

The Jewish Final Solution to the World's Problem - Revelation - Memorial Day - Comments by Congressman Jim Jordan and Pastor Marv

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Preacher: Jim Jordan

[0:00] And I said, all right, that's, well, it wasn't quite that way, but good to be with you. So we've been doing these town halls. I've had several. A large part of the time is a liberal activist kind of yelling and screaming at me, but not all of that.

But we were at one, and I thought this last night, we had one in the northern, kind of northern part, up in Bucyrus. And it just stuck with me. In fact, I called our chief of staff up and asked him if I was remembering this correctly, because it was one of those moments that just caused me to stop and think right actually in the middle of the actual meeting.

But we had this young lady. She was probably, looked college age. Before she got to her question, you could, she said a few things. You could tell she was smart.

She was attractive. She just looked like, you know, at that stage in life where you should be fired up and excited about things. But at the close of her, it was all about this health care issue. At the close of her comments, she said, well, who's going to pay for me?

And, you know, it just struck me. And literally, I paused and I kind of looked at her like, you got everything going. Why this attitude? I mean, I understand, and we've had a lot of debate on this issue.

[1:15] There are some families who got a tough illness in their family and a tough situation. But you see too much of this mindset, this entitlement mindset, this almost despair and just not a positive outlook on things.

And it literally struck me. I just stopped for a second, kind of looked at her. I don't quite recognize that. That's not the way this is supposed to work in our great country. I was reminded that you all know the movie *It's a Wonderful Life*.

I remember when George Bailey, Jimmy Stewart, comes back after he's met with the angel and he's back to the real world. And he comes walking to his house. He's all excited to get back to his family. And there's the bank examiner there.

And he says, Merry Christmas. And, well, George, you know where the bank is. He goes, I know I'm going to prison. Merry Christmas. You remember how that attitude? And I'm not saying we have to be that way, but it strikes me that we have way too many people in the country who are looking at things in not an optimistic and positive way.

And that, again, shouldn't be the case in this great nation. Polly and I heard we had a Republican event a few months ago now. And Lou Holtz, the great football coach, was the guest speaker.

[2:23] And he's talking about a positive outlook. And he says, stop complaining about your problems. 90% of people don't care. And 10% are glad you have them. Right? And it's like that is the attitude that is the right mindset.

And it's not just about a positive attitude. I would argue that a commitment to discipline, a commitment to principle, a commitment to truth are more important than a positive attitude.

But I also think a commitment to those kind of things, commitment to the truth, commitment to principle, is in the end what produces a positive attitude. There's a great example in Scripture.

Lots of great examples. But the one that, when we were growing up, my mom would read us a Bible story every night. And dad would head off to work. He'd work third shift. And we'd get the Bible story then. And, you know, us boys, we always liked the ones with action in them.

And one of our favorites was the Israelites in the fiery furnace. And you think about their commitment to principle and discipline that put them in the awkward situation they got in in the first

place.

[3 : 26] Their commitment to the truth. Their commitment to honoring the true God. Even though Nebuchadnezzar had made this decree at the appointed hour when the instruments sound, you have to bow down. They wouldn't do it. But the king finds out about it.

He calls him in. And I'm paraphrasing. But he basically says, listen, guys, I'm the king. You're the subject. I make the rules. You follow them. And because I'm a nice guy, I'm going to give you a second chance. Right? He says, we're going to sound the instruments again.

You're going to be given an opportunity to bow down. If you do it, everything's great. If you don't, you're going to get killed. You're going to be thrown in the fiery furnace. And these guys' response, right, it's amazing. They said, oh, king, you don't have to sound the instruments again because we ain't going to bow down.

And we think our God will deliver us. The next three words are the ones that count, right? The next three words are the ones that give it all the significance. They said, we're not going to do it. You need to sound the instruments. We're not going to do it. We think God's going to save us.

But if not, right, even if he doesn't, we're still going to be committed to the truth, committed to the principle, committed and disciplined to do the right thing. And tomorrow we get an opportunity to remember people who display that kind of commitment.

[4 : 35] I mean, that's, think about Memorial Day. I looked up the definition in Wikipedia. And it said, we honor our federal holiday remembering those who died serving in our country's armed forces.

I mean, that's all true, but it's kind of sterile, kind of bland. And tomorrow what we do is we honor people who were so committed, so disciplined, so focused on defending the truth and the principles this country stood for that they were willing to give their life in defense of the greatest nation in history.

