing his control over people, for it is much easier to control many thousands of families in a city than in the country. In the city, also, the individual loses his voice in matters. It was in God's mercy that he confused the language at Babel, for if he had not, Nimrod would have continued to oppress all the people of the world. (Keil estimates the world's population as about 30,000 by this time.) The spirit of Nimrod today is working hard to subdue all dissenting voices against his effort to overthrow God. This computer generation fits well into man's dream of breaking God's bands and cords of God from himself by uniting all rebels with one language – computer language.

In the Spirit of Nimrod/Babylon, *we will rebel*, **cities** and **consolidated Schools** have been used very effectively. Consolidation makes it easier to lead great masses of people, especially the children, in rebellion against God. The statist education system instills the philosophies of humanism and tyranny into the young

people, which will normally cause them to willingly submit to tyranny as they pass on into society.

Christians pay to have their children indoctrinated into the antichrist Greek culture. Statist education today follows the Greek pattern very closely with its requirement of education in humanism and sports in order to have a complete education. The property tax used to support statist education is a good example of the tyranny of the state claiming to be god, and the owner of the whole earth. 60% of my property tax goes to the antichrist Greek education system which requires huge, expensive sports facilities. If that tax is not paid, the state's property is confiscated.

In the *we will rebel* Spirit of Nimrod, cities and schools were built where rebellion is easy to instill and control, for it is easier to instill the spirit of Nimrod/Babylon in one school than in many schools scattered throughout the county or state. In the consolidated schools, local parental control is lost, and the tyrannical state is able to enforce the indoctrination of the youth with Nimrod's spirit of rebellion.

Example: The tyranny of Nimrod's “divine state” is seen in “The Great Textbook War” as presented by West Virginia Public Broadcasting:

[Search domain www.wvpublic.org/post/great-textbook-war] <https://www.wvpublic.org/post/great-textbook-war>. Oct 17, 2013 Charleston native Trey Kay examines the 1974 textbook controversy in the radio documentary, “The Great Textbook War.” In 1974, Kanawha County was the first battleground in the American culture wars. Controversy erupted over newly-adopted (antichrist, ed) school textbooks.]

Using the power of the sword, the tyrannical Federal Government forced the ungodly curriculum upon the people.

VI. He sought a plan to avoid God's chastening hand against sin. In fact, he was determined to seek revenge upon God if God sought to judge his rebellion. To this end he built his Tower.

Nimrod's precaution against another earth-covering flood was in rebellion against God's word, for God had said he would not again destroy the world by water. But, on the other hand, he may have used God's promise for his own purpose, as have sinful men of all ages.

The Nimrods of our day hope to avoid the chastening hand of God through technology and through *science falsely so called*. They seek to overthrow God as they

corrupt every discipline of life in their foolish hope that they can void God's righteous judgment.

VII. He sought to lead in man's effort to preserve a name for himself. This united effort was for the glory of man, which was just the opposite of the plan and purpose of God, 1 Corinthians 10:31. As needed and probably through fear of the state, Nimrod extracted the money to enter into this great public works program. The great building by the state, the Tower, was for the glory of man. The great Towers that are built for the glory of man are easily brought down by the same finger of God that lifted up the majestic mountains.

VIII. He sought to imitate everything the Lord had commanded and offered to man: unity, peace, cradle to grave security, prosperity, happiness, &c. His tyrannical state was established to accomplish what God offered man through obedience to his word.

IX. He sought words to use as weapons of warfare against God. The words were not necessarily openly rebellious words, but they were deceitful words intended to lead men astray from the path ordained for them by God. The wicked of all ages see words simply as weapons to conquer the world. Lies and deceptions are the true Spirit of Nimrod/Babylon. When the lawless do not recognize the validity of the truth of God's word, they cannot be expected to recognize the validity of men's words. The lawless are not bound by truth in their words, for words to them are no more than a means to accomplish their own ends.

(There is no fear before their eyes, so the wicked have no fear in their rebellion. Note our Lord's words in Matthew 7:20, and chapter 12.)

X. He sought for others to follow and imitate him in his war against God. His fearless acts against God influenced others and follow him in his rebellion. Their united goal was to rebel against God's word with impunity (the Tower). Nimrod led in the effort, and founded a state to unite all men in his goal of vengeance against God. He sought to unite all people and areas of government under his (the state's) authority.

Keil points out that Babylon "...from the time of Nimrod downward has been the symbol of the power of the world in its hostility to God." Any effort toward "world peace" apart from the Prince of Peace is anti-Christ, rebellion against God. (*op. cit.*) Right before our eyes in the sands of Nimrod's old Babylon, the spirit of Nimrod is very much alive — Babylon is risen from the sand in

the form of sinful rebellious man once again attempting a united world order without Christ, *e.g.*, the U.N., and what Bush defined as a "New World Order."

In its subtlety, the spirit of Nimrod/Babylonian has managed to draw even good people into his goal of peace and unity without the required heart change of the Prince of Peace; all such efforts are not only vain, but are sin. Note that the anti-Christ crowd has the nerve to ask the world to pray that they will succeed in their world-wide peace keeping efforts (with force of arms if needed) though they openly and violently reject the Prince of Peace. Our desire and prayer for peace must be for the success of the Gospel of Peace to subdue the rebellious to the Prince of Peace.

In Nimrod, the Lord shows exactly what he thinks of all such efforts for peace and unity apart from the Prince of Peace — he confused the language, and scattered the people abroad. In his act of confusion, we see that God's plan and purpose will be accomplished no matter how many rebel against it.

From Genesis 10 on, Nimrod/Babylon is used in the sense of united rebellion against God. Nimrod's Babylon may be personified in a literal nation or in a spiritual sense. Regardless, the purpose of Nimrod's Babylon was to rebel against God and unite others in its rebellion against God's will and purpose. His vengeance for the forefathers who died in the flood was to make people turn from God. Nimrod's spirit that was the foundation of the city of Babylon is not in a location nor person; rather, it is a spirit of rebellion against the command-word of God. Humanism is the personification of the Nimrod/Babylon's rebellion.

Nimrod is a spirit of rebellion grounded in Satan himself. It unites others by any means possible (words, deceit and force if necessary) in its vain attempt to throw off the bands and cords that God has placed upon mankind. It includes efforts of unity apart from God's word.

A point easily overlooked is found in Psalms 76. God's purpose is to *cut off the spirit of princes*. God's war is against the Nimrod/Babylonian spirit of rebellion. God's war extends against all who harbor the rebellious spirit against the Lord and against his law-word. The word of God records Nimrod/Babylon's spirit in action against the Kingdom of God, with the final conclusion of the war being the total and complete destruction of Babylon as described by the prophets, including the Revelation.

Conclusion

Nimrod: **I. He sought** to persuade men that their happiness and prosperity was a result of their own *courage*, strength and efforts, in which God had no part. **II. He sought** to turn men from the Lord to himself. **III. He sought** to free mankind from the fear of the Lord with the terror of his tyrannical state. **IV. He sought** to establish the first Divine State, *i.e.*, the state as god. **V. He sought** consolidation to control people. **VI. He sought** a plan to avoid God's chastening hand against sin. **VII. He sought** to preserve a name for himself. **VIII. He sought** to imitate everything the Lord had commanded and offered to man: **IX. He sought** words as an effective weapon of warfare. **X. He sought** others to follow him because of his mighty acts of rebellion and vindictiveness.

