

**“Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; BUT TO THIS MAN WILL I LOOK, EVEN TO HIM THAT IS POOR AND OF A CONTRITE SPIRIT, AND TREMBLETH AT MY WORD.” (Note: God’s Elect are characterized and identified by three things: 1) Poor; 2) of a contrite spirit; and, 3) trembling at God’s holy Word.) Isa. 66:1-2.**

Earlier God’s Elect had also been identified as being possessed of a humble spirit. See, Isa. 57:15. But, in addition, God’s Elect have on some occasions been guilty of the sins of covetousness and frowardness – (to be froward is to be stubborn or self-willed; whereas stubbornness is as iniquity and idolatry); to wit: *“For rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.”* 1 Sam. 15:23. And see the glorious lead-up and context ending with the conclusion that covetousness is idolatry at Col. 3:5; to wit:

***“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, THEN SHALL YE ALSO APPEAR WITH HIM IN GLORY. Mortify (i.e., make to die) therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, AND COVETOUSNESS, WHICH IS IDOLATRY. For which things’ sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. And have put on the new man, which is renewed in knowledge after the image of him who created him.”* (Col. 3:1-10)**

And on another occasion when one sought to invoke the power of the Godhead in gaining an advantage in a petty dispute over dividing an inheritance, our dear Lord Jesus sharply rebuked both of the bickering brothers for their display of covetousness. The episode, as it was faithfully recorded by the Holy Ghost, appears as follows; to wit: *“And one of the company said unto him, MASTER, SPEAK TO MY BROTHER, THAT HE DIVIDE THE INHERITANCE WITH ME. And he said unto him, Man, who made me a judge or a divider over you? And he said unto THEM, TAKE HEED, AND BEWARE OF COVETOUSNESS; FOR A MAN’S LIFE CONSISTETH NOT IN THE ABUNDANCE OF THE THINGS WHICH HE POSSESSETH.”* Lk. 12:13-15. And, in the 10<sup>th</sup>, the last, and what is one of the lengthiest – and surely THE LENGTHIEST if the figure of speech known as an ENALLAGE is necessarily utilized to supply the necessarily implied language of what is commonly called “The 10<sup>th</sup> Commandment;”) to wit:

***“Thou Shalt Not Covet: Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s WIFE, nor HIS manservant, nor HIS maidservant, nor HIS ox, nor HIS ass, nor any thing that is thy neighbor’s.”* (Ex. 20:17)**

As written, and on the face of it, this 10<sup>th</sup> Commandment mostly, if not entirely, addresses the male gender of mankind – although it clearly intends to proscribe specific conduct by all of mankind, female as well as male. And none but a sodomite who engages in sophistry and caviling and sodomite gainsaying would attempt to palm off such cheap tactics on a Sovereign God. But, Beloved, we must be ready at all times to give an answer to every one that asketh us a reason for the hope that is within us (1<sup>st</sup> Pet. 3:15).

Example: Two dykes (or, lesbians, if you prefer), in a car, approached me on our picket line at Gage Park, at 10<sup>th</sup> and Gage, pretending sincerity, pointing out that the language of **Lev. 18:22** only proscribed male on male, and not female on female sodomy – and hence no sin; and did I know of anywhere else in the Bible making female on female sinful? Told them yes, but I didn't need anywhere else. That I would give them a lesson in the dangers and evil of engaging in sophistry, in what it means to cavil, in gainsaying, and that every mouth must be stopped – i.e., must be overcome by sound doctrine to exhort and reprove the gainsayer. Cavil: to raise petty objections, to find fault without reason, a trivial or frivolous objection, a quibble.

Take your insincere question about **Lev. 18:22** not applying to female on female sodomy, because only males are specifically condemned in the twelve words of the verse; to wit: ***“Thou shalt not lie with mankind, as with womankind; it is abomination.” Lev. 18:22.*** Those two rather prosperous looking females – 35 to 45, I would estimate – in a fancy car – had obviously invested a whole lot of time trying to figure some way to get some abiding peace for their lashed and bleeding consciences, to justify their filthy way of life. The last thing in the world they wanted at this stage of their warfare against their Almighty Creator, whom they must shortly stand before, I say, the last thing they wanted was to answer more hard questions – like trying to nail down a big piece of cheap linoleum that keeps flapping up behind them.

