

“And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God; I am the Lord. Thou shalt not lie with mankind, as with womankind; it is abomination. Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto; it is confusion. Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you; And the land is defiled; therefore I do visit the iniquity thereof upon it; AND THE LAND ITSELF VOMITETH OUT HER INHABITANTS.” Lev. 18:21-25.

Just before launching Israel’s battle against walled and fortified Jericho – (which was more famous than the historic Battle of the Alamo, and which constituted the beginning of Israel’s Conquest of Canaan) – Joshua addressed the troops with a stirring theme that never failed to embolden them; that God had given Abraham the Land more than 400 years ago, and that a faithful God would now fulfill His promise to fight for and win the Promised Land for them; to wit:

“And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan...So the Lord was with Joshua; and his fame was noised throughout all the country.” (Josh. 3:9-11; 6:27)

Upon the first identification of the nations given to Abraham more than 400 years earlier, 10 great nations – rather than 7 in the days of Joshua – occupied the territory going to make up Canaan Land; to wit: ***“And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a LAND that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. BUT IN THE FOURTH GENERATION THEY SHALL COME HITHER AGAIN; FOR THE INIQUITY OF THE AMORITES”*** – (this one nation being here put for all ten, whose names are below, because the Amorites were at that time the largest of the ten) – ***“IS NOT YET FULL. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” Gen. 15:12-21.***

Ten great and mighty nations, awaiting inevitable extermination because of their filthy and corrupt conduct and lifestyles – then-400+-years later, ***“for the iniquity of the Amorites is not yet full.” Gen. 15:16.*** It is a historical matter of fact that the 400+ years came to pass, because those ten nations – identified to Abraham that dark night so long ago as the future dwelling place and home of Abraham’s posterity – got filthier and filthier – more and more corrupt – until an outraged God caused the very land itself to “vomit” or “spue” those nations right out of existence thereon, and right into Hell; to wit: ***“And the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself VOMITETH out her inhabitants.” Lev. 18:25.*** The sins that saturate and for the most part imperil nations and lead to the land itself vomiting out those nations are listed at **Lev. 18**; to wit: adultery, incest, sodomy, bestiality, and, Molech-worship (includes profaning the name of thy God by letting infants pass through the fire to Molech, and attributing such pagan cruelty to worship of the true God).

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Molech-worship needs extraordinary expounding. Robert Jamieson of JFB: *“Molech, or Moloch, which signifies ‘King,’ was the idol of the Ammonites (Lot’s younger grandson). His proper name was Chemosh. His Egyptian substitute was Amun, ‘the king of the gods.’ His statue was of brass, and rested on a pedestal or throne of the same metal. His head, resembling that of a calf, was adorned with a crown, and his arms were extended in the attitude of embracing those approaching him. His devotees dedicated their children to him; and when this was to be done, they heated the statue to a high pitch of intensity by a fire within; and then the infants were either shaken over the flames or passed through the ignited arms – a symbolical rite expressive of dedication or lustration to ensure the favor of the pretended deity. The fire-worshippers asserted that all children who did not undergo this purifying process would die in infancy; and the influence of this superstition was still so extensively prevalent in the days of Moses, that the Divine Law-giver judged it necessary to prohibit it by an express statute. This was the early form of the crime which afterwards assumed a horrid and unnatural aspect;”* to wit:

“And the Lord spake unto Moses, saying, Again, thou shalt say to the children, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, THAT GIVETH ANY OF HIS SEED UNTO MOLECH; he shall surely be put to death; the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to PROFANE MY HOLY NAME. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, AND KILL HIM NOT; Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.” (Lev. 20:1-5)

It is difficult for me to agree with Bro. Jamieson when he seems to say that the punishment of such criminal conduct as Moses here condemns assumes a *“horrid and unnatural aspect.”* It reminds me too much of the language of the Supreme Court lately in condoning sodomy. To me, there is no language or penalty too strong in dealing with the crime of passing helpless infants through the fires of Molech – and all that such idolatrous blasphemy entails – and then invoking the Holy Name of God as being the Author and Beneficiary of such Satanic folly. Jamieson: *“Neither shalt thou profane the name of thy God – BY GIVING IT TO FALSE OR PRETENDED DIVINITIES; or, perhaps, from this precept standing in close connection with the worship of Molech, the meaning, rather, is, Do not, BY DEVOTING YOUR CHILDREN TO HIM, give foreigners occasion to blaspheme the Name of your God as a cruel and sanguinary (i.e., blood-thirsty) deity, who demands the sacrifice of human victims, and who encourages cruelty in his votaries (i.e., his worshipers).”*