It's an amazing day. And it's appropriate that we do it every single year. These guys, I always, I know I've shared this with you before. My favorite scripture verse, 2 Timothy 4, 7, Paul's the old guy giving advice to the young guy.

And he's talking about us as believers. He says, I fought the good fight. I finished the course. I kept the faith. But you think about the folks we honor tomorrow. They fought the good fight. They finished the course.

And they kept the faith. They fought the fight defending the values that make our country special. They finished strong. And they kept the promise of freedom that exists in this country alive.

[5 : 45] And they believed in it so much that, you know, they're willing to die for us. And I always, when I think about what these guys did, you ask the question, why?

Why are they willing to do it? What is it that will compel an individual to do what the folks in our armed services did, to do what Meshach, Shadrach, and Abednego did?

What is it that compels them to do that? And when you think about the military guys, the best example I've ever seen, and I know I've shared this with you before, but I've yet to come up with a better one, the example of Scott O'Grady in explaining why people are willing to do what these individuals do, who we honor tomorrow.

You remember this story. He was shot down over Bosnia. Remember this? It actually made a movie of this guy's experience. Shot down over Bosnia. Had to survive several days in the wild.

Was ultimately rescued. Brought to safety. When he was brought to safety, of course, the press wanted to talk about that he's a hero. And he was standing at a podium with a bunch of microphones in front of him.

[7 : 04] And I happened to catch the interview. If you haven't seen it, go watch it again. What he said was amazing. He captured what we honor tomorrow. He captured what I believe our country has historically been about.

And he basically said three things. He said, first of all, I want to thank God because it's a miracle that I'm standing here today. He said, second, and I'm paraphrasing some here, but he said, I want to thank my family.

He said, because it was while I was out there that I thought about them. And I knew they were thinking and praying for me. And knowing they were doing all that helped motivate me to do what I had to do to make it. He said, I really want to thank my family.

And then third, he said, I want to thank my fellow servicemen who risked their lives to come save me. They're the true heroes. And I thought, wow, this guy has said it so succinctly, so accurately, so eloquently in just a few statements.

When he referenced God, he was getting at this idea that faith has always been central to the American experience. In the second verse we just read about the motto, our national and God we trust, right?

[8 : 13] I never really knew much about the second verse of the national anthem. But this country, those guys who started this experiment in liberty in 1776, understood faith was integral, not just on a personal level with the relationship with the God of the universe, but in a corporate way as well.

And that faith in the public square should always be a part of what we call America. And then when he got at family, you think about it. Guys are willing to.

They're willing to put on the uniform of their country and risk it all so that their kids, this is great to see all these young people we've got coming now, so that their kids can enjoy the freedoms and the experience that they had.

You think about one of the things that makes America great? Lots of things. But one of the things is this simple concept. Moms and dads work hard so their kids can have life better than they did.

And they become parents and they have kids and they do the same for their kids. And each generation does it for the next. And we get this amazing thing we call America. Highest standard of living ever. And this, you know, pastors talked about this, but you think about the first institution the Lord put together.

[9 : 19] It wasn't the church. It wasn't the state. It was moms and dads and kids. And the strength of that institution ultimately determines the strength of your country. And men are willing to go die so that their kids can experience the amazing, amazing things we have in this country.

And then the last thing is when he referenced his fellow servicemen, when he referenced the guys who came and risked their lives to save him, I think he was getting at the word we most talk about tomorrow.

And that's the word freedom. You think this is amazing. Throughout history, most militaries have stood for tyranny and oppression. But in the United States, our military has always stood for freedom.

And not just for Americans. Countless number of people around the planet are now living in a free society because of the United States military. That is, that is, that just doesn't happen in history. So when we think about these guys and this, this concept of freedom, that's what it's about. The ability to set goals, have dreams, have aspirations, and chase those things down.

[10 : 26] You can do that in this country. And it's, it's all because of these guys that, these folks we get to honor tomorrow. Last thing I'll say is another verse that I like.

It's in Ephesians where Paul, again, is talking to us believers. But he says, walk in a manner worthy of your calling. And tomorrow, we get to honor people who did just that.

Conducted themselves in a manner worthy of their nation's calling. And it is, you know, it's a special thing. So, I don't know if you wanted me to take questions, Pastor.

Or if you wanted to come back up here and let him have it. Pastor, I told him I would be brief.

So, but I can take a few questions if you'd like. But I thought, Pastor said, maybe talk about an update on some things in Washington. I thought, well, it seems to me more, maybe we should focus on this special day each year.

