

“A Living Word: Scripture”  
Sermon for October 2, 2016  
Text: Galatians 3:8-9

Galatians 3:8-9 New King James Version (NKJV)

**8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.”[a] 9 So then those who are of faith are blessed with believing Abraham.**

Footnotes: Galatians 3:8; Genesis 12:3; 18:18; 22:18; 26:4; 28:14

“Gee whiskers!” and “Leapin’ Lizards” were favorite exclamations of Little Orphan Annie. The phrases expressed amazement, or utter astonishment and such should be our reaction to this animating verse, Galatians 3:8. And here is what I mean. This verse presents Scripture as a living entity; it foresees things (**that God would justify the Gentiles by faith**) and it **preaches the gospel to Abraham**. Scripture utters the promise of God to a historic personage, Abraham declaring, **“In you all the nations will be blessed.”** If we take the Scripture to refer to the Bible, this revelation is a major “Gee whiskers!” No other book in existence either foresees, or preaches itself—some person, the author or the reader has to do the heavy lifting! The Scripture is a living, active entity. It is truth, it is life, it interprets itself, is self-correcting; it is revelation and **it is alive and active, sharper than a two-edged sword** (Heb. 4:12). But to assert that Scripture is **alive and active** is quite enough to distinguish Scripture from all other writings in the world, whether sacred or secular in nature. Part of the Word’s aliveness is its consciousness as to what God is up to, or, is doing in the world. Part of its reality, aliveness, is personal agency: note the Scripture foresees, and the Scripture preaches and the Scripture utters speech.

Pay attention also to the long view attributed here to Scripture. It looks down the corridors of history, especially the history pertaining to God’s chosen people, and sees **justification by faith**. It utters, way ahead of the fulfillment of this, prophetically, our promise to Abraham which is kept, or as we affirm fulfilled in the life of Jesus Christ. Ages and ages before we actually were justified by faith, Scripture foresaw and preached it! That is one reason why the Word of God, Scripture, is special, unique, even indispensable and that is why it has been carefully preserved, as in meticulously and accurately (it is not to be adapted, or altered at all—added to, or deleted (!) in transmission). And so Scripture has been passed on from generation to generation faithfully, truthfully. Scripture is standing proof of the reality of divine revelation, an instance of durability and occasion for reverence. It is a *holy* book, this Bible, and it has no comparison at all! It is not merely a religious book, and it is not a book of philosophy—none of those have any of the **alive and active** qualities of Holy Scripture.

It is important, I think, to mention that none of these assertions about Scripture, and about the Word of God carry a single trace of anti-intellectualism. Indeed, I have exalted Jesus, the key figure of the gospel narratives in the New Testament, as the pre-eminent intellectual of all ages—no other mind is as great, no intellect has ever surpassed the sheer brilliance manifest in the person, teachings and reputation of Jesus, the Master, Teacher, and Rabbi (so known). Even His enemies, and His detractors are reported as being

silenced, answered and astonished by what He said, and what He apparently knew—with unimpeachable authority! His teachings about God, heaven and hell, redemption, deliverance and healing are the uncontested gold standard about such matters. Jesus' engagement in argument (either brief, or extended), His grasp of the core truth of a matter, His dialogue style and parables, are excellent demonstrations of intellectual superiority.<sup>i</sup>

Be that as it may, no one who is justified is justified apart from faith. ***This is the fire we have to carry!*** Similarly we may say no one is saved apart from believing God and His gospel (***In you all the nations shall be blessed***). The challenge to Abraham was for him to carry this fire, this saving faith in the Word of God, into the dark, cold and scary world, *then there would be hope*. Abraham was the first ambassador of the promise of God (remember, the promise of salvation/justification by faith). If Abraham, trusting God, could induce others to also trust in God (receive the promise in saving faith!), that would be the ultimate game changer. Yes, everything . . . all of it hinges on the very Word of God, on Scripture. So, I hasten to add, that it is not our opinion about the Word (our take, or our interpretation) *but it is the very Word of God proclaimed that accomplishes this*. It doesn't matter what we think about it, or what others tells us to think about it. No. It is what the Scripture preached that gospel is, so to speak, the fire in the horn.<sup>ii</sup>

