

The Jewish Final Solution to the World's Problem - America as is was, is and should be.

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[0 : 0 0] As it was, is, and should be. Our bulletin says on this Memorial Day weekend, we want to honor those who have served, particularly those who have given their all.

Best way we can do that is to preserve the principles and values of this nation for which they died. Are we doing that?

That's the question. Memorial Day is, as the very name implies, a time to remember.

And what specifically we are remembering is the sacrifice made by those of this nation that purchased our freedom and gave themselves to maintain our freedoms that we hold so dear.

Only then, in 1781, at Yorktown, Virginia, one of our original 13 colonies, could colonists begin to think of themselves as Americans rather than as Englishmen.

[1 : 5 2] Now that independence and freedom had been achieved, the business of forging an entirely new and self-sustaining government and country must begin from scratch.

We had never been a people who governed themselves before. The leaders of the revolutionary effort soon set about the task of drafting a document by which the newly conceived Americans would govern themselves.

The result was called the Articles of Confederation. And they constituted a confederation of the previous 13 colonies.

But it was not long until its flaws and inadequacies began to be apparent. It needed serious revision. So in 1787, representatives from the former 13 colonies that would become states and then would adopt the name the United States of America, met in Philadelphia to undertake the task of reworking the Articles of Confederation so as to make it more serviceable.

The conveners soon reached the conclusion that the Articles of Confederation were so hopelessly inadequate and flawed, needed to be abandoned entirely and a whole new effort be put forth to construct an entirely different document.

[3 : 3 1] This was the birthing of the Constitution of these United States, which continues to be our governing authority to this day.

And I want to give you some background material for the drafting of that and the arriving at some conclusions on behalf of these legislators.

From a book that recounts some of the history of the actual event. And it features principally Benjamin Franklin. This convention was presided over by George Washington.

And there were, of course, a great many delegates there from all of the states that were involved. And they were not having a very successful time. To begin setting some of the background for this, let's talk a little bit about Benjamin Franklin.

He had become very close friends with George Whitefield, the famous preacher of the Great Awakening. In his autobiography, Franklin writes of having attended the Crusades of George Whitefield at the Philadelphia Courthouse Steps.

[4 : 55] He noted over 30,000 people were present and that Whitefield's voice could be heard nearly a mile away. Benjamin Franklin became very appreciative of the preaching of George Whitefield, even to the extent of printing many of his sermons and journals.

So great was the response of the colonies to Whitefield's preaching of the gospel that the churches were not able to hold the people. Benjamin Franklin built a grand auditorium for the sole purpose of having his friend George Whitefield preach in it when he came to Pennsylvania.

After the Crusades, Franklin donated that auditorium to be the first building of the University of Pennsylvania. A bronze statue of George Whitefield still stands in front, commemorating the Great Awakening in the colonies prior to the Revolutionary War.

Noting the effects of Whitefield's ministry and of the Christian influence on city life, Franklin wrote in his autobiography, In 1752, Benjamin Franklin received a letter from his friend Whitefield, saying, My dear doctor, I find that you grow more and more famous in the learned world.

In 1764, Benjamin Franklin wrote to Whitefield and ended with the salutation, Your frequently repeated wishes and prayers for my eternal as well as temporal happiness are very obliging.

[6 : 59] I can only thank you for them and offer you mine in return. In 1769, George Whitefield wrote to Benjamin Franklin on the night before his last trip to America.

In this last surviving letter, Whitefield shares his desire that both he and Franklin would, as he put it, Be in that happy number of those who is the midst of the tremendous final blaze shall cry, Amen.

In the last letter Benjamin Franklin wrote to Whitefield, Franklin revealed his heart. Life, like a dramatic peace, should finish handsomely.

Being now in the last act, I began to cast about for something fit to end with. I sometimes wish that you and I were jointly employed by the Crown to settle a colony on the Ohio, To settle in that fine country, a strong body of religious and industrious people.

Might it not greatly facilitate the introduction of pure religion among the heathen, if we could, by such a colony, show them a better sample of Christians than any commonly seen in our Indian traders?

