

REDEEMING THE TIME

"Redeeming the time, because the days are evil" (Ephesians 5:16).

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Fret not thyself because of evildoers

TRUST IN THE LORD, AND DO GOOD

BY JOHN MCKNIGHT

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37:1-3).

Three phenomena that took place in 2015 summon God's remnant to the refuge of Psalm 37. First, the Supreme Court ruled that same-sex unions are marriage. Second, Pope Francis addressed joint houses of Congress. These events are not unrelated, and their occurrence simultaneously with a third — expanding Islamic terrorism — is notable.

The Court's ruling is generally condemned by professed Christians. It seeks to legitimize homosexual sin, pretending that it is marriage. Most evangelicals understand that this mocks God and His Word.

The Pope was celebrated as if a visitor from heaven — rather than from scandal-plagued Vatican City — had descended. Many evangelicals reinforced this aura, joining the political and media elites in their acclaim.

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A GUIDE FOR CHRISTIANS

BY BRAD K. GSELL

Most of us are already disturbed — if not disgusted — with the political posturing, savage attacks and less-than-honorable maneuvers once again observed in this presidential election cycle. Neither Democrats nor Republicans are without blame.

What Is Truth?

Even within the parties, fellow candidates are attacked in ways that don't present the truth. Individual facts pasted together — without the inclusion of other equally important facts — do not constitute the "truth." I once worked for a company that had a sign in a prominent place which read: "Impressions Are Reality." The point being made was that if a customer should have a bad experience with our work, he very well might be led to believe that our company was unreliable — even if it was an anomaly and we consistently won praise for our excellent service and accuracy from others.

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— THE DIVISION OF 1937 BETWEEN THE ORTHODOX PRESBYTERIAN CHURCH AND THE BIBLE PRESBYTERIAN CHURCH —

by Brad K. Gsell

This series of articles will continue in our next issue.



St. Peter's Cathedral, where Calvin "preached the Word with boldness," still stands sentinel over present-day Geneva.



JOHN CALVIN HUMBLED

BY MARK EVANS

The penetrating intellect of John Calvin, even as a boy, captured the attention of Roman Catholic leaders. He was frail and sickly, but far surpassed his fellow students in mental perception and industriousness. His devotion to Rome's rituals and practices was unblemished. All was well for Rome until Calvin's cousin, Pierre Robert Olivetan, defeated the Church's protective care of its scholar when he visited Calvin and engaged him in discussions from the sacred Scriptures.

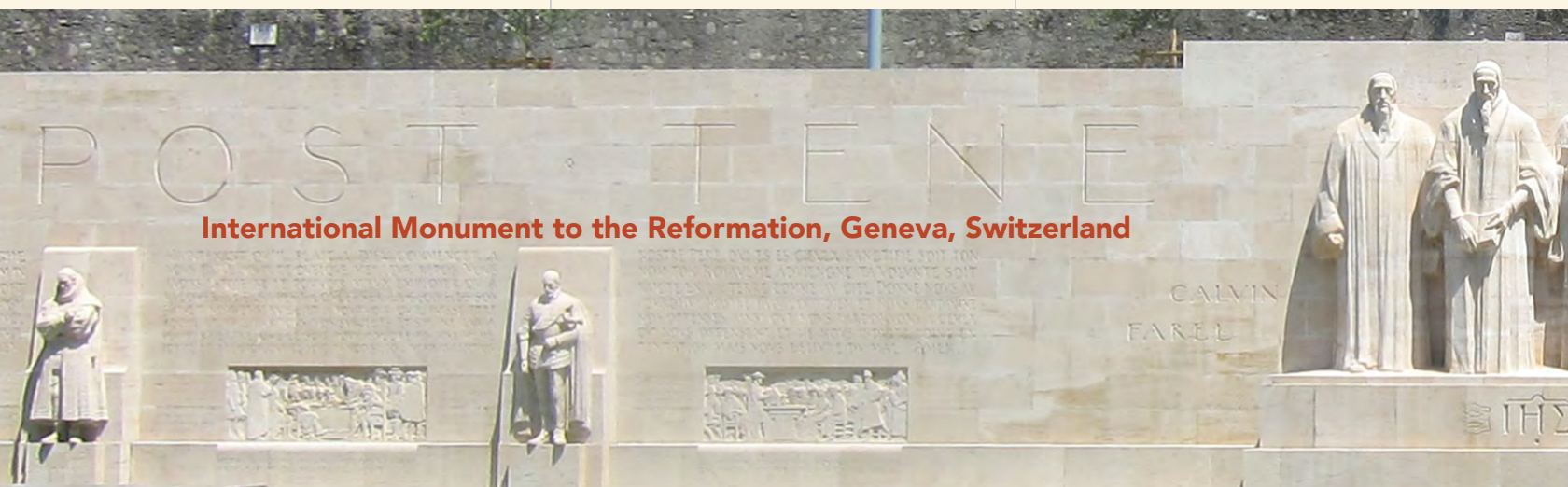
Calvin learned from his cousin that there were two religions. One

looked to "ceremonies and good works for salvation." The other, taught in God's Word, looks "for salvation solely from the free grace of God."¹ As Olivetan expounded the Bible, Calvin saw himself as a sinner under God's wrath, righteously condemned. His devotion to Rome and his diligent exercise of confessions, beads, veneration and rituals fell to the ground.

The young scholar studied God's Word for himself and rejoiced in the saving grace of the Lord Jesus Christ. Salvation was not through ceremonies, but by grace alone, through faith alone, in Jesus Christ alone. His last obstacle was Rome's claim to being the only "Church."

Church historian J.A. Wylie wrote: "There can be no Church," we hear Calvin saying to himself, 'where the truth is not. Here, in the Roman Communion, I can find only fables, silly inventions, manifest falsehoods, and idolatrous ceremonies. The society that is founded on these things cannot be the Church. If I shall come back to the truth, as contained in the Scriptures, will I not come back to the Church? And will I not be joined to the holy company of prophets and apostles, of saints and martyrs? And as regards the pope, the Vicar of Jesus Christ, let me not be awed by a big word. If without warrant from the Bible, or the call of the Christian people, and lacking the holiness and humility of Christ, the pope place[s] himself above the Church, and surrounds himself with worldly pomps, and arrogate[s] lordship over the faith and consciences of men, is he therefore entitled to homage, and must I bow down and do obeisance? The pope,' concluded Calvin, 'is but a scarecrow, dressed out in magnificences and fulminations. I will go on my way without minding him.'"²

The young scholar followed Christ with a burning heart. He faced numerous perils and barely escaped the tortures and execution of Rome's Inquisition. His first edition of the *Institutes of the Christian Re-*



International Monument to the Reformation, Geneva, Switzerland

ligion was published in 1536. He would later expand the original, but it contained the substance of the Christian faith and ignited a spiritual fire that Rome could not extinguish.

In his flight from Rome's vengeance, he determined to find a place where he could study and write in peace. He set his eyes upon either the city of Basel or Strasburg. On his way, he paused at the city of Geneva to stay for the night. His presence was detected and the valiant Reformer of Geneva, William Farel, was soon in his presence. Familiar with the *Institutes*, he saw in Calvin the leadership needed to complete the Reformation of Geneva.