Let this figure serve as an example of how the gospel is to be preserved, and transferred from one place to another. Like fire, the gospel is conveyable *but someone has to actually do that conveyance*. We are to take the coals of the fire here and ignite fires elsewhere! The gospel actuates salvation very much as fire actuates heat. It is not sufficient to have light only, but heat and light. Thus we are empowered to bring safety to those in the wilderness and keep the powers of darkness—the wolves, lions and wild beasts—at bay. The gospel fire is life engendering, life restoring; it is the embodiment of rejuvenating, regenerating power from God. Thus, Abraham was blessed in order to pass on that blessing. That he took it up reveals a self-less, other-centered heart in the man and I assert that even noting that he was promised a land along with descendants.

But while it was pure promise, few things could be more other-centered than what Abraham did, leaving his homeland to go where only God knew where! *When we choose to be a blessing, as Abraham chose to be a blessing, then we find meaning and purpose in fulfilling the works of God*. It is fruitful to point out that many centuries later, God would light a fire in another man's life: Moses at the burning bush. It was a spiritual fire, a demonstration of divine presence (yes, a theophany!) but it occurred to another man who chose to live for others, who decided, reluctantly at first, to be used as the great deliverer and lawgiver of the emergent nation Israel. The flames of freedom were manifest in that bush! And Moses had to convey that fire to the hearts of the Hebrew slaves in Egypt.

Let's back up to Abraham's grandsons: Jacob and Esau. Only one of them was like their father in the faith: Jacob. Esau was the epitome of the self-centered man<sup>iii</sup>. The record portrays him as impulsive, driven by immediate gratification, an appetite-driven give me more now guy. Indeed, these character deficiencies unfitted him to be the child of promise. Greed made him morally stupid. He chose shortsighted and foolish things when much better things were before him.<sup>iv</sup> So, when he trades his birthright for a bowl of lentil stew, we are neither surprised, nor disappointed. He was a creature of low impulses and even lower expectations. When he sacrifices being a blessing for others to his fat fingered greed for immediate gratification (more, more . . . now), we recognize the resemblance between

him and many of the drug addicts around us<sup>v</sup>. The children of promise do not behave like this: glutting themselves on temporal and present things, passing sensations and transient pleasure **because they live by a better promise**. When Esau sells his birthright for a bowl of lentil stew, a meal deal, it is easy to see the problem. And yet, are there not several amongst us who have done the same thing?

The seed of promise, understandably, goes to Jacob. He was the one God chose to carry the fire and yet, frankly, he was not a stellar candidate either! Truly, young Jacob came very close to snuffing his own fire. He lied, deceived, cheated, betrayed and stole and his urgent passion for Rachel seems rather similar to lust! So, Jacob was no perfect fellow. But I must add that Jacob took risks, trusted God and obeyed God's word. So it's complicated. Carrying the fire is something God chooses for you to do and it is possible that it is your birthright so, in the great scheme of things, you also end up choosing, *in line with your character and disposition*, what it's going to be: birthright, or pottage?<sup>vi</sup>!