Nimrod/Babylon represents the very pinnacle of worldly power, splendor, wisdom, pride, unity, achievement, might and anything else that can be sought apart from God. Babylon represents everything that is opposed to the Kingdom of God. It is the pinnacle of all of man's dreams and efforts apart from obedience to the *word of the Lord*. Though the spirit of Nimrod/Babylon is at war with the Kingdom of God, the Old Testament prophets show us Babylon being used by God for his own sovereign purpose. When the Lord was finished with Babylon of the Chaldees, he brought it down with a crash to the amazement of all who saw the destruction. (Isa 13:19) God shows us that the spirit of Nimrod/Babylon will continue to operate until the Lord puts it down in the final day of judgment. Since the fall, man's goal has been to *be like the most High*, and able to exist by his own wisdom, might and knowledge; he continually seeks to prove that he does not need *the most high* God for anything. (Follow the thought through in Isaiah 14, where we must give up the idea that Isa 14 and Ez 28 record Satan's fall).

Abraham, by faith, obeyed God's call out of the Nimrod/Babylonian spirit and location. The result is that he received the covenant, which included the promise of the Messiah. Thus, all who have the *faith of Abraham*, are heirs of the city for which Abraham sought when he left the Babylonian Chaldees. (Rom 4:16, Heb 11)

Babel was founded in rebellion against God. The spirit of rebellion against God and under which we all live will continue its war against the *Lord and his Christ* until the Lord God decides it is time to subdue all nations under the footstool of King Jesus. This spirit

of Babylon was put down in the Revelation (read the first 17 chapters) with the same description as found in Isaiah 13:10, 13.

A VERY SHORT HISTORY

History is simply a record of Jehovah God allowing the spirit of Nimrod, Babylon or Satan, to exalt itself through ungodly men and nations to accomplish his purpose. Even when it seems that the enemy is at his very worst, he is accomplishing the Lord's purpose. No matter what takes place, the Lord is in complete control and he allows it for his purpose. Our job is to be faithful to his calling no matter what.

The Prophet Isaiah (13:14) looks ahead to give a vivid description of what was going to take place in Babylon's judgment. Judah is still in her land; Ahaz makes a deal with Assyria, along with serving her gods. Babylon overtakes Assyria as God's instrument of judgment against Assyria's sins, and then moves in judgment against Judah. Isaiah is speaking before it happened, warning the people. The coming judgment against them, executed by God's servant Babylon, will be beyond anything they can imagine. (Babylon is not any kind of a threat to them at this point in time. The threat is Assyria. Therefore, as Isaiah looks ahead to Babylon's exaltation, his threats seem foolish.)

Isaiah calls God's people to look past the Lord's judgment when it comes, and not give up hope. It includes the promise that they will not be completely destroyed from off the face of the earth, as it will seem when Babylon moves against them.

The key account of the terrible judgment is given in Jeremiah 50:15 — *Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.* (Note Matt 27:25, Rev 16:6, 17:6, **18:6**, 24, 19:2)

Jeremiah describes Babylon at her fall. She fell for what she did to the covenant-people when she went into Judea as the Lord's rod of chastisement. (Cf. Jer. 51. Assyria is also called the "land of Nimrod, Mic 5:6, and Assyria is also called *the rod of mine anger*, *i.e.*, God's indignation against his people, Isa 10:5. Isa 10 describes the same threats against Assyria as are given against Babylon in Jer 51.) We see that even the pagan nations will be and are held accountable to the basic law of God. He exalts them for a purpose, and they must ex-



up of mine head.

As hearten rage, fume and throw dust into the air to show their anger at God, the Lord invites the redeemed to join him in laughing at their vain attempts against him. Word of God tells us to put our trust in him, and *flee as a bird to your mountain*. (Ps 11:1)

VARIOUS

Observation 1. Credit Card Debt 10-Year High.

(Bloomberg) -- Americans are projected to fall seriously behind on their credit card bills at the highest rate in a decade as banks push a record number of people to get plastic.

The share of credit card borrowers who are at least 90 days past due on their accounts will probably tick up to 2.01% next year, the highest level since 2010, according to a forecast by TransUnion. Still, the credit-rating company said the increase isn't a cause for concern, noting that bad card debt still remains much lower than the level seen during the last recession.

"This is well-managed delinquency," Matt Komos, TransUnion's vice president of research and consulting, said in an interview. "It's still healthy. This uptick is not concerning with the amount that credit has been expanding"... <https://finance.yahoo.com/news/americans-souring-credit-card-debt-110000412.html>

FED chief: "Jerome Powell is propping up Trump's economy" with debt and paper. <https://www.greenwichtime.com/news/article/Jerome-Powell-is-propping-up-Trump-s-economy-14901352.php>

Observation 2: PC or Mac? That was the question at IBM, which had a surprising outcome:

<https://tidbits.com/2019/11/12/ibm-finds-its-mac-users-to-be-more-productive-than-pc-users/>

Soon after we moved to Ohio, we met a family whose father works from home. He uses a Mac, and the kids grew up using Macs also. As his boys graduated from homeschool, they had very good paying jobs waiting for them in the IT field, because of their computer training at home. Their oldest daughter married a homeschooled young man, who decided to go into the used car business. It takes a "compass and Indian guide" to find their lot. He has two other family members working with him. They advertise over the web, and are doing quite well with the business.

Observation 3. This is the first time I have noticed the absolute banning of the word Jesus and all Jesus

ecute his purpose according to his word because they will receive back upon themselves as they did to others.

Revelation 18:6 — the wrath against Babylon (Jerusalem) was to *reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double*. The comparison between the two Babylons is amazing. Those to whom Revelation was written easily and readily made the connection.

The similarity between the destruction of Babylon of the Chaldees and the Babylon of the Jews is striking.

The heathen rage—they create tumult and commotion against Godly laws and people—and they *imagine* that through a world-wide tyrannical state, they move people to join in their anger and rebellion against God. They continually *counsel together* as to how they can overthrow Christ by making people abandon the Word of God. Their *counsel together* is put into action by their world-wide effort to replace the law-word of God with man's laws. We see from Nimrod and his Babylon that a large part of their angry plan *against the Lord and his anointed* involves causing people by whatever means necessary to abandon the fear of the Lord — hence the tyrannical state.

Simply stated: The heathen cannot ascend into heaven to throw God out, but they can overthrow God in the minds of the people, *e.g.*, "There is no God..."

Psalms 3 encourages the saints who are being oppressed by the tyranny of Psalms 2:

3:1 LORD, how are they increased that trouble me! many are they that rise up against me. 2 Many there be which say of my soul, There is no help for him in God. Selah. 3 But thou, O LORD, art a shield for me; my glory, and the lifter

centered Christmas season songs. Though the wicked are serious about their war against Christ, yet how many Christians even realize there is a war?

Cyprian (200 AD-58AD)

THE REAL ENEMY

Cyprian lived during the tremendous persecution by the state against Christianity, as it sought to wipe the Church of Jesus Christ off the face of the earth.

During the persecution, Cyprian was ordered to sacrifice to the emperor and refused, saying, "I will not sacrifice." The proconsul cautioned him, declaring, "Consider well." Cyprian answered, "Execute your orders; the case admits no consideration." He was then beheaded. The formal charge against him in his sentence accused him of leadership in the "wicked conspiracy" of Christianity. In the eyes of the state, this was exactly the case. **To believe in Jesus as Lord and Savior was to deny that the state was lord and savior** and to be involved in war against it. [*World History Notes*, R.J. Rushdoony, Thoburn Press, 88. Bold added.)

Cyprian was a spiritual son and pupil of Tertullian (155-240). Though he "developed a doctrine of the unity of the church in the bishop," which the Church of Rome built on years later, he did not argue for centralized authority as enforced by that Church (which was not founded until after A.D. 300). Cyprian's warning, therefore, is quite applicable for our day.

(Explanation: The below is found in *The Anti-Nicene Fathers*, Volume V, *The Treatises Of Cyprian*, *Treatise I*, pp 421, 422. Eerdman's 1978 reprint. A digital download can be found at <https://ccel.org/ccel/cyprian/treatises/anf05.iv.v.xii.ii.i.html>. The footnote numbers in the texts below follow the digital copy. The footnote numbers in the hard copy start new on each page. However, the text in each section is the same.)