[11 : 23] And appropriately so, where we get to honor these kind of folks. And remember them. But I'll take questions if you've got something on policy or anything like that. And then, if not, we're going to hear from the good pastor.

I spoke here a number of times. I've never seen this many kids this wonderful. I'll get all these kids. Gary in the back has one. Yeah, I'm not sure quite how to put this.

But I know that there's quite a division with the Republican Party. And maybe the true conservatives in one group and establishment in the other.

And I wonder sometime with what's going on with the whole other side and some of the, I guess, what seems like evil things that are going on.

Is there any thought given to saying with the different factions in the Republican Party saying, guys, let's at least for a period of time.

[12 : 22] We're not going to give up our principles. We're not going to give up anything. But can we come together for a period of time and get by this and defeat the other side? And then you know we're still going to have some differences when we're done.

Is there any chance something like that could happen? Yes, and I think it is. Two things I'll mention. One is that there's a meeting every week we're in session in Washington in the House with the Speaker, about 10 of us in this meeting.

And it's a couple. Some of you may know I'm in this conservative group called the House Freedom Caucus. There's about 30 some of us, 34 of us, I believe, in that group. So two or three of us from the Freedom Caucus, two or three from the more centrist group called the Republican Study Committee, and then two or three from the more moderate slash liberal Republican wing called the Tuesday group.

We meet with the Speaker. And we try to do just what you described. It actually, I think, played out in the health care debate. But as you probably know, early on in that debate, our group, the Freedom Caucus, was opposed to it, as were a number of folks in the more liberal group, the Tuesday group.

And we held out, and we had an intense and vigorous debate for about an eight-week period. And I know, just as sure as I'm standing here, that the bill, the legislation is better because we engaged in that debate.

[13 : 37] All the tax increases that were initially in Obamacare are gone because conservatives weighed in. The Medicaid expansion is done in the right way with a work requirement now for able-bodied adults who are receiving this Medicaid expansion.

And then the amendment that we really pushed in the end was, without getting into all the policy details, was this idea that states should be able to get out from underneath some of these regulations, which we know are driving up premium costs for middle-class families.

And, in fact, whatever you may think about the Congressional Budget Office, they came out with their score last week, and it showed because of that amendment, because of our, you know, the debate we were in, the changes we made, premiums are going to come down over the next several years for states who, in fact, go get that waiver.

And even states who don't will have some benefit because of states that do. So, we did come together, and we ultimately voted for it. Of our group, on the passage, the day it passed three weeks ago, there were all but one of our members voted for it.

So, we had 33 of our 34 supported the changes, even though the majority of us were opposed to it just six weeks before that. And it's still not a great – it's still not as good as it should be.

[14 : 48] And, frankly, like I always say, it's still not consistent with what we told the voters we were going to do. We told them we were going to repeal Obamacare, and we didn't. But it's a good step, and I was convinced it was the best piece of legislation we could get out of the House.

We're at a moment where we had pushed it as far as we could. One of the things I always tell my colleagues in the Freedom Caucus is I said, guys, you get a better deal at 1201 than you get at 1159, right?

There's something about a deadline. If you go past the deadline, that's when suddenly they – the leadership finds the Lord, so to speak, and says, wow, we've got to deal with these guys now. They're serious. Because remember, earlier on in the debate, they said, oh, these guys won't hold out.

They won't fight in the end, though, because, you know, the president's going to encourage them to do so. And the president did encourage us to do so. In fact, it's funny, I'm giving you a long answer, but one of these town halls that had this one more left-leaning constituent stand up and say, you've got to stand up to the president.

You've got to be willing to fight. And I'm like, you know, thank you. And I said, look, I said, no one's ever accused me of going easy on my own party, right? You look at the last Congress, and our group was responsible for changing our leadership.

[15 : 58] And then I said to them, I said, there are 238 Republicans in the House of Representatives. There are 52 Republicans in the United States Senate. So 290 Republicans in the United States Congress.

Of those 290 Republicans, four have been tweeted against by the president of the United States. And I'm one of the four. And suddenly this lady kind of put her head down. Well, okay, you know,

we've got to live with that.

So the president tweeted against this back when we were opposed to it, but it's funny. He called me up the night before the vote, and he was all excited. He said, we're going to make it tomorrow. And I said, yeah, I think we are, Mr. President. And he's funny when you talk to him. When you get a chance to visit with him in a small group, you can't help but like the guy. He's just got this charisma about him that you like. And so it's kind of an interesting relationship there that the president and I have.