Farel and his co-laborers had dismantled Rome's superstitions through the preaching of God's Word, but they knew they needed help from a leader who could withstand the turbulent conduct of the citizens and complete the work of Reformation. Now, in God's providence, Farel was face to face with the man he believed the Lord had brought to Geneva to finish the work.

Church historian J.H. Merle D'Aubigne wrote: "Seldom has there been a man who, like Calvin, was placed in the influential position he was to occupy all his life, not only without his concurrence but even against his will. 'Stay with me,' wrote Farel, 'and help me. There is work to be done in this city.' Calvin replied with astonishment: 'Excuse me — I can-

not stop here more than one night.' 'Why do you seek elsewhere for what is now offered you?' replied Farel; 'why refuse to edify the Church of Geneva by your faith, zeal, and knowledge?' The appeal was fruitless: to undertake so great a task seemed to Calvin impossible.

"But Farel, inspired by the spirit of a hero," says Theodore Beza, "would

This gracious, providential work of our sovereign Christ in the soul of a frail scholar established Geneva as the center of the Reformation and brought an end to the Dark Ages. Bible truth was sealed to the hearts of countless multitudes; religious and civil tyranny was crushed; and "liberty was proclaimed throughout the land."

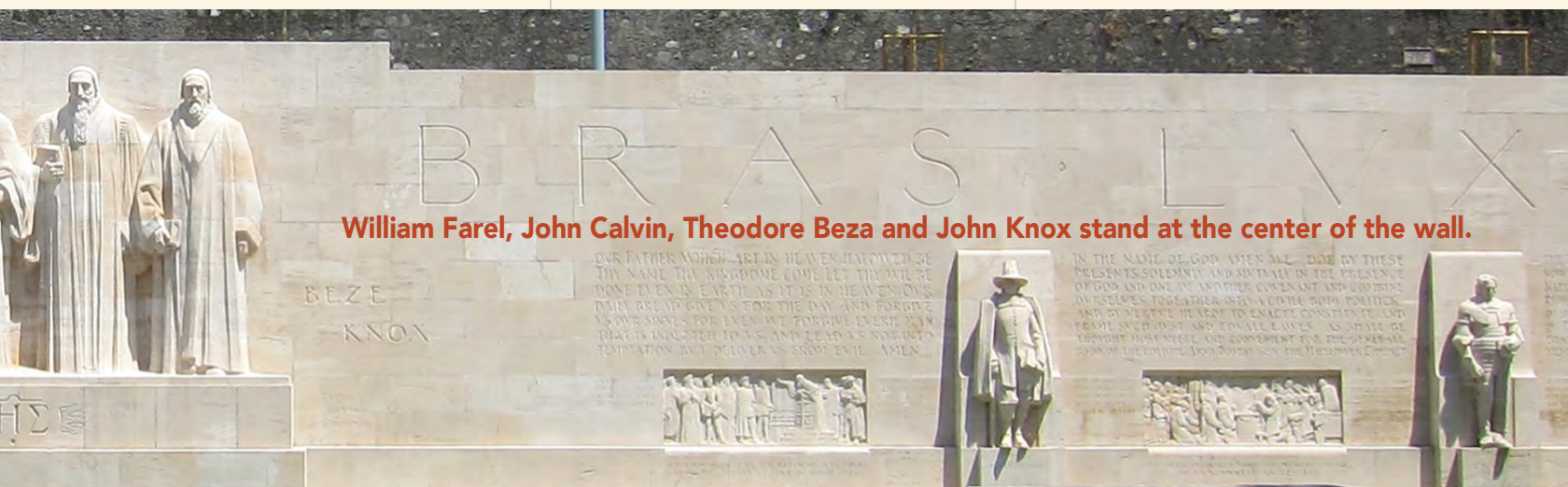
not be discouraged.' He pointed out to the stranger that as the Reformation had been miraculously established in Geneva, it ought not to be abandoned in a cowardly manner; that if he did not take the part offered to him in this task, the work might probably perish, and he would be the cause of the ruin of the Church.

"Calvin could not make up his mind; he did not want to bind himself to a particular church; he told his new friend that he preferred travelling in search of knowledge, and making himself useful in the places where he chanced to halt. 'Look first at the place in which you are now,' answered Farel; 'popery has been driven out and traditions abolished, and now the doctrine of the Scriptures must be taught here.' 'I cannot teach,' exclaimed Calvin; 'on the contrary, I have need to learn. There are special labors for which I wish to reserve myself. This city cannot afford me the leisure that I require.'"³

The intrepid Farel had faced death many times and knew firsthand the power of Christ to deliver. He ridiculed Calvin's plan: "Study! Leisure! Knowledge! ... What! Must we never *practice*?"⁴ Calvin refused to yield. Farel explained the desperate need for his labors. Calvin responded that he was physically weak and needed rest. Farel replied, "Rest!" — "death alone permits the soldiers of Christ to rest from their labors."⁵

Calvin remained unmoved, believing that he could serve the Lord through his writings. He confessed his timidity and inability to deal with violent Genevans. "Ought the servants of Jesus Christ to be so delicate," Farel exclaimed, "as to be frightened at warfare?"⁶ Calvin was disturbed,

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William Farel, John Calvin, Theodore Beza and John Knox stand at the center of the wall.

JOHN CALVIN HUMBLER

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but he knew his frailty. He cried, “I beg of you, in God’s name ... to have pity on me! Leave me to serve Him in another way than what you desire.”⁷

As Olivetan expounded the Bible, Calvin saw himself as a sinner under God’s wrath, righteously condemned. His devotion to Rome and his diligent exercise of confessions, beads, venerations, and rituals fell to the ground. The young scholar studied God’s Word for himself and rejoiced in the saving grace of the Lord Jesus Christ. Salvation was not through ceremonies, but by grace alone, through faith alone, in Jesus Christ alone.

Farel responded, “Jonah also wanted to flee from the presence of the Lord, *but the Lord cast him into the sea*.”⁸ There was no quarter granted to the future leader of the Reformation. Farel said: “You are thinking only of your tranquility, you care for nothing but your studies. Be it so. In the name of Almighty God, I declare that if you do not answer to His summons, He will not bless your plans.”⁹

Merle D’Aubigne described the final scene: “Fixing his eyes of fire on the young man, and placing his hands on the head of his victim, he [Farel] exclaimed in his voice of thunder: ‘May God curse your repose! May God curse your studies, if in such a great necessity as ours you withdraw and refuse to give us help and support!’”¹⁰

Calvin trembled and knew that God had spoken through His servant. “At last he raised his head and peace returned to his soul; he had yielded, he had sacrificed the studies he loved so well, he had laid his Isaac on the altar, he consented to lose his life to save it. His conscience, now convinced, made him surmount every obstacle in order that he might obey. That heart, so faithful and sincere, gave itself, and gave itself for ever.”¹¹

This gracious, providential work of our sovereign Christ in the soul of a frail scholar established Geneva as the center of the Reformation and brought an end to the Dark Ages. Bible truth was sealed to the hearts of countless multitudes; religious and civil tyranny was crushed; and “liberty was proclaimed throughout the land.” Our hope is not in corrupt politicians, apostate and compromising preachers, unfaithful denominations, or in ourselves. Our hope is in our King of kings. “Happy is he that hath the God of Jacob for his help; whose hope is in the LORD his God ... which keepeth truth for ever” (Psalm 146:5-6). •

¹J.A. Wylie, *The History of Protestantism* (London: Cassell and Company, n.d.), vol. II, p. 152.

