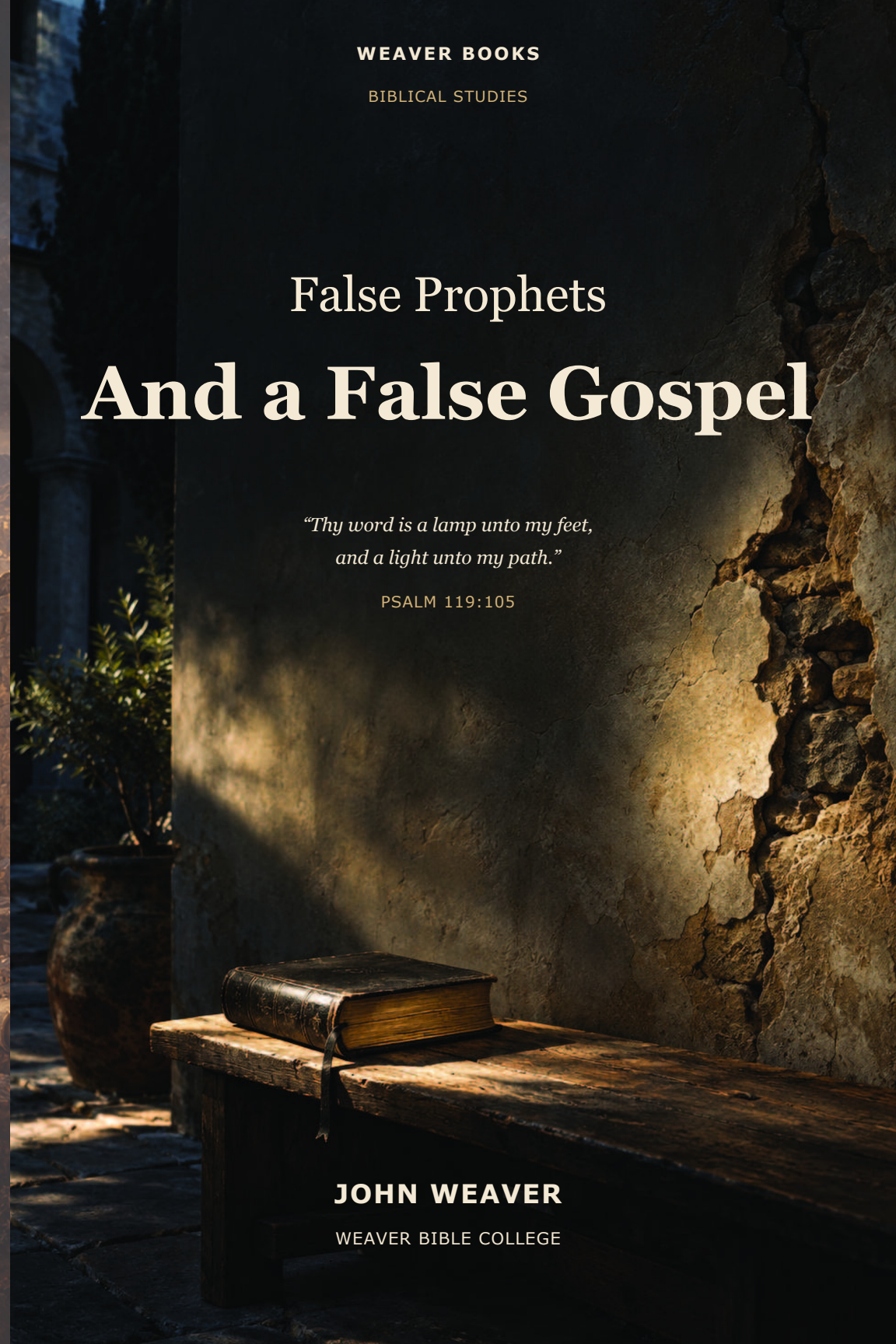
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False Prophets
And a False Gospel

"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105



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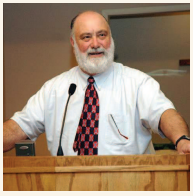
Beloved, believe not every spirit, but try the spirits whether they are of God.

1 JOHN 4:1, EXCERPT

Religious confidence can be built on a foundation that will not hold. John Weaver examines false teachers, the mishandling of Scripture, and the relation between truth and genuine liberty. These messages call readers to test both the message and its authority, rather than accept a reassuring appearance as evidence of a faithful gospel.

“You cannot throw away truth just because someone does not understand it.”

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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CHAPTER 1

False Prophets And A False Gospel

Part One of Two

Introduction: False Prophets in Ezekiel's Day and Ours

This message, and the one next week, will be just a little unusual. I want to prepare you for it. I have an awful lot of material today. Instead of doing what I normally do—reading the Scripture and then going over it—I am going to start the message, and we will read the Scripture before I really get started. I have many other Scriptures, and we will not have time to turn to them all. If you are so inclined, I encourage you to write them down, because they are multitudinous, and you probably would not run across these Scriptures on your own unless you particularly knew what you were looking for. You will understand when I get started.

