

The Biblical Examiner

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Holding to the 1689 London Baptist Confession of Faith

ABORTION

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Pet 4:17)

• WE HAVE ENTERED INTO A NEW ERA OF WESTERN HISTORY:

The pagan state is now authorizing the slaughter of live children, *i.e.* offering them to Moloch, and a “legislative” body applauds the bill permitting that slaughter. No doubt, that bill will provide great profit for Planned Parenthood, an abortion company that sells body parts to anyone who has the money and the need for the parts. Yet these same people protest loudly any mention of biblical capital punishment.

New York and the Conscience of a Nation

For 40 years, America has had one of the most extreme abortion laws on the planet. Babies in the womb -- boys and girls, unwanted by their families, rejected as members of the human family, have been deprived of their human rights and legal protection until the moment of birth, thanks to the Supreme Court’s Roe v. Wade ruling in 1973. But rarely has there been the collective outrage we now see against the New York legislature and its governor, Andrew Cuomo.

What has awakened the outrage? Certainly the terms of the law itself are sick and horrific. A medical license or a medical degree is no longer needed to conduct an invasive procedure on a woman to kill her baby at any time up until birth. The would be abortionist need only claim that killing the baby will further the mother’s “health.”

“Health” is not defined, on purpose. In 1973 the Supreme Court defined late-term “health” abortions as abortions that further the “emotional, psychological, or familial” well-being of a woman. But the media have lied about this brutal reality ever since. A day after the Roe ruling, the headline in the New York Times read: “High

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Court Rules Abortions Legal the First 3 Months.” The original Fake News.
(1/21/19 <https://www.frc.org/get.cfm?i=WA19A55&f=WU19A19>)

And several more states are considering the same type of law. Where are the “Christian” leaders in this warfare against open murder of children?

I am sure we will be further sickened when word leaks out about what is being done in the name of science with those live babies that are considered dead under the law.

Planned Parenthood: Flush with Taxpayer (and Christian, ed.) Cash

Planned Parenthood’s new president Leana Wen recently admitted that their core mission is “expanding access to abortion,” and Planned Parenthood’s new annual report proves just that. Our team has updated our annual analysis of Planned Parenthood’s culture of death to give you the facts on what is being done with your tax dollars. The bottom line? Over 900 babies are being aborted every day by Planned Parenthood. ...

(1/28/19. <https://www.frc.org/updatearticle/20190128/planned-parenthood>)

900 murders of babies daily! easily explains why the overwhelming resistance by big money against sealing our borders. The WASP is killing itself by its disregard for children, and the WASP is being replaced by Spanish and Muslims. I fully support legal immigration of those who will benefit our nation. It was the WASP who

founded and settled this country.

The “NATO SECURITY INVESTMENT PROGRAM [NSIP], Budget Justification for FY 2019,” justifies the US supplying billions to help finance border security for NATO countries. (https://comptroller.defense.gov/Portals/45/Documents/defbudget/fy2019/budget_justification/pdfs/11_NATO_Security_Investment_Program/FY19_NSIP_J-Book_Final.pdfmajor a major)

What is the implication in the fact that the US refuses to protect our borders?

Planned Parenthood, thanks to the American Taxpayer, is Hitler’s “death camps” restored, along with the experiments on live people, babies in this case. Not only is PP flush with cash from the State and from professed Christians, there is huge money to be made in trafficking body parts from the murdered babies.

The pagan state seeks to provide a pregnant cow the protection of man’s law that a human cannot get.

Astounding legislation protects cows but not babies...

Brianna is a cow and she got away from the people who planned to slaughter her and her unborn baby.

Listen to the reasons for Wimberly’s proposed law. He says. “Cattle can’t defend themselves on issues like this. ... It’s animal rights. It’s the right thing to do. It’s the moral thing to do and you’re protecting something that really can’t protect itself.” ...

(By Barbara Simpson. <https://www.wnd.com/2019/01/astounding-legislation-protects-cows-but-not-babies>)

Who can deny that God has turned this generation over to a reprobate mind? (Rom 1:28, 2 Tim 3:8, Titus 1:16.) Furthermore, why should we be shocked when the reprobates act like reprobates?

• **PERSONAL OBSERVATIONS CONCERNING EVANGELICAL VS. REFORMED**

I had never heard the term “Reformed Faith” until a little over 20 years ago, *i.e.* churches that preached the Orthodox Faith. When I heard of and understood what the “Reformed Faith” was, I immediately identified with those who promoted that faith. Unknowingly, I had been moving to the “Reformed Faith” as I departed from Dispensational Millennialism in the early 1980s. I thought I was departing from the Christian faith, for I knew nothing else up to that point. It was my encounter with the 1689 London Baptist Confession of Faith that confirmed the truth I was seeing from scripture. Over the past 20 years, I have met a good number of Baptist, Presbyterians and non-denominationals who follow the

“Reformed Faith.”

The modern movement to publicly slaughter babies caused me to look back over the time since I first became involved in the ministry in the 1965. Looking back today in the light of what is taking place, something stood out that I had not noticed previously. That is, the “Reformed Faith” loves children.

My experience has been that generally the Dispensational Fundamentalist and “liberal” movements have not encouraged nor produced large families. The Fundamentalist movement, as well as liberal churches, I grew up in generally did not seem to see children as a blessing from God, and a cause for great rejoicing. Rather, the attitude seemed to be that children stand in the way of the wife pursuing a career outside the home as the family seeks a life of peace and prosperity—nice income, big house, nicer cars and clothing, &c.

I must admit that as a young man at home or at church, I was not taught the importance of marriage and training up a godly family. Moreover, in the Fundamentalist and liberal movements, there also seems to be a lack of training young women in the importance of marriage and training up her children in the Lord. Rather, the emphasis is on a career. We are seeing far too many instances where young women are properly trained up in the home, but no young men who have equipped themselves to be Godly husbands, leaving them with no choice except a “career.” The world, flesh and the devil have captured and even emasculated young men to where many are unfit for a godly woman.

TO THE POINT AT HAND

Here is a most disquieting statistic found under the headline, **Why Do Christian Women Continue to Have Abortions?**

“It is significant to note that only 23.7% of women obtaining abortions are *not* religious. That means 76.3% of all abortions are obtained by “God-fearing” women – with 68.7% identified as *Christian* women; and 18% of all abortions are obtained by “born-again/evangelical” women.”

<https://www.christianpost.com/voice/why-do-christian-women-continue-to-have-abortions.html>

That is, almost **70%** of women who murder their babies claim to be “God-fearing!”

900 abortions a day, and about 618 are by “God fearing” women, and 135 are by self-identified conservative Christian women.

Joyce Arthur wrote in her article, *Why the Christian Right Wages War Against Abortion*, "Planned Parenthood of America has estimated that at least 15% of all abortions are performed on **conservative Christian women**, many of them anti-choice. I've heard first-hand reports from clinics about anti-choice women sneaking into back doors to get abortions, anti-abortion parents making an "exception" for their own teenage daughter, and even anti-choice women screaming things like "You murderers!" while they're on the table having the abortion they demanded. (Emp. added. <http://mypage.direct.ca/w/writer/terrorism.html>)

God is clear that the abortion problem starts in the church:

First, the reason for a corrupt society is because of the corruption of his people, leadership and laymen.

Second, the Christian attitude toward children is acted out in the abortion mills.

First, the reason for a corrupt society is because of a corrupt Christian society.

Isaiah 9:16 *For the leaders of this people cause them to err; and they that are led of them are destroyed.*

Isaiah 24:2 *And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.*

Jeremiah 5:31 *The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?*

Jeremiah 8:10 *Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.*

The primary cause of abortion among "Christians" is covetousness in both the preacher and the people; that is, idolatry, which seems to be a forgotten sin among the Christian community. (Col. 3:5)

The preacher "prophesies" falsely because the people do not want their specific sins addressed.

"In a new study called Faith Leadership in a Divided Culture, Barna Group found that when it comes to the pressing issues surrounding religious freedom in our culture today, many pastors feel pressure to avoid certain controversial topics, "including those related to the LGBT community, same-sex marriage rights, abortion, sexual morality and politics." The study found that "Half of Christian pastors say they frequently (11 percent) or occasionally (39 percent) feel limited in their ability to

speak out on moral and social issues because people will take offense."

(<https://www.frc.org/updatearticle/20190131/pastors-pressure-new-challenge>)

At the founding of this nation, Calvinistic pastors spoke out against the evils of the time. We still need bold speaking against sodomy, abortion, immorality and politics in the public "square."

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet 4:17)

We are clearly told that the abortion problem is a Christian problem, starting in "the house of God," where God's men fail to proclaim the whole counsel of God. It is only by the preaching of the law that conviction over sin comes, and without the law, there is no conviction. (Romans 7:7ff.) When the law, "Thou shalt not covet" and its implications are ignored, conviction is lost.

Covetousness, life of personal pleasure, selfish desires to be able to "follow one's heart" into a career, &c. This sin leads to "The heritage of the Lord" being unwelcome in many Christian homes and churches. Christians, this writer included, do not like to be confronted with the secret sins that work out in our life-style.

We have been in very few churches where Christian motherhood is exalted as the highest calling of a woman. We know the attitude of the world almost condemns motherhood, and that attitude seems to permeate many "Bible Believing" churches, let alone liberal churches.

Why do we think that Galatians 6:7 does not apply to Christians, as we reap the results of sins in society?

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God." (Romans 2:6.)

There is no way around the fact that the Christian's attitude toward every area of life must be reflected in general society. When the salt loses its savour and when the light goes out, the powers of darkness shall take

over.

Second, the Christian's attitude toward children will be acted out in the general society; that is, in the abortion mills.

By and large, Christians see children as an inconvenience, or we would see many more large families with as many children as the Lord would give them. The Christian's view of children is reflected in the world's view of children.

“Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. 5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.” (Psalms 127:3, 4.)

We certainly are not downplaying Matthew 28:19, 20, but we must not ignore that the Lord tells us in Psalms 127 that large families who train their children “up in the nurture and admonition of the Lord” are a major weapon provided by God for attacking the very gates of hell. Children, with their Christian training and uncompromising lifestyle, are identified by God as individual arrows released into the heart of the enemy.

PSALMS 127

This Psalm is commonly attributed to Solomon, the wisest man to ever live. Psalms 128 is so closely connected with 127 that it was also probably written by Solomon, and they both speak of Children being a blessing of God.

Observe:

1) This psalm opens with “Except the Lord build the house...” So, the context is that Godly children are a primary means that God uses to build a godly family, church, community and nation.

2) The basic teaching of these psalms is the glories of a large family.