²*Ibid.*, p. 154.

³J.H. Merle D’Aubigne, *History of the Reformation in Europe in the Time of John Calvin* (New York: Robert Carter and Brothers, 1880), vol. V, p. 459.

⁴*Ibid.*

⁵*Ibid.*, p. 460.

⁶*Ibid.*

⁷*Ibid.*, p. 461.

⁸*Ibid.*

⁹*Ibid.*

¹⁰*Ibid.*

¹¹*Ibid.*



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TRUST IN THE LORD, AND DO GOOD

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Many who celebrate the Court and the Pope also strive in vain to isolate violence from Islam, ignoring history.

In 1965, Pope Paul VI became the first pontiff to visit the United States. For its first 189 years, no pope visited. There was a reason.

Pilgrim voyagers traversed threatening seas in 1620 to escape religious oppression. The preceding century, Reformers had rediscovered truth long entombed in church tradition. But European state churches, replicating the Roman Church, often oppressed dissenters. Pilgrims fled to an untamed wilderness, seeking freedom not found in their homelands.

They were Christians, not Muslims. They were Reformed Protestants, not Roman Catholics. In values and ethos, the society they planted was a Protestant society. It was not perfect, for it was composed of imperfect, fallen creatures. Yet, growing from Protestant roots, it became an unrivaled haven of freedom and opportunity, an oasis to which millions from many nations flocked for relief. No country has been so desired by so many. Millions have abandoned their motherlands for the freedom and opportunity America alone offered. God blessed it to become the most productive, prosperous and powerful nation in history.

Its foundation of biblical Christianity was reflected throughout society. It was governed by a document — the Constitution — not by the whim of a human sovereign, for Christ’s church is governed by a document: the Word of God. A representative government was established, similar to church eldership, with a president who serves for a term, as does a presbytery’s moderator. Its values, ethics, laws and customs were rooted in Scripture. Its three-branched government corre-

sponds with Scripture: “For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us” (Isaiah 33:22). It embodied this truth: “Blessed is the nation whose God is the LORD” (Psalm 33:12).

Neither secularism nor Islam nor Catholicism could have produced the United States Constitution. Each has murdered millions who sought freedoms guaranteed by the Bill of Rights. Only a culture wrought by Protestant ethos could author the document that constituted and guards history’s most prosperous, inventive and free people. For a century and a half, leaders of the nation embraced that ethos. They understood its relevance, fertility and vitality; that it is necessary to preserve the nation it established. Their values harmonized with those of its pilgrim settlers. Wrought and sustained by Protestant culture, no pope visited — until 1965. Only 50 years later, Pope Francis addressed Congress, signifying change as rapid, momentous and ill-suited as the Court’s ruling on marriage and Islam’s assault on the American way of life.

Heirs to the Reformers and Pilgrims see no hope apart from the new world that God has promised. It will come, either by revival or by Christ’s return. Let us pray for both. “O LORD, revive thy work in the midst of the years” (Habakkuk 3:2). “Even so, come, Lord Jesus” (Revelation 22:20).

With missionary zeal, the secularist homosexual movement seeks to eliminate the imprint of Protestant ethics and values. As missionary for the papal empire, the Pope advocates socialism, militating against the Protestant work ethic by which divine prosperity has abounded to our nation. Islam, utterly incompatible

“Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”

Psalm 37:1-3

with our constitutional republic, has a long history of proselytizing by the sword, enslaving or eliminating any semblance of professed Christianity. These divergent ideologies overlap in this: they are of one mind to erase biblical, Protestant Christianity, the ethos blessed by God to beget, build and guard America.

Departure from Protestant roots became conspicuous in the early 1960s, when the Supreme Court validated secularists’ crusade to remove prayer and Bible reading from government schools. This coincided with the election of the first Roman Catholic president, which revealed a national diminishment of Protestant conscience and values. The Roman Church, ever ready to seize the advantage, orchestrated the first papal visit to America soon thereafter.

A half century later, a Supreme Court composed of three Jewish and six Roman Catholic justices cast aside its “God-neutral” facade, establishing in law a God-hostile system of values. Congress regaled the Pope with high, rare honor, playing into papal dominion. The president, secularist in values and with often-expressed Islamic sympathies, celebrated Pope and Court as means to advance his own agenda.

A secularist Court, Congress and President converge with Romanism and Islam to expunge the Pilgrim’s Protestant/Reformed values, and thus

Biblical Christianity. Thereby, they reject the One who is the author and source of every blessing America has known.

When Israel forsook God and His Word, pursuing idolatry and its abominations, God sent the Philistines, Assyrians, Babylonians and Persians against her. These peoples’ Islamic descendants now move against the United States, and the free world begotten by Protestant principles.

Heirs to the Reformers and Pilgrims see no hope apart from the new world that God has promised. It will come, either by revival or by Christ’s return. Let us pray for both. “O LORD, revive thy work in the midst of the years” (Habakkuk 3:2). “Even so, come, Lord Jesus” (Revelation 22:20). As we watch and pray, let us take refuge in Psalm 37.

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Corinthians 15:58). •



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REDEEMING THE TIME

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Of Walls and Bridges

Pope Francis at the Border

Just when we thought things could not get any stranger in our American presidential race, Pope Francis I injected himself into the fray. When asked by reporters about certain candidates' advocacy of building a wall on the Mexican border, the Pontiff responded: "A person who thinks only about building walls, wherever they may be, and not building bridges, is not Christian. This is not the gospel."¹

With the harsh rhetoric which has so sadly defined this campaign, most in the press merely saw this as the Pope showing "Christian compassion." Even conservative media pundits, many who are Catholics themselves, missed the real story.

Just days before his comments, the Pope held a Mass before 300,000 people in Ciudad Juárez, right across the Rio Grande River from the United States. It was a cross-border event, with a crane holding up the U.S. flag to show solidarity with those on the Mexican side of the border. Many Catholics likewise celebrated on the El Paso, Texas, side. One of Pope Francis' purposes was to advocate for the United States to not block the flow of Mexican and Central Ameri-

can immigrants into our country. Liberal Catholics in the United States, such as the Ignatian Solidarity Network, a largely Jesuit concern, rolled out a POPE2BORDER campaign, urging people to write to their Congressmen opposing the wall, and to build "mock walls."²

Francis has been the darling of the liberal press ever since he was elected by the College of Cardinals in 2013. He was immediately declared to be the "Pope of the people" — in supposed

contrast to previous popes, who were too doctrinally rigid and aloof from the day-to-day experience of their worldwide adherents.

Francis' message in Mexico was formed many years before he became Pope, when he had embraced a strain of Liberation Theology. This unbiblical philosophy was largely conceived in his native South America and was condemned by his predecessors in the papal office.