However, the stew offered up by the secularized world is not tasty, or zesty at all! It is more like unsalted gruel. What does a flat world, horizontally minded, non-miraculous world view have to offer—compared to Scripture?! I suppose that if the life I live in front of them evidences no spiritual fusion—no splendor, no magnificence and no majesty—our stew might be rather too similar!<sup>vii</sup> Why would anyone be drawn to it? *The Christian life isn't, does not have to be dull, boring, deadly, listless and lifeless*. The real Christian life is mountain moving, Satan thrashing, Kingdom advancing . . . courageous, energetic, powerful living . . . it's grave popping, bone setting and body mending, mind transforming, wound healing, disease defeating power of Christ emerging from within me—getting out and altering things around me! I would exhort Christians to discover Jesus' mighty, transforming, bigger than expectations, surprisingly miraculous, irrepressible power—ours by union with Him. It is the kind of power that can rewire a cell, rewrite the DNA, or spew forth multiple universes, an expanding, superintended display of galactic splendor, dazzling the mind to infinity and beyond. Such glory befits the Lord of Lords. He calls forth the hosts of heaven and He is the primary host of heaven—our immense, trans-local and transcendent God. Two centuries after the Transcendentalists<sup>viii ix</sup> See Endnotes!, what we have discovered is this: they were far too limited in their view of “the transcendent,” their best insights, presumed to be the ultimate in freedom and creativity, now appear as paltry, puny—their god of Nature is nowhere near as stunning as their awe conceived her to be. *Surely "She" is not the God disclosed in Scripture! The God of Scripture cannot be contained in a box, in a finite system, an ideational box—no, the Scripture is a living Word!* Our God is everywhere all at once, undivided, undiminished, irreducibly great and extraordinarily divine forever<sup>x</sup>.

Abraham was a man of faith; indeed faith saved him: **it was accounted to him for righteousness**. And we can be people of faith, too. That means that we, too, can pass on the fire . . . rescue the perishing, all who are lost in the wilderness of this world and freezing to death in the dark winter. Yes, the fire we carry is both heat and light. However, this doesn't just change some things, **it changes everything**. For the promise of God is the power of God and the power of God is the same power that emptied the tomb of Lazarus and which raised our Lord from the dead. How “the prince of darkness grim” must have shuddered at the sight of Jesus, alive again! The warmth of life was back, the mobility was back, and memory and consciousness, perception and the senses were back, bodily back, His purpose and will restored alongside wisdom and power and truth—the crucified and

risen, glorious and living Lord. Jesus had passed the test—though unbelief had slain Him, He lived again refuting all their false claims about death, after life and resurrection! The Pharisees were right, not entirely right, but mostly right about these matters and the Sadducees, the high priest and his coterie were mostly wrong. Some say there was a great flash of regenerating power . . . signaling the return of fire to the plain, dead body. Perhaps, somehow the chill of death was evicted, driven out by the regenerative furnace of resurrection power—that fire of divine love through which we must, everyone, pass on our path to glory. Locks and seals were broken, all obstacles were removed and a solemn emptiness was left behind.

Oh, that we would rise even now to our proper place! See, how it happens at a word. God spoke to Abraham when he was yet an idolater. We have no record of his seeking God before he was spoken to. It is supernatural. The initiative lies with God alone; that is the creation order. He speaks and it comes to pass. His revelation truth breaks in on us like the surf comes pounding the shore. *We are appointed to carry His fire and then, amazingly, we find that from that point on He carries us.* Let us bow down in awe before this Godwardness of life; it is this comprehension of Him that needs to be restored. In this matter, the world cannot judge us—indeed, we are transformed by God to judge the world. God sets the terms, God establishes the covenant, and on the basis of Who He is and what He has done, we do then interpret the world like those who introduce the blind to light, the deaf to sound, the crippled to ambulation. We are commissioned to proclaim the Lord's truth in the face of all opposition, all unbelief—for they, like Satan, were also refuted by the cross. And the standard we bear is ever the Word of God—not mere speculation, human fancy, philosophical propositions. (They are never so final, or conclusive, as claimed; they can never reach as high as revelation.) Who cares what we mere mortals think when we have the Word, the counsel of God to open, unfold and share? We have the fire, let us pass it on. The finest literature of mankind concludes its life as mere dust and ashes.

The Eternal Word alone remains. The Scripture sees. It lectures, leads and instructs. It preaches and prophesies **Sharper than a two-edged sword** it grants understanding and discernment. Praise God that we are ambassadors and not fire-less pits. We have a “gospel office” which is immensely grand—nothing to neglect or sniff at. Our is to join in God's great redemptive mission until it is brought to fullness and completion. Let us submit to God that He may fit our minds to also see, declare and demonstrate all the riches of God's entire Word. Let us speak what we have been given down to the very last word, phrase and syllable. May God empower us to make all this know in a mind-worthy, spiritually elevated, truth building and wonder inducing manner. What we pray for is more and more people to cry out for more and more of Jesus, more anymore of wonder, and His splendor and His praise.