Recent events demand answers as well as actions. Unbelievable, insane, and unscriptural events are evidencing that the professing church is made up of lost, humanistic, and politically correct leaders

and people. What is going on in organized religion that passes for modern-day Christianity is not only mind-boggling, but it manifests that the spirit of Antichrist is alive and well.

The day of Ezekiel was much like our day. False prophets abounded and prophesied out of their own hearts and out of their own minds. They did not and would not communicate the truth of the Word of God; instead, their message was a lying divination.

So, if you will look in Ezekiel chapter 13, beginning there with verse 1: “And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord. Thus saith the Lord God; Woe unto the foolish prophets that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts.”

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word."

Here are a group of people that the Lord did not send, and they are trying to say the Lord said, when the Lord did not say. All they are doing is communicating a false hope as well as a false gospel. The false prophets were seeking to give comfort, peace, and reconciliation to a wicked and rebellious people. They were seeking harmony, prosperity, and consolation.

The Untempered Mortar of False Teaching

They wanted everything to be okay in a world that was in rebellion against God and God's law. They believed in the "I'm okay, you're okay" philosophy. They were building a wall with untempered mortar. Untempered mortar is mortar that will not stick or hold, neither will it cement the wall. The word untempered refers to that which is insipid, unsavory, unseasoned, and whitewashed.

I remember the first wall that I ever built. I mixed the mortar, laid the block, and then called a brick mason friend. I was so proud of my masonry work and wanted him to see it. He came over to inspect the

wall, walked around it, put his hand on his chin, and said, "Hmm." Then he gave it a swift kick, and the whole wall came tumbling down because the mortar had not been mixed correctly. It was untempered mortar.

So God is saying that these false prophets who are giving a false gospel are going to be destroyed with the people to whom they are preaching. In verse 9 He says: "And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall."

"There shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God."

God is saying that the untempered mortar will certainly fail and bring forth His judgment. Al Benson recently wrote an article titled "Are Some Churches Literally Going to Hell?" The answer, of course, is yes. But remember that churches are made up of people, and some denominations are seemingly headed that way as well.

We live in a time when it is politically correct to blast Christians, deny scripture, reject the Lord Jesus Christ, and cast dispersion upon His inerrant, infallible, and inspired word. The Southern Baptist Convention just did exactly that. If anyone hears these words and is in the Southern Baptist Convention, now would probably be the time to find another church.

This is not an attack upon individual Christians in the Southern Baptist Convention, nor is it an attack upon godly and good churches that happen to be in the Convention. But we have leaders who have erred, and they are leading the people astray as well.

The Southern Baptist Convention's Recent Actions

I am a Baptist, and I was raised in a Southern Baptist Church. But I left the Southern Baptist Convention over its liberalism and modernism many years ago. There are some good people still in those churches. However, the issues that have recently come up—particularly those raised this past month at the annual convention—are not clear to most people because most people are ignorant not only of history, but of the Word of God as well. The Southern Baptist Convention just repudiated the Confederate battle flag.

I am going to deal with that, but that is not really what this message is about. I want you to know that they did not repudiate the battle flag of ISIS, nor any Muslim flags, nor any American flags. They did not repudiate the stars and the stripes. You may say, “Wait a minute. Other organizations repudiate the Confederate battle flag as well.” The answer is true. But most people simply do not know the history of the Southern Baptist Convention.

The Southern Baptist Convention was formed in 1845, when abolitionism was running rampant. The northern Baptist churches were condemning the southern churches because the southern churches were not only allowing slavery; they were defending it. In September 1840, because abolitionism was running so rampant and affecting everyone, the Alabama Baptists appointed a committee to study abolitionism and bring a report back to the Baptists in Alabama. The committee was composed of Jesse Hartwell, B.P. Bester, W.C. Crane, J.H. Devotee, and M.P. Jewett.

After investigating abolitionism, they returned with this simple statement: “Abolitionism was unscriptural, against the National Constitution, against the peace and prosperity of the churches, and dangerous to the permanency of the Union.”

To show how accurate they were, the Presbyterians, Methodists, and Baptists also divided. C.C. Goen’s book, Broken Churches, Broken Nation, shows that the churches divided first and then the nation divided secondly. The straw that broke the camel’s back came when the Northern Baptists would not allow a slave-holding elder to become a missionary. Consequently, in 1845, 293 dissenting church leaders representing 365,000 Baptist Christians met in Augusta, Georgia, and formed a new association that recognized biblical slavery and would support the biblical truth concerning slavery. That association was the Southern Baptist Convention. That may surprise you. Did you know that many Southern Baptists during the War of Northern Aggression were Confederate officers, soldiers, and chaplains? In fact, many famous Baptist preachers today were Confederate chaplains.

Basil Manly, J.P. Boyce, who is a theologian, re-reads Boyce's theology. How about James A. Broadus? The Southern Baptists have a hymnal, the Broadus hymnal. It is the same James A. Broadus, who was a Confederate chaplain. There was A.E. Dickinson, J.J. Hyman, J. William Jones, and many others. In fact, on one website, I counted 72 Southern Baptist chaplains. Even James Furman, the son of Richard Furman, of Furman University fame, was not only a staunch Confederate; he served in the Secession Convention. Originally, Furman University almost collapsed because most of its students left the university and joined the Confederate Army. So my question now would be: Is the Southern Baptist Convention going to repudiate Furman University, since it is a big Southern Baptist university, since it has Confederate roots, and certainly flew a Confederate flag, and James Furman was in the Secession Convention?