[8 : 15] The Indian traders, of course, were white men who had a reputation for taking advantage of and ripping off the Indians. And, of course, that created a lot of resentment among the Indians, and those are they to whom Franklin is revealing himself here.

It's interesting to note, and somewhat sad, that as far as we know, although Ben Franklin had a great respect for the value of religion, as he would call it, Whitefield lamented that he was never able to convince Franklin to put his personal faith and trust in Jesus Christ.

Franklin believed that there was a God. He was more like a deist. But insofar as the person and the sacrificial death of Jesus Christ was concerned, it does not appear that he embraced that.

We do not know for sure. When we get to heaven, we do not know whether Ben Franklin will be absent or present. But according to Whitefield, he was not able to lead him to the Savior, even though he was a very good, close, personal friend.

Benjamin Franklin, in July of 1776, was appointed part of a committee to draft a seal for the United States, which would characterize the spirit of this new nation.

[9 : 36] And he proposed, a seal depicting Moses lifting up his wand and dividing the Red Sea, and Pharaoh in his chariot overwhelmed with the waters.

And this motto, rebellion to tyrants is obedience to God. Franklin wrote in a letter to the French ministry, whoever shall introduce into public affairs, the principle of primitive Christianity will change the face of the world.

I don't know if you are aware of it or not, but that is precisely what happened in this nation. Let me repeat that. Franklin said, whoever shall introduce into public affairs, the principles of primitive Christianity will change the face of the world.

That is precisely what happened in these early years of these United States of America. And it did change the world.

In his pamphlet entitled, Information to Those Who Would Remove to America, because that was a real problem then.

[10 : 50] Today we've got a problem with immigration. But in this day, we had a problem with the lack of immigration, because people were reluctant to forge a new beginning in a strange land, many miles away, had to cross an ocean to get here.

They did not know what would befall them when they arrived, or what opportunities there would be. And the successes and benefits were eventually carried by word of mouth, and a great popularity for the new world, as it was called, was created.

And more and more people began making their way to this new world, the United States of America. And in what was probably a kind of promotional pamphlet that was printed by and circulated by Franklin, encouraging others to come.

He says, Those who are considering a move to this country or intending to send their young people to seek their fortune in this land of opportunity, Franklin wrote, Hence, Bad examples to youth are more rare in America, which must be a comfortable consideration to parents.

To this may truly be added that serious religion, under its various denominations, is not only tolerated, but respected and practiced. What he's doing, of course, is citing a tremendous difference from that which existed in England, from which they came, because it was not tolerated.

[12 : 16] Franklin continues by saying, Atheism is unknown there, infidelity rare and secret, so that persons may live to a great age in that country without having their piety shocked by meeting with either an atheist or an infidel.

And the divine being seems to have manifested his approbation of the mutual forbearance and kindness with which the different sects treat each other, by the remarkable prosperity with which he has been pleased to favor the whole country.

In a letter to Robert Livingston, in 1784, and Livingston, of course, was one also of the signers of the Declaration of Independence, and Franklin wrote to him, I am now entering my 78th year.

If I live to see this peace concluded, I shall beg leave to remind the Congress of their promise, then to dismiss me. I shall be happy to sing with old Simeon.

Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. In a letter dated April 17, 1787, Benjamin Franklin expounded, Only a virtuous people are capable of freedom.

[13 : 35] As nations become corrupt and vicious, they have more need of masters. Is that where we've come to?

Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters.

And I say all that to preface this. June 28, 1787, Franklin delivered a powerful speech to the Constitutional Convention, which was embroiled in a bitter debate over how each state was to be represented in the new government.

The hostile feelings created by the smaller states being pitted against the larger states was so bitter that some delegates actually left the convention.

Benjamin Franklin, being the governor of Pennsylvania, hosted the rest of the 55 delegates attending the convention. Franklin, being the senior member of the convention at 81 years of age, he commanded the respect of all present.

[15 : 02] And as recorded in James Madison's detailed records, he rose to speak in this moment of crisis. And it was a crisis in this Constitutional Convention.