All right, anyone else? Not worth. Mr. Neff in the back. Oh, he's wonderful.

[16:59] Yeah. He's as solid as they come. A good friend. Christian man. Plus, he wrestled back in the day, too. So he's not all bad.

But you talk about some of the things in my remarks earlier. Warren Davidson is that kind of individual. I mean, here's a guy who couldn't get into West Point right out of high school, so enlisted, and then went to West Point after serving his country as enlisted in the Army, enlisted man in the Army as well, and then went to West Point and served our country, was there when the Berlin Wall came down, came back, took over the family business and grew it tremendously.

He's exactly the kind of guy you want fighting for you in the United States Congress. And, of course, he's a member of the Freedom Caucus. It's kind of a – I don't know if I told you this before. Maybe I've talked to some of you privately. But I went to visit Warren.

One of the guys who worked for us for nine years, drove me all over the place, Adam Hewitt Workforce, had met Warren and said, I think you'll like this guy. Why don't we go visit him?

So we went to visit him. And, frankly, we went to visit him to raise money for campaign accounts and different things. And so we're in there talking, and it's right when Speaker Boehner is stepping down.

[18:18] And I just kind of set it off the cuff that, you know, maybe you should think about running. And I was only, frankly, just kind of saying nice things to him. And I wasn't – you know, just – I was trying to raise money from him, right?

And about a week later, he calls me up and says, he says, Jim, I'm thinking about running for Congress. And I wanted to say, like, dude, I was just kidding. I was just trying to get a check from him.

And I started telling him, I said, now, Warren, this is intense. I said, you know, you got to – if you don't have the eye of the tiger, don't even think about doing it. You got to go. I mean, I know how these campaigns were. And I started to get into that, and then all of a sudden I'm thinking, what am I doing?

This guy's a West Point grad. This guy has served our country. He's run a business. He knows what he's getting into. And it was the first race we got involved in as a conservative group. So 17 people running that race, and Warren wins with 33 percent of it.

It just crushed him. And he beat a state senator or a state rep. It was sort of the start of some of the things we're seeing around the country in some of these districts. And so our first big win and picking a candidate and supporting him and endorsing him and all that thing, it was a lot of fun.

[19:19] And he's doing a great job. Yeah, doing a great job. The gentle lady in the back. We'll talk like Congress there. I just wanted to say that when you guys were working on the health care bill, and every time you were on TV, you kept repeating the same thing.

We just need to do what we promised the voters. That was so effective. Well, thank you. Because what can you say back to that? You know, it's funny you mention that. We made a concerted effort to do, and I'll try to do all this TV, but we made a concerted effort at the front end of that debate to do much more media.

And it's the first time, not that it's a competition or anything, and we do want to work with our leadership, but it's the first time we were able to actually win the messaging. We felt, as a Freedom Caucus group, I felt like I was doing as many TV appearances as the speaker was some of those early days of the debate.

And it helped us frame it and then put us in a position where we could hold firm as a group and ultimately make the bill better, which is, you know, our group, it's funny.

We tell people, people ask us sometimes, what does it take to be a member of the Freedom Caucus? And we're not any special. We're conservative folks, but it's really, and it sounds contradictory, but we say you have to be willing to vote against leadership, and you have to be willing to vote with leadership.

[20 : 50] You have to be willing to do both. Because the way it works in Washington is there's lots of folks who are on the big issues, the ones that count. There's lots of throwaway votes that, you know, aren't front and center, aren't really pressing, not that critical.

But on the big issues, there's lots of folks who will never buck leadership. They will go along with whatever leadership wants, because that's the way it works.

If you vote with leadership, you get to be on the right, the committees you want to be on, you get to be the committee chairs, the subcommittee chairs, fundraising goes, it's a lot of that. So there's lots of folks who will never vote against them. And then there's also some folks, not many, but some, who will never vote with them on the big issues, because they've just got this, this is their brand and their reputation, and back home, and they're from a really conservative district, maybe, and they'll never vote with them on the big, important spending issues and other big matters.

In our group, you've got to be willing to do both. Now, the tougher one is to vote against them. But there are also times when you have to say, you know, this is pretty darn good. I call it the Reagan principle.

You know, it's not necessarily what we all want, but it's pretty good. And you've got to be willing to go for it and understand that you are, in fact, making a difference for the families you get to represent. And we felt like we actually did that in this health care debate.

[22 : 05] It wasn't what we completely said, but it was better. And it was a good step in fulfilling what we campaigned on. All right.