Just days before flying to Ciudad Juárez, Francis prayed before the tomb of Bishop Samuel Ruiz. *The Catholic World Report* describes Ruiz as a "perceived support[er] of neo-Marxist movements" and a fomenter of "a military uprising" in southern Mexico. Ruiz promoted the mingling of Catholicism with the pagan Mayan practices of those around him. The *World Report* continues: "Ruiz's activities were regarded as so subversive of Catholic doctrine that he was denounced in a letter to the Apostolic Nuncio to Mexico by Cardinal Bernardin Gantin, Prefect of the Sacred Congregation of Bishops, and consequently asked to resign by the nuncio in 1993" — which he refused to do.

Ruiz "also publicly associated with notorious condemned exponents of liberation theology, such as ex-priest Leonardo Boff and others."³ The two previous popes had condemned Boff for his "Marxism," and support of Marxist regimes. He was silenced by the Vatican's Congregation of the Doctrine of the Faith (at the time it was under the direction of Cardinal Joseph Ratzinger [later Pope Benedict XVI]). Boff accused Ratzinger of "religious terrorism," and sharply criticized the Vatican as being "fundamentalist." However, when Francis was chosen to succeed Pope Benedict XVI, Boff declared: "I am encouraged by this choice." He has since continued to

praise him on various occasions. When Francis visited Brazil in 2013, he made a point to write beforehand to Boff, asking for a copy of Boff's latest book. This was viewed as a nod of friendship, since the Vatican librarian could easily have obtained a copy for him.

Interestingly enough, part of Francis' message throughout Mexico was to condemn "fundamentalism." Sounds like Mr. Boff!

In his 2015 visit to Bolivia, the Pope was presented by the country's President with a sculpture of a crucifix — with Christ hanging on a hammer and sickle — the well-known Communist emblem. It was a copy of the original, crafted by a Catholic Liberation Theologian, the Rev. Luis Espinal. Although some say the Pope has distanced himself somewhat from Marxism, he nonetheless stopped to pray at the site where Espinal had been killed by the Bolivian Army in 1980. Some of his handlers claimed the Pope was unpleasantly surprised by the gift, but Francis himself stated: "I understand this work. For me it

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An Unnoticed People

The Quiet in the Land

Psalm 35:20

BY ROBERT W. ANDERSON

The God before whom whole nations are counted as less than nothing noticed them, but I had not. Even David, before whom the thousands of Israel were busily coming and going, had singled them out, but I had not — till recently, when a phrase in Psalm 35:20 caught my eye. Describing his enemies, David wrote, “For they speak not peace: but they devise deceitful matters against them that are quiet in the land.”

The “quiet in the land” — God does not waste words. Only described this way one time, this company deserves our studied attention, because God places them before us as instructive to our own faith and life. With the daily news so caught up in the commotions and conflicts, the clamor and crime at every level and in every corner of society, not just in America but worldwide, we need to notice “the quiet in the land.” We focus on four particulars: their quietness, their sufferings, their prayers and their forecast.

Their Quietness

At first glance the nature of their quietness might be misconstrued, thus we begin with what it is not. Being quiet is not describing the volume of their voices, as if they are using their library voices, speaking in muffled

whispers. It is not the quiet of the fearful or timid, who talk softly lest they be noticed and so invite trouble and injury. Their quietness does not contradict a later verse in this Psalm,

**The quiet in the land
are not reported in the
news as they calmly go
about their business,
faithfully worshipping
God, guiding their affairs
with discretion, showing
kindness and doing good
to their fellow man, not
causing trouble or turmoil
in the society as do the
evil ones. They are quietly
trusting, obedient,
waiting on the Lord.**



in which David says, “Let them shout for joy, and be glad, that favour my righteous cause” (verse 27). Nor does their quiet collide with David’s declared practice: “Evening, and morning, and at noon, will I pray, and cry aloud” (Psalm 55:17). It does not

contradict the duty of the prophet, to whom God said, “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins” (Isaiah 58:1) or any of the other Scriptures which require God’s people to speak boldly.

On the positive side, their quiet is that of rest or repose. Just before Israel crossed the Jordan into the Promised Land, Moses warned them about the loss of such a quiet or rest. If they disobeyed His law, breaking His covenant, they would pay a fearful price by being dispersed among the nations. Moses said, “among these nations shalt thou find no ease, neither shall the sole of thy foot find rest.” In days to come how ardently covenant breaking Israel would yearn for the place where she might rest the sole of her foot in safety, rest in a place called home. Rest is one of God’s first gifts. At the time of this Psalm, dispersion and captivity were still in Israel’s future. Did the covenant breakers at that time ever comprehend the fact that they rested in their land because of God’s favor on those who quietly kept the covenant?

Scripture interprets Scripture. All 40 verses of Psalm 37, but especially the first eight verses, are one of the best commentaries on this rest or quiet, which describes the people of our text. “Rest [not the same word as in 35:20] in the LORD, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass” (verse 7). “Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (verse 3). Their quiet is a silent rest, a trusting rest, an obedient rest, an unfretting rest, a busy rest, a rewarded rest. It was probably not a flawless quiet, but it was genuine — the fruit and evidence of regenerating grace.

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AN UNTOUCHED PEOPLE

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When I was in seminary, one professor quoted another man, who said “peace is when everything is in its right order.” There is a kinship between peace and quiet. The godly are not like the pack of noisy, snarling wolves, but like sheep led by still waters and lying down in green pastures. Quietness is the calm mirror surface of the lake in the morning, not the noise of the ocean waves as they hurl themselves against the rocks.

They are more fully observed as the quiet ... “in the land.” J.A. Alexander, a professor at historic Princeton Theological Seminary, wrote on this verse, “The land is the land of promise, a secure abode ... which is often used as a comprehensive expression for all the covenanted blessings of the chosen people.”¹ The “quiet in the land” dwelt in Israel under the consciousness that God had given them a place where they might practice and enjoy the terms of his covenant.

Contrast those who are “quiet” with the wicked, whom Isaiah says are “like the troubled sea when it cannot rest, whose waters cast up mire and dirt” (Isaiah 57:20). In our current time there are restive lawbreakers who spill out into the streets with angry, strident voices: hating, smashing, destroying, burning, shooting, stabbing, killing. Their activities dominate the media coverage. The quiet in the land are not reported in the news as they calmly go about their business, faithfully worshipping God, guiding their affairs with discretion, showing kindness and doing good to their fellow man, not causing trouble or turmoil in the society as do the evil ones. They are quietly trusting, obedient, waiting on the Lord.

Their Suffering

They are quiet in the land, and they especially suffer on that account. Look again at verse 20, “... they

speak not peace, but they devise deceitful matters against them that are quiet in the land.” The quiet in the land, who, as much as is possible live peaceably with all men, have people plotting against them, making false representations against them.

As one of the quiet ones himself, David speaks of those “that devise my hurt” (verse 4). “For without cause have they hid for me their net in a pit, which without cause they have digged for my soul” (verse 7). In verse 8 they

Their quiet is a silent rest, a trusting rest, an obedient rest, an unfretting rest, a busy rest, a rewarded rest. It was probably not a flawless quiet, but it was genuine — the fruit and evidence of regenerating grace.



hide their net for him — more plots. He speaks in verse 10 of the strong who spoil the poor and needy. In verse 11, David documents that “False witnesses did rise up; they laid to my charge things that I knew not,” *i.e.* crimes of which he was innocent. Verse 12 finds David talking of those who reward him evil for good to the spoiling of his soul. As he lays out his sufferings, he continues in verse 15, “in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.” Evil was being planned and carried out without David knowing about it. “With hypocritical mockers in feasts, they gnashed upon me with their teeth” (verse 16). In verse 19, David supplicates the Lord, “Let not them that are mine enemies wrongfully rejoice

over me: neither let them wink with the eye that hate me without a cause.”