Actually, things had begun to fall apart. The health and welfare of this young nation was hanging in the balance.

Everything was dependent upon this group of men, these selected representatives, being able to meet and agree to and forge a document that would be the basis for governing this great nation.

Because as of that time, there was none. There just was none. It was Benjamin Franklin and this speech that turned the whole day and gave us a Constitution.

And at the age of 81, perhaps it may well be said, this was Franklin's finest hour. As the patriarch rose to the podium amidst the respect of all who were present, he addressed them thusly.

[16 : 22] Mr. President, the small progress we have made after four or five weeks, close attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many nays as a's, is, methinks, a melancholy proof of the imperfection of the human understanding.

We indeed seem to feel our own want of political wisdom since we have been running about in search of it. We have gone back to ancient history for models of government and examined the different forms of those republics which, having been formed with the seeds of their own dissolution, now no longer exist.

And we have viewed modern states all around Europe but find none of their constitutions suitable to our circumstances. In this situation of this assembly, groping as it were in the dark to find political truth and scarcely able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding.

In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection.

Our prayers, sir, were heard and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending providence in our favor.

[18 : 26] To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity.

And have we now forgotten that powerful friend? Or do we imagine we no longer need his assistance?

I have lived, sir, a long time. And the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men.

And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?

We have been assured, sir, in the sacred writings, that except the Lord build the house, they labor in vain that build it. I firmly believe this, and I also believe that without his concurring aid, we shall succeed in this political building no better than the builders of Babel.

[19 : 35] We shall be divided by our partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a byword down to future ages.

What is worse? Mankind may hereafter from this unfortunate instance despair of establishing governments by human wisdom and leave it to chance, war, and conquest.

I therefore beg leave to move that henceforth prayers, imploring the assistance of heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

That ended Franklin's speech. A man by the name of Jonathan Dayton was taking notes at the convention, and it was reported thusly by Jonathan Dayton, who was a delegate from New Jersey, saying, Dr. Franklin sat down, and never did I behold a countenance at once so dignified and delighted as was that of Washington at the close of the address, nor were the members of the convention generally less affected.

The words of the venerable Franklin fell upon our ears with a weight and authority, even greater that we may suppose an oracle to have had in a Roman Senate.

[21 : 24] Following the historical address, James Madison made a motion, which was seconded by Robert Roger Sherman of Connecticut, that Dr. Franklin's appeal for prayer be enacted.

Edmund Jennings Randolph of Virginia followed with a further motion, that a sermon be preached at the request of the convention on the fourth day of July, the anniversary of independence, and thenceforward, prayers be used in ye convention every morning.

Of note is the fact that prayers have opened both houses of Congress ever since. The clergy of the city responded to this request and effected a profound change in the convention, as noted in Jonathan Dayton's records, when they reconvened on July 2, 1787, and it was said, we assembled again, and every unfriendly feeling had been expelled, and a spirit of conciliation had been cultivated.

remarkable turning point in the history of this nation, as they met to consider the document that would be governing this nation, and it was literally falling apart, and it was doing so because they had not invoked the Almighty.

There was nothing but confusion, and bitterness, and anger, and as was reported earlier, some of them even got up and walked out, just left the convention altogether.

[23 : 06] As regards America as it is, we are saddened it has removed so far from America as it was. Then, public and official recognition was given to the gracious God who aided this nation when faced with seemingly insurmountable obstacles against our prevailing over Great Britain, a power that most regarded as the most formidable nation in the world.

There was no humanly logical reason we should have won the Revolutionary War, and none of the fledgling nation's leaders were willing to withhold credit given to God alone for the victory.

None doubted that God himself was the midwife that delivered this nation that had been conceived in liberty, and none would have dared whine about such a violation being a separation of church and state.

But that's the United States as it was. As it is today, the whiners prevail. in our sincere efforts to recognize and protect the rights of minorities, they dictate to the majority.