I want to take the time to read to you Resolution Number 7 that the Southern Baptists just passed, and I want to read it in its entirety. I am only going to cover a couple of points; we would be here all afternoon if I tried to cover every one of these. Resolution

Number 7 is on sensitivity and unity regarding the Confederate battle flag. It is not just the flag now. It says:

"Whereas, SBC President Ronnie Floyd has rallied Southern Baptists to rise up in the crowd against racism that still exists in our nation and in our churches, recognizing we are in a desperate hour that calls us to replace these evils with the beauty and grace of love. And, whereas in 1995 the Southern Baptist Convention repudiated historic acts of evil, such as slavery, and committed to eradicate racism in all of its forms from Southern Baptist life and ministry. And, whereas in more recent resolutions, a Southern Baptist conviction called all Christian men and women to pray and labor for the day when our Lord will set all things right and racial prejudice and injustice will be no more."

Resolution Number 7 on the Confederate Battle Flag

The resolution expressed continued grief over the presence of racism and the recent escalation of racial tension in our nation. More than 20 percent, nearly 11,000, of our cooperating Southern Baptist congregations identifies prominently non-Anglo. For the last two years, more than 50% of the Southern Baptist new church plants are predominantly non-Anglo, that is, non-white.

The resolution recognized that the Confederate battle flag is used by some and perceived by many others as a symbol of hatred, bigotry, and racism, offending millions of people. It also recognized that removing the Confederate battle flag from public display would not solve the most severe racial tensions that plague our nation and churches. Those professing Christ are called to extend grace and put the consciences of others ahead of their own interests in action.

It stated that the state of South Carolina, with the support of the state Baptist leaders, responded to the tragic slayings on June 17, 2015, of nine precious believers at Mother Emanuel A.M.E. Church by removing the Confederate battle flag from their Capitol grounds and placing it in preservation at a military museum in Columbia. That was, of course, a very unwise thing and caused a great deal of division. It also stated that Oklahoma Baptist University recently removed an image of the Confederate battle flag from its campus chapel.

The resolution commended the governmental officials of South Carolina, Baptist leaders in that state, and the Oklahoma Baptist University administration for their sensitivity and fostering unity. It acknowledged both the importance of remembering family heritage and sacrifice and the urgency of pursuing a unified body of Christ and racial healing in America. It called Christians to discontinue displaying the Confederate battle flag as a sign of solidarity with the whole body of Christ, including African American brothers and sisters, and urged fellow Christians to exercise sensitivity so that nothing brings division or hinders the unity of the body of Christ from being a bold witness to the transforming power of Jesus.

That was resolution number seven passed in the Southern Baptist Convention. The first whereas is an assumption that the Confederate battle flag is a racist flag. It could not and it is not a racist flag. Why?

Biblical Slavery vs. Humanistic Slavery

Because black and white Confederates both fought under that flag and rallied to the defense of the South. Please remember this. The battle flag did not even come into existence until after July of 1861. It was a battle flag; it was not a national flag. It was in no way a symbol of racism. It only flew for four years. There was never a slave that came into this country under any Confederate flag. The slaves came into this country under Dutch flags, under English flags, and under the stars and stripes.

I'm not going to be dealing with the flag today. I've got too many messages on the flag. I've got a message, “The Truth Concerning the Confederate Battle Flag,” “Why Some Hate the Confederate Battle Flag,” and “The Confederate Battle Flag: A Symbol of Hatred?” There are two parts to that one. And I have another one just on the symbolism of the Confederate battle flag. So I'm not really dealing with that.

But here's the point. The whereas refers to these evils. Now wait a minute. They are talking about the evil of slavery mainly, but he would include the Confederate battle flag. A piece of cloth is not evil. There is no commandment, “Thou shalt not have a battle flag.” You have to remember this: every tribe in Israel and every family in

Israel had their own tribal flags and family flags. Yes, when they marched, and yes, when they went to battle, they carried these flags.

Isaiah chapter 5 verse 20 says, “Woe unto those that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”

Now it's the second whereas that I want to deal with today that is absolutely totally unscriptural: “Whereas in 1995 the Southern Baptist Convention repudiated historic acts of evil such as slavery.”

Now we have a clearly defined problem, and now we have a clear demarcation from the Word of God. I'm going to tell you about this man just momentarily. But Russell Moore, who is the president of the Ethics and Religious Liberty Commission in the Southern Baptist Convention, said this. I'm quoting. Here are his exact words. Listen carefully: “The Southern Baptist Convention made history today and made it in the right way.”

“This denomination was founded by people who wrongly defended the sin of human slavery. Today, the nation's largest Protestant denomination voted to repudiate the Confederate battle flag in its time and well past time.” So the Southern Baptist Convention now has said that slavery is an evil. Russell Moore has called it a sin.

Now that brings me to this: What does the Word of God say?

There is a difference between what you and I would call biblical slavery and humanistic slavery. When you study the Scripture, you will find that what is condemned in the Bible is man-stealing, or kidnapping. Anyone who steals or kidnaps a man merits the death penalty. In Exodus 21:16, God says, “And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.” Deuteronomy 24:7 says, “If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.”