Thank you, Pastor. Thank you all. Thank you, Pastor.

have originally scheduled for this morning, and I have some abbreviated comments that I would just like to throw out and have you keep in the back of your mind, because they will become very, very pertinent as we move on through the text. Revelation 19 and verse 11 represents one of the most dramatic incidents ever to be recorded in scripture, and it is, of course, in connection with the second coming. It is the second coming. Verse 11, I saw heaven opened, and behold, a white horse, and he who sat upon it is called Faithful and True, and in righteousness he judges and wages war. Now, I want you to note that in particular. He judges and wages war, but he does it in righteousness.

This is the meek and mild, gentle Jesus who wages war. This is the same Jesus that gave us the Sermon on the Mount. And what I want to ask you is this. Wages war? What happened to turn the other cheek?

Do you not see a problem here? Are you able to just gloss over it and say, well, I don't understand anything about that or how that works, but Jesus is involved. It's got to be okay.

[24 : 21] But there need to be answers. What is this? Meek and mild and gentle, turn the other cheek, Jesus. Waging war.

And his eyes are a flame of fire, and upon his head are many diadems, and he has a name written upon him, which no one knows except himself.

He is clothed with a robe dipped in blood, and his name is called the Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following him on white horses.

I just want to inject something here for your consideration. Because these armies are going to be incredible in number.

And you and I are going to be among them. We're going to be in these armies. But, we will not engage in conflict. Now, I'm not real sure what the purpose of an army is.

[25 : 38] If it isn't to engage in conflict, why do you need it? But, we're going to be there. If nothing else, we're going to be witnesses. We aren't going to engage in conflict. We aren't going to be swinging swords or anything of that kind.

Because, in verse 15, from his mouth comes a sharp sword, so that with it he may smite the nations, and he will rule them with a rod of iron.

The sword that proceeds from his mouth is, of course, a picture. And it is not to be taken literally, but it is a picture of the Word of God.

That is sharper, powerful, sharper than the two-edged sword. And it is the spoken word that proceeds from the mouth of Christ that will utterly decimate the enemy.

This is the same mouth that uttered the words, let there be light. And there was light. So, it will be the spoken word of the coming Christ.

[26 : 43] And he will smite the nations, and he will rule them with a rod of iron, and he treads the winepress of the fierce wrath of God the Almighty. And on his robe and on his thigh he has a name written, King of Kings and Lord of Lords.

And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds, which fly in midheaven, come, assemble for the great supper of God.

Now this sounds rather gross, does it not? In fact, very gross. It is very gross. It is horrific.

In order that you may eat the flesh of kings, and the flesh of commanders, and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of men, and the flesh of men, and the flesh of men, and the flesh of all men, both free men, and slaves, and small, and great.

And I saw the beast. We'll see this beast again in chapter 13. This beast, by the way, is a human being.

[27 : 58] And the kings of the earth and their armies assembled to make war against him who sat upon the horse and against his army.

And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast, and those who worshipped his image, these two were thrown alive into the lake of fire, which burns with brimstone.

And the rest were killed with the sword, which came from the mouth of him who sat upon the horse, and all the birds, were filled with their flesh.

This is almost so grotesque that it defies comprehension. And it is undeniable. It does not require a careful or thorough reading, because a mere scanning of the content of the Bible will suffice to demonstrate that the Bible is unquestionably a book of blood and violence.

Recognition of this has prompted discussions and arguments among all people for centuries, yea, millennia. And Jesus Christ is the Prince of Peace, the meek and mild and gentle Jesus, the same one who invited little children to come unto him, and he said, Forbid them not, for such is the kingdom of heaven.

[29 : 51] This is the Jesus of the Sermon on the Mount. In Matthew chapter 5 and verses 38, and if you could, let's return there for just a few moments, because I want you to see with your own eyes the contrast that is there, and it is quite remarkable.

Chapter 5 and verse 38, our Lord is addressing his disciples on the mount of, where he delivered the Sermon on the Mount.

And he says, You have heard that it was said, An eye for an eye and a tooth for a tooth. But I say to you, Do not resist him who is evil, but whoever slaps you on your right cheek, turn to him the other also.

And if anyone wants to sue you and take your shirt, let him have your coat also. And whoever shall force you to go one mile, go with him too.

Give to him who asks of you, and do not turn away from him who wants to borrow from you. You have heard that it was said, You shall love your neighbor and hate your enemy.

[31 : 01] But I say to you, Love your enemies, and pray for those who persecute you. Hmm. What do you do with that?