THAT is what it means to *“profane the name of thy God. I am the Lord.”* Lev. 18:21. Beloved, the very idea of our participating – IN ANY WAY, FOR ANY REASON, GOOFY RELIGIOUS CEREMONY OR OTHERWISE – I say, the very idea of dangerously and painfully passing helpless infants through the fire is abhorrent to all sane and rational people. Permanent and hideous scarring of tender skin is likely to be the minimum of serious damage – leading to death – done to such demonically “BAPTIZED” children. Indeed, so-called INFANT BAPTISM is the modern equivalent to passing infants through the fires of Molech. Both involve religious services, whereat parents solemnly present their infants for lifetime dedication to whatever pagan god they worship. The scars left on the child’s skin are badges of honor and command respect from the heathen society they (or, we) function in. Infant Baptism is a damnable doctrine that strikes a death blow to the doctrine of Believer’s Baptism. An examination of the toxic doctrine of Infant Baptism will reveal its similarity to the deadly doctrine of Molech-worship. Most so-called Christian religions fervently believe and regularly practice and are ready at the drop of a hat to fight for – their heretical doctrine of Infant Baptism. Beloved. Sprinkling a few drops of water upon an unconscious infant’s head is tantamount to letting seed pass through the fire to Molech.

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Calling such an outrageous exercise by the innocent term, "Infant Baptism," does not change the horrific and unnatural nature of the crime, which God has otherwise called, "*committing whoredom with Molech;*" to wit:

"Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people." (Lev. 20:5)

And thus it is, Beloved, whenever you see Catholics, Episcopalians, Methodists, Presbyterians, et al., sprinkling water on infants; or ceremonially going through the vain motions of so-called Dedication Services, at which the unconscious infant is dedicated to the Lord – I say whenever you see these or multitudes of other similar rites in mostly Arminian churches – then know that you are witnessing mass orgies of "***WHOREDOM WITH MOLECH.***" Lev. 20:5. The Bible is filled with such references that prohibit passing infants through the fire to Molech and other idols. Little is ever written or spoken about such outrageous practices; yet millions continue to violate the divine laws and precepts. Great conflicts have arisen over "Infant Baptism" vs. "Believer's Baptism." To wit:

"And he said unto them, Go ye into all the world, and preach the gospel to every (RATIONAL HUMAN) creature. HE THAT BELIEVETH and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15,16)

This passage of Scripture – standing alone – disposes of the matter of Infant Baptism (i.e., Paedobaptism, being the sense wherein all adult mankind are said to be either Baptists or Paedobaptists; i.e., all mankind either baptize (or, subscribe to clever dedicating or otherwise substituting for baptism of) infants. I say, the above-quoted Scripture – Mk. 16:15,16 – standing alone – should dispose of the "Infant Baptism vs. Believer Baptism" controversy; to wit: "***HE THAT BELIEVETH and is baptized shall be saved.***" Mk. 16:16. Beloved, here is another of Satan's devices; to wit: "***For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the SIMPLICITY (i.e., single-hearted fidelity) that is in Christ.***" 2 Cor. 11:2,3.

"For our rejoicing is this, the testimony of our conscience, that in SIMPLICITY and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Cor. 1:12)

Beloved. This Infant Baptism/Fires of Molech Worship controversy is not rocket-science or brain surgery. What part of "*he-that-believeth-and-is-baptized-shall-be-saved,*" don't you understand? Unconscious infants cannot believe; ergo, unconscious infants cannot be baptized, sprinkled, dedicated, or what not. Listen up, you fire-worshiping murderers of the innocents and molesters of the helpless: LEAVE THE BABIES ALONE (!)(!)(!) William Shirreff (1762-1832) was a brilliant Presbyterian pastor in the state Church of Scotland, with a large and wealthy church, and bright prospects for advancement. In those days of centralized Presbyterian church government in Scotland, it was by no means uncommon for the wealthier churches to pay large sums of money for the right to have the man of their choice for their pastor. Infant Baptism was all the rage. Only a handful of small and poor Baptist churches and poorer still Baptist pastors could not be bought off. After many, many years with the Presbyterians, and at age 46, he was baptized by and became pastor to the Baptist Church at Glasgow; resolving many doubts of the scripturalness of Infant Sprinkling, centralized church government, and other things.