Portions of his argument "ON THE UNITY OF THE CHURCH," are reproduced below. (op. cit.)

1. Since the Lord warns us, saying, "Ye are the salt of the earth," (³ Matt. v. 13.) and since He bids us to be simple to harmlessness, and yet with our simplicity to be prudent, what else, beloved brethren, befits us, than to use foresight and watching with an anxious heart, both to perceive and to **beware of the wiles of the crafty foe**, that we, who have put on Christ the wisdom of God the Father, may not seem to be wanting in wisdom in the matter of providing for our salvation? For it is not persecution

alone that is to be feared; nor those things which advance by open attack to overwhelm and cast down the servants of God. Caution is more easy where danger is manifest, and the mind is prepared beforehand for the contest when the adversary avows himself. **The enemy is more to be feared and to be guarded against, when he creeps on us secretly; when, deceiving by the appearance of peace, he steals forward by hidden approaches, whence also he has received the name of the Serpent.** (⁴ The creeping, stealing thing.) That is always his subtlety; that is his dark and stealthy artifice for circumventing man. Thus from the very beginning of the world **he deceived; and flattering with lying words, he misled inexperienced souls by an incautious credulity.** Thus he endeavoured to tempt the Lord Himself: he secretly approached Him, as if he would creep on Him again, and deceive; yet he was understood, and beaten back, and therefore prostrated, because he was recognised and detected.

Note Cyprian's warning to God's servants concerning the enemy was not against the persecutions and pressures the state could bring against Christianity. He readily admitted the enemy brings in persecution [Matt 5:11, 12], which are to be feared, but far more dangerous and far more fearful it is when the enemy creeps in and deceives by peaceful means with his flattering, lying words. God's servants have been provided with the wisdom of God, the Word of God, whereby they can with His wisdom [Matt 10:16] recognise and detect the enemy's words and beat him back. Cyprian followed in the Apostles' steps, for their warnings also throughout the New Testament were against false doctrines that would permeate the body of Christ on earth, e.g., Jude. Cyprian was insistent in his warnings:

2. From which an example is given us to avoid the way of the old man, to stand in the footsteps of a conquering (⁵ Or, "living.") Christ, that we may not again be incautiously turned back into the nets of death, but, foreseeing our danger, may possess the immortality that we have received. But how can we possess immortality, unless we keep those commands of Christ whereby death is driven out and overcome, when He Himself warns us, and says, "If thou wilt enter into life, keep the commandments?" (⁶ Matt. xix. 17.) And again: "If ye do the things that I command you, henceforth I call you not servants, but friends." (⁷ John xiv. 15.) Finally, these persons He calls strong and steadfast; these He declares to be founded in robust security upon the rock, established with immovable and unshaken firmness, in opposition to all the tempests and hurricanes of the world. "Whosoever," says He, "heareth my words, and doeth them, I will liken him

unto a wise man, that built his house upon a rock: the rain descended, the floods came, the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” (1 Matt. vii 24.) We ought therefore to stand fast on His words, to learn and do whatever He both taught and did. **But how can a man say that he believes in Christ, who does not do what Christ commanded him to do?** Or whence shall he attain to the reward of faith, who will not keep the faith of the commandment? He must of necessity waver and wander, and, caught away by a spirit of error, like dust which is shaken by the wind, be blown about; and he will make no advance in his walk towards salvation, because he does not keep the truth of the way of salvation. (op. cit.)

He continues to warn not against the persecuting state, pagan Rome which beheaded him, but against the dangerous, deceiving enemy who would draw the servants of God into his net of death; his tactics have been exposed, foreseen through the revealed Word of God. Though exposed, however, the **deceiver can only be defeated by obedience to the revealed Word of God:** Faith without works is dead: The man who does not obey Christ’s commands, *i.e.*, Ten Commandments, is not a believer. Nor does one have any rewards of faith if he does not keep the commandments of the faith. Only obedient knowledge of the revealed Word of God protects one from being caught away by a spirit of error, like the dust shaken by the wind, blown about.

NEW LIES FOR OLD LIES

Cyprian’s heart was burdened about the willingness of God’s servants to be deceived by the enemy, so he continues:

3. But, beloved brethren, not only must we beware of what is open and manifest, but also of what deceives by the craft of subtle fraud. And what can be more crafty, or what more subtle, than for this enemy, detected and cast down by the advent of Christ, after light has come to the nations, and saving rays have shone for the preservation of men, that the deaf might receive the hearing of spiritual grace, the blind might open their eyes to God, the weak might grow strong again with eternal health, the lame might run to the church, the dumb might pray with clear voices and prayers – seeing his idols forsaken, and his fanes and his temples deserted by the numerous concourse of believers – to **devise a new fraud, and under the very title of the Christian name to deceive the incautious?** He has invented heresies and schisms, whereby he might subvert the faith, might corrupt the truth, might divide the unity. (2 [Here note that our author’s *entire ignorance* of any Centre of Unity, of any one

See as the test of communion; in short, of any one bishop as having more of Peter’s authority than others, — is a sufficient disproof of the existence of any such things. Otherwise, how could they have been overlooked in a treatise devoted to the subject of unity, its nature and its *criteria*? The effort to foist into the text something of the kind, by corruption, demonstrates how entirely unsatisfactory to the Middle-Age theorist and dogmatists is the unadulterated work, which they could not let alone.]) **Those whom he cannot keep in the darkness of the old way, he circumvents and deceives by the error of a new way.** He snatches men from the Church itself; and while they seem to themselves to have already approached to the light, and to have escaped the night of the world, he pours over them again, in their unconsciousness, new darkness; so that, although they do not stand firm with the Gospel of Christ, and with the observation and law of Christ, they still call themselves Christians, and, walking in darkness, they think that they have the light, while the adversary is flattering and deceiving, who, according to the apostle’s word, transforms himself into an angel of light, and equips his ministers as if they were the ministers of righteousness, who maintain night instead of day, death for salvation, despair under the offer of hope, perfidy under the pretext of faith, antichrist under the name of Christ; so that, while they feign things like the truth, they make void the truth by their subtlety. This happens, beloved brethren, so long as we do not return to the source of truth, as we do not seek the head nor keep the teaching of the heavenly Master. (op. cit.)

When the old lies become exhausted, the enemy must change his angle of attack. He must invent new heresies and deceptions to snatch men away from the church itself. Without a firm foundation in the Gospel of Christ, and the Word of God, he is able to snare even the sincerest professed Christian.

GOD’S NEW HUMANITY

Cyprian identifies God’s new economy, as God changes from the Hebrew economy to the Gospel economy. In Treatise XII, *Three Books of Testimonies Against the Jews*, we find these arguments in Cyprian’s *First Book*. (Cyprian, op. cit., pp. 508, 511. His arguments cover several pages in small print, so I will only give the title along with the documenting passages for each. He clearly lays out what is known as **Replacement Theology**. That is, the new spiritual Israel of God, the Gospel Church, replaced the old carnal Israel. Both Talmudic Judaism and dispensational Christianity will reject his clear Biblical basis that upholds *Replacement Theology*.)

The following is only the headline of Cyprian's in-depth treatise on each subject.

1. That the Jews have fallen under the heavy wrath of God because they have forsaken the Lord, and have followed idols. [⁶ Ex. xxxii. 1. ⁷ Ex. xxxii. 31-33. ⁸ Deut. xxxii. 17. ⁹ Judg. ii 11-13. ¹⁰ "And again they did evil." ¹¹ Judg. iv. 1. ¹² Mal. ii. 11.]