In 1 Timothy 1:9-10, when the Apostle Paul says the law is made not for the righteous man, but for the lawless and disobedient, he includes “men-stealers,” or “man-stealers.” That is, those who kidnap, steal men, and sell them.

When you think about slavery, there are numerous ways in the Bible that a man could become a slave without being stolen, kidnapped, or sold into slavery. Certainly, that could be a way. But first of all, a man could be made a slave by being captured in war. In Deuteronomy 21:10-14, a multitude of people who were captured in war were made slaves. Now, you are going to say, “Well, that must be awful—to be captured in war and become a slave.” It may be awful, but it is better than being executed; it is better than being put to death. Many individuals captured during the war were made slaves. You remember in 2 Kings 5:2 there was Naaman the leper, and the little Israelite maid who was a slave to Naaman’s wife said, “Would to God that my master was in Israel where the prophet of God would cure him of his leprosy.”

How did that little Hebrew maiden get into Syria and become a slave? She was captured during war. That does not mean she was fighting, but there was a raid, and they captured her, and she became a slave. Thus, one could become a slave simply by being captured in war. The Africans still do that today. That is how they get their slaves. That is how many slaves were sent into this country: tribe was fighting tribe, one tribe was defeated, and they were enslaved by their conquerors. It is just that simple.

Second, one could become a slave by selling himself into slavery. One could even sell a family member into slavery. Usually, it was a young woman who was then to become the wife of the master or the master's son. But in Exodus 21:7-11 and Leviticus 25:39-54, one could actually sell himself into slavery, either to another Hebrew or to a stranger.

Thirdly, it was also possible to become a permanent slave. Usually, Hebrew slavery was for six years or seven years; they were set free, and they were not sent away empty. But in Exodus 21:1-6, if a man plainly said, "I love my master, I love my wife and my family, and I love my work, I will not go free," he was taken to the doorpost. An awl bored a hole in his ear, and an earring was put there, signifying that he was a permanent slave. Usually, when men wore earrings in the Bible, it was a sign of servitude and slavery.

That has great implications in the life of our Lord Jesus Christ. In Isaiah 50:5, the Scripture says, "The Lord God hath opened mine

ear, and I was not rebellious, neither turned away back." Our Lord had His ear opened in the sense that He was a servant, a slave to God, His Father.

Fourthly, one could become a slave by being kidnapped and sold into slavery, as was Joseph. There have been plenty of godly men sold into slavery. Old John Newton, who wrote "Amazing Grace," was a slave trader, but he himself was captured and sold into slavery. We sing that song, "Amazing Grace," and we have to understand its background. That, too, is possible.

Fifthly, we must remember that there is such a thing as economic slavery. The Bible says in Proverbs 22:7, "The rich ruleth over the poor, and the borrower is servant to the lender." When you put your name on the line, you become the slave of that bank until you pay the loan off. It is just that simple.

You are not working for yourself; you are working for them. Then, of course, there is governmental slavery. The War of Northern Aggression did not end slavery. It just enlarged the plantation, and now we are all slaves.

Here is what I want you to consider. The Southern Baptist Convention has spoken of slavery as an historic evil, and Russell Moore speaks of the sin of slavery. Think about this: if slavery is evil, if slavery is sin, then God is the author of sin and evil, contrary to Scripture.

How can I say that? James 1:13–15 says, “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed.” Notice that he says, “God cannot be tempted with evil, neither tempteth he any man.” God is sinless. But if you turn around and say that slavery is sin and slavery is evil, you are accusing God of being the originator of sin and evil.

Let me give you one other Scripture. You remember what sin is? First John 3:4 says, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” You cannot sin without violating God’s law, and all of God’s Word is law.

If slavery is evil, if slavery is sin, then that would make God the author of sin. How is that? If you look in your Bibles at Genesis chapter 9, you will find the origination of slavery. I am not going to get into everything here, but you remember how Ham had gone into his father and had seen his nakedness. Shem and Japheth took a blanket, went in backwards, and covered their father. When Noah awoke and learned what had happened, he cursed Canaan. Verse 24 says, “And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan;” Ham’s son, “Cursed be Canaan; a servant of servants” or literally, a slave of slaves, “shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his slave.” “God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant,” or his slave. Here, then, is a curse placed upon Canaan and his descendants. It is not simply a prediction or a prophecy. It is where God says, This is what is going to happen to these people.

Dabney, in his book, "The Defense of Virginia and the South," said this concerning slavery: "And we find that slavery was appointed by God as the punishment of and remedy for the peculiar moral degradation of a part of the race. God here ordains that this depravity shall find its necessary restraints, and the welfare of the more virtuous its safeguard against the depraved by the bondage of the latter." He is saying that God instituted slavery for the good not only of the depraved, but also of those who were more virtuous.