William Shirreff memoir: "*He most carefully examined the New Testament, and when he found that believers' baptism was of Divine appointment, he at once resigned his charge. The Presbytery, unwilling to lose a minister so distinguished for piety and popular gifts, tried by every means to retain him, sending two ministers weekly to try to win him back. He had, however, counted the cost, and it*

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was useless to seek to persuade him to withdraw his resignation. In the meantime, many infants were waiting to be baptized, and as the assistant minister, not being ordained, could not baptize them, AND MR. SHIRREFF WOULD NOT BAPTIZE THEM, the infants were left for a while as Christ intended them to remain until they grew up, and believed on Him. Mrs. Shirreff thought that since the Presbytery had thus far refused to accept his resignation, and the babies were all waiting to be baptized, it might be best in the meantime to go ahead and baptize them. His reply was a noble one; to wit: 'How can I stand up to baptize an infant in the Name, which means amongst other things, by the authority of God the Father, God the Son, and God the Holy Ghost, although THERE IS NO SUCH AUTHORITY, AND I KNOW THERE IS NO SUCH AUTHORITY? I would not do it for the world.'"

William Shirreff wrote many Baptist books, including his very helpful work on Baptism the research for which led to his famous conversion from a prosperous and popular Presbyterian pastor to being a poor and despised Baptist pastor – titled: Lectures on Baptism (232 pp). Everyone should attempt to find the time to read Shirreff's book. And, after that, it would be good to read a book titled: Baptism, Its Mode and Subjects (500 pp), by Alexander Carson (1776-1844). Like his friend, William Shirreff, Carson was a very famous Presbyterian pastor in the state Church of Ulster, Ireland, with a fine state salary and many material benefits; and, with a growing family to feed and clothe and educate, Bro Carson indeed needed such a position, with such bright prospects for the future. But, again, like Pastor Shirreff, his diligent study of the New Testament, convinced him that the Presbyterians were seriously and sinfully wrong concerning their doctrines of Sprinkling for Baptism, Infant Baptism, and Centralized, State-Controlled, Church Government – compelling him for conscience sake to convert to the Baptists, thereby losing his fine, tax-funded state salary and other financial and material benefits. His biographical sketch describes the impact upon Pastor Carson and his large family of children; to wit:

"Mr. Carson threw up his government salary, and removed from the farm he had formerly occupied. It was deemed at the time a most astonishing occurrence, that a man high in public favor, of splendid talents, and elevated piety, should abandon a church in what was called the zenith of its glory, to take up his abode with poverty and contempt. Little could the people comprehend the power of Christian principle by which he was impelled. ... He was then married, and had a rising family. His wife was the daughter of a Mr. Leidly, a linen-bleacher of wealth and respectability, residing in the same county. On hearing the sad tale of the heresy of his son-in-law (i.e., as the state church Presbyterians put it), Mr. Leidly immediately visited him, and spent a long time in endeavoring to persuade him to return to the Synod (a Presbyterian body superior to the local church as a governing body). (Failing with Pastor Carson,) the father turned to his daughter, placing before her the good that might be done, and the comforts they might enjoy, by retracing their steps; and, on the other hand, setting forth, in gloomy colors, the poverty into which they would be thrown by continuing in their present position; declaring the firm determination to which he had come, never, in that case, to relieve them; and assuring her THAT HER CHILDREN WOULD SOON BE STARVING FOR BREAD. But how full of serene faith and pious confidence was her reply! 'Father, said she, God feeds the young ravens when they cry unto him; and I cannot believe, that, when we are striving to do His will, He will let the young Carsons starve.' Thus did that noble woman sustain and cheer on her husband in his trying hour, and forsake, not only houses and lands, but father and mother, in obedience to the commands of Christ. From that day, she was to her parents as a stranger." What a sublime spectacle is it, to behold the Christian struggling, by the sacrifice of all that earth holds dear, to free himself from the domination of his fellow men, and from the customs of the world – that he may bring his soul into more complete subordination unto the statutes of Heaven's King, and devote his life more unreservedly to the service of God.

I love you.

Amen.