Out of what experience does David author the Psalm? J.A. Alexander suggests that the historical occasion for this Psalm could have been the account in 1 Samuel 24. During the time David fled from King Saul, he was hounded in the wilderness of Engedi. There Saul went into a cave where David was already hiding. Though encouraged by his men to kill the king, David did him no harm. After Saul had left the cave, David called out to him, “Moreover, my father, see, yea see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it” (1 Samuel 24:11). If this account is the occasion for the Psalm, we see a king grievously wronging one who lived quietly in the land. Out of pride and jealousy, Saul became a terror to good works instead of evil. Note that this suffering was inflicted on him by “the powers that be,” by him whose office should be to maintain a state where men could live a quiet and peaceful life in all godliness.

There is nothing new under the sun. You are not oblivious to the mounting hostility or antagonism building up against Christians in our day. You see it, hear it, feel it against the Bible’s sexual standards and any stand for the sanctity of life. Strangely, it is the character of the quiet that makes them go unnoticed, and yet, at the same time, brings them hostile attention.

The unbelieving world insists on the acceptance of diversity, but is roughly intolerant of the Christian’s diversity, which, by the will of God, puts a difference between the holy and unholy. They insist on their own law of political correctness, but cannot brook our appeal to the God-inspired Scripture for all theological

and moral correction. They adamantly oppose and condemn the Bible believer, whose only purpose and desire is to be loyal to the commandments of God and love him with all his heart and soul and mind — the first and great commandment.

Current day intolerance, found among those of both low and high degree, smugly legitimizes its own techniques of inflicting suffering on the quiet in the land. When we see how God used these quiet ones for good, in spite of efforts by persecutors to eradicate them, the truth holds firm that God uses “base things of the world, and things which are despised ... and things which are not, to bring to nought things that are: That no flesh should glory in his presence” (1 Corinthians 1:28,29).

Their Prayers

David’s prayers are mingled in between his recitations of the suffering of the quiet ones. “Plead my cause, O LORD: ... fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help” (Psalm 35:1,2). The prayer goes on in that vein. As one who was quiet, who rested in the Lord, David entreated the Lord for his notice, his intervention, his vindication, his preservation, his deliverance.

One of my seminary professors told us of another highly regarded theological professor. Because they were so greatly moved by his public prayers, some of his students managed to get where they could hear his private, evening prayers. As the godly teacher lay down to sleep, all the students heard from him was a prayer to this effect: “Everything is all right, Lord.” They marveled at the simplicity and brevity of his prayer. In contrast, from our secret location three thousand years out, we listen to the prayers of David, the man after God’s own heart. Things were not all right at all; he went on at length in petitions and praise as he rested his soul

in the Lord and waited patiently for him to make everything right again.

Doubtless we notice the difference between what David says in the Psalms and what he does in 1 and 2 Samuel, how he prayed and how he performed whatever duties fell to

We take Psalm 35 as a grid upon which to look at our own times. Those who now live quietly in the land, who trust in the Lord and do good, seem to be enduring more and more of the same as those in Psalm 35. May the quiet ones today seek the grace of God to fashion in us a like character and deportment. We pray, as Paul exhorted Timothy “For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Timothy 2:2).



him. When caring for his father’s sheep, going out against Goliath, serving Saul and ruling over Israel, he seems fearless, courageous, decisive, invincible. When he is alone on his knees, he has fears: “what time I am afraid ...” (Psalm 56:3). He contends against depression and melancholy: “Why art thou cast down, O my soul? and why art thou disquieted within me? (Psalm 42:11). He wrestles with doubts: “And now, Lord, what wait I for?” (Psalm 39:7). Professor Alexander, already cited, writes, “The conclusions, to which the previous complaints [of verses 1-6] seem to tend, was that he would

wait no longer, but abandon the hope of divine favor in despair. But this result did not ensue....”²

God strengthened David to conclude in verse 28, “my tongue shall speak of thy righteousness and of thy praise all the day long.” It was in prayer that he laid his fears, discouragements and doubts before God and was greatly helped. If, in this hour, we are among the ranks of the quiet in the land, we ought always to pray and not to faint.

Their Forecast

Finally, we have the forecast of the quiet in the land. The Old Testament is full of examples that foreshadowed the coming Christ. The experiences and sufferings, even the prayers of the “quiet in the land” looked forward to those of Christ. Look at David and his fellow “quiet ones” as they suffer plots and teeth gnashing and misrepresentations against them. Then read in the gospels of Christ as he endured the same things: betrayal, arrest, trial and death at the hands of Judas, of Herod, of Pilate and the Jews.

David said, “they devise deceitful matters against them that are quiet in the land” (Psalm 35:20). Matthew says concerning Jesus, “Then assembled together the chief priests, and the scribes, and the elders ... And consulted that they might take Jesus by subtlety, and kill him” (Matthew 26:3,4).

David wrote, “False witnesses did rise up; they laid to my charge things that I knew not” (Psalm 35:11). Mark wrote, “And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together” (Mark 14:55,56).

David stated, “But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gath-

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AN UNTOUCHED PEOPLE

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ered themselves together against me, and I knew it not; they did tear me, and ceased not" (Psalm 35:15). Luke stated, "And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him ..." (Luke 23:35,36a).

Read David's prayers in his own behalf to be kept by the power of God from the hatred of his enemies and see if they do not foreshadow such a petition as Christ prayed for His disciples in His high priestly prayer: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep [guard] them from the evil" (John 17:14,15).

Amid the mocking, the clamor, Christ was the quiet one. Isaiah wrote, "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed he shall not break and the smoking flax shall he not quench" (Isaiah 42:2,3). Matthew tells us, when Christ was accused, "he answered nothing" (27:12). It is hard to miss that the quiet, their sufferings and prayers on the one hand and the hatred, plots, and clamor on the other of those in Psalm 35 anticipated what occurred in the earthly life of the Lord.

Furthermore, because of His suffering and death for sin, Jesus Christ could invite sin-weary souls, "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matthew 11:28). He can translate the turbulent, restive soul into a quiet, obedient child and lead him by and by to the saints' everlasting rest in heaven.

We take Psalm 35 as a grid upon which to look at our own times. Those who now live quietly in the

land, who trust in the Lord and do good, seem to be enduring more and more of the same as those in Psalm 35. May the quiet ones today seek the grace of God to fashion in us a like character and deportment. We pray, as Paul exhorted Timothy, "For kings, and for all that are in authority; that we may *lead a quiet and peaceable life* in all godliness and honesty" (1 Timothy 2:2).

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:21). May resting and reposing in God — being quiet — be a sustain-

ing blessing to our own soul. May it give an influence and allure to our witness in a fallen world, and may our quietness in the land bring honor to God.

The quiet in the land! A people easily unnoticed. A people of whom the world was not worthy! We stand reverently before Psalm 35:20, a monument to their memory. •

¹Alexander, J.A., *Commentary on Psalms* (Grand Rapids: Kregel Publications,) p. 168.