They have become the tyranny of the minority. They are so dishonest in their secularist agenda that they are willing to rewrite history to their liking, denigrating the founding fathers and disrespecting the sacrifices so many of them made.

[24 : 48] After all, an atheistic or secularist worldview does not bode well against the clearly evident biblical worldview of our nation's founders.

fathers. There is so much that separates the patriots of the 18th century from the secular socialist Marxists of today.

But one thing looms large over all the others. The biblical worldview of our fathers denied the perfectibility of humans.

They saw themselves as God saw them, flawed and subject to gross self-centeredness, the byproduct of the original sin and fall of all humanity and Adam.

Precisely because of this understanding our founding fathers had, they knew man, including the American man, could not be trusted when endowed with raw, unchecked power.

[25 : 51] He must be subject to accountability by an equal but different power within the government he established. This wisely gave way to the installation of the executive, legislative, and judicial branches of our government, the functions of which are embodied and described in our Constitution.

Few today, of any political persuasion, would disagree with the presence and function of these three equal branches of government. But how many would agree with the reasoning of our founders that led them to it?

For the most part, government echelons today in America, in America as it is, function in a sphere of practical atheism.

I say practical atheism, not official atheism as is fostered in China and other communist countries, but a governance that functions as if there is no God.

Congress and the other bodies do continue their perfunctory prayers and official traditional nods to the Almighty, but they are devoid of any real significance.

[27 : 08] They are fueled only by tradition. And there is a considerable element in our society that would have all prayers done away with in Congress and everywhere else.

with the ejection of a biblical worldview that guided this nation for its first 180 or so years. We have also ejected moral absolutes and replaced them with moral relativism.

Our cherished First Amendment labeled the first article in the U.S. Constitution, but better known as the First Amendment, reads thusly, and is one with which everyone is familiar, You see, when these founding fathers did reach agreement and came to terms in drafting the Constitution, they knew, given the nature of humanity, their humanity in particular, they were not going to draft a perfect document, that this document called the Constitution would need changes and adjustments.

And wisely, they built into the Constitution the provision for making those changes. And they're called amendments. They make amendments to the Constitution that are designed to override a position that was taken earlier and changing it.

After a while, a society begins to learn certain things won't work or aren't workable or aren't feasible, and there is a need for change. And provision is made for that in the Constitution to amend the Constitution.

[28 : 46] It isn't done easily and shouldn't be. And it isn't done quickly and shouldn't be. But it has been done a number of times in excess of a score of times. And that First Amendment, with which we are all so familiar, simply says, Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

That's the First Amendment. And we are grateful for it, despite the fact that it has undergone a great deal of misinterpretation. In too many painful aspects, the guarantee of the First Amendment has been forced to move aside in favor of a sappy, nonsensical, political correctness.

One will look in vain to find anything remotely connected to that in the Constitution. Yet, it now remains a dominating influence in the America as it is.

This is a symptom not of a free America as the one that was, but a controlled and intimidated America as it is.

Frankly, it is constitutionally, logically, practically, traditionally, as un-American as it can be, but it still prevails in the America that is, and does so as well.

[30 : 34] Abortion on demand, which I continue to insist, is demanded, so unreasonable and irresponsible people can continue to engage in sexual activities, however with whomever, without facing inconvenience lifestyle changes brought on by an unwanted baby.

Abortion on demand is the ultimate sacrifice to the gods of self-centeredness. the list of negatives into which America that was has morphed into the America that is are too numerous and time-consuming to go on with, but one more begs unveiling.

It is the massive debt our nation's leaders have created to engage in the reckless spending they have because they have the power and position to do it, reveals a breakdown in all three of the agencies designed to protect us from centralized power.

Our indebtedness of nearly 19 trillion dollars is unwise, unjustified, inexcusable, immoral, unethical, but it is not illegal, which means they cannot be prosecuted for it, and they take that as license.

after all, as many of our esteemed legislators will tell you, they're only spending these massive amounts of money and incurring an unpronounceable debt in fulfilling their dedicated service to the American people.

[32 : 16] Does anyone have a barf bag they would like to pass? America? What is the America that has become?

