

Sermon to the Saints which are at Topeka, Kansas -- Sunday, May 20, 2018

I'm working on a massive examination of a part of the eschatological framework, and it will likely take me some more months, if not more than a year. In the meanwhile, I thought it good to take you on a couple of interesting paths that have given my spirit some joy, mixed with some sorrow, in the past few weeks.

Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1)

There's a video on YouTube from the day we went to the Supreme Court to present to that scurrilous patch of pigs the question whether the rebels of this nation had so ***"deeply corrupted themselves, as in the days of Gibeah" (Hosea 9:9)***, that they would simply shrug off the First Amendment in the name of protecting fags from pure gospel preaching. The case was *Snyder v. Phelps*, and it is the name of a fight that planted God's flag on this filthy nation, binding every soul within it to His everlasting truth: God Hates Fags! God Hates Fag Enablers! Ergo, God Hates this miserable nation and her inhabitants and will bring her to ruin!

Anyway, the video is of our friend Jon. While he's shuffling a stack of signs and pivoting left to right with the ebb and flow of foot traffic, he's blistering the growing crowd around him with incredibly strong and beautifully-scriptural words about what was going on inside, and what the outcome of that drama would be. After a few pointed rounds, he declares with almost comical finality and confidence: "Yeah, baby! That's the stuff right there! That's the stuuuuff!"

Steve did a sermon on Hebrews 11:1 back in late 2013¹, and I'm not here aiming to reexamine the full of the subject matter of that verse, but rather to focus on one particular expression in it with some contextual flare. Some weeks ago, I was conversing with a person who is young in the faith. He asked me to please tell him what I thought about the "gap theory" ... that doctrinal theory that between the language of Genesis 1:1:

"In the beginning God created the heaven and the earth." (Genesis 1:1)

And the language of Genesis 1:2:

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Genesis 1:2)

There is a significant gap of time – perhaps even billions of years – during which this earth had been occupied by magnificent creatures and ruled by an army of angels ... specifically Satan with his fallen demons. The theory is used in more modern times to explain why there would be the evidence under the crust of this earth of such amazing and large earth and sea creatures; dinosaurs. So, my young friend was asking me what I thought of this theory – did I find merit in it at all? I asked him

to tell me why he, being young in the faith, was turning his attention on such things; considering that Scripture instructs us of the process through which our spiritual maturity is to go:

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;” (2 Peter 1:5)

“You’re getting ahead of yourself a bit”, I cautioned. If you have faith, your first duty is add to that faith virtue. Get after the duties to which God’s word requires you to be diligent and not slothful in: Preaching the Word and ministering to His Saints. That is the virtue of this passage, and it is a developing work ... a maturing work. More importantly, it is a *different* work from your duty to pursue a greater knowledge of His Word.

His response was to intimate that he is concerned that those who oppose our faith would metaphorically beat him about the head and neck with what they presume to be evidence that the faith of Christ is void – the theory of evolution. The argument they make, and that he fears, is that if dinosaur parts are discovered in the earth’s crust, and there are no dinosaurs wandering the earth today, then they may have been predecessors to today’s creatures; and that proves, or at least supports, evolution.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called;” (1 Timothy 6:20)

Now, if you were thinking that I was warming up to do a sermon on dinosaurs or evolution, I’m going to disappoint. As I told my young friend ... if he wants to get some good analytical work in his hands to help him get some honest analysis of the question, he could go read Alfred Rehwinkel’s work *The Flood: In Light of the Bible, Geology, and Archaeology*. Rehwinkel, a geologist by trade, did an exemplary job of articulating the realities of what the antediluvian earth was like, and the likely form the upheaval of the flood took, as well as how it could have violently realigned the earth’s crust and deposited the carcasses of the dead life forms between those realigned layers to accomplish exactly what God Almighty determined for those dead creatures. From his observations, the antediluvian earth was altogether conducive to creatures living for hundreds of years and growing to immense size and strength. You don’t need “gap theory” to be satisfied about the question of dinosaurs. An intellectually honest person will do the work of reading Rehwinkel, give sincere consideration to those valid observations, and leave that matter be further revealed to you as God sees fit.

But there is a bigger question – both for my young friend and for any soul called forth and given ***“the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6)***. Is your faith predicated upon your ability to unravel the pretentious and intentionally convoluted accusations of Satan’s servants? Because malice-informed men conjure up speculative theories of the origins of the earth, the creatures dwelling upon and within that earth, the sky, or the heavens

that encase it, are we bound to give those hostile theories weight? Is our faith in vain if we cannot out-imagine these who we are told by the Record:

“... became vain in their imaginations, and their foolish heart was darkened. [Who,] professing themselves to be wise, [] 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”?
(Romans 1:21-23)

Is our faith not substantive enough? Here is the beauty of the verse I began my analysis with – and Jon’s exclamatory declaration reflects. Faith – that is, the saving faith that God’s elect precious souls possess – is substance! It is of greater substance than all of the substance with which God made His creation! Consider that rock-solid truth – nay, as God instructed Job about that greatest of His creatures, leviathan, a truth more solid than ***“a piece of the nether millstone”*** (Job 41:24).