When the Bible says "servant of servants," the Hebrew word is *ebed*, which literally means a slave. If slavery is sinful or evil, then God condoned it and promoted it. Look at Genesis 17, beginning with verse 9:

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger,

which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

God commanded Abraham to circumcise everyone born in his household and everyone bought with his money. Whom do you buy with money? Someone who is going to be your slave or servant. In Genesis 14:14, Abraham armed his 318 trained servants, or slaves, in his own house and went to rescue Lot. Thus Abraham had 318 trained slaves who were fighting men. Those slaves had mothers and fathers, brothers and sisters, and perhaps families of their own. Abraham's family, including his slaves, was probably two thousand to five thousand people.

In Genesis chapter 20 verse 14, the Bible says, “And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.” What does it mean when he gave them menservants and womenservants? He gave them male and female slaves. If you will look in Genesis 24, Eliezer is going to get Rebekah to be Isaac's wife.

In Genesis 24:35, look at what Eliezer says: “And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.” Who gave Abraham the slaves? Who gave Isaac the slaves? God did. That is what he said: “He hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.” All of those were given to Abraham.

By the way, Isaac was a slaveholder as well. If you look in Genesis 26, verse 12, the Bible says, “Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him.” Now skip down to verse 14: “For he had possession of flocks, and possession of herds, and great store of servants:” or slaves. And the Philistines envied him.

Abraham is known as the father of our faith. Abraham and Isaac are two of the greatest patriarchs in the Old Testament, and they were slaveholders. You have to remember this also: Abraham is called the friend of God.

Now let me show you a passage that Russell Moore and the Southern Baptist Convention are going to have real problems with. Look back in your Bible to Genesis 16, beginning with verse 7. Hagar, Sarah's slave, her handmaid, had run away because Sarah had treated her roughly. "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands."

The angel of the Lord, of course, is what we would call a pre-incarnate appearance of Jesus Christ. It was a Christophany. Here Christ tells her to go back and submit herself to her mistress.

Look in your Bibles to Numbers chapter 31, verse 30. There was a war, and a lot of people were captured. These people were the Midianites, the people of Midian. God is talking about dividing the prey. In fact, go back to verse 26: "Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation." Verse 27 says: "And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: Take it of their half, and give it unto Eleazar the priest, for an heave offering of the Lord."

"And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord." So God says, here is what you do: Those who went out to war, you take a certain percentage of these people who have been captured and give them to Aaron the priest to help him. Of the people's half, you take a certain percentage and give it to the Levites to help them. It appears to me that in the

Bible God is not condemning slavery. God is saying, “They were captured, I allowed them to be captured. Now you take these slaves and divide a certain portion to the Aaronic priesthood and a certain portion to the Levites as well.”

I could multiply Scriptures, but I am trying to save time by not doing so. Let me ask you this: Obviously, the Old Testament does not condemn slavery. Does the New Testament contradict the Old Testament? Is slavery condemned in the New Testament? You will search the New Testament in vain for a condemnation of slavery and slaveholders. The mere absence of condemnation of slaveholding in the New Testament is proof that it is not unlawful. You have to remember that Jesus Christ and His disciples preached in the midst of slavery, among slaveholders, and neither condemned slavery nor the slaveholder. The institution of slavery was very prevalent in the day of Christ and appears several times in the New Testament.

SCRIPTURE READING - Luke 7:1-10 (KJV)

New Testament Evidence on Slavery

The Apostles give a full enumeration of present-day sins. And you will never find slavery or condemnation of slaveholders in those enumerations. You will find them listed in Romans 1, Galatians 5, Matthew 15, Colossians 3, and 2 Timothy chapter 3. Never will you find a condemnation of biblical slavery.

In fact, look in Luke chapter 7, beginning with verse 1. Our Lord had a perfect opportunity to condemn a slaveholder and slavery:

"Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under

> my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick."
>
> Isn't that amazing? Here Jesus Christ had the perfect opportunity to say, "You dirty, wicked slaveholder, what are you doing keeping these people as slaves?" And yet our Lord said, "I have not found so great faith, no, not in Israel."

Instead of condemning him, He praised him. In 1 Corinthians 7:20–21, Scripture says, “Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.”

“Let every man abide in the same calling wherein he is called. Art thou called,” that is, under salvation, “being a slave? Care not for it.” In other words, it does not matter if you are a slave; you can be saved. “If thou mayest be made free, use it rather.” If you can serve me more effectually free, and you can be free, wonderful; there is nothing wrong with that. But there is nothing wrong with being a slave. There is nothing inherently evil in slavery.

I am not talking about kidnapping or man-stealing. I am talking about the difference between biblical slavery and humanistic slavery. Slaveholders in the New Testament were admitted to the church. In Acts chapter 10, Cornelius, a Roman soldier, was told to send for Peter, who was in Joppa at the house of Simon the Tanner. Cornelius sent some of his slaves. When Peter came, he preached, and Cornelius’ household was converted.

Peter did not condemn him for being a slaveholder. He did not condemn him or condemn slavery. Rather, Peter administered a

New Testament ordinance: he baptized them, thus admitting them to the local church. Nowhere in the New Testament is there a condemnation of slavery.

I would like to spend an hour on the book of Philemon, but let me tell you this: Philemon is about a runaway slave, Onesimus, who was Philemon's slave. Onesimus stole money from Philemon and ran away to Rome to spend it. There he was thrown into a dungeon, and in the providence of God, he was placed there with the Apostle Paul. Paul preached to him, and Onesimus was converted. What did Paul do? He sent Onesimus back to Philemon.