The reaction of most Christians is to just shrug your shoulders and say, Beats me. I know there's an answer in there somewhere, but I don't have any idea what it is.

I just can't seem to account for that. Well, we are committed to the idea that God does not speak from both sides of his mouth. God does not say one thing in one place, and something completely different in another place, unless there are circumstances that have dramatically changed, that require a different position.

And that is precisely what happens when you come to the study of the Word of God. We were talking about this at the 9 o'clock hour this morning, and how good old Miles Coverdale, who gave us the rules for interpreting the Bible back in 1535, made it very clear that the Bible is a book that needs to be rightly divided, just like Paul wrote to Timothy.

And if you do not rightly divide the Word, the only option remaining to you is to wrongly mix it, if you do not rightly divide it. And we have a lot of wrong mixing that is going on in Christendom, and has for centuries, and it results in all kinds of confusion, and supposed contradictions, and people throwing up their hands and saying, this doesn't make any sense, and this is what causes people to say things like, well, you know, there's contradictions in the Bible.

[32 : 45] And I'm satisfied that there is not one single contradiction at all that is legitimate. But, there are plenty of places where it sure does look like a contradiction.

And there's no denying that. What I'm saying is, these situations need to be understood and resolved, so that you put what belongs where it belongs, when it belongs, and that you not try to mix them.

How are you going to mix the principle of animal sacrifice, that the Jews practiced in the Old Testament, with the sacrificial death of Jesus Christ?

How are you going to put those together? We take great comfort in the latter, and we say that it's on the basis of the sacrifice that Jesus Christ made, that we have the forgiveness of sins.

Alright? What about all of those animals? Thousands and thousands of animals, sacrificed. Are you not sacrificing animals today?

[33 : 53] No, you probably aren't. Well, why aren't you? That's in the Bible. There it is, black and white. And what about kosher diet? And what about keeping the Sabbath?

Are you doing any of those things? And if you keep the Sabbath, what are you doing here on Sunday? The Sabbath starts at Friday. Sundown. Till Saturday. Sundown. What are you doing here on Sunday?

These things ever occur to you? Well, when you know what belongs where, like the animal sacrifice was for a different place, a different time, different people, and a different purpose.

And if you try to drag all of that over into our day and age, and make it applicable to us, you've got horrendous problems. This is why, you see, the Bible is a book, a progressive revelation.

The plan and program of God is revealed in an ongoing way. That is starting way back in Genesis, and as you move on through the Bible, God reveals more and more of himself and his plan and his program and his methodology than what he did before.

[35 : 11] There is a continual update that is taking place as you move through the scriptures. Now, those of you who are involved with computers and things like that, you know how important an update is.

And if you don't have the latest update, and you're operating with an old system, you're going to get into all kinds of difficulty because you don't have the latest update.

Well, that's the way the Bible is. It is a book of updates. And the latest update we have is information that was received not from Jesus while he was here on earth, but from Jesus after he left earth.

He's in the heavenlies. And he confronts this man by the name of Saul of Tarsus on the road to Damascus while he was en route to persecuting some Christians.

And he called this one to be an apostle to the Gentiles. Well, what is that all about? Gentiles never had any apostles. The Jews had 12.

[36 : 20] Gentiles didn't have any apostles. Not until now. And God calls Paul to be an apostle to the Gentiles. And he as much as tells him, And Paul, I've got some updates to give you.

And he gave him numerous updates. And what they are called is mysteries. One of the mysteries is the mystery of the rapture. Translation of the church.

Nobody knew about that before. They weren't supposed to know about it before because it was never revealed before. But now, it's an update. And the indwelling of the Holy Spirit, they didn't have that before.

But when Paul revealed that, had that revealed to him by Christ, that constituted an update. In other words, there's a change. Now, understand this.

God doesn't change. He never changes. His character, his nature, his holiness, they never change, they're never added to, and they're never diminished.

[37 : 19] He is the ever-constant God. But, his methodology, his program changes, because people change. Cultures change.

Societies change. God doesn't change. He's the same yesterday, today, and forever. But in his graciousness, and in his mercy, he makes adjustments along the way that we call updates, or further revelations, to accommodate human beings.

And we are so glad that he does. So, as regards this issue that we're looking at here, which has to do with fighting, or not fighting, pacifism, these are issues that Christians have been debating for a long time, and the biggest reason they do is because they don't appreciate the updates.

They don't see how God has changed things because in his grace and in his mercy, things need to be changed.