2. Also because they did not believe the prophets, and put them to death. [¹³ Jer. vii. 25, 4. ¹⁴ The word- "and again" are sometimes omitted; and sometimes "Moreover, in the same place." ¹⁵ Jer. xxv. 6, 7. ¹⁶ 1 Kings xix. 10. ¹⁷ Neh. ix. 26.]

3. That it was previously foretold that they would neither know the Lord, nor understand, nor receive Him. [¹⁸ Isa. i. 2-4. ¹⁹ Isa. vi. 9, 10. ²⁰ Jer. ii. 13. ²¹ Jer. vi. 10. ²² According to the Oxford edition: "The turtle and the swallow knoweth its time," etc. ²³ Six ancient authorities have "your measurement." ²⁴ Jer. viii. 7-9. ²⁵ Prov. i. 28, 29. ²⁶ Ps. xxviii. 4, 5. ²⁷ Ps. lxxxii. 5. ²⁸ John i. 11, 12.]

4. That the Jews would not understand the Holy Scriptures, but that they would be intelligible in the last times, after that Christ had come. [²⁹ Isa. xxix. 11-18. ³⁰ Jer. xxiii. 20. ³¹ Dan. xii. 4-7. ³² 1 Cor. x. 1. ³³ 2 Cor. iii. 14-16. There is a singular confusion in the read of this quotation. The translator has followed Migne's text. ³⁴ Luke xxiv. 44-47.]

5. That the Jews could understand nothing of the Scriptures unless they first believed in Christ. [³⁵ Isa. vii. 9. ³⁶ John viii. 24. ³⁷ Hab. ii. 4. ³⁸ Gen. xv. 6. ³⁹ The Burgundian codex reads, "are justified." ⁴⁰ Gal. iii. 6-9.]

6. That the Jews should lose Jerusalem, and should leave the land which they had received. [⁴¹ Isa. i. 7-9. ⁴² Matt. xxiii. 37, 38.]

7. Also that they should lose the Light of the Lord. [⁴³ Isa. ii. 5, 6. ⁴⁴ John iii. 18, 19. ⁴⁵ John iii. 18, 19.]

8. That the first circumcision of the flesh is made void, and the second circumcision of the spirit is promised instead. [⁴⁶ Jer. iv. 3, 4. ⁴⁷ Deut. xxx. 6. ⁴⁸ Josh. v. 2. ⁴⁹ Col. ii. 11. ⁵⁰ This appears to be the natural reading, but it rests on slight authority; the better accredited reading being "seminis" for "feminis."]

9. That the former law which was given by Moses was to cease. [⁵¹ Isa. viii. 16, 17. ⁵² Matt. xi. 13.]

10. That a new law was to be given. [⁵³ Mic. iv. 2, 3. ⁵⁴ Isa. ii. 3, 4. ⁵⁵ Matt. xvii. 5.]

11. That another dispensation and a new covenant was to be given. [⁵⁶ Jer. xxxi. 31-34.]

12. That the old baptism should cease, and a new one should begin. [⁵⁷ Isa. xliii. 18-21. ⁵⁸ Isa. xlvi. 21. ⁵⁹ Matt. iii. 11. ⁶⁰ John iii. 5, 6.]

13. That the old yoke should be made void, and a new yoke should be given. [⁶¹ Ps. ii. 1-3. ⁶² Matt. xi. 28-30. ⁶³ Jer. xxx. 8, 9.]

14. That the old pastors should cease and new ones begin. [⁶⁴ Ezek. xxxiv, 10-16. ⁶⁵ Jer. iii. 15. ⁶⁶ Jer. xxxi, 11.]

15. That Christ should be the house and temple of God, and that the old temple should cease, and the new one should begin. [⁶⁷ 2 Sam. vii. 4, 5, 12-16. ⁶⁸ Matt. xxiv. 2. ⁶⁹ John ii. 19; Mark xiv. 58.]

16. That the ancient sacrifice should be made void, and a new one should be celebrated. [⁷⁰ Isa. i. 11, 12. ⁷¹ Ps. l. 13-15. ⁷² Ps. l. 23. ⁷³ Ps. iv. 5. ⁷⁴ Mal. i, 11. [P. 251, note 1, *supra*. The oblation of Melchizedek. Gen. xiv. 18. The Oxford translator adds, "with the incense of pious prayers." See Justin, vol. i. p. 215, cap. xli., and Irenaeus, vol. i. p. 484.]

17. That the old priesthood should cease, and a new priest should come, who should be for ever. [⁷⁵ Ps. cx. 3. ⁷⁶ 1 Sam. ii. 35, 36.]

18. That another Prophet such as Moses was promised, to wit, one who should give a new testament, and who rather ought to be heard. [⁷⁷ Deut. xviii. 18, 19. ⁷⁸ John v. 39, 40, 45-47.]

19. That two peoples were foretold, the elder and the younger; that is, the old people of the Jews, and the new one which should consist of us. [⁷⁹ Gen. xxv. 23. ⁸⁰ Hos. ii. 23, 110.]

20. That the Church which before had been barren should have more children from among the Gentiles than what the synagogue had had before. [⁸¹ Isa. liv. 1-4. ⁸² 1 Sam. ii. 5. [Compare Treatise xi. p. 503, *supra*.]]

21. That the Gentiles should rather believe in Christ. [⁸³ Gen. xi. 1-3. ⁸⁴ The quotation in the Oxford edition begins from this point. ⁸⁵ Gen. xxvii. 27-29. ⁸⁶ Gen. xlvi. 17-19. The whole of this quotation is wanting in more than one codex. ⁸⁷ "Frutice." The Oxford translator has here, without any authority as it appears, from the text, adopted the reading of the Vulgate, "ad praedam." Cyprian has used the LXX., reading apparently, ... ⁸⁸ Original, "ad cilicium;" "LXX. th eliki," the tendril of the vine; "Oxford trans. "the choice vine." ⁸⁹ Gen. xlix. 8-12. ⁹⁰ Num. xxiii. 14. ⁹¹ Deut. xxviii. 44. ⁹² Jer. vi. 18. ⁹³ Ps. xviii. 43, 44. ⁹⁴ Jer. i. 5. ⁹⁵ Isa. lv. 4. ⁹⁶ Isa. lv. 5. ⁹⁷ Isa. xi. 10. ⁹⁸ Oxford edition adds "Galilee." ⁹⁹ Isa. ix. 1, 2. ¹⁰⁰ Isa. xlv. 1. ¹⁰¹ Isa. lxvi. 18, 19. ¹⁰² Isa. v. 25, 26. ¹⁰³ Isa. lii. 15. ¹⁰⁴ Isa. lxv. 1. ¹⁰⁵ Acts xiii. 46, 47.]

22. That the Jews would lose while we should receive the bread and the cup of Christ and all His grace, and that the new name of Christians should be blessed in the earth. [¹⁰⁶ This second clause, "Behold, they who serve me shall drink," is wanting in some editions. ¹⁰⁷ Isa. lxv. 13-15. ¹⁰⁸ Isa. v. 26, 27. ¹⁰⁹ Isa. iii. 1, 2. ¹¹⁰ Ps. xxxiv. 8-10. ¹¹¹ John vi

35. ¹¹²John vii. 37, 38. ¹¹³John vi. 53. ¹¹⁴Matt. viii. 11, 12.]

24. That by this alone the Jews can receive pardon of their sins, if they wash away the blood of Christ slain, in His baptism, and, passing over into His Church, obey His precepts. [¹¹⁵“Exalbabo.” ¹¹⁶“Inalbabo.” ¹¹⁷Isa. i. 15-20.]