Now this. Those who are lost and freezing will nearly always welcome your horn of fire! They were facing death and now their eyes are blinking open to their redemption. Those who have grown desperate are prone to embrace the Word, to seize the fire. Therefore, as it is written, **Always be ready to give reason for the hope that is in you.** (1 Peter 3:13)

**Amen**

nEndnotes

<sup>i</sup> There is nothing here so support anti-intellectualism and yet, this intellectual is not permitted a place at the table in many secular universities—and much lesser luminaries are assigned, discussed who lack His credentials (and His authority) on topics that are broached. That is akin to studying Freudian psychology and refusing to read Freud, or Marxism without reading Marx—or even commentary on Shakespeare without bothering to read the text! Why do we favor secondary texts, or analyses to primary sources and documents? Maybe it is simply degraded scholarship—but you catch my drift: to discuss the bible and not to cite its leading intellectual authority is rather silly. I believe that there would be much less inferior philosophy and thinking in the literate world if great theology were being written! And the step from great theology to great preaching should be so short as to seem almost nonexistent.

<sup>ii</sup> Allow me to explain further this “fire in the horn image.” Back in the day before central heat, when winters were long and cold, one nighttime ritual involved what we know as a “bed warmer.” I heard this from my mother’s recollections. Burning coals were shoveled into a tin pan as the fire was being banked for the night and this pan full of hot coals would be taken to the bedrooms and used to take the chill off the sheets and blankets. Getting into bed without pre-heating was a frigid and daunting chore. Depending on your own body heat to warm up the bedclothes was . . . optimistic . . . an adventure. Children frequently slept together to maintain comfort with body heat. But a bedwarmer was perfect. Similarly, when people drove to church in unheated sleighs, a pan of hot coals would be placed under the buffalo hide, or blankets to make the trip more pleasant. Both of these warmers operate on the principle of the fire in the horn. The wood stove at church might be started with lively coals from some trustee’s home hearth and everyone appreciated that. It didn’t heat the sanctuary but that warmth took the edge off the family enclosures as people settled in for the service in winter. Soapstones that also made the trip from home were placed on the stoves to reheat and to be put to work in the pew space as needed. Now out West, especially in wintry climes, fire would be carried from the campfire in a horn by cowhands and ranchers—in a specially designed container because finding dry kindling in the snow was very difficult. But the fire starter would help over come the dampness, and snowy fuel stuffs and start a welcome blaze to keep the body warm and to fend off the wolves and other predators. Fire for warmth and fire for protection from wild beasts. As you can imagine such fire could spell the difference between life and death—it could stave off the lethal consequences of hypothermia, too.

<sup>iii</sup> The record portrays him as impulsive, driven by immediate gratification, an appetite-driven give me more now guy. Indeed, these character deficiencies unfitted him to be the child of promise. Greed made him morally stupid. He chose shortsighted and foolish things when much better things were before him. So, when he trades his birthright for a bowl of lentil stew, we are neither surprised, nor disappointed. He was a creature of low impulses and even lower expectations. When he sacrifices being a blessing for others to his fat fingered greed for immediate gratification (more, more . . . now), we recognize the resemblance between him and many of the drug addicts around us. Drug addicts are Esau’s; they come in many varieties but all are driven by the moment. To take another case, we have people who devour all their provisions at the outset of their camping/canoe trip *and then have nothing for the rest of the journey! Esau’s*. Such people slay themselves and truly have no one else to blame. They are unwise, greedy and foolish travelers—great party animals, I suppose, but when it comes to real life, they totally poop out very quickly. I extend this description to show how drastically different Esau’s are from persons of true faith! The children of promise do not behave like this: glutting themselves on temporal and present things, passing sensations and transient pleasure **because they live by a better promise**. When Esau sells his birthright for a bowl of lentil stew, a meal deal, it is easy to see the problem. And yet, are there not several amongst us who have done the same thing?