And you know, when we talk about the meek and mild and gentle Jesus and turn the other cheek and everything, do you realize how many times he told his own people in the Old Testament to go to war?

[38 : 45] And who it was that they were to fight against and how they were to fight? And who they were to put to death? This is repeat throughout the Old Testament, and we find hints of it in the New.

Sermon on the Mount explained the true meaning and the true spirit of the Law of Moses. and the Law of Moses was never given so that people could do this and thou shalt live.

It was given to show them the character and the nature of God and the fact that there was no way in the world that they were going to measure up to God's standards. For by the law is the knowledge of sin.

That's how we know when we have done wrong. It's because there are laws against us that tell us that we have done wrong. So the Sermon on the Mount was Jesus explaining to the people this is what the Law of Moses is really all about.

This is the spirit of the Law. This was the intent of the Law. But nobody was able to keep that. So why give a law that nobody was able to keep? Well, for one reason, it was to show them that they weren't able to keep it because they didn't measure up to the character and nature of God.

[40 : 09] And you know that is one of the first impediments that people have to deal with when it comes to personal salvation. And I recently wrote an article about that called The Hard Part of the Gospel.

The hard part of the Gospel is man coming to grips that he can't make it on his own. He doesn't have what it takes and he cannot put it together in a way that would please God and make himself acceptable to God.

So, he has to come to grips with his own weakness and his own sin and frankly, a lot of people find that offensive.

Are you suggesting that I can't do what it takes that I'm are you suggesting that I'm that bad and we take offense at that.

As I've often said, sometimes people have to get mad before they get saved and that's not unusual at all because we protect our ego. We all have this ego thing and men and this is no secret because ladies have known this forever.

[41 : 15] We've got egos that won't quit. I mean, and we know how to protect it and to suggest that I am weak and inadequate and insufficient is a real blow to my ego.

I mean, it hurts me and I don't like to think of that but that's the first thing we have to come to. That realization and when we do, we've gotten over the hard part of the gospel because the easy part is to put your faith and trust in Jesus Christ when you recognize that you can't measure up in the hard part.

That's the easy part. That's the remedy. See, our hard part is coming to the fact that we've got a situation that we can't solve. That's the hard part and many never get beyond that.

So, the Sermon on the Mount was an explanation to the Lord's audience about what the true spirit of the law of Moses was all about and then Paul later is going to say, and this is very, very important.

Paul says in Romans 8, for what the law could not do in that it was weak through the flesh.

[42 : 29] the law wasn't weak, but when it was applied to the flesh, it became weak because the flesh made it weak.

The flesh is that ego thing, that self-centeredness that is in us that simply cannot measure up and we just have to admit it.

That's a bitter pill to swallow. So, this situation about the meek and mild and gentle Jesus and the conflict and the war and everything. Someone has said, I remember reading this anecdote about Winston Churchill and the British Parliament was considering taking some kind of military action against an enemy that had apparently wronged the crown of England and they were suggesting that the British send troops to a certain place and somebody in Parliament stood up and said, I object, I object, violence, violence never solved anything, violence never solved, and finally Churchill had about all he could stand and he rose to his feet and said, I beg to differ with the good gentleman.

Violence solved World War I and violence solved World War II. So sometimes violence does solve things and it does so where those against whom the violence is brought are not open to any lesser avenue.

And violence is the only one you have left. that is why Jesus Christ is going to come as he is in Revelation 19.

[44 : 19] And it's going to be a bloody gory scene. Recipients of this sword that proceeds from his mouth are not the kind of people subject to negotiation.

they respect and respond to just one thing. And that is a power that is greater than theirs. America needs to understand this is what ISIS is all about. This is the only thing these people understand.

This is the only course, the only avenue we have open to us. any president worthy of the position of all has grave reservations about sending young men and young women into harm's way.

But sometimes you have to realize it's the only course of action open because the enemy will respond to nothing else. General Curtis LeMay who was the father of SAC as they see known as the Strategic Air Command.

[45 : 41] This was made up of B-52 bombers. Many of them flew right out of right pat just down the road a ways. And this was during the height of the Cold War when we were actually considering the possibility that Russia might drop an atomic bomb on the United States.

And it was called a Cold War but it was capable of heating up very quickly. And in order to counter that threat General LeMay was charged with the responsibility of developing the Strategic Air Command.

And it was made up of B-52 bombers. That's the biggest baby we've got in the Air Force arsenal. The B-52 now they're about 50-60 years old talking about being antiques.