THE ENEMY’S POWER

Let us conclude with Cyprian’s words he wrote the midst of the horrible persecution of his day. He firmly held that the Lord was in total control of all things at all times, even in his situations with wicked rulers. In Cyprian’s *Third Book*, we find these arguments:

80. That the devil has no power against man unless God have (sic) allowed it.

In the Gospel according to John: “Jesus said, Thou couldst have no power against me, unless it were given thee from above.” [2 John xix. 11.] Also in the third of Kings: “And God stirred up Satan against Solomon himself.” [I Kings xi. 23.] Also in Job, first of all God permitted, and then it was allowed to the devil; and in the Gospel, the Lord first permitted, by saying to Judas, “What thou doest, do quickly.” [John xiii. 27.] Also in Solomon, in the Proverbs: “The heart of the king is in God’s hand.” [Prov. xxi. I.] (Op. cit. p. 553.)

118. Also of Antichrist, that he will come as a man. [Isa. xiv. 16.] (Op. cit. p. 556.)

[However, Cyprian’s proof text is used totally out of its context, for there is no “warrant whatever” in making *Lucifer* a name for Satan, *Keil*, vol. VII, p. 312. See also JFB, vol. II, pt 1, p. 610; E.J. Young, *Isaiah*, vol. I, pp. 441, 442; *The Pulpit Commentary*, vol. X, pp. 245, 246; MH, vol. IV, p. 88; Barnes’ *Notes*, *Isaiah*, vol. I, p. 271, 272, 274; Adam Clarke, vol. IV, p. 82; Hastings, *Dictionary of the Bible*, vol. III, p. 159; TWOD, p. 217; BDB, p. 237, &c.]

Conclusions

First, the Old Testament Jewish economy, old spiritual leaders, old temple, old sacrifices, old priesthood, was completely done away with, never to return. **There is no Jewish economy yet to come.**

Second, though Cyprian lost his head to wickedness in high places, Cyprian held that **the most wicked of men perform the will of their Creator**, and accomplish his everlasting purpose for his own praise and glory.

Third, the real danger is not from the state. Certainly, beware of the open and manifest moves of the state against Christianity, but far more dangerous is the **subtle fraud** brought about by the deceiver: Despite prevailing opinion of our day, Satan was cast down by Christ “Who brought saving rays of light to the nations

in darkness, hearing to those deaf to the saving grace of God, sight to those blinded by sin to God’s salvation, God’s strength to those weakened by sin, healing to those with no desire so that they might run to church, and voice to the dumb who could not pray so they can pray to the Lord God.”

The real danger is from the father of lies as he **offers new errors for old.**

The crafty enemy, though exposed and cast down by the Word of God, devises new frauds, heresies and schisms to subvert the faith, corrupt the truth and divide the brethren; for those he cannot keep in the old errors, he devises new errors as he snatches men from the Church itself, *e.g.*, AA instead of the Gospel of Christ. Young Christians and even supposed mature Christians are easily snared by the devil through his pleasing words of deceit.

For those who **seem to have been delivered** from the darkness of deception by the Light of the Gospel, Satan offers flatteries and deceptions; under the pretext of faith and disguised as an angel of light, he subtly offers lawlessness contrary to the revealed Word of God.

Comment: A sore point with this teacher is the many imitation plans of Salvation that have had tremendous influences in the hearts of those who sought and seek to be freed from the binding chains of the deceiver. He offers the seeking hearts every imaginable substitute for absolute and total faith, trust and confidence in the finished work of the Lord Jesus Christ, *e.g.*, “Ask Jesus into your heart,” or “Receive Christ into your life” or “You need to be Baptized,” or “Turn your life over to the Lord,” &c. Any plan of salvation that does not include faith in the finished work of Christ is a fraud.

Notice who are the ones in special danger: “This happens, beloved brethren, so long as we do not return to the source of truth, as we do not seek the head nor keep the teaching of the heavenly Master.” (Cyprian, op. cit.)

But be ye doers of the word, and not hearers only, deceiving your own selves. (James 1:22)

Personal note: Deceit vs. Lie: The difference here seems to be that deceit is a more subtle departure from the truth and is very hard to detect, whereas a lie is not subtle as it openly attacks the truth.

THE GOOD REGENT

The young queen gazed out between the bars of her castle window as a rowboat made its way across “Bon-

nie Loch Leven.” As the boat drew near, the imprisoned monarch’s heart sank as she recognized the man she hated more than any other.

Mary Stuart, Queen of Scots, primed and loaded all the weapons in the arsenal of a beautiful queen still in her early twenties. First, she complained about the treatment of her royal person by the rebellious Protestant nobles. Then she began to interrogate her visitor, mixing her questions with tears and threats, smiles and frowns. Her visitor remained unmoved and responded with the tactic for which she was least prepared—silence. Gradually, her front came down as her questions focused on one pressing theme: What would be her fate at the hands of the Protestant nobility? Still, the only response was dreadful silence.

Driven to despair, the queen implored her visitor to speak. Seeing that the queen had exhausted her arsenal, the grave visitor began. Slowly and methodically, with the precision of a prosecuting attorney sure of his case, he unfolded Mary’s crimes over the past two years. One by one, he recounted her immoral affairs, including her adultery with her Italian secretary, David Rizzio, which had ended with the murder of Rizzio by Mary’s husband, Lord Darnley. These recitals moved Mary little, but as the next phase of the plot unfolded, Mary realized in horror how much the man standing before her actually knew.

In the aftermath of Rizzio’s murder, Mary had acquired another paramour, the Earl of Bothwell, with whom she had plotted to kill Darnley, her husband. After the deed had been accomplished, Mary had married Bothwell. In recounting the story, Mary’s visitor had revealed enough information to let her know that he knew the contents of incriminating letters to Bothwell, which revealed her treasonable plots, murderous schemes, and adulterous affections. Advising her to recommend herself to the mercy of God, her visitor left her for the night to speculate about her fate.

The queen had been awed into submission. The next morning, she agreed to resign the throne and pass it to her infant son. As a final act of royal prerogative, she begged her visitor, “the only man in Scotland whom every other man could trust,” to accept the regency during her son’s childhood. Thus, James Stewart, the Earl of Moray became the Regent of Scotland. To distinguish him from the many with his same name, we will call him by his title “Moray.”

Historians have ranked the Earl of Moray with Admiral Coligny of France and William of Orange as one of the three greatest statesmen of the Reformation. Born in 1531, Moray was an illegitimate son of James V, and it was this alone that prevented him from becoming king. A dispensation from the Pope had allowed him, at the age of 7, to be Prior of St. Andrews, an honorary post that providentially had placed him at the heart of the Reformation in Scotland. In 1555, when Moray was 24, he attended the preaching of John Knox and was converted. In 1556, he joined with other Protestant nobles in requesting John Knox to return to Scotland, but as yet, he had not openly declared for the Reformed cause.

To understand the importance of Scotland, and especially the unique role played by Moray, we must first outline the Catholic and Reformed strategies in 1559. Rome and Geneva were each vying for control of Scotland. Rome hoped to exert pressure on England by the return of Scotland to the Roman fold. The Huguenots and the English hoped that Scotland would remain firm in the Reformed cause.

In 1559, John Knox returned to Scotland, settling in Perth, which became a Reformed city overnight. Mary of Guise advanced on Perth, but promised Knox he would be allowed to go in peace and that the city would not be disturbed. No sooner had he left the town than she occupied it with her French mercenaries. This breach of faith, induced Moray to declare for the Reformed faith and join the “Congregation.”

From then on, Moray took the lead in the “Wars of the Congregation.” From Perth, the “Congregation” marched toward Edinburgh, purging the cities of St. Andrews, Stirling, and Linlithgow of idolatry. When Mary of Guise received reinforcements from France, Moray conducted a heroic delaying action. For twenty days, he led his small army of 600 men against 4,000 Frenchmen, losing only 1 man to every 4 the French lost. The campaign ended when Mary of Guise died and the French army was withdrawn.