I don't like it any more than most of you. It is here, and we have to deal with it. What is the America that ought to be? Well, nobody is saying that you can go back, because you can't go back.

We cannot go back to the Revolutionary War days. We cannot ignore what is taking place today, and the ways that have to be implemented to deal with it.

But there is just one singular solution, and it's the same one. It's this axe that I have to grind, and I shall grind it until the Lord takes me home.

it is the only solution, it's the only one God has provided, it's the only one that has ever worked, it's the only one that ever will work, and that is we must implement spiritual and moral solutions to the difficulties this nation is facing.

[33 : 32] I've so often said that politics is not going to solve our problems. It doesn't make any difference which party you're from, represent, or vote for. We are in a situation that politics cannot touch.

We need a moral spiritual solution. Every human problem has a spiritual solution. I've given a lot of thought to that over the last 60 years.

I'm more convinced than ever that it is true. Every human problem, I don't care what it is, I don't care if it's health, wealth, position, future, whatever it is, there is a spiritual solution, and it comes only from the God who gave it.

So we just need to redouble our efforts and we need to see the spiritual solution as the proclamation of the gospel. It's a tedious and time-consuming process.

How do you go about changing a nation with spiritual solutions? You do it one person at a time.

[34 : 37] And that involves individuals coming to faith in Jesus Christ and then growing and maturing spiritually so that they develop a biblical worldview.

That's the only thing that's going to change anything. That's what we've got to be about. So, that's where we are.

We just need to recommit ourselves to doing that singular thing that God ordained from the beginning. that is the proclamation of the gospel of Jesus Christ.

This changes everything. The crucifixion of Jesus Christ changed everything. It became the focal point of all human history. And how men and women line up with that act, how they line up with that event, and the way they see that event, and the way they embrace that event and take it to themselves, determines the kind of worldview they will develop.

And when people act out, they're acting out of their worldview. Everybody has one. Everyone sees the world in a certain way. And the thing that constitutes our worldview are all the ingredients that you poured into your life from the time of your birth up until now.

[35 : 57] You were exposed to all kinds of experiences, ideas, beliefs, and everything that went with it. And in the midst of that, while you were in root, maturing, and growing up, and growing older, you were developing a pattern of thinking.

You were developing a way of looking at the world. That's your worldview. Everybody has one. And when we have a negative worldview, when we have a worldview that is not based in reality, as the Bible reveals reality, then we conduct ourselves with all kinds of aberrant behavior, and seemly behavior, and unkindly behavior, and criminal behavior, and everything that goes with it, because people act out of what they are, and what they think, and the way they see things, and their value system.

There isn't anything, there isn't anything that any psychiatric couch can create that can combat that. It has to be done by changing the individual on the inside, and that's the business of our God.

That's what he does. When someone, anyone, sees themselves as God sees them, which is undone, unacceptable to God, and unable to make themselves acceptable to God through any resolutions, or behavior, or trying harder, this or that, or giving up this, or turning over a newly, when they see themselves as completely unable to be acceptable to God as they are, then they are ripe for a Savior.

But until you come to that position, the Savior will have minimal appeal, if any appeal at all. And this is one of the great impediments of preaching the gospel today, particularly in an age of political correctness, because in an age of political correctness, nobody is wrong about anything.

[38 : 01] But when you preach the gospel, you are telling people, God is telling people, they are not okay the way they are.

They are not acceptable to God the way they are. That's bad news. And you know, bad news is hard to deliver. Nobody has difficulty delivering good news, but bad news is hard to deliver because people don't want to hear that.

What do you mean telling me I'm not acceptable? I'm a nice guy. Just ask the people who know me. I'm a guy who give you the shirt off his back. Don't tell me I'm not acceptable with God.

I'm just as good as you are, and blah, blah, blah. And that's where a lot of people are coming from, because they are not receptive to the bad news. But it is only the recognition of the bad news and the embracing of the bad news that will lead one to accept the good news.

And the good news is, despite the bad news, despite your being unacceptable, God loves you anyway.