3) This psalm tells of the joys of having a lot of children. A godly woman's true joy is in a career as a wife and mother.

4) We are also told of the necessity of the Lord building and keeping the family.

5) This psalm ends with “Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.”

The *Book of Ecclesiastes*, also written by Solomon,

sums up both from personal experience and careful observation, that there is nothing but vanity in the life and labours of man. Solomon comes to the conclusion that there is nothing better for a man in this life than that he should become less extreme or intense in his cares and labours, enjoy what he has, fear God and keep his commandments – to this end he directs all that is debated in *Ecclesiastes* (12:13).

One of the most telling statements in scripture is,

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” (Ecclesiastes 8:11)

We normally view v. 11 in a negative context. However, the positive side is “Because the rewards of godly effort and life-style are not executed speedily, therefore the hearts of the godly grow weary and faint.”

Psalms 128:1 continues the theme of **127**, and opens with identifying the whole duty of man—to *fear god and keep his commandments*. **128** goes on to tell us that the blessings of God result in many children, and being able to see grandchildren, v. 6.

Solomon himself tells us that a house full of children is better than a house full of gold and silver. How many Christians see children as a burden and inconvenience? How many see children as a hindrance to their being able to obtain the *good things of life*?

The implications of 1 Peter 4:17 is that the attitude of Christians toward children is reflected in society; that is, because Christians see children as an inconvenience—“at least 15% of all abortions are performed on conservative Christian women”—the world sees them as a curse to be killed at a rate of 900 a day just in the US.

V. 2, *He giveth his beloved sleep* is understood by Thomas Brooks (1608-1680) to mean, “**It is a peculiar rest, it is a rest peculiar to sons, to saints, to heirs, to beloved ones.** ‘So he gives his beloved rest’, or as the Hebrew hath it, darling, or dear beloved, quiet rest, without care or sorrow. ...”

Keeping the verse within the context of chapter 127, which deals with the blessings of many children, the implication is that many godly children will bring rest to the parents in their old age.

Example:

My first wife's aunt had 9 children. The main thing I

remember about her was that when it came time, all of her grandchildren got together and built her a debt free house where she could live on her own, as they took turns looking in on her.

On the other end, my first wife's mother only had one child, so when it came time when her mother could not live on her own, she became dependent upon those who were not even related to her. She certainly had no rest in her children in her old age.

Thus, it was the many children, not the state nor insurance policy, that gave the aunt rest in her old age. God's welfare system for a Christian's old age is to have many children.

Carol's father also had a brother who never married, so he had no children. He made preparation for his old age, but he had no family around him when he could no longer care for himself.

V. 3, how is the house of v. 1 built up? By leaving many descendants to keep our name and family alive upon the earth. Without the many descendants, what is the purpose of accumulating wealth? Why build a house if there is no one to keep the house after we are gone?

And the fruit of the womb is his reward, or a reward from God. We could read it, *is his* – the Lord's – *reward*. Despite the prevalent thought of our day, even among Christians, God gives children not as a penalty nor as a burden, but as a favor, even as a reward.

I must admit that some of the happiest moments for my wife Bettie since we have been married are having all her grandchildren together, which is not possible now, for they are scattered over the east coast. She does not see them as old age security, but she does certainly see them as God's blessings upon her and her first marriage. She sees her grandchildren as the fruit of her womb, and praises God for them.

Spurgeon:

They are a token for good if men know how to receive them, and educate them. They are "doubtful blessings" only because we are doubtful persons. Where society is rightly ordered children are regarded, not as an incumbrance, but as an inheritance; and they are received, not with regret, but as a reward. If we are over crowded in England, and so seem to be embarrassed with too large an increase, we must remember that the Lord does not order us to remain in this narrow island, but would have us fill those boundless regions which wait for the axe and the plough. Yet even here, with all the straits of limited

incomes, our best possessions are our own dear offspring, for whom we bless God every day.

When expecting their fifth child, Jennie Chancey, Bettie's oldest child, was in Sharp Shopper in Harrisonburg, VA with her children. A Mexican lady came up to her, and upon seeing her expecting another child with already a good group of children, asked if they were all hers. When Jennie said yes, the lady patted Jennie on the stomach and said, "You are a very blessed lady."

Why cannot those who profess strong faith in the Word of God see children as a blessing from God?

It is sad that American Christians even in church cannot see children as does the word of God: "Don't you know where babies come from?"

Many Christians see a large family as an inconvenience that prevents them from pursuing the lusts of their own hearts, rather than a blessing from God to be trained up in the ways of the Lord. The result is that the pagans see children as a curse to be killed even after they are born.

I saw in a magazine a picture of a family taken in the early 1900s. It was a super large family with parents, children, grandchildren and great grandchildren. I did not take time to count all who were in it, but if there were less than 150 in the picture, I would be surprised. As we travel around rural Ohio, we see the very large farmhouses which attest to the large families trained and required to work a farm. Why cannot we today see large families as being trained to work in the fields that are white unto harvest, and as weapons of warfare to attack the gates of hell?

What happened to the Christian large family mentality? Where did we lose our large families of children to the world? *Public education* has made pagans out of the children, indoctrinated them with the world's philosophy and myth of overpopulation, and made them *consumer oriented*. Being consumer oriented, they want nothing to hinder their consumption of various things that provide the good life, and children hinder the "good life."

Maybe moms do not have to work outside of the home, but the parents are convinced by the enemy that statist education is best for their children. Mr. Gatto tells us that when the *public education* system was first introduced, the National Guard had to be called out to force the parents to let their children go to the state's schools.

The children were taken at gun point. My, how far we have come. The result was the removal of Christianity from society, indoctrination about a population explosion and over population, and a society based upon a consumer mentality.

The only way our society can be reclaimed is through Christians again seeing the blessing of children, and giving a truly Christian education in their homes.

Children are an heritage of the Lord implies that children are an heritage belonging to the Lord, given to parents in trust, to be trained in the ways of the Lord.

The meaning is that the very offspring, for whom men are often so anxious to provide, are themselves the gift of God, an inheritance from the Lord, the reward of his love and kindness to men; and if God give us children, he will make provision for them. Having done the greater, he will do the less. The fruit of the womb is a name given to offspring in the earliest sacred writings, Gen. xxx. 2; Deut. vii. 13. Piety loves devoutly to acknowledge the bounty of God in the gift of children, Gen. xxxiii. 5; xlviii. 9. (Psalms 127:3, Plumer, 1867, p. 1115. Banner of Truth Trust, 1975.)

In our materialistic, openly pagan society, even among Christians, we believe that gold, silver, houses and land are the signs of God's blessings, which may be the case. But Psalms 127, 128 tell us that the true blessing of God is children. The true heritage of God to be passed down from generation to generation is a welcoming love for children. What is better than a Christian heritage that honors God and welcomes his blessings.

We must rejoice and joyfully welcome new babies into our families, into the families of Christian friends and into our churches. We must make parents know they have the entire church behind them as they carry out God's purpose of marriage, procreation and populating the earth with many godly generations.

Certainly, not every Christian couple will be blessed by God with a *quiver full*, but every Christian family can encourage, pray for, support and help those couples who are blessed by God with many children. New babies must be accepted and treated for what they are — GIFTS FROM GOD. We know Christian families that God has not blessed with children of their own, but he has blessed them with children to adopt, and their families grow with more warriors to expand the kingdom of God.

V. 4, As arrows are in the hand of a mighty man; so

are children of the youth. This verse also encourages early marriages.

I have a pastor friend with 8 children. While they were at home, he sent his older girls out into the community to help families in need. So, seeking to advance the kingdom of God, he sent forth his arrows into the heart of the world.

V. 5, Happy is the man that hath his quiver full of them; they shall not be ashamed,

Spurgeon:

The great Napoleon, with all his sinful care on this point, could not create a dynasty. Hundreds of wealthy persons would give half their estates if they could hear the cry of a babe born of their own bodies. Children are a heritage which Jehovah himself must give, or a man will die childless, and thus his house will be unbuilt. (*Treasury of David.*)

Obviously, a large number of children means a large number of trials, and very hard work, but it also means a large number of joys.

They shall not be ashamed, but they shall speak with the enemies in the gate.

Who wants to have a conflict with one who can gather many committed brave brothers, cousins and sons around him? The picture I saw with a multitude of family members in it: who would want to cross even one of those family members of the early 1900s, if the family is close knit? Of course, our mobile society has split the families. My brother and all his children live scattered in California.

A lady in our church in Linden was from a family of 12 children, and almost all of them settled in the Crawfordsville area. So, there are cousins by the dozens, all with good reputations. Accordingly, the family was very well-known in the community. One of the nephews became upset with the political climate, so he ran for State Representative from his district. He was totally politically unknown and, to everyone's surprise, came in third in the race with very minimum expenditure. He then ran for local County Council, and won it hands down.

Why? Because he came from a large family, well known in the gates, and now he helps control the gates of the enemy.

We can also apply Psalm 127 psalm to a large number of spiritual children. Converts are also the heritage of

the Lord, and the Lord's reward for the preacher's hard work and travail.

Do the math. Within three generations, Christians can take over our nation simply with the sheer numbers of large families, say average 8 children per Christian family. However, those children must be faithfully trained in the ways of the Lord. Here is where Christian home education plays such an important role.

Is it any wonder that the enemy must work to keep Christian families small by whatever means possible? He not only uses pressure from expected sources, the world, the flesh and the devil, but he uses pressure from the very source that should be encouraging and supporting large families, the Christian community. "Don't you know how many children are enough?" "You need a rest." "Enough is enough."

However, even as Christians might have large families, they many times turn them over to the state to be raised as you would raise a herd of hogs to be fed "slop." Those of my generation remember what it was to "Slop the hogs." The result is that the children turn out to be a curse, for they have been trained in Greek paganism. ("Classical Education?") Thus, if the children are going to be left to the State to be trained in Greek paganism, then small families or no children is better.

Of course, the question arises as to why so many children from Christian homes are victims rather than victors in society, as they fall away to the enemy. It should go without saying that the major reason is that Christians turn their children over to the enemy for their training in the ways of the enemy.

America's Public Schools Have Become Socialist Indoctrination Factories

The article tells us that the vast majority of teachers from kindergarten through the highest levels of advanced education are radical antichristian.

https://townhall.com/columnists/justinhaskins/2019/01/28/americas-public-schools-have-become-socialist-indoctrination-factories-n2540323?utm_source=thdaily&utm_medium=email&utm_campaign=nl&newsletterad=01/28/2019&bcid=24d9bd1b1aad969db48ebfca228ad3fa&recip=19881050

After the War of Northern Aggression, the enemy gained control of all education, and was successful in corrupting Orthodox Calvinistic faith.