And they were equipped with nuclear weapons and kept in the air 24-7 so that any time the commander in chief from the Oval Office whoever it might be had to make that urgent call to the captains of those planes and tell them what their target was and what they were to do when they got there so that the planes wouldn't have to bother taking off.

They were already in the air and they were circling all over the globe. Never knew where that threat might come from. General LeMay said killing is what war is all about.

[47 : 25] Think of that. War is all about killing and when enough people have been killed the war is over.

That's what ended World War I. That's what ended World War II. Both sides got to the place where they said well it's too much killing.

We don't want any more people killed. Let's call it quits. Who's going to surrender? And you know the rest of the story. Why does it have to come down to this? Why can't we all just get along?

And the reason is because historically because of man's fallenness he has an innate desire to dominate to control to be in charge to make others do what he wants them to do.

And we call that an infringement upon freedom. An infringement upon people's liberties. And that's what this is all about. That's what this ISIS thing is all about.

[48 : 32] That's what terrorism is all about. The name of the game is to scare people, to terrorize them so much and make them so fearful and so afraid that they will give in to your demands if you just promise to stop it.

Then they get what they want. And if you know anything about Islam and its goals and its objectives, it is much the same in some respects as that of the Christian.

Because our goal is to see Jesus Christ ruling and reigning in Jerusalem and the kingdom of heaven come to earth. And it will be a time of peace and prosperity and it will be wonderful.

It will be the millennium. That's why we go about the business of evangelizing and sharing the gospel and trying to get people to commit to the person of Jesus Christ because that's God's ultimate goal is the kingdom of heaven come to earth.

And our Muslim neighbors coming to earth they call it a caliphate which essentially is the same thing.

[49 : 45] It means that a caliphate will be the worldwide caliphate will be when Islam rules the world and everyone will have been converted to Allah or put to death.

Take your choice. That's the goal of Islam. And the problem is you can't get people to share in that goal. They resist it.

They don't want to do that. So what do you do? You kill them. Cut their heads off. Put it on TV. Put it on the internet. Scare people half to death so that they will be more accepting to your demands. But you have to do that enough times and in enough places. And that's why it's happening in London and in France and in the problems.

There were some among us who said better red than dead. Which meant if I have to buy into communism and be ruled by a communist dictator that's preferable to being dead.

[51 : 29] Better red than dead. I suspect our founding fathers would be spinning in their graves to hear Americans who claim to be Americans make statements like that.

We're more in line with Patrick Henry who said give me liberty or give me death. That's what has always characterized America.

And we trust that it isn't just sheer stubbornness but it is determination with principle that freedom and liberty is the coin of the realm and we will take whatever steps are necessary to preserve it and protect it and prolong it.

So well we've gotten kind of a hodgepodge this morning and we didn't get into Revelation 13 my apologies for that but that would just whet our appetite for the surfacing of the Antichrist who is going to be billed as the world's superman and he will arrive on the scene bright eyed and bushy tailed one week from this morning and we will examine the text that is involved because there is an unholy trinity that is revealed in Revelation 13 you see Satan has never had an original idea in his life but he is a great imitator a great copier and Satan will be the counterpart to God the Father and the Antichrist will be the counterpart to Christ the Son and the false prophet will be the counterpart to the Holy Spirit so you see Satan has a trinity also and it will be operative during this time and it could be a lot closer than we know so would you stand with me please we'll be dismissed
Father we are so grateful for the word of God that you have given and we recognize our often ability to reach proper conclusions regarding what it teaches and we want that to simply spur us and drive us on to further investigation and study we know the word of God is honorable and truthful throughout we know also it needs to be rightly understood and we are charged with that responsibility thank you for having provided the word for us thank you for having given it as you have in a progressive manner and thank you for the latest revelation that you have provided through the apostle Paul having to do with the age and the dispensation of grace the church age we are so delighted and privileged to be a part of it and then we recognize that there is yet another update coming and that fills the pages of prophecy that we are now engaging so the apostle
[54 : 39] Paul and his teaching will be set aside in favor of an update in the same way that Moses and his teaching has been set aside for the update thank you for what you have been pleased to reveal we pray for determination to study and investigate claims of Christ that are made throughout scripture so that we can know how it is to be rightly divided father father should there be anyone here in this closing moment who has not enjoyed the peace that comes from knowing the Lord Jesus Christ sins forgiven and the joy that accompanies it our prayer is that they may know no peace no joy no satisfaction no fulfillment until they come to find it all in him for we get in his name amen