Moray was made Regent for a brief period until Mary Stuart returned, during which time many advances were made toward the cause of the Reformation. Popery and idolatry were abolished, and the laws of the Bible were established as the law of the land. When Mary, his half sister, came to throne, she inherited a land that was thoroughly Reformed.

During the early years of Mary’s reign, Moray mistak-

only believed that the long-range interests of the Reformation would be best served by tolerating the queen's idolatries for a time while cultivating English support. This policy drew the censure of Knox, and Moray lost the trust of the reformers for a time. Gradually, however, Moray came to see that Knox was right and he needed to take a more resolute approach to the purging of idolatry from the land.

In 1567, Moray visited France. Catharine de Medici reported that he was "as thick as thieves with Coligny and Conde." Meanwhile, Mary was committing the crimes already related.

During the next three years, Moray was finally able to establish the Reformation in Scotland. When Mary escaped from Loch Leven, Moray decisively defeated her forces at the battle of Langside. Mary fled to England, where she was imprisoned.

Moray was the model of a Christian statesman. He recognized that the purpose of civil government was to enforce God's law and to put evildoers in terror. Naturally, he was hated by the enemies of righteousness. He survived at least nine separate attempts and plots. John Knox records that Mary "hated his upright dealing, and the image of God which evidently did appear in him."

Moray affirmed two of the truths that would shape the next 100 years of Scottish history. First, he recognized the independent authority and discipline of the Kirk (church) under the headship of Christ. Second, by participating in the deposing of Mary, he set a precedent for holding monarchs accountable to law.

Moray advanced the Reformation in other ways. By commissioning David Peebles to harmonize the Psalms in four parts, he contributed much to the rich psalm-singing tradition of Scotland. He also set an example of family worship. Buchanan records that "his house was like a holy temple; after meals he caused a chapter of the Bible to be read, and asked the opinions of such learned men as were present upon it, not out of vain curiosity, but from a desire to learn, and to reduce to practice what it contained." Faithful to his wife, Agnes Keith, he set an example of loyalty in marriage rare even among Protestant nobility.

By 1570, it was the unanimous opinion of the Pope, Catharine de Medici, the Duke of Guise, the Cardinal of Lorraine, and various political rivals that Moray must die. At the age of 39, on January 23, 1570, Moray was shot by an assassin as he passed through Linlithgow,

dying a few hours later.

The news of his death stunned Knox, who never fully recovered from the blow. Even Moray's enemies praised him, and Elizabeth I exclaimed with tears that she had lost the best and most useful friend she had in all the world. At the Kirk of St. Giles, where Moray is buried, Knox preached the funeral sermon from the Geneva Bible: "The dead which die in the Lord, are fully blessed. Even so saith the Spirit: for they rest from their labors, and their works follow them."

Never again would Popery pose a threat in Scotland. Providence had used an illegitimate son of a Papist king to advance the Kingdom of Christ. Spottiswoode's History called him, "A man truly good, and worthy to be ranked among the best governors that this kingdom hath enjoyed, and therefore to this day honoured with the title of "The Good Regent.""

Article written and submitted by Stephen Huffman, the Mighty Man Herald, cbebelleville@gmail.com. Drawn from: *The Reformation in Scotland* by John Knox, *The Scots Worthies* by John Howie, *James Stewart, Earl of Moray* by Maurice Lee, Jr.

PERSONAL

The last two months have been very busy for us old people. I had to have another basal cell carcinoma removed from high on my left cheek. The carcinoma that I had removed several months ago has yet to heal.

As we do every year, we work the election polls. The "off year" elections are really slow, but the general election of 2020 will be extremely busy.

Four of Bettie's five siblings were in North Carolina for Thanksgiving, so we went down there for a couple of days.

The shots continue in my left eye every month. The shot in November evidently ruptured a blood vessel in my eye, and the white turned blood red. The doctor said it was no more than a bruise, and would dissipate as does a bruise. He was right.

We commonly watch the cabin rental business for Bettie's youngest daughter, who is now expecting their 13th child. Her husband took her to Spain for week, so we spent a week over there while they were gone. The older girls took care of everything. Their log home is small with an open loft which is divided between the boys and the girls, and one bathroom has proven to be sufficient.

Our son-in-law works for Duluth Trading Company.

They transferred him to Nashville Tennessee, so we are now missing three of our nearest grandchildren. Corey had to go ahead to his job in Nashville, while Jessica had to get the house ready to sell. We watched the three children, and Bettie homeschooled them for several days a week while she readied their house to sell here in Ohio.

My daughter needs to come up from Nashville to Cincinnati for a particular surgery. She will be extremely limited in her activities for several weeks as she recovers. Thus, she and the three children will be with us until she is able to return to Nashville. Nashville is halfway to where Bettie's oldest daughter lives in Montgomery, Alabama. So now we have a halfway stop when we go down to see them

Two years ago, our children got us a Christmas gift, "Story Worth." The children who paid for it can put a request in to Story Worth, and SW sends that question to be answered with an article and pictures: questions about our heritage, marriage, occupation, parents and grandparents, important events in our lives such as what we did we as children, &c. Bettie answered 97 of the questions. I do not have that many questions answered, but I do have a lot of pictures that my mother took from the time of my birth. At the end of the subscription, Story Worth helps with the layout, and then prints the book. It is an excellent way to pass down one's life story and one's family heritage to the following generations. (If someone would happen to purchase this gift for a loved one, mentioned that we suggested the purchase, Story Worth will give us a free book.)

Book Review

THE SOY DECEPTION

by Dr. David Brownstein and Certified Nutritionist Cheryl Shenefelt
reviewed by Jed Stuber

It is estimated that more than half of the 40,000 items in an average supermarket contain soy. A generation ago, almost none of them did.

Soy lecithin, a leftover sludge waste product from processing, has become a ubiquitous stabilizer and emulsifier found in countless foods. Dr. David Brownstein says this radical change to our food supply is dangerous.

Brownstein saw the need for The Soy Deception because more and more of his patients presented with severe hormone disorders that were caused by soy con-

sumption. He writes, "I have found it nearly impossible to balance the thyroid and the rest of the endocrine system in those patients who ingest large amounts of soy."

Based on decades of clinical experience and research, Brownstein believes hormone problems play a major role in many diseases and chronic conditions, such as heart disease, diabetes, cancer, autoimmune disorders, infertility, chronic fatigue, depression, headaches, etc.¹

How does soy contribute to health problems? Dr. Brownstein counts the ways.

The most obvious concern is that it wreaks havoc on the thyroid, one our largest glands that regulates many critical functions in the body. Studies showing soy's adverse effects on the thyroid date back 75 years.²

Soy causes goiter, which is swelling of the thyroid gland. Soy interferes with thyroid function³ and inhibits peroxidase, which is necessary for the thyroid to be able to use iodine to make thyroid hormones.⁴ Infants who are given soy formula develop goiter and hypothyroidism.^{5,6}

Soy also inhibits the uptake of iodine, which is used by the thyroid gland in the production of thyroid hormones. Dr. Brownstein writes, "My research has shown that over 95 percent of patients are suffering from iodine deficiency."