Psalms 128 follows 127, continues the same theme: the blessing of a large family. A few very short thoughts. 128:

First, the man fears the Lord, and is blessed by the Lord.

Second, the blessings of the Lord result in many children around his table.

Third, the children show he is blessed by the Lord.

Fourth, "out of Zion," or out of the Gospel Church, the new Mt Sion.

Fifth, Godly children work for the good of the new Jerusalem, and as the sharp arrows, they move out to expand the new Jerusalem over the world.

Certainly, Christians must stand against the murder of children, but unless they welcome children as a blessing from God, they are hypocrites.

• CONCLUSION

First, the root of the abortion problem lies in the professed Christian church as it fails to make sin sinful, and fails to practice what is preached:

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet 4:17)

Second, Christians in general must deal with their covetousness and lust after the things of this world; they must change their attitude toward children, and see them as blessings from the Lord, and welcome all the children that the Lord sees fit to bless them with. The opposite of seeing and welcoming them as blessings from God is seeing them as a curse from God.

Third, 76.3% of all abortions are obtained by "God-fearing" women – with 68.7% identified as *Christian* women; and 18% of all abortions are obtained by "born-again/evangelical" women." The pulpits must loudly proclaim that the gospel of Christ presents God's curse against those who kill their babies. If just the professed Christians would stop having abortions, the abortion industry would collapse.

Fourth, we must stand against the world's view of children. We must encourage those who can to have large families, and to trust God to supply their needs. If "children are an heritage of the Lord," then there is no reason to be worried about God's supply for one's needs. Adam Clarke said, "He who gave them will feed them."

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging

bread.” (Psalms 37:25.)

The sinful though “legal” murder of babies is the logical implication of the Christian’s attitude toward children. Many Christians see children as an inconvenience preventing their pursuit of money and-or personal happiness, or a “satisfying career,” so they frown on large families. There can be no change in the world’s view of children, which has resulted in unlimited abortion, until there is a change in the Christian’s attitude toward children.

What can we do?

First, repent for not seeing children as God sees them, a blessing and reward to the godly, and not welcoming them as a blessing from God.

Second, recognize that children are a blessing only God can give. And the more children in a family, the more that family is blessed by God.

Third, though not every Christian couple will be blessed by God with children, every Christian couple can encourage, pray for, support and help those couples who are blessed by God with many children. That includes helping the mother with many children in her home. Offer your services so the moms can have a break, even if it is a simple break so mom can go grocery shopping without all the children.

Do you know a family with a good group of young children who is trying to train them properly? Then offer your help, so the mother can have a break.

Fourth, new babies must be joyfully accepted and treated for what they are — GIFTS AND BLESSINGS FROM GOD.

Fifth, recognize those parents of many children as being specially blessed by God.

The world sees children as a curse, many times to be killed. Many times, Christians see children as an inconvenience that prevents their pursuit of the *good life* that can be provided with two incomes.

I counseled young couples to make sure that they can exist on one income. Many couples who would gladly welcome children saddle themselves with so much debt that they both must work.

Can we expect the world’s view of children to change when Christians are unable to see the blessings of God in large families, particularly when the children are being trained in the ways of the Lord?

MOLOCH

R.J. Rushdoony shows that Moloch worship is sacrificing our children to the state’s education system. (*Institutes vol. I*. Pp. 30-40. Ross House Books.)

Thus, neither Conservitism nor Liberalism can solve our national problems. Change is impossible as long as “Chrisitans” sacrifice there children to Moloch, *i.e.* the State in the Government schools.

HUMAN SACRIFICE TO THE GODS

The following is an extremely grotesque account of Moloch worship, which was so often condemned by God. It is by an historical fiction writer, Gustave Flaubert. His account could be dismissed as purely fictional if his facts were not so thoroughly substantiated by many sources as listed at the end.

We ask, though, what is more grotesque than live birth, then killing the live baby, and selling the whole or parts of that baby?

Baby body parts in ‘humanized mice’ experiments

The American Center for Law and Justice has submitted to the National Institute of Allergy and Infectious Disease a Freedom of Information Act a request for documentation of its “humanized mice” program, which uses the body parts of aborted babies for “HIV therapeutics development. ...”

<https://www.wnd.com/2019/02/baby-body-parts-in-humanized-mice-experiments/>

Romans chapter one tells us that we can expect to hear of the live babies which are declared dead by the mother and by the doctor being sold and used for experiments.

1) “God gave them up.” 2) “God gave them over to a reprobate mind” That is, a person without moral scruples. 3) “Filled with all unrighteousness... murder... inventor of evil things... haters of God...” 4) “Without understanding...natural affection...unmerciful.” 5) “worthy of death.” Failure to speak out against their evil makes one partaker of their evil, v. 32. Psalms 50, Ezekiel 3, 33.

THE MOLOCH SACRIFICE CLIMAXES

ACCORDING TO GUSTAVE FLAUBERT

“By degrees people came into the end of the passages; they flung into the flames pearls, gold vases, cup, torches, all their wealth; the offerings became more nu-

merous and more splendid.

“At last a man who tottered, a man pale and hideous with terror, thrust forth a child; then a little black mass was seen between the hands of the colossus, and sank into the dark opening. The priests bent over the edge of the great flagstone and a new song burst forth ...

“The children ascended slowly, and as the smoke formed lofty eddies as it escaped ... Not one stirred. Their wrist and ankles were tied, and the dark drapery prevented them from seeing anything and from being recognized ...

“The brazen arms were working more quickly. They paused no longer. Every time that a child was placed in them the priests of Moloch spread out their hands upon him to burden him with the crimes of the people, vociferating:

‘They are not men, but oxen!’ The devout exclaimed: ‘Lord! eat!’ and the priests of Proserpine complying through terror with the needs of Carthage, muttered the Eleusinian formula: ‘Pour out rain! bring forth!’

“The victims when scarcely at the edge of the opening, disappeared like a drop of water on a red-hot plate, and white smoke rose amid the great scarlet color. Nevertheless, the appetite of the god was not appeased. He ever wished for more. In order to furnish him with a larger supply, the victims were piled upon his hands with a big chain above them which kept them in their place. Some devout persons had at the beginning wished to count them, to see whether their number corresponded with the days of the solar year, but others were brought, and it was impossible to distinguish them in the giddy motion of the horrible arms. This lasted a long, indefinite time until the evening. Then the partitions inside assumed a darker glow, and burning flesh might have been seen. Some even believed they could decry hair, limbs, and whole bodies.

“Night fell: clouds accumulated above the Baal. The funeral-pile, which was flameless now, formed a pyramid of coals up to his knees; completely red like a giant covered with blood, he looked, with his head thrown back, as though he were staggering beneath the weight of his intoxication.

“In proportion as the priests made haste, the frenzy of the people increased; as the number of victims was diminishing, some cried out to spare them, other that

still more were needful. The walls, with their burden of people, seemed to be giving away beneath the howlings of terror and mystic voluptuousness. Then the faithful came into the passages, dragging their children, who clung to them; and they beat them in order to make them let go, and handed them over to the men in red. The instrument-players sometimes stopped through exhaustion; then the cries of the others might be heard, and the frizzling of the fat as it fell upon the coals.

“The henbane-drinkers crawled on all fours around the colossus, roaring like tigers; the Yidonim vaticinated, the Devotees sang with their cloven lips; the trellis work had been broken through, all wished for a share in the sacrifice: — fathers, whose children had died previously, cast their effigies, their playthings, their preserved bones into the fire.

“Some who had knives rushed upon the rest. They slaughtered one another. [Note: One is reminded here of Deuteronomy 14:1 “ye shall not cut yourselves.”] The hierodules took the fallen ashes at the edge of the flagstone in bronze fans, and cast them into the air that the sacrifice might be scattered over the town and even to the region of the stars.

“The loud noise and the great light had attracted the Barbarians* to the foot of the walls; they clung to the wreck of the helepolis to have a better view, and gazed open-mouthed in horror.”

“Salamambo,” Gustave Flaubert was a historical fiction writer born in France, and died 1880. <http://come-and-hear.com/dilling/chapt08.html#Fire>. Historical confirmation for what he wrote can be found in many places, e.g. <https://en.wikipedia.org/wiki/Moloch> ; <http://www.jewishencyclopedia.com/articles/10937-moloch-molech> ; <http://www.biblearchaeology.org/post/2012/01/05/Abortion-and-the-Ancient-Practice-of-Child-Sacrifice.aspx>

“**Other biblical texts** refer to the sacrifice of children. Psalms 106:37–38 speaks of child sacrifice to the unnamed idols of Canaan. In prophetic sources, Jeremiah 7:31 and Ezekiel 20:25–6 speak disapprovingly of sacrificing children to Yahweh (for the “bad statutes” referred to by Ezekiel, see Ex. 22:28–29; but see Friebel); Jeremiah 19:5 speaks of sacrificing children to Baal; Ezekiel 16:21, 20:31, 23:37, 39 of sacrificing children to unnamed divinities; as does Isaiah 57:5. In none of these is there a mention of Moloch. Only in Jeremiah 32:35 is Moloch mentioned by name and there he is associated with Baal.”



Micah 6:7 *“Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?”*

Child sacrifice has been common throughout the world, as sinners sought to pay for their sins by sacrificing innocent children.

A TRUE SHEPHERD

By John Huffman

A cold winter had descended upon the rural Scottish countryside in the county of Fife. It was the winter of 1614. Flocks of sheep were in their winter quarters and nestled inside their folds.

A new shepherd had been sent to the village of Leuchars. But he was not a shepherd of sheep. He was sent as a shepherd of souls. The young man's name was Alexander Henderson. He was a graduate of the University of St. Andrews, a fine scholar, a brilliant philosopher, and fresh from an eight-year stint as the respected professor of philosophy at the University. He cherished ambitions of rising to the highest ecclesiastic offices in the land.

By 1614, the Kirk of Scotland had left the roots of Knox's Reformation and was in the hands of episcopal bishops. Alexander Henderson, as a philosopher from St. Andrews, held these episcopal views with fervor and despised the ignorant views of the dissenting ministers who still held staunchly to the old presbyterianism of Knox.

Unfortunately for the new shepherd, his newly assigned parish was in the heart of dissenter country. The bishops hoped that the brilliant and respected philosopher would be able to convince the people of Fife to be loyal to their oversight and to submit to the enlightened will of the Stuart kings for the best interest of the Kirk. But when Alexander Henderson came to assume oversight of his flock, he found the door of the parish church fastened shut. It was not merely locked. The people of the parish, resenting the power of remote bishops to send them an appointed hireling for a shepherd, had nailed the door shut.