Philemon is a wonderful book. In verses 15 and 16, Paul tells Philemon, "For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant," or slave, "but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"

Paul says that Onesimus was now a brother to him, his spiritual brother, but to Philemon, more so in the flesh and in the Lord. Onesimus was Philemon's physical brother.

You may ask, how could a man hold his own brother as a slave? The answer is that you need to study biblical law. You will find that many lazy, indolent, irresponsible individuals could exist only under slavery. Biblical slavery was usually intended to teach a biblical work ethic, responsibility, and accountability. Very obviously, Onesimus was not responsible: he stole from his own brother and ran away to Rome to throw the money away.

You can get upset with me all you want, but many people today who will not work, do not know how to work, do not know how to manage their finances, and do not know how to be responsible would be far better off with a family that would teach them, even if they had to work and serve as a slave. In this country, we once had something known as apprenticeship, where a person would work for a man without pay simply to learn a trade, however long it took. That was a form of servitude, a form of slavery.

Slavery is not condemned; slavery is regulated by biblical law. Slaves and their masters are both repeatedly warned by God. The

word servants in the New Testament is the Greek word doulos, which literally means a slave or a bond slave.

In Ephesians 6, beginning with verse 5, God warns both slaves and masters: “Servants,” or slaves, “be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.”

God has dealt with the slaves. Now watch verse 9: “And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.” In other words, God might treat you the same way you treat your slave. Here is a warning to both slaves and masters.

Colossians 3:22–25 says: “Servants,” or slaves, “obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.” Then chapter 4, verse 1, ties it together: “Masters, give unto your servants,” your slaves, “that which is just and equal; knowing that ye also have a Master in heaven.”

Each one of these that is in our Bible as servants is actually the word slaves. In 1 Timothy chapter 6, God basically reprobates the abolitionist. He says, “Let as many servants” or slaves “as are under the yoke count their own masters worthy of all honour.” Why should a Christian slave or a Christian servant count his master worthy of all honor? “That the name of God and his doctrine be not blasphemed.”

“And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.” If any man teach otherwise—that is, if you are an

abolitionist, if you say that slavery is evil and sinful and wicked—"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

If you do not teach the truth of verses 1 and 2, then you are proud, you know nothing, you are destitute of the truth, and you have a corrupt mind. This is why I said, if biblical slavery is evil, then God is evil. If biblical slavery is evil, then God instituted, ordained, endorsed, and regulated evil. One cannot speak against the Word of God without speaking against God.

Consider these two whereas statements: "Whereas we recognize that the Confederate battle flag is used by some and perceived by many as a symbol of hatred, bigotry, and racism, offending millions of people. And whereas we recognize that while the removal of the Confederate battle flag from public display is not going to solve the most severe racial tensions that plague our nations and churches, those professing Christ are called to extend grace and put the consciences of others ahead of their own interests and actions."

Perception vs. Truth and the Call to Unity

First, that is an assumption and not a proven fact. When they say, "We recognize the Confederate battle flag is used by some and perceived by many as a symbol of hatred, bigotry, and racism, offending millions of people," may I ask, where is the documentation? Where are the polls? Why would you make such an unsubstantiated statement? The truth is, most people actually support the Confederate battle flag—black and white, according to polls, 94 percent. Those who do not support the battle flag are usually the leftists, liberals, and politically correct crowd.

Moreover, we must understand that perception is not reality. It is perceived by many as a symbol of racism? Perception is not reality, fact, or history. If the Southern Baptist Convention is going to take a stand against anything people perceive as wicked and wrong, then

they have to take a stand against marriage and the family, because certain socialists, communists, and feminists decry them.

They even despise the church. What are you going to do? Say, "Some perceive God as offensive, so therefore we're going to take a stand against God"? Atheists are offended by references to Jesus Christ. It is insane. Moreover, they say that those who profess Christ should extend grace and put the consciences of others ahead of their own interest.

You may consider a weaker brother, but you do not dismantle, discard, and dismiss truth because someone is ignorant of it, does not understand it, or hates it. If you start throwing out everything that offends people—and Scripture tells us that the gospel is offensive to the lost—you are throwing out the entire Bible.

What in the world do you do? You teach the truth. You hold to the truth. You disseminate the truth. You explain the truth. You cannot throw away truth just because someone does not understand it. I cannot help it, and it is not my problem if someone is too lazy, too ignorant, and too indolent to study to find out for themselves. I am not going to deny truth because people will not listen and will not study. It is just that simple.

You cannot have unity without truth. You cannot have unity apart from truth. You might have union, but you cannot have unity. You can take two tomcats and tie their tails together, throw them over a clothesline, and you have union, but you do not have unity because they are fighting, scratching, and clawing. You cannot have unity with someone who hates and denies truth. You might have union, but you do not have unity.

Now you think, "Well, Brother Weaver, you are just upset because you understand the issue of the Confederate battle flag." Well, it is not that I am just upset. As the old saying goes, you ain't heard nothing yet. Wait till you find out next week how far they have gone. It has nothing to do with the flag. That has nothing to do with slavery. But I am going to tell you why they have taken a stand against the Confederate battle flag, why they have said slavery is sinful, and why the Southern Baptist Convention is so perverted.