Another problem with soy is that it contains phytoestrogens, which are chemicals that mimic estrogen hormones. Two of the phytoestrogens have been found to be carcinogenic and DNA-damaging.⁷

While some claim that the phytoestrogens may have some positive effect on menopausal symptoms, Dr. Brownstein says there is good reason to believe soy is dangerous and that it contributes to hormone sensitive cancers such as breast, uterine, ovarian, prostate, and testicular cancer. He says natural hormones offer a better way to treat menopause symptoms anyway. He also cites evidence that soy destroys libido in men and contributes to infertility by lowering sperm count.⁸

Dr. Brownstein is so concerned about soy's effects on sex hormones that he says all soy baby formulas should be removed from the market. Soy expert Kaayla Daniels has calculated that babies on soy formulas are consuming the equivalent of 5 birth control pills a day.⁹ Unfortunately, the use of soy formula has grown to the point that it is estimated that a fourth of infants in the U.S. receive soy formula. Dr. Brownstein traces the rising incidence of early puberty in girls.¹⁰ and delayed

puberty in boys to the increase in soy consumption.¹¹

The next problem Brownstein explains is that the phosphates in soy hinder the body's ability to assimilate important minerals such as calcium, copper, iron, magnesium, and zinc. It also interferes with the ability to produce Vitamin D and can cause a Vitamin B12 deficiency. According to Brownstein, minerals and vitamins play a crucial role in regulating hormones, and deficiencies can contribute to many diseases and chronic conditions.

Another significant problem with soy is that it is highly allergenic—easily in the top ten allergens—and because it is in so many foods, it is extremely difficult to avoid. Ironically, soy is promoted as a safe alternative for those who have other allergies such as peanuts, dairy, and gluten. Dr. Brownstein explains that even though someone may not have a strong allergic reaction to soy, it could still be causing mild problems that will eventually become a major problem given time. Any allergen can contribute to leaky gut syndrome, holes in the gastrointestinal lining which allow toxins into the blood stream. Leaky gut is yet another condition that contributes to diseases and chronic conditions, and it has specifically been linked with autism.¹²

Brownstein also explains that the processing of soy often results in food products that contain toxins such as lysinoalanine, MSG, and aluminum. He also includes a chapter about the potential dangers of genetic modification of soy and residues from herbicides ending up in food.

Brownstein is appalled that the media and medical establishment have fallen for soy industry propaganda promoting the idea that soy is healthy. "I am continually amazed by the misinformation about soy propagated by the media," he writes in the introduction.

Soybean production's farm value is about \$40 billion per year, second only to corn among U.S. produced crops. In 1999, after heavy lobbying from the industry the FDA approved the health claim that diets including soy may reduce the risk of heart disease. Amazingly, soy is still listed in the FDA's poisonous plant database. The use of soy has expanded relentlessly, and soybean oil now accounts for three fourths of all edible fats used annually in the U.S.

Soy can be lurking in almost any food product: bread, burgers, condiments, chocolate, dressings, spreads, marinades, milk, pasta, flour, protein bars, sauces,

snack foods, waffles, yogurt, and many more. It is also found in health and beauty products and vitamins and supplements.

So, is there anything the conscientious consumer can do? Dr. Brownstein has answers.

First, never use soy formulas for infants. Second, avoid using soy completely or only use it in very small amounts and learn to find products that contain fermented soy. Third, learn the technical names and tricks used to hide soy in foods, and read labels carefully. Fourth, learn to prepare healthy foods at home.

Preparing your own foods will allow you to avoid canned and frozen foods which often contain soy; use real fats like butter, coconut oil, or olive oil instead of vegetable oils which are mostly soy; and make your own salad dressings to avoid the large amounts of soy in store bought dressings. The book has a chapter with many helpful tips and recipes, and more can be found at SherylShenefelt.com, the website of Dr. Brownstein's co-author and colleague who is a Certified Nutritionist.

Dr. Brownstein also recommends that if you suspect hormone and nutritional problems are contributing to your health problems, work with a doctor who will help you get off soy, make sure you are taking optimal amounts of iodine, and balance your hormones. Visit the International College of Integrative Medicine website to search for doctors that may help address those issues.¹³

(Dr. Brownstein is the Medical Director of the Center for Holistic Medicine in West Bloomfield, Michigan. Dr Brownstein.com.)

Endnotes:

endnotes **1.** See reviews of Dr. Brownstein's other books at SamaritanMinistries.org/brownstein, including the following: Salt Your Way to Health: The Remarkable Healing Ability of Unrefined Salt, Iodine: Why You Need It, Why You Can't Live Without It, Overcoming Thyroid Disorders, The Miracle of Natural Hormones, and The Statin Disaster. **2.** ncbi.nlm.nih.gov/pubmed/13841160 **3.** ncbi.nlm.nih.gov/pubmed/16571087 **4.** ncbi.nlm.nih.gov/pubmed/9464451 **5.** ncbi.nlm.nih.gov/pubmed/14405715 **6.** ncbi.nlm.nih.gov/pubmed/2338464 **7.** ncbi.nlm.nih.gov/pubmed/11331651 **8.** ncbi.nlm.nih.gov/pubmed/18650557 **9.** drkaayladaniel.com **10.** ncbi.nlm.nih.gov/pubmed/9093289 **11.** ncbi.nlm.nih.gov/pubmed/9460177 **12.** ncbi.nlm.nih.gov/pubmed/8888921 **13.** icimed.com/
This article is for educational purposes and not meant as medical advice. Samaritan Ministries letter, June 2018.

Read the labels! Note that the use of soy in everything has spread the wealth among the medical care industry. And the healthcare costs continue to rise.

BITTERNESS

By Larry Lilly

Years ago a boxing sensation, Rubin “Hurricane” Carter was a top-notch Middle Weight boxer. He was falsely convicted of murder! For 22 years he was locked away. He finally had his case overturned and walked out of prison a free man!

When asked about how he handled the unfairness of it all. His answer is classic as well as supernatural:

The question invariably arises, it has before and it will again. “Rubin, are you bitter?” And in answer to that I will say, “After all that’s been said and done, the fact that the most productive years of my life, between the ages of twenty-nine and fifty, have been stolen; the fact that I was deprived of seeing my children grow up, wouldn’t you think that I would have a right to be bitter? Wouldn’t anyone, under those circumstances, have a right to be bitter?”

In fact it would be very easy to be bitter. But that has never been my nature, or my lot, to do things the easy way. If I have learned nothing else in my life. I’ve learned that bitterness only consumes the vessel that contains it. And for me to permit bitterness to control or to infect my life in any way whatsoever would be to allow those who imprisoned me to take even more than the 22 years they’ve already taken. Now that would make me an accomplice to their crime.” Copied from Dr. David Jeremiah, *Slaying the Giant of Anger*, page 117.

Most people who have lived very long have had some “bitter pill,” come their way. I know I have. One of the bitterest was in a severe dispute with our government and a group of fellow Christians; the IRS was more reasonable to me than the bible toting saints. During that time and after the same question that came to Rubin Carter I was often asked concerning how I dealt with the pain.

My answer then and over these long 30 years has been the same. I learned to not only lean on but to desperately trust this grand passage:

Ephesians 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you. (NKJV).

Trouble can make you bitter or better. The choice is yours.

Bitterness, resentment, anger is part of a myriad of outrageous conduct and Ideas. A glance at Esau, the

man who was cheated by his brother Jacob, became a bitter person and his bitterness led to a profane heart set and sexual impurity. In most criminal activity, there is a touch at least of bitterness. Note Hebrews 12:15 in part: “lest any root of bitterness springing up cause trouble and by this many be defiled: lest there be any fornicator like Esau..”

With most things that have a destructive bent to them, we are given a choice, bitter or better? Which will you choose? In a modern society which has thrown God out, well-meaning “moralists” attempt to move the universe by removing all temptation, thus creating a flawless culture. Such efforts as Prohibition in the 1920s demonstrate the folly of such. Marijuana, long banned is now becoming OK, as the attempts to make the penalty for using it, despite long jail sentences have failed as did the banning of beverage alcohol. Our little Mid-Western burg is battling over a Casino Gambling hall, the arguments being such a place will increase sin. It will concentrate the folly in unique confines.