The substance of our faith instructs us ***“that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”*** (Hebrews 11:3). What substance will convince you, my faith-imbued friends, that the components of the world that we see – ***“which are seen”*** – were in fact fashioned from these elements and substances that make up our present world – ***“made of things which do appear”***? An infidel’s presumptuous arguments? When God Almighty declares plainly that ***“as the heavens are higher than the earth, so are [His] ways higher than [our] ways, and [His] thoughts than [our] thoughts”*** (Isaiah 55:9), do we join with the infidel and declare that our ways and thoughts are in fact superior to His?

One of my infidel brothers – raised on these same blessed truths day in and day out ... week in and week out ... through his formative years – chastised me once, years ago, with words like: “Tim, your view of the world is too narrow. If you could see all the beauties of it, you would understand that there is more to live for than an outdated religion.” In my spicier, less-composed days, I was sharper-tongued than I am now. But thankfully even then, the beauty of God’s grant of faith shone such in me that the answer was clear, so I wrote: “You unmitigated simpleton! You dangle all the beauties of the created earth in front of me like it is a prize to possess? You prove only that you have no faith. Faith – that gift of God to His saints – has more substance than all of the earths, all of the moons, all of the stars, all of the creation! Your problem is that you, being judicially darkened, can *only* see the Earth! And you call *me* narrow-minded?” His thoughts of God are simply too human.

Once you have ***“tasted of the heavenly gift”*** (Hebrews 6:4), or ***“tasted the good word of God, and the powers of the world to come,”*** (Hebrews 6:5), or have ***“tasted that the Lord is gracious”*** (1 Peter 2:3), what appetite will you have for those who would tell you there is no gift ... there is no world to come ... there is no grace? That taste, called ***“the earnest of our inheritance”*** (Ephesians 1:14), and our ***“earnest expectation and [our] hope”*** (Philippians 1:20), infuses us with that substance. It causes us to see a little part of our inheritance, and renders us incapable of being

moved by the assaults on that faith, or ashamed of the Christ who secured it for us; declaring of all things that make attempt:

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” (Acts 20:24)

Faith gave substance to Abel’s sacrifice; moved Noah to prepare for rain when it had never rained; drew Abraham to a wilderness with the substance of eternal habitation *in that place* with Christ in the millennial reign, and God beyond; gave Sara a living womb that had been long dead; surpassed the riches of Egypt for a called Moses; moved the mighty Red Sea; felled the walls of Jericho for Joshua; and through all the ages brought superhuman feats to all of God’s precious children – but only for His glory. Faith is substance ... great substance ... without which we have hope of nothing, but with which we have certainty of everything.

I’ll close this analysis with one more nuance to the discussion. The Greek word used in Hebrews 11:1 is only expressed one time as “substance”. It introduces the notion of a substructure or foundation – like the hymn we sing *How Firm A Foundation, ye Saints of the Lord, is Laid for your Faith in His Excellent Word*. That’s good, and it accentuates what I’ve shared with you so far in this sermon. Bouncing from the derivative form “*hupostasis*” (“*hoop-os’-tas-is*”) to the root word “*histemi*” (“*his’-tay-mee*”), we see that it comes from the notion “*to make firm, fix establish ... to cause a person or a thing to keep his or its place ... to stand, be kept intact, ... to escape in safety*”. That’s not all of the definition, but you can see that it is in the nature of an unmovable condition. Our faith makes us unmovable. No fanciful dreams here. The opposite of what is written of those who have no faith:

“These [malicious infidels] are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.” (Jude 1:12-13)

Finally, if we bounce back from the root to the derivative form of the word, there is yet one more thing to learn about this amazing word. I said earlier that it is only translated “substance” one time. We also find another instructive and beautiful English word expressing this blessed point: “Confidence”.

“For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;” (Hebrews 3:14)

Faith gives us confidence ... boldness! A steadfastness of mind, firmness, courage, resolution! I love those principles. Jon, standing out there among a sea of rebel mockers ... and so full of substance and confidence that ***“what [God] had promised, he was able also to perform”*** (Romans 4:21), he tells that crowd of infidels “Yeah, baby! That’s the stuff right there!” Amen.