The ordination party, including Henderson and the ordaining bishop, had to find another way in. The new

pastor found a window he could open, and the party climbed in through the window and into the empty church. Inside the church, with no people present, Alexander Henderson was solemnly proclaimed the vicar of the church of Leuchars and the shepherd of the souls of the men, women, boys, and girls of the parish.

Sunday came. The new pastor ascended his pulpit to preach, but the crowd was small. Most of the people of the village had absented themselves and were listening to the preaching of a local dissenting minister named Robert Bruce. This frustrated Henderson. He could not get a crowd. No matter how hard he tried, no matter how convincing he endeavored to be, no matter how beautifully constructed were his sermons, the people would not come.

As the winter dissolved into spring, still Henderson's church was empty. He was a preacher without hearers, a pastor without people and a shepherd without sheep.

Finally, one day, the philosopher decided to go and hear this dissenting minister. What kind of preaching was it to which the people flocked? Why were the people of Fife so rebellious? Why was his beautiful church empty? Why were his carefully woven philosophical sermons unheeded and ignored? What was there in an ignorant dissenter's preaching to attract the attention of the people of Fife? He had to know.

Alexander Henderson did not want to be detected. He laid aside his gown and surplice and dressed in simple country garments. He went on foot to the nearby church of Fergan where he had heard that Bruce was preaching that day. As he came to the church, he saw the people flocking into the doors to hear the preaching. The psalms of David were already wafting from the windows. There was no organ here, no stained glass, no candles, no ornate altar, and no liturgy. Instead, he heard the thrilling sound of men, women, and children singing with all their hearts to the God of Heaven.

Henderson found a seat in a corner of the building where he could observe without being observed. He sat in silent wonder as the congregational singing made the room ring with the sound of praise. Without liturgy, the Scriptures were read. Public prayer was not from the prayer book, but simply and directly given from the heart of man to the throne room of God, pleading only the mediation of the Great High Priest, the Lord Jesus Christ.

Finally, the time for the sermon came. Henderson leaned forward in his pew. Bruce ascended the pulpit, opened his Bible, and announced his text. It was the first verse of John 10. “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber” (John 10:1).

Before any comments were made, the heart of the proud philosopher was smitten. His cheeks grew hot with shame and then wet with tears as he remembered the day that he had climbed through the window to assume the oversight of his church. He had not “entered in by the door.” Instead, he had “climbed up some other way.” By the very words of Jesus, he must be “a thief and a robber.”

Henderson listened intently as the dissenting minister went on to describe the difference in false shepherds and true shepherds. The true shepherd feeds his sheep. The true shepherd knows his sheep by name. The true shepherd protects his sheep from the wolves. The true shepherd gives his own life for the sheep. By the end of the sermon, Alexander Henderson was convinced that he was a false shepherd. Bruce had no idea that Henderson was in the room that day or what an impact that this text would have on the life of Henderson and, through him, on the history of the Kirk of Scotland. But Bruce had been faithful to his duty and had preached the Word of God in truth.

Alexander Henderson was soundly converted to Christ that day. Over the next weeks and months, he earnestly searched the Scriptures. He repented of his reliance upon humanistic philosophies. He renounced the episcopalian theory of church government. He became a whole-hearted shepherd to his flock.

Alexander Henderson went on to become one of the most stalwart and faithful ministers ever to fill a Scottish pulpit. He continued as pastor of the church at Leuchars for 25 years, only removing from his station when he was asked to come to Edinburg and occupy the pulpit of John Knox at St. Giles. Throughout his long and faithful ministry, Henderson proved himself to be a true shepherd of the sheep.

In 1537, Henderson refused to use the new liturgy imposed upon the Kirk of Scotland. He spoke for the whole Kirk in his earnest appeal to the Privy Council to maintain the Crown Rights of Jesus Christ alone over

the Church purchased by His blood. Other Scottish pastors, themselves worthy and faithful men, looked to Alexander Henderson for leadership in these tumultuous days. His friend, Samuel Rutherford, wrote this, “Let us pray for one another. He who hath made you a chosen arrow in His quiver, hide you in the hollow of his hand.”

The next year, after the failure of appeal, Henderson proposed a National Covenant for Scotland. He and Archibald Johnson drafted up the famous and worthy document that bound Scotland as a nation to worship and serve Jesus Christ and Him alone. On February 28, 1638, the barons and nobles of Scotland signed the National Covenant in Greyfriars Church in Edinburg.

Henderson then led the way that same autumn in restoring a truly Reformed General Assembly of the Kirk. He took the chair as the Moderator, and against the wrathful protest of the King’s Commissioner, the fearless pastor kept his chair, remained in session, and excommunicated the bishops.

In January of 1639, Alexander Henderson was made pastor of St. Giles, and he occupied this pulpit with faithful trust. He also put his learning to the cause of Christ by serving as the Rector of the University of Edinburg.

When King Charles I visited Scotland in 1641, so great was his respect for Henderson that he appointed him to become his chaplain, in spite of the preacher’s outspoken resistance to episcopacy. Henderson was a fearless man and boldly confronted the king on his sins, even daring to rebuke the king for playing golf on the Lord’s Day. Charles I admired the courage of the preacher, but the king persisted in his sins.

In 1642, Henderson again served as Moderator of the General Assembly of the Kirk. He was asked to draft up the Solemn League and Covenant, as an attempt to bring England and Scotland into uniformity of worship in subjection to the Word of God.

Henderson became one of the few Scots to be invited to London during the Westminster Assembly. He preached several times in the Assembly and even before the House of Lords and the House of Commons.

Alexander Henderson died in 1646. Archibald Alexander, the faithful shepherd of another generation and the founder of Princeton Seminary, said of Henderson, “No man whom Scotland ever produced was more

universally esteemed.” He who had once climbed up another way as a thief and robber had become, by the grace of God, a true shepherd of the sheep.

—Drawn from A History of the Westminster Assembly of Divines by Archibald Alexander, Puritan Profiles by William Barker, Riots, Revolutions, and the Scottish Covenanters: The Work of Alexander Henderson by L. Charles Jackson, and The Scots Worthies by John Howie
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A FRANK TALK TO WOMEN

By Bettie Need

Our family believes in the power of prayer. My mother and father prayed for us each day. As a child, I saw my parents on their knees daily in their room, praying for me, for my siblings, for the church, and for the world. It is good to pray for our children— this we should do. In a passage about praying for others, the Bible says in James 5:13-20: *The effectual fervent prayer of a righteous man availeth much.*

A good example of a father praying for his children is found in the book of Job, chapter 1:1-5: *Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*

It is our privilege to pray. But does God always hear our prayers? I John 5:14-21: *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

But in Psalm 66:18, David says, *If I regard iniquity in my heart, the Lord will not hear me.* This is also the Word of God!

When we pray, we pray in vain if we regard iniquity or sin in our hearts. God will not hear us. Perhaps you will say, “But we are all sinners!” Psalm 66:18 does not say, *If I have sin...* David himself was a man who sinned many times, but he did not hide his sin. He repented, confessed his sin, and God forgave him. David states: *If I regard iniquity...*

The dictionary defines: “*regard*: v. 1 consider in a

particular way. 2 gaze at in a specified fashion. 3 archaic pay attention to. n. 1 heed or concern: she rescued him without regard for herself. 2 high opinion; esteem. - (regards) best wishes (used especially at the end of letters). 3 a steady look.”

Spurgeon comments on Verse 18:

“If I regard iniquity in my heart. If, having seen it to be there, I continue to gaze upon it without aversion; if I cherish it, have a side glance of love toward it, excuse it, and palliate it;

The Lord will not hear me. How can he? Can I desire him to connive at my sin, and accept me while I wilfully cling to any evil way? Nothing hinders prayer like iniquity harboured in the breast; as with Cain, so with us, sin lieth at the door, and blocks the passage. If thou listen to the devil, God will not listen to thee. If you refuse to hear God’s commands, he will surely refuse to hear thy prayers. An imperfect petition God will hear for Christ’s sake, but not one which is wilfully miswritten by a traitor’s hand. For God to accept our devotions, while we are delighting in sin, would be to make himself the God of hypocrites, which is a fitter name for Satan than for the Holy One of Israel.”

How do **we regard** something? Do we put it in a special place of honor? Do we hide it so no one will see it? Do we refuse to let it go? What is that secret sin we cherish so dearly? Is there an area of disobedience that is hindering our prayers? What idols do we excuse in our lives?

There are many areas of disobedience in all of us, but I would like to point out one particular area that seems insignificant— **childbearing**. God’s first command to Adam and Eve was to *be fruitful and multiply*. How many times have we heard even Christians saying this about their children: “Oh, that one was not planned; that one was a mistake.” How do our children feel when they hear that? They were not wanted. Their parents did not plan to have them. Oh, they were not aborted, but they are nevertheless an inconvenience.

Because our hearts are idolatrous, we are not obedient to God’s commands. We prefer to obey God partly: have one or two children, but plan when it is convenient, and stop when it is convenient to us. (In Brazil, even the newspapers point out the overwhelming number of Caesarian births, due to a woman’s desire to have a baby when she wants it, without the labor pains! And

it was also reported that women limited the number of babies because they were concerned about their figures being ruined by pregnancy.)

Brazil is not the only country where women are afraid of having babies— a young mother I overheard told her friend she would never have another baby because she could not stand to go through labor again. Others have used inadequate finances to justify limiting children. Many limit their children because they want more time to do things without the encumbrances of children— “It’s so hard to find a decent babysitter!” Basically, we are selfish to the core!

Many Christians speak out against abortion, many pray that God would put a stop to it; yet Christians are setting examples of disobedience in limiting their families. The world is watching to see if they can find an honest person, a person who lives what he speaks. Our own children do not hear what we say because they know, more than others, that we live a lie: our God is not the God of creation, but the god of our own desires. We know God’s commands, but we do not obey them, because to obey would cost us things we cherish and regard. Will God answer our prayers for our nation to stop abortion, if we regard the sin of selfishness and lack of trust in God’s provision for families?

The Lord himself tells us:

Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. (Psalms 127:3.)

Blessed is every one that feareth the LORD; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the LORD. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children’s children, and peace upon Israel. (Psalms 128:6.)

Let us believe and obey God, that we may see godly offspring in our land and our prayers be heard.