[39 : 13] And he loves you so much, and in such a way, that he sent his son to do for you what you could not do for yourself.

And that is, he sent his son to die for your sins, to pay the price for your sin.

And in doing so, God balanced the scales of the universe with the death of Christ. Christ, because of who he was, because he was the son of God and very God himself, he was eligible, he was able, and the only one who was able to provide a sin payment, a debt payment for the entire human race.

He could do what he did only because of who he was, and because of who he was, he did what he did. And all God is asking us to do is the very least that we can do, and that is to put our trust in this one who gave himself for us.

And do you know, when we do that, when anyone does that, when anyone says, God, I recognize I am just what you say I am.

[40 : 37] I am like all the rest of humanity. I am a sinner and undone in your eyes, and I cannot do anything to make myself acceptable and pleasing to you.

That's why Jesus died for me. And with all of my questions and fears and doubts and everything else, as best as I know how, I want this Jesus Christ to be my Savior, to come into my life, take charge of my life.

I want to yield everything to him. After all, he bought me and paid for me. In the death he died. And I deliver myself to you.

When you do that, when you do that, God responds. That's called repentance and believing.

You change your mind and you believe on the Lord Jesus Christ. When you do that, God actually moves into your life.

[41 : 46] Don't ask me how he does it. I don't know. He comes into your very being with himself. And he makes you a brand new person on the inside with a new status, a new agenda, a new destiny, so that Paul could say, if anyone be in Christ, he is a new creation.

Old things have passed away. Behold, all things have become new. Not a one of us understands how God does that. But we know he does. He will never leave you like he finds you.

He changes you on the inside where nothing else can reach. That's called regeneration. He makes us new on the inside. He gives us a standing. He gives us a position.

He gives us a new state. He gives us new life. He gives us new everything. We're a brand new person. Haven't changed a bit outwardly. Don't look any different. But you're all new on the inside.

That's called the miracle of regeneration. That's what the Bible calls being born again. It's a whole new beginning of life.

[43 : 04] Perhaps everyone here has already experienced that. And if you have, I am grateful and that's wonderful.

But if you've never known that reality, dear friend, this could be, this could be the day of your spiritual birth.

You know, we can be alive to each other, able to get up and walk about, eat a meal, sleep eight hours a night. And we seem to be alive in every respect.

And maybe you are, but one. Because you can be alive to this world and alive to each other and dead toward God. Paul wrote to the Ephesians and he said, and you, you, hath he quickened.

It's an old English word. It means you hath he made alive. Well, what were they before? Well, like I said, they were alive outwardly, doing all the things that living people do.

[44 : 16] But inwardly, they were dead toward God. And when you believe on Jesus Christ, God changes that inner death to life.

And everything is changed. You are a new person in Jesus Christ. Would you pray with me? Father, we look about our nation and we see standards and values that are prevailing today and it is a cause for deep concern.

And as so many Americans are convinced our nation is headed in the wrong direction and corrective change is desperately needed and we don't see any way that that can be affected with more laws, more politics, more promises, promises, it's not going to change anything.

The only thing that really works is the change that you bring. And you don't bring it corporately, you bring it individually because the gospel is an appeal that is delivered to individuals, each of whom has a volition, a will that you've given, an ability to say yes to you and also ability to say no.

we recognize that self-centeredness is a malady that we all suffer from and we are reluctant to give up our autonomy.

[45 : 53] We are reluctant to admit that the very God, creator, sustainer of the universe has any right to our lives at all. But in our heart of hearts we know better.

You are the only one who does have a right to our lives because it is you who have made us and not we ourselves. We are merely the lump of clay.

You are the potter. We can do no greater service to you, to ourselves or to mankind than to deliver ourselves to you for the salvation that you promised that comes from putting our trust in the Lord Jesus Christ.

And our prayer for everyone here today is that they may know that reality. And if you, dear friend, are here, boy or girl, man or woman, and you have never really seen yourself like God sees you, perhaps you have this morning.