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.” (Joel 3:1-3)

Coming off the language in the last oracle of Joel chapter two, this passage is indisputably talking about the times of the Day of the Lord.ⁱⁱ So, I want you to please consider that fact as I open this analysis for you. What we will now discuss is akin to the examination I made of the eschatological condition of worldwide mental illness and substance abuse. You may recall that I did that work in a sermon last yearⁱⁱⁱ, recommending that we begin presenting our street ministry outside of these conferences where this generation bows down to worship at that idol, without any clue that they are fulfilling the prophecy of the God they abhor. Amazing work, as is articulated in this dystopian scene:

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” (Revelation 9:20-21)

In last year’s sermon we examined the clause here ***“nor of their sorceries”***. Presently, I want to talk about the clause ***“nor of their fornication”***. The word in this passage for “fornication” is the Greek derivative word *“porneia”*, (“por-ni’-ah”), and presents what we typically understand in the use of this English word: *“illicit sexual intercourse; adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.; sexual intercourse with close relatives; sexual intercourse with a divorced man or woman; [and of course] metaphorically the worship of idols”*. It covers the landscape of the debaucheries that we have every expectation will be an imprimatur of the Day of the Lord, as our Christ Himself said:

“Likewise also as it was in the days of Lot; ... Even thus shall it be in the day when the Son of man is revealed.” (Luke 17:28, 30)

To take this in proper perspective, even as we today see that the laws of this nation – and those of most every nation – presently declare respect and honor upon same-sex relationships in all its grotesque forms, laws and mores demanding respect for incest and bestiality will soon propagate with speed and precision. Bank on it. It has been declared, so it must be. The world over, human beings will speak of those sickening behaviors as normal and loving. The medical and moral fallout will be an irrelevancy, just as it is with the sodomites and their AIDS epidemic.

The words of this passage from Revelation are not to be taken as a mere practice of quiet, private, personal shame-provoking illicit sex with a member of the opposite sex. That was the condition in the times of many generations past. That was what the genteel of this generation might call “the good ole days” because things have changed so severely ... so dramatically. This passage is providing a list of behaviors that have become so embedded in the culture of the human race that no amount of chastening can put a dent in it. The context of the passage is that a full third of the human race has been destroyed by the ferocious leviathans, 200 million strong, *yet* these behaviors are too much in the warp and woof of the generation to even consider capitulation.

What must that look like? I submit, and will discuss, there are at least two distinct perspectives to consider with regard to all of these characteristic sins of that last generation. First, we need to consider the story of Gibeah of Benjamin, to understand why Hosea speaks of Israel being “*deeply corrupted*”, as in those awful days:

“Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him. And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. Then came the woman in the dawning of the day, and fell down at the door of the man’s house where her lord was, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place. And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel. And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.” (Judges 19:22-30)

So, this Levite who was traveling back home with his concubine and came upon this filthy city was subjected to the grotesque and murderous sodomitical lusts of that town's inhabitants. Having seen his concubine sodomized to death, he sounded an alarm throughout all of Israel. All the tribes came together and examined the matter. Having found it a most severe condition, they sought a reasonable solution to purge the tribe of Benjamin and the whole of the nation of Israel of the influence of these filthy, libidinous monsters. The most amazing part of this story is yet to come, and picks up in chapter twenty:

“And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.” (Judges 20:12-14)

This is a most terrifying reality that the Children of Israel woke up one day to find ... that a city in their nation – a nation blessed by God above every other, having possession of ***“the oracles of God” (Romans 3:2)*** – could be so fully turned to the lust of sodomy that they would kill and die for it! They would rather love and defend their sodomite citizens to their death than even consider the commandments of God that bring health and life and joy and peace. We must understand that this is the level of attachment the whole population of the earth will have for ***“their murders, [] their sorceries, [] their fornication, [] their thefts.”*** The passage of Hosea leads to a description of historic Israel's complete destruction in the wake of their deep corruption; a harbinger of the complete destruction that will come upon both Jew and Gentile when the seventh trumpet blows, and Christ's coronation is in the offing. It should be, therefore, no surprise that the condition of the world's population would mirror the condition of that ancient nation of Israel ... and before her, that emblematic city of Gibeah. But we're not done considering this profoundly descriptive passage in Revelation.