²*Ibid.*, p. 183.



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OF WALLS AND BRIDGES

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wasn't an offense."⁴ He further revealed that he planned to keep it and take it back to the Vatican.

Under this Pope, the previously-condemned, radical Liberation Theologian Gustavo Gutierrez is now published in *L'Osservatore Romano*, the official newspaper of the Vatican City State (see pages 4 and 5 of the September 4, 2013, edition).

Pope Francis is no friend of the American system of government and economics, established by our Protestant forefathers — which has allowed this country to flourish for 240 years. He embraces a Liberation Theology which is very much in the same line as that of Barack Obama's former pastor, the Rev. Jeremiah Wright.

May we ever be compassionate to the poor, give generously to help those in need, but firmly reject a "theology" which would destroy our national sovereignty, extinguish "freedom's holy light" and forcibly steal from our citizens to give to those who illegally enter our country. •

¹Jim Yardley, "Pope Francis Suggests That Donald Trump Is 'Not Christian,'" *The New York Times*, February 18, 2016.

²Jesuit Network advocates for migrants as Pope Francis visits U.S.-Mexico border," *Mainline Media News*, February 24, 2016.

³Matthew Cullinan Hoffman, "Pope Francis invokes themes of liberation theology during Mexican visit," *The Catholic World Report*, February 16, 2016.

⁴Dennis Prager, "Why Pope Francis Is Keeping His Hammer and Sickle Crucifix," *The National Review*, July 14, 2015.



A cartoon in *Neues Deutschland* (New Germany), November 27, 2013, seeks to show Pope Francis as being friendly with at least some of the views of Communists Karl Marx and Friedrich Engels. The paper bills itself as a "Socialist daily newspaper," and formerly served as the organ of the Socialist Unity Party (which ruled East Germany before the fall of the Berlin Wall).



alone is the Measure, Interpreter and Ruler of all things. All-wise, all-powerful and all-knowing, God in His being is also the embodiment of all Holiness, Justice, Righteousness, Goodness and Truth. To Him man owes all the humility of the creature to his Almighty Creator.

Furthermore, as their Redeemer, God elicits from His people a song of thanksgiving and worship for their salvation from the penalty, power and, ultimately, from the presence of sin, through the offering of His only Son. The Sovereign Lord of all, God has the right to all the glory, honor, labor, reverence and obedience of man, and He alone must be at the center of any system of education.

The Knowledge of God's Creation

The second duty of education is to increase man's knowledge of God's creation. Having made man, God commanded him to take dominion over the earth and to develop and replenish it for His glory. This, education sets out to do. Through logic, mathematics, astronomy and other studies, man seeks to discover the laws with which God has ordered the universe, in order to better use creation for the glory of God. Likewise, physics, biology and chemistry ought to be studied and applied by those who desire to observe and describe the glory of God shown forth in His creation. History, also, is an important area of education. The Reformer Ulrich Zwingli recognized that "to know the leaps and limbs of history is hardly worth a cent," but he memorably adds: "the only thing which counts is that you become more certain of your God as you contemplate the past, and that you then show more courage in the face of present needs!"¹

Medicine, mechanics, economics, literature, composition, and all the other studies and sciences are all

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What does one immediately think of when the word "education" is mentioned? Perhaps of grade school, home school, high school, college, or any further schooling — probably of math, spelling, science, and other such studies. However, although education includes these, it is far more comprehensive and important than any of them. Education is the process of growth in the understanding and knowledge of God, of His creation and of His will. It begins on this earth, but will only be perfected in that which is to come.

Due to man's fall into sin, there is a contrary and antithetical goal in sinful man's education. Thus, like every other matter of culture and life, education neither is nor can be neutral. Either it will be driven by a thirst after the knowledge of God, His creation and His will, or it will be pursued in opposition to Him, in denial of His Lordship over creation, and in rejection of His revealed will.

Through the salvation of the elect by the death of Christ and the working of His Spirit, the true goal of education is restored to those adopted into the kingdom of Christ. By God's almighty and gracious work, guided by His will as revealed in His Word, they are enabled once again to

pursue their God-given task in the realm of education.

The Knowledge of God

As the fear of the Lord is the beginning of knowledge, so it is also the beginning of education (Proverbs 1:7). The knowledge of God, whom to know is life eternal, is education's primary goal. Although it is evident

Education in the world ... will result in becoming like the world, for the end of education, as Christ Himself assures us, is to become like the teacher — "The disciple is not above his master: but every one that is perfect [fully trained] shall be as his master" (Luke 6:40).

that an exhaustive knowledge of the infinite, eternal God is not possible to finite man, it is the duty of man to search out His nature and attributes, as revealed both in His creation and His Word.

Unchanging and unchangeable throughout time and eternity, God

THE EDUCATION BATTLE

Continued from page 11

means to develop and take dominion over the earth. Nevertheless, faith in God and a desire to do His will is of primary importance. Without that, it is impossible to do anything pleasing in His sight.

The Knowledge of God's Will

Behind both of these objects of education there lies the absolute necessity of the knowledge of the will of God, which can be found only in the Holy Scriptures. God's self-revelation to mankind, the Bible, is of absolute authority for all men and for all of man's life, faith and practice.

It is of the utmost importance that man know what God requires of him. However, one can only come to a true knowledge of God and of the world when he is regenerated by God's Spirit and guided by His Word. Thus Calvin declares that "whatever a man knows and understands is mere vanity, if not grounded in true wisdom ... [for] man, with all his acuteness, is as stupid for obtaining of himself a knowledge of the mysteries of God as an ass is unqualified for understanding musical harmonies."²

Man's true goal in life, namely, understanding the Scriptures so that he may do the will of God, cannot be separated from education. All studying, as Henry Van Til points out, is ultimately for the purpose of a deeper understanding of God's Word, and all education must be subservient to the service of God and His kingdom.³

Education Which Rejects God

From the fall of Satan and that of our first parents until this very moment, every sin has always had at its root the rejection of God. Proud rebellion and disobedience to God is the very definition of sin. Transgressing God's Law and rejecting His au-

thority, man in his sinful estate longs for what he calls "autonomy," for liberty to "do his own thing." This, of course, is only another way of saying that he wishes to sin and ignore God with total impunity.

Expectedly, the world's favorite "moral," if such a falsehood may be so denominated, is essentially, "if you believe in yourself and never give up, you will then be able to accomplish the impossible." How many times and in how many places is this to be heard! Yet it is the exact opposite of that which God requires, namely, faith in Himself and a sense of helplessness in and of ourselves.

The world, however, is driven to deny God and His authority over them — to overthrow the Lord of all from His eternal throne on high. All its education is founded on this cornerstone, and all its efforts are concentrated for this end. While apart

The result of a Christian education is that Christ, and Christ alone, becomes all in all.

from God they can do nothing at all, the world does its best to divorce God from life, and especially from education, and what they do know of Him can only add to their just condemnation. For, being blinded by sin, the world's utmost efforts and studying cannot enable it to find the true God.