GIFT FROM HEAVEN

Whoever said the Creator doesn’t have a sense of hu-

mor? Dwight Nelson recently told a true story about the pastor of his church. He had a kitten that climbed up a tree in his backyard and then was afraid to come down. The pastor coaxed, offered warm milk, etc.

The kitty would not come down. The tree was not sturdy enough to climb, so the pastor decided that if he tied a rope to his car and drove away so that the tree bent down, he could then reach up and get the kitten.

That’s what he did, all the while checking his progress in the car. He then figured if he went just a little bit further, the tree would be bent sufficiently for him to reach the kitten. But as he moved the car a little further forward, the rope broke.

The tree went “bong!” and the kitten instantly sailed through the air-out of sight.

The pastor felt terrible. He walked all over the neighborhood asking people if they’d seen a little kitten. No. Nobody had seen a stray kitten. So he prayed, “Lord, I just commit this kitten to your keeping,” and went on about his business.

A few days later he was at the grocery store, and met one of his church members. He happened to look into her shopping cart and was amazed to see cat food. This woman was a cat hater and everyone knew it, so he asked her, “Why are you buying cat food when you hate cats so much?”

She replied, “You won’t believe this,” and then told him how her little girl had been begging her for a cat, but she kept refusing. Then a few days before, the child had begged again, so the Mom finally told her little girl, “Well, if God gives you a cat, I’ll let you keep it.”

She told the pastor, “I watched my child go out in the yard, get on her knees, and ask God for a cat. And really, Pastor, you won’t believe this, but I saw it with my own eyes. A kitten suddenly came flying out of the blue sky, with its paws outspread, and landed right in front of her.”

Next Event on the Prophetic Calendar?

TEMPLE IN JERUSALEM WITH ANIMAL SACRIFICES

By Thomas Williamson

There is a lot of preoccupation in some Christian circles with the prospect of the construction of a Jewish temple in Jerusalem, with animal sacrifices that would

revive the ancient Old Testament rites of worship.

The main proof text for a future literal temple with animal sacrifices is Ezekiel 40-48, which is held to be a description of such a literal temple to be built during the Millennium. However, there is nothing definite in Ezekiel's account that would place this temple in the Millennium period.

Some interpreters have regarded Ezekiel's temple as a description of what the Jews could have constructed after their return from Babylon in 538 BC, had their sins not prevented the complete fulfillment of this prophecy (Ezekiel 43:10-11).

Others have found Ezekiel's prophecy to be a reference to the progress of the Gospel in the Church Age, with the spread of the Gospel predicted under the figure of waters flowing out from Jerusalem (Ezekiel 47, compare with John 7:38 and Revelation 22:1-2).

Even the literalist interpreters of Ezekiel's temple do not insist that everything will be fulfilled literally. Scofield describes the sin-offerings of Ezekiel 43:19 as non-literal, saying, "Doubtless these offerings will be memorial, looking back to the cross, as the offerings under the old covenant were anticipatory, looking forward to the cross."

The editors of the New Scofield Reference Bible have gone even further, proposing that "The reference to sacrifices is not to be taken literally, in view of the putting away of such offerings, but is rather to be regarded as a presentation of the worship of redeemed Israel, in her own land and in the millennial temple, using the terms with which the Jews were familiar in Ezekiel's day."

Since it is permissible to take the reference to animal sacrifices as non-literal and symbolic, using terms which ancient Jews could understand, it is definitely permissible to go one logical step further and say that the Temple itself is non-literal as to its fulfillment, and that there will be no literal Temple on earth during the Millennium.

There are many persuasive Scriptural reasons for believing that Ezekiel's Temple prophecy will be fulfilled in a non-literal manner.

1. Ezekiel presents the priesthood of the temple as being conducted by Levite priests, Ezekiel 43:19, 44:10, 15, etc. However, we are told in Hebrews 7:11-18 that God has permanently set aside the priesthood of the descendants of Levi, in favor of the priesthood of Christ,

a non-Levite.

2. The system of Temple, priests and animal sacrifices was part of the Old Covenant which, according to Hebrews 8:13 was about to vanish away (which took place at the destruction of Jerusalem in 70 AD).

3. The priests of Ezekiel's temple must be circumcised, Ezekiel 44:9, but under the New Covenant, circumcision is not required, Galatians 5:6.

4. We are told in Hebrews 9:11 that Christ has become the high priest of a better tabernacle, non-literal, non-corporeal, not made with hands, located not on earth but in heaven (Hebrews 9:24). Christ now ministers for us in heaven, in "the true tabernacle, which the Lord pitched, and not man," Hebrews 8:2. Any temple built on earth would be phony, not the "true tabernacle" and therefore should be rejected by believers.

5. The Old Testament sacrifices and temples were only shadows and figurative representations of the true heavenly Temple and once-for-all sacrifice of Christ, Hebrews 9:24, 10:1. Christ has taken away the old system of animal sacrifices, Hebrews 10:8-10. We are commanded to go forth from the camp of Judaism with its literal sacrifices, Hebrews 13:11-14, and to concentrate on the heavenly Jerusalem, not the literal one on earth, Hebrews 12:22, John 4:21, Galatians 4:25-26. To draw back to the old Temple and sacrificial system would be an act of apostasy, Hebrews 10:26-29, 38-39.

6. Here is the clincher: Revelation 21:22 teaches that there will be no Temple in the Millennium: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

To escape the force of this statement, some Temple enthusiasts say that this portion of Revelation is about the eternal state, not the Millennium. To do that, they have to spiritualize the references to kings of the earth (21:23), nations of the saved (21:24), and the healing of the nations in 22:2 – how would anyone possibly need to be healed of anything during the eternal state?

Others say that there will be a Temple down on the earth during the Millennium but not up in the New Jerusalem suspended from heaven. This notion ignores the clear teaching of the epistle to the Hebrews, that the earthly temple has been permanently outmoded and set aside by Christ's high-priestly ministry. Since the time of Christ's death on the Cross, there has been no need for an earthly Temple (Matthew 27:51, Hebrews 10:11-

12, 13:10).

The notion that a literal temple will operate in Jerusalem during the Millennium is based on pure speculation and does dishonor to the supreme value of Christ's once-for-all sacrifice at Calvary. Nowhere in the Bible are we commanded to work for the construction of such a Temple – our orders are to plant New Testament Christian churches, not Jewish temples, Matthew 28:19-20, Acts 1:8.

What About the “Tribulation Temple?”

Some expositors, while holding to the concept of Ezekiel's Temple being built as the “Fourth Temple” during the Millennium, also believe that there will be a “Third Temple” during the Great Tribulation period preceding the Millennium. Some go farther and say that Christians ought to be helping to get such a Temple built in Jerusalem, or even that Christ cannot return until such a Temple is built. Does the Bible teach any of this?

One supposed proof-text for a Tribulation Temple is Daniel 9:26-27, which describes the destruction of the “city and the sanctuary” in conjunction with the “cutting-off” of the Messiah. This was already fulfilled when the Romans completely destroyed Jerusalem and the Second Temple in 70 AD. Dispensationalist interpreters agree that 9:26 refers to Herod's Temple which was destroyed in 70 AD, but then they insert a 2000-year gap between 9:26 and 9:27 and postulate a “sanctuary” in 9:27 which would be the Third Temple.

To separate 9:26 and 9:27 in this manner, and have them to refer to 2 different temples 2000 years apart from each other, is a fanciful and nonsensical method of interpretation. Besides, there is absolutely no mention whatsoever of any sanctuary or Temple in 9:27. How can this be a proof-text for a future Third Temple when no Temple is even mentioned? Clearly, 9:27 is only a continuation and expansion of the events with regard to the Second Temple of 9:26.

To make Daniel 9:27 refer to the destruction of a Third Temple is to wrench this verse out of its context of events in the time of the Messiah's first advent. Nowhere in Daniel's prophecy is there any hint about a Third Temple - he is prophesying about the Second Temple which was still in the future when Daniel wrote. Some have claimed the “sanctuary” of Daniel 11:31 as a Third Temple, but almost all commentators,

even Scofield (see Old Scofield Reference Bible, page 918) accept this as a reference to the profanation of the Second Temple by Antiochus Epiphanes in 168 BC.

How about Matthew 24:15, describing the “abomination of desolation” in the “holy place?” Does this refer to the Third Temple? This verse does not mention any temple at all. Since the Jews regarded all of Palestine, and especially the environs of Jerusalem, as holy, the approach of the Roman army near Jerusalem could have been regarded as a fulfillment of this predicted abomination. This would make more sense than to ask the disciples to watch for the abomination within the walls of the actual Temple, where it could not have been seen except by a few priests.

Even if the “holy place” does refer specifically to the Temple, then it refers to Herod's Temple - it was this Temple that the Apostles asked Christ about (Matthew 24:3), not some hypothetical future temple. Compare Matthew 24:15 with the parallel passage in Luke 21:20, and it is evident that this “abomination of desolation” took place during the Jewish War of 67-70 AD, and that the approach of the Roman army was the signal for all Christians in Jerusalem to flee the city. There is nothing about a futuristic “Third Temple” here.

Nowhere in Matthew 24, or anywhere else in the Bible, is there a hint that Herod's Temple, once destroyed, would be rebuilt or that Christians should expect or seek such a building program. So why do we make such a big deal about something that is not even in the Bible?

How about 2 Thessalonians 2:3-4, which describes a “Man of Sin” who will sit in the temple of God, showing himself that he is God? Some take this as a reference to a future Antichrist who will sit in a future literal temple in Jerusalem. But there is no mention of Jerusalem in this passage, and the identification of the “Man of Sin” with a future Antichrist is pure supposition.

Some regard the Man of Sin as a personage in the First Century AD, associated with the time when the Second Temple was destroyed. Many interpreters over the years have regarded this passage as a reference to the Pope and the institution of the Papacy, which has been enthroned in St. Peter's in Rome over the centuries, pretending to be the vicar of Christ.

It is also important to realize that the reference to “temple” here may not be a literal building at all. The

Greek word naos in 2 Thessalonians 2:4 is the same word that appears in John 2:19, 1 Corinthians 3:16-17, 6:19, 2 Corinthians 6:16 and Ephesians 2:21, and in all of these cases the word naos or temple is clearly not a literal building. Naos is variously used to refer to Christ's own literal body, to the bodies of individual Christians, and to Christians as a corporate body, as in 1 Corinthians 3:16-17 and Ephesians 2:21. This being the case, it would be possible for the Man of Sin to fulfill the prophecy of sitting in the Temple of God by insinuating himself among God's people, without the necessity of constructing a literal temple for him to do his dastardly part.