<sup>iv</sup> So, when he trades his birthright for a bowl of lentil stew, we are neither surprised, nor disappointed. He was a creature of low impulses and even lower expectations. When he sacrifices being a blessing for others to his fat fingered greed for immediate gratification (more, more . . . now), we recognize the resemblance between him and many of the drug addicts around us. Drug

addicts are Esau's; they come in many varieties but all are driven by the moment. To take another case, we have people who devour all their provisions at the outset of their camping/canoe trip *and then have nothing for the rest of the journey! Esau's*. Such people slay themselves and truly have no one else to blame. They are unwise, greedy and foolish travelers—great party animals, I suppose, but when it comes to real life, they totally poop out very quickly. I extend this description to show how drastically different Esau's are from persons of true faith! The children of promise do not behave like this: glutting themselves on temporal and present things, passing sensations and transient pleasure **because they live by a better promise**. When Esau sells his birthright for a bowl of lentil stew, a meal deal, it is easy to see the problem. And yet, are there not several amongst us who have done the same thing?

<sup>v</sup> Drug addicts are Esau's; they come in many varieties but all are driven by the moment. To take another case, we have people who devour all their provisions at the outset of their camping/canoe trip *and then have nothing for the rest of the journey! Esau's*. Such people slay themselves and truly have no one else to blame. They are unwise, greedy and foolish travelers—great party animals, I suppose, but when it comes to real life, they totally poop out very quickly. I extend this description to show how drastically different Esau's are from persons of true faith!

<sup>vi</sup> May I suggest, beloved, that the pottage relevant to us may not be a red bean soup (or any such edible thing). No, our “pottage” might be peer approval, social acceptance, gratification, sexual or sensual pleasure. It might be acquiescence to cultural norms, or deviant behaviors effectually putting out our fires to get along, or go along with others. Agreeing with secular views, or allowing ourselves to be intimidated by those who do not believe in the supernatural or miracles, or prophecy and revelation (You know, **the Word of God preaching**) so we say nothing while they censure, mock and ridicule our Lord, our faith, our truth. (It is amazing how being outnumbered turns us into cowards!) For instance, it would be easy to deflect some of this opposition by saying, “Hey, some of my best friends are lentil loving liberals.” I will not back down from the truth that I actually and actively enjoy lentil barley stew! I will proclaim loudly, “Eat more stew! Eat more stew!” Well-seasoned, flavorful, zesty lentil stew is so excellent (do you mind if I ask for another bowl?!).

<sup>vii</sup> But if Christ is being made manifest in me, if I am exercising spiritual authority over my life, my friends, my world . . . or if there is no evidence of healing, no work of deliverance, no growth . . . and if my life is a testimony to “just getting by” with no excellence, no nobility, no infinite gain, the choice between the two really would be a toss-up. That's not a good word about the worldly life lived around me! The point is that if the life I am living is not the Christian life at all why live it at all?

<sup>viii</sup> I want to start with a list of notable families in Boston, the so-called Boston Brahman: Brahman Families Boston:

2.1 Adams 2.2 Amory 2.3 Appleton 2.4 Bacon 2.5 Bates 2.6 Boylston  
 2.7 Bradlee 2.8 Cabot 2.9 Chaffee/Chafee 2.10 Choate 2.11 Coffin  
 2.12 Coolidge 2.13 Cooper 2.14 Crowninshield 2.15 Cushing 2.16 Dana  
 2.17 Delan 2.18 Dudley 2.19 Dwight 2.20 Eliot 2.21 Emerson 2.22 Endicott  
 2.23 Faben 2.24 Forbes 2.25 Gardner 2.26 Gillett 2.27 Healey/Dall 2.28 Holmes  
 2.29 Jackson 2.30 Lawrence 2.31 Lodge 2.32 Lowell 2.33 Lyman 2.34 Minot  
 2.35 Norcross 2.36 Otis 2.37 Parkman 2.38 Peabody 2.39 Perkins 2.40 Phillips  
 2.41 Putnam 2.42 Quincy 2.43 Rice 2.44 Saltonstall 2.45 Sargent 2.46 Sears  
 2.47 Tarbox 2.48 Thorndike 2.49 Tudor 2.50 Warren 2.51 Weld 2.52 Wigglesworth  
 2.53 Winthrop