Unsurprisingly, the world's denial of God's Lordship over creation follows close in the footsteps of its rejection of God Himself — the result of man's fall into sin. So determined is his rebellion that, rather than believe that he is a creature and image-bearer of God, man leaps at the idea that he is the descendant of a chimpanzee! This, however, is because chimpanzees are not responsible as moral agents to give to God an account for their actions as is man, the crown of God's creation. Yet,

more than this, man, without a true knowledge of God, cannot rightly know His creation. Sin distorts all of man's thoughts, and man's sinful mind cannot now follow the Hand of God in creation up to the Divine Craftsman.

Man no longer either works or studies for the glory of God, and all his education — not only his theology, but even his mathematics, science and history — are warped by the corrupting influence of sin. Therefore, man, having rejected its Author and His self-revelation, cannot find the truth. All his education is vain; yea, it is worse than useless!

Since the fall, man no longer recognizes submission to the will of God as his chief good. Living in open rebellion against God and His will, fallen man refuses God's appointed path to happiness, found in serving God in obedience to His will as revealed in the Scriptures and thus enjoying Him forever. Although he is in a state of despair, sin and misery, fallen man is unable to save himself and is unwilling to turn away from his sin as God commands. Pursuing his own ends and desires, he glorifies and exalts himself — the creature rather than the Creator.

Faith and religion are the foundation for all of life, since they determine the eternal destiny of man — but the natural man's faith is apostasy, his religion is falsehood, and his destiny is eternal perdition. It is impossible to look on man in his sin and not marvel at the blindness which has befallen him through it. Although man can never be happy apart from Christ, he often furthers his misery by rejecting the second half of God's law as contained in the Ten Commandments. The breaking of these laws, designed for God's glory and man's earthly happiness, always brings suffering and disaster.

If fallen man had any thought of eternity, he could not fail to recognize the misery, despair, disease and pain which inevitably accompanies

There is no ground of neutrality in the Christian's life, no place of armistice, where the all-encompassing battle rages not. Least of all is education such a place.

sin, both in time and even more fully in eternity. He would be driven to keep the first table of the Law also, if only from uncontrollable fear!

Yet, no! He continues madly on in his sin, even fancying himself happy in it! His utmost attempt in that area is to lay hold on the claim to neutrality — a claim which, however, is impossible to sustain, for his whole system is built in rebellion against God and in glorification of himself.

The Results of Godly vs. Worldly Education

Education in the world, therefore, will result in becoming like the world, for the end of education, as Christ Himself assures us, is to become like the teacher — “The disciple is not above his master: but every one that is perfect [fully trained] shall be as his master” (Luke 6:40). As Dr. Voddie Baucham expressively stated, “if we continue to send our children to Caesar for their education, we need to stop being surprised when they come home as Romans.”⁴ However, it is impossible that we should be like the world and yet like Christ, for these two are and must always be completely opposed to one another. They are governed by different goals, they serve different masters, they use different means and they have different destinies. The god of this world is self, its master is the Devil, its means are sinful and its end is eternal destruction with those that hate God. Education being inseparably connected with religion and faith, there can be neither

excuse for, nor reason in, any plea of neutrality.

On the contrary, the Christian is, by regeneration, taken out of the kingdom of this world and adopted into the kingdom of Christ. The Holy Spirit works in the Christian to conform him into the image of Christ, and education is an important part of this transformation. As the Apostle Paul declares, “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:2). Those who are no longer of the world can live no longer as though they were. Education can no longer be based on self-glorification, and on rebellion against God, but must be pursued for His glory and for the furtherance of His eternal kingdom. The result of a Christian education is that Christ, and Christ alone, becomes all in all.

Conclusion

There is no ground of neutrality in the Christian's life, no place of armistice, where the all-encompassing battle rages not. Least of all is education such a place. Consisting originally of the complete process of growth in the understanding and knowledge of God, of His creation and of His

will, education, like all else in man's life, has been distorted and perverted by sin. The natural man instead seeks to throw God behind his back, to seat himself on the throne of the Most High, and to cast off all restraint which He has graciously placed in his path.

Turning his back on God's revelation of the way of salvation and happiness, man is hopelessly and helplessly blinded by sin. Yet God, in His infinite mercy, has brought back His people from the brink of the eternal abyss, has removed the scales from their unwilling eyes, and has transplanted them triumphantly into His everlasting kingdom. Giving them a new and a clean heart, He has rendered them willing and able in the day of His power. Their lives, in virtue of that power, are made to reflect the rays of His majesty and glory (Psalm 110:3).

Yet, not in this life is Christian education to be fulfilled, for true education can end only in glorification, when those Christ has bought with His blood are made perfectly like Him, when they shall see Him face to face. Then alone is education truly complete! •

¹Jean Henri Merle D'Aubigne, *For God and His People: Ulrich Zwingli and the Swiss Reformation* (Greenville, SC: BJU Press, 2000), p. v.

²John Calvin, *Commentary on First Corinthians* (Grand Rapids, MI: Baker Books, 2003), p. 82.

³Henry R. Van Til, *The Calvinistic Concept of Culture* (Grand Rapids, MI: Baker Academic, 1972), p. 115.

⁴Voddie Baucham, “Whoever Controls the Schools Controls the World,” *Children of Caesar*, DVD (Powder Springs, GA: The American Vision, 2007).



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**EDUCATION
WITHOUT GOD
PRODUCES
A NATION
WITHOUT
FREEDOM.**





ELECTION 2016: A GUIDE FOR CHRISTIANS

Continued from page 1

In like manner, a dishonest grouping of facts in the media or in political ads often gives the impression that a particular candidate is lazy, inexperienced, too liberal or conservative, and so forth. Some weaknesses most certainly are evident, and perhaps need to be pointed out, but we must note well the lack of character of any candidate which employs these deceptive tactics to win an election.

It also speaks to character when a candidate presents himself in stronger terms to appeal to his “base” in the primaries, and then “moves to the center” in the general election. A mark of a good candidate should be his transparency and honesty — not changing or modifying his position at any given time to gain the most advantage. Can a candidate who does this during the election be trusted to stand firm after he is in office, or will he be up for sale to the highest bidder when he must make difficult decisions?

Be Informed

Every political campaign involves sloganeering, praise for one candidate and the vilification of another. However, we as Christians should not be satisfied with “sound bites,” but should soberly investigate the positions taken by each candidate. No candidate is perfect and few are totally without some good qualities. If we truly do our homework, we are much better prepared to know “the truth,” and to not be misled by competing interests. For example, if a candidate is accused of being a part of a “War on Women,” do we just accept it, or do we study the facts and see that the accusation is a po-

litical ploy at odds with the facts. We as Christians MUST ALWAYS be satisfied with nothing less than what is ACTUALLY true. Opposing a candidate never warrants exaggerations or cleverly devised falsehoods.

Stick to the Issues

Sometimes things become so heated that people start talking about a candidate’s voice, his or her appearance, and so forth. We as Christians should NEVER do this unless it is something done intentionally by the candidate and speaks to character. STICK TO THE ISSUES should be our uncompromising mantra. The *ad hominem* attack is almost always used by a candidate to cover the fact

**“Righteousness exalteth
a nation: but sin is a re-
proach to any people.”**

Proverbs 14:34

that he cannot convincingly defend his position on the issues.

Some candidates appear to be more concerned by affronts to their egos than by the crucial issues at hand. A good president must be able to evenhandedly lead on the important issues he will face, laying his personal feelings aside.