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:” (2 Peter 2:9)

We must now consider the matter of ***“their fornication”*** being brought to such a state of extreme, by the awful and judicial commandment of God in providence, that it spreads that poison into their very bloodstream. We know that idolatry is the beginning of the run humans make to rot, because of the words of Romans 1:21, ***“[b]ecause that, when they knew God, they glorified him not as God, neither were thankful.”*** So, that sense of fornication is a long-embedded condition of humans. We know that sexual infidelity – both pre- and post-marriage – is the rule of law and indelibly stained on the race. We know that sodomy has ebbed and flowed through the millennia and has now taken root across the globe as certain as fornication and adultery – with the other forms of freakish confusion hot on its heels. We know, with confidence that the sins of bestiality and incest are certain

to follow. We have testified of these things, in consideration of God's promises and prophecies, and they have unfolded as we have been given to testify.

I'm engaging in this analysis because I believe it is our duty to look at the events that are unfolding in our day, and intelligently apply the writings of Scripture to those events, so we will be found of Christ watching for His coming. How bad must it get, before we will declare confidently – substantively – in the faith that our God has graciously bestowed upon us, that it is time? That the fig tree of Mark 13:28 has a tender, pliable branch and is putting forth her eschatological leaves? The conditions of this world, with regard to the unleashed sexual filth, has swelled to a condition that – when considered with any honest light – is irreversible and unrecoverable. The full rot of ***“their fornication”*** has set into this race.

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;” (1 Timothy 1:9-10)

So much has this generation placed upon the value of unchecked pursuit of the lust of the flesh, that a marketplace that produces annual profits estimated at 20 billion dollars has emerged in this dying earth. Human sex trafficking has become a runaway train that has been picking up steam for the past few decades and now looms on the world's horizon ready to suck huge percentages of tax dollars to mount a warfare against it. Unlike drug trafficking, that requires a continual resupply of product, with all the dangers inherent in moving the product across interstate and international lines, a single boy or girl can be sold for sex to perverts of every stripe to the tune of \$100,000.00 per year. Fornication.

The supply of victims for this multi-billion-dollar industry are pouring out of families all over the world – and acutely in the United States. Victims of parents' sexual perversions, young boys and girls flee their homes – bounce about in crippled state systems, and land on the streets where they are easy prey to a different brand of sexual pervert. All of it an oozing sore that has no hope of being healed. Fornication.

Any attempt, by any adult, to curb the appetite of their child who drinks in the perpetual slog of filthy media is met with an endless stream of vilification and threats of governmental intervention. If they don't allow their children to have sex with whomever, whenever, wherever, and however they desire, the adolescent fool will be surrounded with fags and fag-enablers who will jump at the opportunity to dismantle that family and send that child into the arms of sex traffickers. Fornication.

Only relatively recently has there been any engagement to begin measuring the scope of this problem. It cannot be measured, except we measure the whole of the population and place the

crosshairs of responsibility dead center at them all. They are enslaved – utterly and completely – by fornication. They cannot think in any terms except pursuit of their fornication. Though it drinks away their life blood, they will submit to the ways of fornication. That, my sweet friends, is the very picture of the judgment of God in preparing a world that will not be capable of repenting of **“their fornication”** though the whole of the earth be on fire and their eternal souls be in the balance. I think we must understand this to be the import of that eschatological passage:

“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” (Jude 1:7)

I believe we must examine every one of those conditions, to which this Holy Writ directs our attention, as appended to the return of Christ. I will enjoy your help in that endeavor, and hope that we may be in that triumphant train with our Friend and Redeemer. God’s will be done.

I love you.

Amen

ⁱ Steve sermon on Hebrews 11:1, December 1, 2013 <http://tiny.cc/WhatFaithls>. In that sermon you find this language relevant to the current subject:

“Faith is first called here the substance of things hoped for: Gill suggests that ‘faith’ here spoken of is not:

- A mere moral virtue
- A bare assent to anything revealed, declared or affirmed in the Gospel
- A mere profession of faith (which sometimes is but temporary)
- The word or doctrine of faith

It is that by which the just man lives – and which has the salvation of the soul annexed to it. It is a confident persuasion, expectation, and assurance of the power, faithfulness and love of God in Christ. The Syriac renders the word ‘substance’ as ‘certainty,’ or what gives anything an existence, whether physical or mental. And So with respect to the faith and hope of the Old Testament saints, the certainty of the incarnation, sufferings, and death of Christ, his resurrection, ascension, and session at God’s right hand, are spoken of, as if they then were. And so are the certainty of heaven, and glory, and everlasting salvation, with regard to the faith and hope of New Testament saints: yea, faith gives a kind of possession of those things beforehand.” (Sermon page 1)

ⁱⁱ Here is the language of Joel chapter two, demonstrating the proposition that it is in reference to the times of the Revelation:

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” (Joel 2:28-32)

ⁱⁱⁱ See Tim’s sermon on mental illness in eschatology, June 4, 2017 tinyurl.com/MentIllnessPDF.