The last thing in the world those two lesbians wanted was to be introduced to the figure of speech known as an ENALLAGE – close kin to an ELLIPSIS (i.e., ellipsis: where a word, or less than a word, or more than a word is left out, but is necessarily included by implication, sometimes replaced by a series of dots or dashes; e.g., ***“For I determined not to know any thing among you, save Jesus Christ, and him crucified.” 1 Cor. 2:2.*** Here is use of an ELLIPSIS, where it is obvious that the apostle will use many, many more words in preaching the gospel of Jesus Christ than merely to repeat the words over and over, ***“Jesus Christ, and him crucified;”*** and those additional words are NECESSARILY IMPLIED, if the full story of the life, death, burial, resurrection and exaltation to eternally reign with the Father in Heaven above – is to be told).

Similarly, the figure of speech known as an ENALLAGE is illustrated by the 10<sup>th</sup> Commandment (**Ex. 20:17**), and by the Law of the Sodomite (**Lev. 18:22**). ***“Thou shalt not covet thy neighbor's wife,”*** strictly construed, and laying aside the pagan novelty of same-sex marriage, would not criminalize female-on-female coveting. ***“Nor HIS manservant.” “Nor HIS maidservant.” “Nor HIS ox.” “Nor HIS ass.”*** It is obvious that the Lord God intended all Ten Commandments to be equally applicable to both sexes; and only self-destructive hot-shot fags of both sexes and their Satanic enablers would quibble with God over His plain Word so as to satisfy their carnal lusts, and turn the grace of God into lasciviousness.

This is a perfect example of the necessary application of the figure of speech known as ENALLAGE, which means the substitution of one gender for another, an interchange that is necessitated pursuant to required implication; to wit: ***“Thou shalt not lie with mankind as with womankind; it is abomination.” Lev. 18:22.*** As modified by substitution of one gender for another per the rule of ENALLAGE; to wit: **“THOU SHALT NOT LIE WITH WOMANKIND AS WITH MANKIND; it is abomination.”** And so, you see, that just as females are bound by the Ten Commandments – including the 10<sup>th</sup> Commandment, i.e., Thou Shalt Not Covet – even so, females are bound by the Law of the Sodomite, i.e., ***“Thou shalt not lie with mankind, as with womankind; it is abomination.” Lev. 18:22.*** Further, in defining sodomites generally, Paul describes them in a way that suggests that females may have led the way of mankind into full-blown idolatry and sodomite perversion; to wit:

***“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.***

***Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore GOD ALSO GAVE THEM UP TO UNCLEANNESSE through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause GOD GAVE THEM UP UNTO VILE AFFECTIONS; for even their women did change the natural use into that which is against nature. AND LIKEWISE ALSO THE MEN, LEAVING THE NATURAL USE OF THE WOMAN, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. (Note here that it was the woman that left 'the natural use' first, followed by the man; i.e., 'and likewise also the men, leaving the natural use of the woman.')*** And even as they did not like to retain God in their knowledge, ***GOD GAVE THEM UP TO A REPROBATE MIND, to do those things which are not convenient...Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.***" (Rom. 1:21-32)

Beloved, in all these things we must wait on the Lord, be of good cheer, and He will strengthen our hearts. Among the last few words written by the aging apostle Peter, he saw fit to mention that in all the inspired letters of the apostle Paul there were some things hard to be understood, which was a fertile ground for error to creep in, "*which they that are unlearned and unstable wrest (twist), as they do also the other scriptures, to their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.*" 2 Pet. 3:16,17. Other sad conditions often controlling the minds and hearts of God's Elect are reflected in the following passage; to wit:

***"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all."*** (Psa. 34:17-19)

Indeed, the last verse above was the favorite verse of Joseph Caryl, Expositor of the sorrowful Book of Job; to wit: "*Many are the afflictions of the righteous; but the Lord delivereth him out of them all.*" Psa. 34:19. And, to the precious suffering saints of God, whose path is no longer as the shining light that shineth more and more unto the perfect day – all as promised by the dear Captain of their salvation; to wit: "*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*" Prov. 4:18. – I say, how wondrously comforting do the last two verses of the 50<sup>th</sup> chapter of Isaiah come; to wit: "*Who is among you that feareth the Lord, that obeyeth the voice of his servant, THAT WALKETH IN DARKNESS, AND HATH NO LIGHT?"* (With what agony does the weary Pilgrim plod along in pitch blackness, made the more agonizing being unable to reach the merciful ears of Him whom his soul loveth, where the King of the Place will not graciously acknowledge him. What to do? What to do? What to do?) "*Let him trust in the name of the Lord, and stay upon his God (!)!"* THAT'S what do. What NOT do is important.

***"Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."*** (Isa. 50:10,11)

This cautionary verse is authority for the proposition that it is a most dangerous thing to abandon the Lord, looking to our own devices, (ala Elizabeth Edwards?) under temporary pressure caused by dark clouds of providence.

Sunday, December 26, 2010

Sermon Outline...page 4

Old Dr. Bob Jones used to say: *“When you get to the end of your rope, don’t give up; tie a knot in the end of it, and hang on.”* Sometimes it seems to us that God Himself is punishing us, which is especially hard to bear, and we must hasten to make peace and be reconciled with our Father. Paul appears to have anticipated this difficulty, where he says:

***“And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; FOR WHOM THE LORD LOVETH HE CHASTENETH, AND SCOURGETH EVERY SON WHOM HE RECEIVETH. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”***  
**(Heb. 12:5-8)**

There is a beautiful passage in **Isaiah, the 57<sup>th</sup> chapter**, which draws a sharp distinction between the afflictions and sufferings of the righteous, and the afflictions and sufferings of the wicked. The carnal man sees no difference. But that is because the eyes of the understanding of the non-Elect have never been opened by the eternal decrees of the Almighty God.

Beloved, spiritual blindness is a horrible thing. It renders the workers of iniquity totally unable to differentiate between God’s dealings with those He loves, and those He hates; to wit: ***“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”*** Isaiah 57:15 (Here God’s humble ones have been smitten by a God who was wroth with them, and they are about to faint, or so it seemed to them.) ***“For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.”*** Isaiah 57:16 (It was as though God was indeed wroth with His people, and that He was engaged in contending with them to the point of destroying them altogether; and God acknowledges that if He continued in the severity of His afflictions, they would indeed, perish.) ***“For the iniquity of his COVETOUSNESS was I wroth, and smote him; I hid me, and was wroth, and HE WENT ON FROWARDLY IN THE WAY OF HIS HEART.”*** Isaiah 57:17. (Now we have learned that even God’s Elect can backslide into the sinfulness of COVETOUSNESS, CONTENDING WITH GOD, BEING FROWARD, OR, STUBBORN WITH GOD, AND, WALKING AFTER THE WAY OF HIS OWN EVIL HEART.) Nevertheless, ***“I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners.”*** Isaiah 57:18. (Here we have the first of three verbatim, iron-clad declarations and guarantees by our Sovereign God; to wit: ***“I HAVE SEEN HIS WAYS; I WILL HEAL HIM.”***)

Beloved. Can anything be more comforting to the little backslidden sheep of the Savior’s fold, wandering on the mountainsides of sin, under the chastening rod of God’s displeasure? It is the Shepherd’s voice, making the sheep’s ear quiver, saying, I know all about your sins, your covetousness and stubbornness and your frowardness in contending with me. (Nevertheless), ***“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.”*** Jer. 31:3.

***“For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; BUT WITH EVERLASTING KINDNESS WILL I HAVE MERCY ON THEE, SAITH THE LORD THY REDEEMER...For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.”*** (Isa. 54:7,8,10)

I love you. Amen.