Before the advent of radio and television in the 20th century there were a number of presidents who probably would not have done well in a televised debate as far as their appearance, voice, presentation, etc. However, what is important is to find a candidate who can best lead the nation — in the right direction.

The Place of the Scriptures in Our Decisions

A false premise has become ever more popular that since our nation was supposedly founded on “the

separation of church and state” we should make our decisions in isolation from our Christian beliefs. Such a postulation is really a thinly veiled attempt to shuttle Christians off to the sidelines and out of the public “marketplace of ideas.”

As a Christian, I believe that “Righteousness exalteth a nation: but sin is a reproach to any people” (Proverbs 14:34). I also believe that “When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn” (Proverbs 29:2).

When reading the Old Testament prophets, we see the desolation brought upon nations by the wickedness of the people and their rulers. Following God’s ways brings prosperity and blessing. Not doing so brings sorrow, degradation and the judgment of God. We should absolutely use Biblical principles to determine our vote.

An Uncompromising Stand for the Constitution

Every elected official must take an oath that he or she will uphold the Constitution of the United States. Yet, we see so many who are willing to take away our freedoms. The Bill of Rights (the first 10 amendments) to the Constitution were insisted upon by a number of the colonies before they would join the Union in the 1700s. Today, most of these God-given rights are under heavy assault.

An Uncompromising Stand for Religious Liberty

Sadly, even some “conservative” candidates take a dangerous and misguided position on religious liberty. They think our First Amendment rights go no further than what one does in church or in the privacy of their homes. However, they do not believe that a Christian should

have the right to conduct his life and operate his business according to Biblical principles — to “exercise” his religion. Listen very carefully! I have already crossed several candidates off my list due to their disappointing public statements on this subject.

An Uncompromising Stand Against Abortion and Euthanasia

A candidate who does not respect the right to life is dangerous and is fundamentally flawed. There can be no compromise on this principle. A man or woman who does not do everything to protect the unborn or the elderly is not one who will truly be for the protection of life at any stage. Life is given and taken by God. For man to take it at any stage, in effect taking the place of God, is murder.

Fiscal Responsibility

Some may consider fiscal concerns to be a secular matter, but they are very much rooted in the teaching of Scripture. Our present national debt — nearly \$20 trillion — is immoral. The decisions of our leaders which have led to this must be called what they are: theft on a grand scale. “Let him that stole, steal no more” (Ephesians 4:28). A large portion of the taxes taken from American citizens is used just to pay the interest on the national debt — often to foreign creditors. Money which could be put to productive use is wasted because our government has chosen to spend way beyond its means. This national sin must be corrected or it will lead to the demise of our nation.

The sinful culture of entitlement and dependency, spawned by misguid-

ed public officials, has also contributed to this colossal problem. Some misguided liberals, who violate the Scriptures at will and with no shame, nonetheless pull out their Bible to seek to shame people into supporting expansive government welfare programs.

Just this month, *New York Times* columnist David Brooks pulled the same stunt. He points out that one candidate is “running strongly among evangelical voters,” before accusing

him of “pagan brutality” and saying he “is a stranger to most Christian virtues: humility, mercy, compassion and grace.” Why the indictment? Because this candidate supposedly has not sufficiently “emphasized the need to lend a helping hand to the least fortunate among us.”¹

This editorial totally passes up the point that Biblical commands to be charitable are virtually always geared toward the individual — NOT the government. The Bible nowhere tells the government to forcibly steal money out of the pockets of its citizens to redistribute to others it deems more worthy. Nor does it say that a nation is to go into the sin of staggering debt to fund such programs. It DOES command each of us as Christians — apart from the government — to help the poor.

Responsible Defense of Our Nation

In our day, there are ever-increasing dangers from all corners of the world. North Korea claims to have tested a hydrogen bomb and to have missiles which could hit the west coast of the United States. The whole Middle East situation is a disaster, with the specter of Iran gaining nuclear weapons — the Joint Comprehensive

Plan of Action (Obama’s Iran Deal) notwithstanding. A candidate who is a peacemaker, yet one who is not afraid to name evil and lead in the destruction of those who pose a threat to our nation, is essential.

Conclusion

The Lord, speaking through His servant David, said: “The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God” (2 Samuel 23:3). The Prophet Micah, likewise speaking the Word of the Lord tells us: “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8).

May we refuse to be silenced by the enemies of righteousness and freedom. May we stand — strongly, but kindly — for the great principles which made our nation great.

“He that ruleth over men must be just, ruling in the fear of God.”

2 Samuel 23:3

Supporting a candidate is far different from cheering for one’s favorite football team. It will have a very real impact in years to come on the freedom to spread the Gospel and to live every aspect of one’s life according to God’s Word. •

¹David Brooks, “Cruz’s Actions Contrast Basic Christian Tenets,” *The Charlotte Observer*, January 13, 2016).



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"Buy the truth, and sell it not; also wisdom, and instruction, and understanding."
Proverbs 23:23

The Truth VS Political Correctness

<input type="checkbox"/> Considers all facts honestly.	<input type="checkbox"/> Limits what facts can be discussed or even mentioned.
<input type="checkbox"/> Champions freedom of speech in the "marketplace of ideas."	<input type="checkbox"/> Seeks to place illicit parameters on any debate or discussion in order to promote a particular agenda.
<input type="checkbox"/> Seeks to win hearts and minds by a careful presentation of facts and the strength of one's arguments.	<input type="checkbox"/> Seeks to rig outcomes through obfuscation and manipulation.
<input type="checkbox"/> Deals with the message, NOT the messenger. Argumentation rises and falls with the facts.	<input type="checkbox"/> Often covers for the weakness of its arguments by using <i>ad hominem</i> attacks to defame those who present honest facts not convenient to its agenda.
<input type="checkbox"/> Seeks honest solutions and harmony, with "liberty and justice for all."	<input type="checkbox"/> Seeks to further its agenda by creating conflict between various groups.
<input type="checkbox"/> Truth is truth. It does not change.	<input type="checkbox"/> Changes arbitrarily according to the whims of a self-appointed elite in the media and various positions of power.
<input type="checkbox"/> Rarely impugns motives, and never without solid proof.	<input type="checkbox"/> Seeks to impugn false motives against those who differ from its agenda.
<input type="checkbox"/> Truth is not partisan.	<input type="checkbox"/> Applies its rules unevenly and unfairly (e.g.: taking the Lord's name in vain is "free speech," but the words "Islamic terrorism" are often declared to be "bigoted" and "offensive" speech.
<input type="checkbox"/> Seeks to be fair, but is not afraid to name that which is evil and that which is good.	<input type="checkbox"/> Refuses to identify evil (e.g.: refusing to name "Islamic terrorism.")
<input type="checkbox"/> The truth sets us free.	<input type="checkbox"/> Attempts to bind consciences and force arbitrary policies on all.

There is a big difference between those who hold to a Biblical concept of Truth and those who have adopted a perverted view sometimes called "Political Correctness." There are those who tell the truth, but do not do so in an honorable manner. Conversely, some who have bought into political correctness nonetheless occasionally make some legitimate arguments. May we stand strongly on the side of truth, speak it in love, and firmly reject "political correctness" and any other tactic designed to deceive.