The Temple in Revelation 11:1

The fourth "proof-text" for a Tribulation Temple is Revelation 11:1, which depicts John as measuring the temple of God and those who worship therein. The temple he measured is described in the present tense, as something that existed in John's time, with worshippers present. This would be a clear reference to the Second Temple which was still standing when John wrote, which was soon to be destroyed by the Romans in 70 AD after a military campaign lasting 42 months (Revelation 11:2).

Alfred Edersheim, discussing John's familiarity with the Second Temple in Jerusalem, says, "These naturally suggest the twofold inference that the Book of Revelation and the Fourth Gospel must have been written before the Temple services had actually ceased, and by one who had not merely been intimately acquainted with, but probably at one time an actor in them." Any of John's readers, at the time that he wrote Revelation 11, would have understood John as referring to Herod's Temple, not some unknown future temple.

Adam Clarke's commentary states, with regard to Revelation 11:1, that "This must refer to the temple of Jerusalem; and this is another presumptive evidence that it was yet standing. . . . The measuring of the temple probably refers to its approaching destruction, and the termination of the whole Levitical service; and this we find was to be done by the Gentiles, (Romans,) who were to tread it down 42 months; i.e., just 3 years and a half, or 1260 days."

Those who take the temple of Revelation 11:1 out of its historical context have come up with some strange and dubious notions. Some have said that the temple

represents the "Gospel Church" (Matthew Henry) or the "True Inner Church" (Henry Halley). Historicists say that Revelation 11 was fulfilled by the events of the French Revolution in the late 18th Century.

Those who see this as a future "Third Temple" add a lot of fanciful and imaginative details that are not found at all in this "proof-text" or anywhere else in the Bible: the temple to be built exactly where the Mosque of Omar is now; Christians urged to support the construction of this temple; the temple to be consecrated with ashes of a red heifer; the Antichrist to disrupt temple services after 3 ½ years and kill 2/3 of all the Jews. There is no Scriptural basis for any of this.

Even those who insist that the Temple of Revelation 11 must be a future temple will have to admit that the exact location of this temple is not specified, and there is no hint that Christians are to seek the construction of such a temple. Why would we want to help construct a temple which clearly, throughout Revelation 11, is an object of God's displeasure and judgment? And even if we adopt the futurist view of Revelation 11, what evidence do we have that God wants that temple built right now, as opposed to 100 or 1000 years from now?

As we have seen, there are widely divergent conjectures on the meaning of Revelation 11:1. Obviously, we cannot build an entire doctrine on one such isolated and highly disputed text.

We can sum up the Scriptural evidence for a Third Temple by saying that there is no such evidence. Tommy Ice and Randall Price, in their book "Ready to Rebuild," admit that "There are no Bible verses that say, 'There is going to be a third temple.'" Their case for a Third Temple is built on tradition, supposition and pure speculation, not on any clear teaching from the Word of God.

Do We Have a Duty to Make Bible Prophecies Come to Pass?

Some, who have accepted the teaching with regard to the Third Temple to be built in Jerusalem, have concluded that Christians should be actively seeking to help build such a temple, in order to fulfill "Bible Prophecy." But is there any principle in the Bible that teaches that it is our duty to make sure that ancient Bible prophecies are fulfilled in our time?

This desire to make Bible prophecy come true is a very selective thing. Those who believe in a Russian

invasion of Israel and a Revived Roman Empire are not lobbying for our government to send weapons and military assistance to Russia and Italy in order to make the prophecies come true. In these cases, they seem to believe that God is competent to make these things happen without any help from us mere mortals.

But when it comes to anything that is perceived as helping Israel or bashing the Arabs, then there are many Christians who are full of zeal to persuade our government to go all-out to fulfill “prophecy” in the Middle East, as if God really needed our help. (They are so zealous about this that they even want America to help re-fulfill prophecies that were already completely, literally fulfilled in ancient times. For example, God already gave to Israel all the land that was promised them from the River of Egypt to the Euphrates - see Joshua 11:23, 21:43-45, 2 Samuel 8:3, 1 Kings 4:21, 8:56, 2 Chronicles 9:26 and Nehemiah 9:7-8, 24. But the prophecy enthusiasts say that is not good enough, and that we must help Israel fulfill the prophecy again, even if we have to plunge the entire world into war to do it).

But when Christ predicted the destruction of Jerusalem in 70 AD (Luke 19:43-44, also Luke 24) did He command Christians to write letters to the Emperor and to their Senators and Centurions, lobbying for them to come and destroy Jerusalem? No, He did not. It was not the job of Christians to make prophecy happen back then, nor is it our job today.

We are not commanded to fulfill any supposed “prophecies” about building any Temple in Jerusalem, nor to help Israel to ethnically cleanse the Arabs from Palestine so that such a Temple can be built. Not only does the Bible not teach that we are to help build the Temple, but it is not clear that there will ever be such a Temple.

Those who want to help literally fulfill Ezekiel’s temple prophecy do not take all of that prophecy literally. They have no desire to fulfill Ezekiel 47:22-23: “And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.”

The temple enthusiasts have no desire to help fulfill this prophecy, because that could mean recognizing the civil and property rights of the Palestinians, which they do not wish to do. Instead, they call for the expulsion of the Palestinians from their homeland, and for their land to be stolen from them without compensation. They would rather express and fulfill their racial hatred for Arabs than see this portion of Ezekiel’s prophecy literally fulfilled.

If someone talks to you about building the Temple and expelling the Palestinians so that “prophecy” can be fulfilled, read Ezekiel 47:22-23 to him, and ask him what he is doing to help divvy up Israeli real estate and deed it over to the Palestinians, in order to literally fulfill Ezekiel’s prophecy. If it is really their duty to make the prophecies happen, ask them what they are doing to promote the national greatness of Egypt (Isaiah 19:25) and the Arab world (Genesis 21:18).

Must the Temple Be Built Before Christ Can Return?

Some prophecy teachers seem to think that Christ cannot return until the Temple is built. Consider, for instance:

“The Jewish Temple must be rebuilt before the return of Jesus Christ.” - Jack Van Impe.

“The Temple is the last sign that needs to fall into place before events irreversibly speed toward the return of Christ.” - Hal Lindsey

“Both the Old and the New Testaments say there is no possibility for Jesus to come except that there is a temple waiting for Him.” - Jan Van Der Hoeven, founder, International Christian Embassy.

If what Van Impe, Van Der Hoeven and “Shallow Hal” Lindsey say is true, then the doctrine of the imminent, any-moment return of Christ has been a big mistake. Instead of an imminent return of Christ, we now have a Christ who cannot possibly return until the Temple has been built.

Instead of a Christ who has all power in heaven and earth (Matthew 28:18), we now have a poor, weak, helpless Arminian “christ” who is marooned in heaven, who wants to come back to earth but cannot because he is impatiently waiting for the Temple to be rebuilt.

Actually, the Bible does not say that a Temple must be built before Christ can return. Nor does the Bible teach that the building of the Temple, or talk and ru-

mors about a Temple being built, are a sign of Christ's return. The Bible teaches that there are no signs of Christ's coming, Acts 1:7, Matthew 24:36-42, 1 Thesalonians 5:2.

Christians Who Support Temple Mount Terrorists

While Christians demand (and rightly so) that Muslims stop their financial support of terrorists, some Christians are giving generous financial support to Jewish terrorists who are plotting to blow up the Mosque of Omar in Jerusalem so that a Jewish Temple can be built there, to "fulfill prophecy."

Christian Zionist leader Terry Reisenhoover of the Jerusalem Temple Foundation explained, in an interview with journalist Grace Halsell, that he was raising money from American Christians, to be used by Stanley Goldfoot to blow up the mosque in Jerusalem. "He's a very solid, legitimate terrorist," Reisenhoover said of Goldfoot. "He has the qualifications for clearing a site for the temple." Reisenhoover stated that Goldfoot does not believe in God, but this atheistic conviction did not hinder Goldfoot from making a fund-raising appearance at Chuck Smith's Calvary Chapel in Costa Mesa, California.

Reverend James DeLoach of Second Baptist Church in Houston, Texas told Halsell that he was a good friend of Goldfoot, and that \$100 million was being raised for Jewish terrorists, who he described as "doing God's will." According to DeLoach, some of the money was being used to provide legal defense for Jewish terrorists. These terrorists were being prosecuted by the Israeli government which has always strongly opposed the activities of the Temple Mount terrorists.

As we continue to insist that Muslims stop supporting their terrorists, maybe we can set a good example for them, as Christians, by cutting off support for our own Jewish terrorists, too. The support that some Christian fundamentalists are giving to these radical extremists is resented by Israeli officials and is ultimately harmful to the cause of Israel (as well as being an extremely bad testimony for evangelical Christianity).

David Brickner, executive director of Jews For Jesus, has summed up the Temple Mount question by saying, "When it comes to Jewish people and the rebuilding of the Temple, I can assure you that most Jews couldn't care less about that. It is only a small subset of Ortho-

dox Jews who are interested in rebuilding the Temple and they are far off from accomplishing that. Ultimately, I believe in the sovereignty of God. I believe that we can't hurry His agenda nor can we help Him fulfill prophecy. His word will be accomplished and in the meantime we should get on with being obedient to the Great Commission."

Conclusion: Forget Temple, Build New Testament Churches

A tremendous amount of time, money and attention is being devoted to the Jerusalem Temple by some modern-day evangelical Christians. Sermons are being preached, books and videos are being produced, money is being raised to help get the Temple built and to lobby our government for a foreign policy that is conducive toward that purpose.

There is a notion that the impending construction of the Temple will soon usher in Christ's return and bring an end to all our earthly problems and trials. Naturally, this type of escapist thinking is popular with the masses, but as we have seen, there is no Scriptural basis for it.

Time has proven that preparations for the construction of a Temple are not a sign of Christ's coming. Some time ago, Scottish preacher John Cumming published a book called "The End: Or, the Proximate Signs of the Close of This Dispensation" in which he cited ongoing fund-raising to rebuild a Jewish temple in Jerusalem as a sign of Christ's Second Coming within a decade. He published that book in 1855. Christ didn't come within that decade. What does that tell us?

We need to get off the "Temple Mount" kick and concentrate on the real work that our Lord has assigned for us in the Great Commission: preaching the Gospel, baptizing converts into New Testament churches, and discipling them. All of this current brainwashing and propaganda on behalf of a Jewish temple does not help to disciple Christians; rather, it only propagates "Jewish fables" of the type that Paul tells us to reject, Titus 1:14.

ANIMAL SACRIFICE

Many Orthodox Jews and Fundamentalist Christians actively support the rebuilding of the Temple in Jerusalem. The Christians who agitate for this restoration do so because they believe it is God's will that sacrificial religion be restored. They see the resumption of Temple worship as a sure sign of the Second Coming of Christ. ...