I start here because there is considerable overlap between the Transcendentalists and the Boston Brahman socially. The Brahman were the plutocracy, the wealthy, ruling elite families of Boston (the traditional upper class) made notable by the Boston/Harvard accent—the air of stuffy superiority. Name was everything to these direct descendants of the Puritans (especially passengers on the Mayflower and Arbella!) and Pilgrims. They had wealth, land and prominent social position in Boston town. More lately, some of these

families traced their pedigree to the Founding Fathers (Akart's 2015 novel, The Loyal Nine plays on these roots). This group had a vested interest in seeing that the republic and America remained free of tranny! Boston was known as "the Athens of America—probably as classical and uppity as one can get! That was Bronson Alcott's term and he was number among the Transcendentalists as well. Harvard was the intellectual center of the universe—some think it still is. But by 1830 the school was run by an elite corporation, serving a select population. A crime-free, moral city was the goal of these Puritan descendants. *But that came to an end with the murder of George Parkman—allegedly by John Webster (a chemist and anatomist at Harvard—the body was discovered on the premises!). Webster was hung on August 30, 1850.* Things were going downhill for Boston at this point. The first wave of Irish immigrants brought some skilled workers, but those who fled the Great Potato Famine of 1845 brought strong drinking habits and few skills. Overpopulation was thought to be in place. The temperance movement tanked and by 1850, the same year as Webster's execution, 35,000 of Boston's 136,000 residents were Irish. (The average life expectancy at this time was 40 years of age—it has doubled since!) Another statistic is that 900 of the liquor 1,500 registered stores in Boston were owned by the Irish and public drunkenness—not solely Irish!—was overwhelming public decency. Disease, morality and crime were escalating in Boston and the Brahman felt as if they had lost the battle for their city so they turned their reforming passion on the issue of abolition—it was farther from home and less messy locally to deal with.

In the midst of all this, in the 1830-50's an American philosophical and literary movement known as Transcendentalists was founded. R. W. Emerson and H. D. Thoreau were joined in this event by Margaret Fuller, A. B. Alcott (the founder of Fruitlands and Father to Lousia May Alcott), Fred Hedge, Theodore Parker, Elizabeth Palmer Peabody and George Ripley (the founder of Brook Farm).

<sup>ix</sup> They were all idealists who had fallen under the spell of German idealism and were influenced by Romanticism. They called their perspective the "aesthetic" and by that they meant to affirm the essential unity of all Creation (although they despised the religious school of Unitarianism). They also believed in the innate goodness of man, the supremacy of insight over logic and they held to both free religion and revelation. They received their input from the German thinkers through S.T. Coleridge and T. Carlyle and ascribed to Platonic and Neoplatonic traditions of philosophy. They were hostile to 18th century categories of thought and conventions—which led them to reject the whole established order of their day. Experiments abounded in anarchy, socialism and communism (the latter in their more primitive forms) and they ascribed to various radical movements of their day: universal suffrage temperance, modified dress and diet as well as educational innovation. Progressive/and radical thinkers such as William James (Pragmatism) and John Dewey, Lewis Mumford and B MacKaye, Sullivan and F. Lloyd Wright (architecture) as well as the father of American Modernism (art), Alfred Stieglitz were descended from them. Such diversity reveals the breadth of their intellectual program.