The SBC's Partnership with the United Nations

They want to help build a mosque in New Jersey. Listen to this. Russell Moore, whom I quoted earlier, is presently the president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention. I told you that Al Benson had written an article titled "Are Some Churches Literally Going to Hell?" In this article, he points out something. Now I want you to listen carefully and understand where we are in organized religion. Al Benson writes, according to an article, and quotes the source: "The Ethics and Religious Liberty Commission is classified as an NGO, non-governmental organization of the United Nations."

The article noted that Dr. Albert Mohler is a founding fellow of the Research Institute, a think tank of the Ethics and Religious Liberty Commission. The ERLC is the public policy arm of the Southern Baptist Convention, and it has special consulting status as a non-governmental organization of the United Nations.

Why is this information noteworthy? Because the ERLC is a non-governmental organization of the United Nations. What does it mean that the ERLC partners with the United Nations as a non-governmental organization? What are the criteria for NGOs to be granted this status? The following are just a few: The non-governmental organization must support the principles of the Charter of the United Nations, have a clear mission statement consistent with those principles, and promote knowledge of the principles and activities of the United Nations.

Stop and think about these for a minute. What this means is that an organization serving as an NGO must support the principles of the United Nations. Any church organization or denomination so closely involved with the United Nations must have a mission statement consistent with those principles. Does anyone out there, especially in churches, have the remotest concept of what the United Nations stands for? You should, especially if you are a Christian, because the United Nations stands against everything that you stand for as a believer in Jesus Christ the Lord. It is against the Second Amendment, against state or national sovereignty, for globalism, and basically against freedom and anything biblical.

It is time for Christians to awaken from their slumber. It is time for Christians to repent and come back to the pure Word of God. I have received emails over the past couple of weeks from individuals who have withdrawn from the Southern Baptist Convention over this one issue, as well as from churches that have withdrawn. Once people understand the issue, there are going to be more who withdraw.

Conclusion: Choose the Word of God

What it comes down to is this: We have to choose between the Word of God and modern-day churchianity and the politically correct crowd. How in the world can you deny what the Bible says about slavery? Slavery is not sin. Humanistic slavery is sin, but biblical slavery is not sin.

I don't remember which; I have all the slave narratives. The slave narratives were written in the 1930s. Journalists who were out of work were paid by the United States government to go out and interview these several thousand still-living slaves. One black woman—I never will forget her words—said, and I quote: “It sure would be good to have slavery back again. There's a bunch of black folks that need an old master to stand over them and make them work and make them do right. And they need a good whooping every now and then.” Unhappily, that's true today, not just of black folks, but of white folks, pink folks, yellow folks, purple folks—any folks—because we've left so far from a biblical work ethic and personal responsibility and accountability.

So we either have to believe the Bible or believe in political correctness. But for me and in my house, I choose the Word of God.

Let's pray.

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your Word. We thank You for Your truth. We thank You for Your grace and mercy. Lord, open our eyes, teach us, build us up in the most holy faith. In Thy name we pray, Amen.

CHAPTER 2

False Prophets And A False Gospel

Part Two of Two

Introduction and Review of Ezekiel 13

Open your Bibles, if you would, to the book of Ezekiel, chapter 13. This is the second part in the series "False Prophets and a False Gospel." This is a different type of message for me because I am trying to expose some unbiblical principles that are being enunciated through some of the denominations. Let us look in Ezekiel 13, and begin reading with verse 10. Here God is speaking about the false prophets, and He says this: "Because, even because they have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say to them which daub it with untempered mortar, that it shall fall: There shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?"

"Therefore thus saith the Lord God; I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God."

Critique of Russell Moore and the Confederate Flag Resolution

Recently, of course, everyone knows that the Southern Baptist Convention, which is the largest Protestant denomination in the country, met in St. Louis, Missouri. They came out with several propositions as well as doing some other things. Last week I actually talked about Proposition or Resolution number 7, which was actually against the Confederate battle flag. And I tried to expose some of that. And I mentioned the fact that I did not, and I am not going to take time to re-preach several messages that I have concerning the battle flag. I have one which is entitled, "The Truth Concerning the Confederate Battle Flag." The second one is, "Why Some Hate the Confederate Battle Flag." And then the third one is, "The Confederate Battle Flag, a Symbol of Hatred?"

Russell Moore, President of the Ethics and Religious Liberty Commission in the Southern Baptist Convention, made a statement. I want to read you the statement that he made. Of course, it is not only unbiblical in one sense of the word; it is certainly unhistorical. He said this:

"The Confederate flag is a symbol of horrific injustices against our African-American brothers and sisters in Christ and has been used as a threat of terrorism against them. Today, Southern Baptists affirmed that we're more committed to the gospel than we are to a flag and are more committed to the future than we are to the past."

I have several observations. Number one, there is not much of a future without truth. I would much rather have the past with truth than the future without truth.

Moreover, the flag that he is talking about, the Confederate battle flag, is a Christian flag. It carries the cross of St. Andrew. If you study the history, it was designed to be a Christian flag and designed to represent the gospel. The battle flag did not commit any injustices at all against African-Americans. When you consider a flag that committed injustices against African-Americans, as well as white Americans, then you have to consider that it was the stars and stripes. It was the American flag. I pointed out last week that no slave ever came into this country under any Confederate flag.