AAADD

Recently, I was diagnosed with A. A. A. D. D.

Age Activated Attention Deficit Disorder.

This is how it manifests:

I decide to wash my car.

As I start toward the garage, I notice that there is mail on the hall table.

I decide to go through the mail before I wash the car.

I lay my car keys down on the table, put the junk mail in the trash can under the table, and notice that the trash can is full.

So, I decide to put the bills back on the table and take out the trash first.

But then I think, since I'm going to be near the mailbox when I take out the trash anyway, I may as well pay the bills first.

I take my checkbook off the table, and see that there is only one check left.

My extra checks are in my desk in the study, so I go to my desk where I find the can of Coke that I had been drinking.

I'm going to look for my checks, but first I need to push the Coke aside so that I don't accidentally knock it over.

I see that the Coke is getting warm, and I decide I should put it in the refrigerator to keep it cold.

As I head toward the kitchen with the coke a vase of flowers on the counter catches my eye--they need to be watered.

I set the Coke down on the counter, and I discover my reading glasses that I've been searching for all morning.

I decide I better put them back on my desk, but first I'm going to water the flowers.

I set the glasses back down on the counter, fill a container with water and suddenly I spot the TV remote.

Someone left it on the kitchen table.

I realize that tonight when we go to watch TV, I will be looking for the remote, but I won't remember that it's on the kitchen table, so I decide to put it back in the den where it belongs, but first I'll water the flowers.

I splash some water on the flowers, but most of it spills on the floor.

So, I set the remote back down on the table, get some towels and wipe up the spill.

Then I head down the hall trying to remember what I was planning to do

At the end of the day: the car isn't washed, the bills aren't paid, there is a warm can of Coke sitting on the counter, the flowers aren't watered, there is still only one check in my checkbook, I can't find the remote, I can't find my glasses, and I don't remember what I did with the car keys.

Then when I try to figure out why nothing got done today, I'm really baffled because I know I was busy all day long, and I'm really tired.

I realize this is a serious problem, and I'll try to get some help for it, but first I'll check my e-mail.

GROWING OLDER IS MANDATORY.

GROWING UP IS OPTIONAL

LAUGHING AT YOURSELF IS THERAPEUTIC!

“STONEWALL” JACKSON AND SPECIAL PROVIDENCE

By H. Rondel Rumburg

“I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvelous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: To set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise” (Job 5:8-12).

During the War of Northern Aggression Dr. Robert L. Dabney first became a chaplain of the 18th Virginia Regiment, and then was persuaded by Gen. T. J. “Stonewall” Jackson to become his Chief of Staff. After the conclusion of the strenuous Valley Campaign, Dabney was forced by his health to resign this duty in July of 1862. He continued to preach to soldiers as the Lord allowed and do what he could for the cause. When Gen. Jackson died Dabney was requested by his widow, Mary Anna Morrison Jackson, to write a biography of the great general and in those pages one becomes acquainted with Jackson's pursuit of and then understanding of “special providence.” This brings us to consider “special providence” in the light of the life of the man they called “Stonewall.”

First, what is “providence?” God's providence is His

upholding and governing of everything He created. God in His infinite wisdom and power created the animate and inanimate world; God in his infinite wisdom and power continues to exercise His care over what He created and this is called “providence.” Since God originated the universe His works of providence are perpetual in its keeping.

The Catechism asks and answers: “What are God’s works of providence? God’s works of providence are His most holy, wise, and powerful preserving and governing all His creatures, and all their actions” [*Bap. Cat.* 14; *Shorter Cat.* 11]. Just after Major Jackson moved to Lexington, Virginia he was made aware of the catechism’s importance. He was renewing his friendship with Major D. H. Hill just after moving to Lexington. On one occasion while visiting in Hill’s study a question arose about sin and Hill picked up the *Westminster Shorter Catechism* giving its definition of sin. The answer—“Sin is any want of conformity unto, or transgression of the law of God.” Jackson saw how succinct the catechism was and was impressed by its brevity and accuracy. The catechism was borrowed about a week and returned. Thomas thought it a model of English and sound doctrine. Hill then gave him a copy of the *Westminster Confession of Faith*. During Jackson’s second marriage he applied himself to learn the catechism since he was unable to do so in his orphaned childhood. Many a Lord’s Day afternoon was spent in this pursuit.

God as God is in absolute control of everything. God rules and over-rules, but is not the author of sin because he is sin’s judge (James 1:13-17). God chose to allow evil (Acts 14:16). God chose to judge evil with evil (Rom. 1:26-32; Ps. 81:11-12). God chooses at times to bring good out of evil (Acts 2:23; 4:27-28; 13:27; Gen. 50:20; 1 Cor. 2:7-8). God may use evil to chasten those who are the objects of His affection (Heb. 12:4-14). However, the time will come when His elect are removed from the power and presence of sin forever (Rev. 21:27; 22:14-15). [For the best study on Providence read Lecture XXV in *Lectures in Systematic Theology* by Dabney].

One has described providence in the following way: “The operation is coextensive with the universe, and as unceasing as the flow of time.” All God’s attributes are engaged in providence. He provides food for the raven, and satisfies the desire of every living thing. The Bible

shows us all nature looking up to and depending upon Him (Job 38:41; Ps 104:1-35; 145:15, 16; 147:8-9). God’s Word uniformly declares that every occurrence, as well as every being, is perfectly under His control. There is no such thing as chance in God’s universe, which rules out such things as evolution, fatalism or blind happenstance. Nothing is too minute for God, even so nothing is too minute for Him to preserve and control. Even the hairs of our heads have been numbered.

The Bible clearly teaches God’s providential control (1) over the universe at large, Ps. 103:19; Dan. 4:35; Eph. 1:11; (2) over the physical world, Job 37; Ps. 104:14; 135:6; Matt. 5:45; (3) over the brute creation, Ps. 104:21, 28; Matt. 6:26; 10:29; (4) over the affairs of nations, Job 12:23; Ps. 22:28; 66:7; Acts 17:26; (5) over man’s birth and lot in life, 1 Sam. 16:1; Ps. 139:16; Isa. 45:5; Gal. 1:15-16; (6) over the outward successes and failures of men’s lives, Ps. 75:6, 7; Luke 1:52; (7) over things seemingly accidental or insignificant, Prov. 16:33; Matt. 10:30; (8) in the protection of the righteous, Ps. 4:8; 5:12; 63:8; 121:3; Rom. 8:28; (9) in supplying the wants of God’s people, Gen. 22:8, 14; Deut. 8:3; Phil. 4:19; (10) in giving answers to prayer, 1 Sam. 1:19; Isa. 20:5, 6; 2 Chron. 33:13; Ps. 65:2; Matt. 7:7; Luke 18:7, 8; and (11) in the exposure and punishment of the wicked, Ps. 7:12-13; 11:6. (L. Berkhof, *Systematic Theology*, 168).

Providence is “foresight or forethought.” The Greek word *pronoia* is translated “provision” and refers to that which transpires after having been thought out in advance (Rom. 13:14). When applied to God, it expresses His infinite wisdom and unceasing power exerted in and over all His works. Providence is the opposite of “chance,” “fate” or “luck.” In relation to all things providence is universal, and nothing is too minute in providence. For moral beings it is special, and to converted beings it is particular. Each is an object of providence according to its capacity. God’s providence is concerned in a sparrow’s fall; His children are of more value than many sparrows, and therefore are assured of His providential care in all their concerns. Providence is threefold: preservation, co-operation and government. God, who created all things, controls all things for the highest good of the whole as well as for His glory. Providence displays God’s omnipresence,

holiness, justice and benevolence.

If the telescope reveals the immense magnitude and countless hosts of stars and planets which He created and sustains, then the microscope shows that His providence equally concerns itself with microscopic entities. Nothing is too small or inconsequential to God not even a hair on our head (as previously noted) or particle of dust that blows in our eye. We cannot explain fully why evil was ever permitted except at the discretion of God, but then God overrules evil for good and thereby displays His grace.

Secondly, what does “special providence” mean? “Special providence” often is used to refer to the providential acts of God in the lives of those made in the image of God or rational creation. Thus special providences are the special ordering of events as in answer to prayer or deliverance out of trouble. But special providence is within the scope of the will of God. Dabney asserted however, “We see, then, that all general providence is special,” as a result of God fulfilling His will. Consider “special providence” within the context of the Confederate era and its theology: the *Confession of Faith* and the Catechisms, etc. Chapter V, Section 7 of the Confession stated, “As the providence of God doth in general reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.” The Lord’s people were thus said to be taken care of in special providence.

Dr. R. L. Dabney in *Lectures in Systematic Theology* reminded, “God’s providence is efficient and almighty: it must then be special, or all its instruments God’s.... To exercise a general providence without a special is as though a man should form a chain without forming its links.” Writing about “Stonewall” Jackson’s view of Divine Providence Dr. Dabney stated in his *Life and Campaigns of Lieut. Gen. Thomas J. Jackson*, “God’s special providence is over all his creatures and all their actions, to uphold and govern them; and that it is over His children for their good only. By that omniscient and almighty control all events are ordered, permitted, limited, and overruled.... It secures the action designed by God’s intelligent purpose, from each created agent, in strict conformity with its nature and powers.”

Prayer is implied in providence. Jackson was a man given to prayer as occurred even when he took a drink of water. Dabney explained that Jackson’s view impact-

ed his prayers: “His perpetual recurrence to this special providence was displayed in his prayers for the divine guidance of his own judgment.” During the war Thomas wrote Laura, his sister, “To the prayers of God’s people I look with more interest than to our military strength.” This is why he so strongly believed that “all things work together for good” (Rom. 8:28).

IS SHE IN YOUR CHURCH?

Mildred, the church gossip, and self-appointed monitor of the church moral’s, kept sticking her nose into other people’s business.

Several members did not approve of her extra-curricular activities but feared her enough to maintain their silence.

She made a mistake, however, when she accused George, a new member, of being an alcoholic after she saw his old pickup parked in front of the town’s only bar one afternoon. She emphatically told George and several others that everyone seeing it there would know what he was doing.

George, a man of few words, stared at her for a moment and just turned and walked away He didn’t explain, defend, or deny. He said nothing.

Late that evening, George quietly parked his pickup in front of Mildred’s house.....and left it there all night.

Preaching by Committee

MORE PASTORS USE GROUP APPROACH, MULTIMEDIA PRESENTATION

By Lila Arzua

Many worshipers see it as the loneliest part of a minister’s job: crafting a sermon alone, in the wee hours, the only aids a Bible and some reference books before presenting the fully formed product to the congregation the next day.