Remember Your Choices determine consequences! People choose to do any of the terrible things they Choose! Here’s the rub: Let those who make a choice pay the consequences thereof! That’s right; you make a choice; you pay the price.

God did not ban apple trees from the fair haven of Eden. Nor did God accept Adam’s weak excuse for disobeying the explicit instruction given by the LORD not to eat of the forbidden fruit of the tree because his wife enticed him. God makes no excuse for drunkenness, drug addiction, or whatever because it’s there. Even though it’s there, you still have a choice to touch or leave it alone. One of the ridiculous excuses ever is a 50-year-old man, pastor of one of the largest churches in the world, president of the college associated with it, and the leader of a school attempting to get a Federal Judge to lay the guilt on a 16- year-old student for “enticing him!”

Can, does, Jesus forgive such things? YES! When forgiveness is sought, and the Choice is reversed to as Jesus said in John 8 to the woman taken in adultery, “Go and sin no more.” In other words, exercise your power to choose the good over the evil.

Robert Louis Stephens stated it like this:

“Every now and then we each must sit down to a plate of consequences!”

Sounds brutal, doesn’t it. Yet, the entire human race

must face the consequence of one man, Adam's, rebellious act. The "glamorous" gender sins of today are mentioned in the Bible as sins against God's plan for marriage between one man and one woman. Paul makes this clear in Romans 1. He also deals with a practice that is verboten in modern times. It's currently typed a "conversion therapy." Each of the fashionable gender sins is mentioned in 1 Corinthians 6:9-11, with this climactic statement:

"And such WERE some of you! But you were washed, but you were sanctified, but you were justified in the Name of the Lord Jesus and by the Spirit of our God." Conversion Therapy at its best. Worked then, works now, with positive eternal consequences!

The theme of this article is the importance of overcoming a root of bitterness, of internal rage, of conquering destructive inner drives toward that which is forbidden. The arguments, "God made me this way" have never washed with God or a well-ordered society. They now get a little mileage due to our community departing from God's revealed will in such practices.

Any person anywhere engaged in anything can be the beneficiary of the Grace of God in Jesus Christ and experience the deliverance and joy of the Corinthians with the word "were" written after their name! This action includes whosoever will may come to Jesus. LML. Larry Lilly's Journal, Oct 2019. Larrylilly@larrylilly.net

A NEW START FOR THE NEW YEAR

Philippians 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*

Paul said his goal is to be found in Christ: that is, that he would have the righteousness that is by faith, and not by works, as was being so eagerly sought by the Jews. It seems that everyone has their standard for righteous-

ness before God: **Honesty, kindness, courtesy, modesty, morality, charity, obedience to the law as one understands it, &c.** Only the grace of God can show how far short these things are of God's righteousness.

Paul says that these things are useless before God for his eternal life. The Lord showed Paul that all his good works were useless outside of faith in Christ.

Paul desired to **know him**, or be **fully acquainted** with God's nature and work, particularly in the area of salvation. Our highest desire should be to **know him**, and that can be accomplished through prayer, study and through the public preaching of his word. One of the things to know here is the power of his resurrection, *i.e.*, the assurance that we are now raised with him to sit in heavenly places, what is right now ours in Christ, and that one day we will be literally raised to meet him in the air, and so shall we ever be with the Lord.

fellowship of his suffering... Who does not want to be united with him in his glory, but how about his suffering? *being made conformable unto his death...* Paul was even willing to die the death as Christ died on the cross.

V. 12, Paul's calling, as is the calling of every Christian, was to be like Christ, perfect. *Apprehended, i.e.*, take into custody as one would arrest a criminal. Paul was taken into custody by the Lord Jesus on the road to Damascus. (Acts 9.) We have been *apprehended of Christ Jesus*. The purpose of our *apprehension* was not so we could go to heaven on flowery beds of ease, but that we should be holy and without blame before him in love, Ephesians 1.

Because of his love toward his people, they (we) are apprehended of Christ Jesus to be holy even as he is holy.

V. 11, Paul's message revolved around the hope of the resurrection of the dead, 1 Cor. 15. The doctrine of the resurrection sets the Christian religion apart from the false religions of this world, which many times revolve around reincarnation.

V. 13, Paul admits that he had not obtained to the level of service to the Saviour to which he had been called. Though we would say that Paul was at the pinnacle of Christianity, he knew he was far short of what was required of him. Though he had not obtained to the perfection of Christ, that was no reason to quit trying. His failure did not influence him to quit trying to be what he was taken captive of the Lord to be. Paul had one great

purpose in life, and that was to be what the Lord called him to be, *i.e.*, to gain the perfection of Christ. Paul's goal was to lay aside everything that hindered that goal.

This is my favorite New Year's passage, v. 13, *forgetting those things which are behind*. In running a race, one cannot stop to look behind him. Paul did not stop to think of his shortcomings and errors. He did not stop to think of the past difficulties he had to overcome, nor the past troubles he had to confront.

Looking backward, we see everything to dishearten and to discourage us, that is, our own unfaithfulness, our coldness, deadness, and dullness. Our lack of zeal for the Lord and love for others. All of these things will discourage us if we bring them into the new year.

Those who dwell on the good things of the past, though he may be a true Christian, will be sad, gloomy and depressed that things are not as good now as they were then. That person living in the "good old days" will, more than likely, be a recluse rather than a warm-hearted and active friend of the Lord.

However, it is profitable for a Christian to look at the past mercies of God to stir his heart in gratitude; it is profitable for a Christian to think on his shortcomings and errors to produce repentance and humility. But these things must not be allowed to move our mind from the purpose established for us by the Lord. The past can be quite discouraging. He is the most cheerful Christian who looks onward, and who keeps heaven always in view.

V. 13 *reaching forth unto those things which are before*. Rather than looking back and living in the past failures, and even successes, Paul urges us to look forward -- we should gain encouragement by looking ahead by faith to the promises of the Lord.

Look ahead to the promise of a crown, 1 Corinthians 9:25; look ahead to the promise of the joys of heaven, which is entered into through faith in Christ Jesus, 1 Peter 1:3-5; look ahead to the promise of a "well done" from the Master, Matthew 25:14-23; look ahead to Jesus, Hebrews 12:-3.

About 4000 years ago and in the midst of his trials, Job looked ahead with great anticipation:

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins

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be consumed within me. (Job 19:)

Generally, a Christian will make more rapid advances in godliness by looking forward than by looking backward. Forward, we see everything to cheer and to urge us toward godliness---the crown of victory, the joys of heaven, the society of the blessed, and the Saviour inviting us and encouraging us.

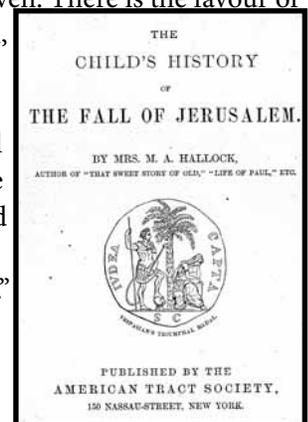
Let us, then, look onward. Let us not spend our time either in pondering the gloomy past, and our own unfaithfulness, or in thinking of what we have done, and thus becoming puffed up with self-complacency; but let us keep the eye steadily on the prize, and run the race as though we had just commenced it.

Over the many years I have found Paul's instruction extremely encouraging to continue on in the path Christ has established for me.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

"Unto those things which are before. Before the racer there was a crown or garland to be bestowed by the judges of the games. Before the Christian there is the crown of glory, the eternal reward of heaven. There is the favour of God, victory over sin and death, the society of the redeemed and of angelic beings, and the assurance of perfect and eternal freedom from all evil. These are enough to animate the soul, and to urge it on with ever-increasing rigour in the Christian race."
(Barnes Okay)

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