<sup>x</sup> The foundation, the ground work of our Christian view of God, and of His Kingdom, has been badly corroded by the assumptions, the tenets of enlightened unbelief. They cling like barnacles to the ocean going vessel of our faith and theology—useless accretions that need nothing less than eradication. It is simply untrue that our age is the only age in which unbelieving liberalism has, through scorning our God and demeaning our Christ, attained such an appealing state. It is apparent that in Jesus' day the same intellectual pride and philosophical hubris arrayed themselves against the truth and unbelief contributed to His trial and execution on the Roman cross. Some thought no doubt to disprove His divinity by slaying Him! That would be the ultimate test: **Ha, He could save others, but cannot save Himself.** What irony was present in their mocking taunts! It was unbelief in resurrection, a denial of life after death that repudiated by first dying and then rising

---

again. This present liberal opposition is not a new opposition at all; it is tired, old and familiar. Here is what's new: our craven capitulation to its unproven premises, our surrender to its "experience" as the arbiter of truth and reality.

The Humanists would dethrone God, depopulate heaven of angels and of saints. They would neuter the King and strive to destroy His scepter, abolish His authority and repudiate His Kingdom. They would disavow Heaven, emptying it of both wonder and glory—contrary to the emergent evidence of their eyes, rationalizing the unfolding beauty as nothing more than what has always been, or has to be. They aspire to man on his own, managing all reality, managing the Maker of all things—even the Maker of man Himself. They separate themselves as completely from God as they can, not allowing evidences, censoring the hypotheses, permitting only godless, non-supernatural notions in. The denial this represents is extreme. However, having done all these, unbelievers do shrink, shrivel and starve their very souls in the process.

Here's what they have to offer: the helplessness of man, ignorance, limitation and folly. Yes, and his hopelessness and futility as well. The word for it is vanity. It is vanity, open foolishness and folly. Such a deal! They would exchange our gold for lead, or steel for iron, the incorruptible for the corruptible . . . trade away all that is pure, much that true, everlasting and imperishable for the tin trinkets and glass beads of hawking philosophy. Explaining man part from God results in interminable speculation, but all the results lack veracity and verifiability. Those who do so are fakers, liars, deceivers and . . . lawyers. But what the preachers of the Word have are angels, celestial beings, resurrection, truth, miracles, prophecies, deliverances, sacred history, healing and helps, judgment and damnation, spiritual rescue, mercy and love, redemption and repentance, forgiveness, faith and hope. With these assets and more, preachers oppose lawlessness, evil, deception and corruption, rapacious politicians, policy influencers, the greedy, the powerful and the momentarily famous . . . they oppose Planner Parenthood, genocide in any form, open borders, the international ambitions of the one-worlders (whose one world remedy is government, regulation and coercion) which they pursue with Darwinian ferocity, the survival of the superior, the highly evolved is how they describe themselves in self-serving, self aggrandizing terms—onward, comrades, salt the march with death camps, pogroms, secularist relativism, rebellion and oppression. It is not too difficult to size up the sides. You can see their banners fluttering on the opposing hills.

But their philosophies are all skimp and skinny, all fluffed . . . enticingly big and empty. They are cisterns that do not hold. They come in biodegradable and compatible forms; reducible to next to nothing like a popped paper bag, or defaulted balloon. Their bright ideas as most like costume jewelry, all paste and pretense, glittering, fake and cheap. But they are convinced they can sell you some . . . just a little. Just a slight purchase, just a gradual buy-in . . . its all about incrementalism! Regulate a little here, a little there . . . ever roping in evermore, hoping no one sees and cries, "Halt!" Easy does it, question this, diss that, little by little until you reach the tipping point (and little froggie is, eventually, boiled alive!). When they dispense with the heavens and control the world, there will be little left to laugh over and divide. Seriously, ruin, desolation and devastation are the consequences of running away from God. What can they know of God who deny God's very existence? They are excluded from such knowledge by their willful ignorance, *it's what they choose not*

---

*to know that does them in!* Secondly it is not a matter of ca't, but of won't . . . they have closed their minds by an act of will. Still, those who see no necessity of belief can hardly please God for, without faith, it is impossible to do so. *But then, for the present at least, they say they don't care and it doesn't matter.*