But increasingly, that view of sermon-writing is outdated. At a growing number of churches, the pastor’s message is the painstaking work of a committee -- a panel of church staff and congregants who meet weekly to suggest sermon topics, critique the minister’s prose and examine how his or her preaching will mesh with other elements of the service.

One goal of these worship-planning teams is to en-

sure that the minister's words will resonate with all segments of a demographically diverse congregation. Often, the team's job is to turn the sermon into a multimedia experience, with specialists in music, drama and video technology making contributions that become just as important as the pastor's writing.

"It's happening more and more as they will all bring different gifts to the table," said Randel Everett, president of the John Leland Center for Theological Studies, a Baptist-affiliated seminary in Arlington.

Everett compares the trend to the way that TV programs built around a lead character gradually have been replaced by shows with ensemble casts. He said that he has noticed the movement toward collaborative sermons for more than a decade but that it has become prevalent in the last three years.

At Purcellville Baptist Church in Loudoun County, the Rev. David Janney meets with a worship committee for several hours every Wednesday afternoon to discuss his sermon. Janney typically shows them a draft 11 days before he plans to deliver it. The group of about eight people, which includes other clergy, administrators and one elder, also decides on sermon topics, selecting them several months in advance. ...

Membership coordinator Dania O'Connor recommended starting the sentence, "When we don't spend time with them," to acknowledge that everyone -- even the pastor -- sometimes fails to set aside enough time for family. Others agreed that that wording sounded less judgmental. ...

Richard Lischer, a professor of preaching at Duke Divinity School, thinks that pastors are more inclined to seek advice from people with expertise in other fields because of the demand among worshipers for a multimedia presentation.

But ministers who shift the responsibility for biblical reflection to unordained staff and church members are shirking their duties, he said. " ...

"What is lost is the complexity and the richness of the biblical message," he added. "The Bible portrays people who are struggling with the ambiguities of the faith." ...

Washington Post, Sunday, December 5, 2004; Page C01

My, how sad that the preacher must craft a sermon alone, from a Bible and a few study aids. If he can-

not get a message from Scripture, nor if he does not believe that Scripture alone is sufficient for instruction in right living (2 Timothy 3:16), he has no business in the pulpit. And "she" should not be there anyway. I am sickened by the increasing number of spams offering pre-made sermons and multimedia presentations. Only God can return the hearts of men, especially pastors-teachers, back to the Scripture as the sole source of faith and practice. Certainly, the prospect of a large following is tempting for a preacher to depart from Scripture in order to attract that following. But we cannot expect any godly social change, e.g., abortion, until there is a change in the Christian's attitude, particularly the preacher's, toward God's Word.

THE POLITICAL MYTH

By R.J. Rushdoony

In a review written in 1954, historian A.J.P. Taylor, not himself a Christian, said of socialism that it assumed the perfectibility of man by man, and "an indefinite expansion of productivity." However, "Once admit that human wickedness and natural hardship are inevitable, and Socialism would have no sense" (A.H.P. Taylor: *Politicians, Socialism and Historians*, p. 16. New York, N.Y.: Stein & Day, 1982).

Given the Augustinian-Calvinist (Biblical) doctrine of man, it follows that socialism cannot work; man cannot remake man. The supernatural regenerating grace of God is required.

CHALCEDON REPORT, July, 1990. P.O. Box 158, Vallecito, CA 95251

This brings up an extremely interesting point which, I am sure, will raise a spirit of resistance in the human heart. The Scriptures teach beyond any question, that man is totally depraved; that is, depravity is in every area of his nature, Psalms 14, 53; Romans 3:10-18. (As someone said, "All means all and that is all it means.") Clearly the position that none have any ability to seek after God in any way, is presented.

The opposite view holds that man has within himself a spark of good, which enables him to seek after God and even make a decision for the Lord, apart from the drawing conviction of the Spirit of God.

The contrast is evident. On one hand is the belief that no man has within himself the capability to seek after God, and that God must seek the sinner. On the other is the belief that man does in some way have the ability to seek after God.

This belief that man is capable of choosing God is the same basic faith required in Socialism. Both are centered in the faith that man can choose his own salvation, whether that salvation is through laws (statist programs), or through Christ. In both cases, the choice is man's.

The obvious conclusion is that as the Augustinian-Calvinistic faith has been set aside, for the belief that man can make his own proper choice, Socialism has grown into the monster it is today.

Christianity appears to be under the delusion that what is believed and practiced inside the church and by the individual, has no effect on society. Hosea chapter four is clear. What is in the hearts of God's people will be reflected in the heart of the leaders. God promises to reward His people for their doings, and Hosea says that the reward will come through their leaders.

Thus when the people of God lose sight of the fact that it is all of God, and start believing that they have within their own power to seek after God, the natural result will be just what we see today, the rise of Socialism. God's people cannot point an accusing finger at the Socialists and condemn them for having the same faith that they do. Both have faith in an inborn divine spark of good which allows man to follow that which is right.

As total dependence on the sovereign grace of God is laid aside for a hope in what man is able to do, then the sovereignty of man replaces the sovereignty of God in every area. (By sovereignty of God, we do not mean sitting back and letting whatever will be take place. We mean hard labor, sacrifice and prayer to obey our Lord's commands [Jn.15:15; Ex.20:6], and leaving the results in His hands.)

How can we condemn the world's crowd for believing that they can save themselves through their socialist programs when the vast majority of Christians believe the same thing? The only difference is the means of salvation.

Note: This doctrine of total depravity has been the historical doctrine of the Orthodox Biblical faith, including the Baptist. See the introduction page of vol. 38 of the Metropolitan Tabernacle Pulpit, Pilgrim Publications. Also C.H.S's comments in his sermon ELECTION, and The London Baptist Confession of Faith of 1689.

The doctrine of total depravity is hated by the human spirit. The natural man refuses to admit that he cannot and does not control his own destiny. If we do not accept the doctrine of total depravity, then we must say that the Socialists are correct in their faith that man can make an intelligent decision apart from the working of the Spirit of God working according to the word of God.

We cannot have one without the other. We cannot expect sinful man to admit that he cannot guide and control his own future through Socialist programs, when the vast majority of God's people will not admit that they cannot control their future. If history is not an act of a Sovereign God, then the Socialists are right.

Again, the Scriptures are clear, history is the action of a Sovereign God without any help or advice from His creation, Romans 9:11-24; 11:34,35; Isaiah 40:13, 14. The only control of the future that has been given to man is the obedience to His word, then the results come to pass according to His promises. See Deuteronomy chapters 28-32.

Socialism has the faith that man has a spark of good, enabling him to choose good and control his own future for good. As the Biblical doctrine of total depravity is abandoned, we can most assuredly expect Socialism to fill the void.

Bro Need

A SHORT PERSONAL WORD.

As has been most of the US, it has been quite cold here, so we have not done much more than stay in and keep the wood fire warm.

My eye shots have continued. My next appointment is to see if any more shots are needed.

I have a cardiology appointment to see if I can get of the Plavix, and then nose surgery.

The dermatologist removed another minor skin cancer, which is healing fine.

I have been working on "Judeo-Churchianity."

EXPLANATION

Someone called my attention to this statement by Gary North.

"Commenting on anything requires a principle of interpretation. This is true of Bible commentaries. Principles of interpretation differ, and sometimes very sharply. This means that rival hermeneutical principles can and do

become divisive. That, too, is the price of open inquiry. It is a price that must be paid on both sides. There is no way to reconcile these rival principles of biblical interpretation: 1) Jesus as the sole fulfillment of Old Testament messianic prophecies vs. Jesus as a false prophet and blasphemer, for which He was lawfully executed; 2) the New Testament as the sole authoritative commentary on the Old Testament vs. the New Testament as false prophecy; 3) Christians as the only true covenantal heirs of Abraham vs. Jews as the only true covenantal heirs of Abraham. It is the ancient debate, recently revived politically in the state of Israel, over the question, 'Who is a Jew?' **It is a debate over the truth** of Paul's assertion: 'For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh' (Phil. 3: 3). Only theological liberals on both sides of the debate can sensibly play down these differences, since liberals do not accept the truth of either religion's set of hermeneutical principles.

"This essay deals with Orthodox Judaism and its relation with orthodox Christianity. Orthodox Christianity is no longer the dominant stream of Christianity in the West, just as Orthodox Judaism is no longer the dominant stream of Judaism outside of the state of Israel, and which is in sharp political conflict with secular Judaism inside that nation.... The Orthodox Christian does not believe that liberal, mainstream Christianity is really Christianity, just as the Orthodox Jew does not believe that mainstream Judaism is really Judaism."

Tools of Dominion, p 1043pdf, 1035, 1040, hard copy. Emp. added.

That is to say, the war is between two religions and doctrines. It is not between people, though many times religions do make war against those who disagree, e.g., Muslims and Hindus. "Be ye angry and sin not," but the anger is against the false religion and doctrine. There must be no animosity toward the people of the various false religions and doctrines. We are commanded to love and reach them for Christ. However, there are many imprecatory prayers in scripture.

Righteous anger results in righteous action.

- **OUR DEBATE IS OVER TRUTH.**

So, I must back and edit everything I have completed thus far to reflect the fact that we are involved in a religious war, truth vs. lies.

Interesting note: U.S. Taxpayers Don't Realize They're Paying almost a Trillion a year just to Service the National Debt, <https://nationalinterest.org/blog/the-buzz/us-taxpayers-dont-realize-theyre-paying-billions-service-the-17796>

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In plain English: The US pays interest on the money "borrowed" from the FED, money that cost the FED only the time it took to make a bookkeeping entry, *i.e.* Fait Money.

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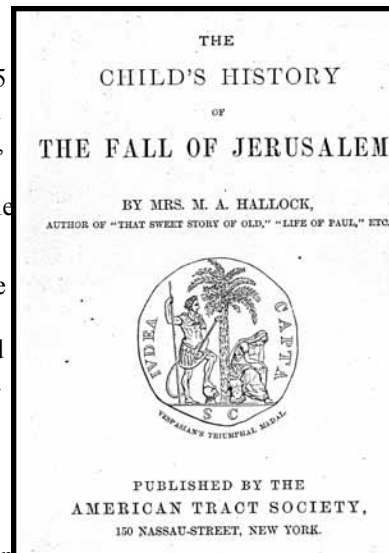
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Unless otherwise noted, all articles are by Bro. Need.

Please remember us in your prayers and giving, Luke 10:7.



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