And if you're searching for answers and looking for a meaning to life, wondering about your eternal destiny and all that goes with it, we are here to tell you lovingly that God has made provision for you, would you come?

[47 : 09] Would you receive the Lord Jesus as your Savior? Of course you have questions. Of course you have doubts. You may already know all that you need to know to say, I know I need this.

And as an act of my will, I want to come and trust the Lord Jesus and put my trust and faith in him who died for me.

Thank you, Christ, for dying for my sin. I trust you. I want you in my life and I want to devote my life to you because it's the only right thing to do.

I recognize that now, so here I am. Thank you, Father, for the privilege that is ours of proclaiming this wonderful old gospel. It's been around for thousands of years and is still little appreciated and often misunderstood.

good. But this morning, someone may have really heard it and connected the dots for the first time. And if so, our prayer is for them that they may respond with faith, respond with their belief and trust, because there's no place else to put it.

[48 : 20] And thank you for the provision that you have made for them. To this end, we commit this time of worship and celebration in the name of our Lord Jesus Christ.

Amen. according to that clock back there, I have five whole minutes and I don't want to develop a reputation of turning it loose early.

So are there any questions or comments? Anybody? Feel free. I don't know about you, but I have a new perspective for old Dr.

Franklin. He kind of pulled that thing out of the fire, you know? The Lord used him to do that. It's a great thing. Appreciate it. That too is providential, I believe.

Anyone? Chuck? There's a microphone, okay?

[49 : 31] I could use a microphone so we can get the comment on the disc. ask. If a general election should arise and there's nobody worth voting for, how should a believer vote?

I'm sorry, repeat that. If a general election, a presidential election should arise and there's nobody worth voting for, how should a believer vote?

Well, I think you should vote anyway, even though you're not excited about any of the candidates. Someone has said you hold your nose and pull the lever. You vote for the candidate that you think will do the least amount of damage, something like that, or the lesser of two evils or whatever.

Depending on which party you come from, you'll have to identify that individual for yourself. But that's about all you can do. And you know, it's very easy, it is very easy to just become so discouraged.

And to take the position, well, it doesn't make any difference whether I vote or not. They're going to do whatever they want to do anyway. I'm just going to stay home. That is a very, very unwise thing to do.

[50 : 40] We have a moral obligation to go and support our government to the extent that we can. And we are not to be anti-government. Christians are not anti-government, but we ought to be anti-bad government.

And bad government is constituted by bad people with bad values and a bad worldview. And, you know, someone has said that all laws and all legislation is derived from somebody's view of morality.

And if you put the wrong kind of people in office, you're going to get their view. It's going to be reflected in the laws, the legislation that's passed. So in a sense, as someone has said, we tend to get the kind of government we deserve.

It is just, I don't want to go on a tirade here, but I'll say one of the things that troubles me the most about being an American is when you realize that sometimes a full 50% of the people who are eligible to vote even show up at the polls.

that is disgraceful. And if you are a Christian, you hear me now, you hear me, if you are a Christian and you don't bother to vote, that is sinful.

[52 : 07] Because we are under a contract of Romans 13 and you are disobedient to it. We have a moral obligation to vote.

vote because a Christian with a Christian worldview is in a position to do more good than anyone when they go to the ballot box. And to not even show up, that is shameful.

And I think of those, I've done a thing on Arlington National Cemetery. Do you know how large that thing is?

Can you envision a football field? Okay, lots of you have been to a stadium, high school, college, you've seen a football field, you know how big it is?

Well, Arlington Cemetery is 472. football fields filled with graves, filled with graves of people who gave everything, you know, in the service of this country.

[53 : 29] And what kind of a message are we sending to their memory if we don't even bother to vote in support of what they died for?

That's pathetic. So I'll just say this in closing. Maybe it's a sour note to end on, but maybe it's needed. If you're one of those Christians that doesn't vote, please keep it to yourself.

Don't let me know about it. well, thank you for indulging me this morning and allowing to get a few things off my chest.

I do appreciate it. I suspect that some of them have been on your chest too. So go in peace.