All the slaves were brought in either under an English flag, a Dutch flag, or a Spanish flag. But after the King of England got rid of the slave trade, all the slaves came into this country under the stars and stripes. The Confederate battle flag only flew for four years. It was not a national flag. It was indeed a battle flag.

If Russell Moore wants to talk about injustices against black Americans and black Africans, then what he needs to do is read some history. He will find out that it was the northern troops, the federal troops, that raped, robbed, kidnapped, and murdered blacks, especially those who would not betray their masters or tell where the goods were hidden at their master's home. There are several very important books that reveal all this information.

One of them is "War Crimes Against Southern Civilians" by Walter Brian Cisco. The second is "American Terrorists," that is, "Lincoln's Army in the South" by Michael Andrew Grissom. The third is "The Sack of Columbia" by William Gilmore Simms, where federal troops simply shot down black Americans, black Africans in the street. They shot them down like dogs and left them to die.

There is so much history that can be verified, and for him to make a statement like that certainly does not show that he is a very intelligent individual. Preaching lies, serving a personal agenda, and declaring what one wishes to be true when it is not true is the same as building with untempered mortar. You can build a wall with

untempered mortar, but soon it will fall; even the least wind will blow it down.

The ERLC's UN NGO Status

Let me review one thing I covered last week that should be very surprising. I used this at the end of last week's message when I was exposing what Russell Moore and some of the others have said and done. Al Benson, in his article on the Ethics and Religious Liberty Commission, which is actually the political arm of the Southern Baptist Convention, wrote this. Listen carefully.

This is absolutely astounding to me. According to an article found at thewatchmanwakes.com, the Ethics and Religious Liberty Commission is classified as an NGO, that is, a non-governmental organization of the United Nations, and it has special consulting status. The article noted Dr. Albert Mohler and stated that he is a founding fellow of the Research Institute, a think tank of the Ethics and Religious Liberty Commission. The Ethics and Religious Liberty Commission is the public policy arm of the Southern Baptist Convention.

Why is this information noteworthy? Because the ERLC is a non-governmental organization of the United Nations. What does that mean—that the ERLC partners with the United Nations as a non-governmental organization? What are the criteria for NGOs to be granted this status? Listen carefully. The following are just a few: The NGO must support the principles of the Charter of the United Nations. It must have a clear mission statement consistent with those principles. It must promote knowledge of the principles and activities of the United Nations.

He then adds, “Now stop and think about this for a minute.” What this means is that your organization, as an NGO, must support the principles of the United Nations. The compromise, liberalism, and trend toward a one-world government or a new world order should be easily understood if the Ethics and Religious Liberty Commission is aligned with the United Nations. The United Nations is nothing more than a front for globalism, humanism, and the denial and destruction of state and national sovereignty, as well as individual rights.

Two books will expose the agenda of the United Nations if you take the time to read them. The first is The Fearful Master, written by G. Edward Griffin; the second is Freedom at the Altar: The UN's Crusade Against God and the Family, by William Norman Grigg.

If all that is not bad enough, you would tend to think that some of our denominations, especially the Southern Baptists in this particular instance, have lost their mind, their conscience, and even their direction when you consider that the Southern Baptist Convention supports building a mosque for Muslims in New Jersey.

The Mosque Controversy and Russell Moore's Response

Here is an exchange that took place on the convention floor in St. Louis, Missouri, just this past month, at the Southern Baptist National Convention. Pastor John Wofford of the R. Morrell Baptist Church asked Russell Moore: "How in the world can someone in the Southern Baptist Convention support defending the rights of Muslims to construct mosques in the United States when these people threaten our very way of existence as Christians and Americans? They are murdering Christians, beheading Christians, imprisoning Christians all over the world.

"Do you actually believe that if Jesus Christ were here today, He would support this and stand up and say, 'Let us protect the rights of those Baal worshippers to erect temples to Baal'? Do you believe that, Dr. Moore?"

Dr. Moore never answered the question. He said, "You know, sometimes we have to deal with questions that are really complicated. We have to spend a lot of time thinking them through, and we're not sure what exactly the final result is going to be. Sometimes we have really hard decisions to make. This isn't one of those things." And the delegates applaud.

"What it means to be a Baptist is to support soul freedom for everybody." When a government says, "We can decide whether or not a house of worship can be constructed based upon the beliefs of that house of worship," there are going to be Southern Baptist

churches in San Francisco, New York, and throughout this country that will not be able to build.

The bigger issue, though, is not one of self-interest. The bigger issue is that we have been called to the Gospel of Jesus Christ. A government that has the power to outlaw people assembling together and saying what they believe does not turn people into Christians. This turns people into pretend Christians and sends them straight to Hell. The answer to Islam is not government power. The answer is the Gospel of Jesus Christ and the new birth that comes from that.

Certainly, that last statement is true, but you have to work through everything that he said, and then you are going to see that he does not really understand even his last statement. What brought about this exchange on the convention floor was an article written by a man by the name of A.D.I. Shell Bush. Here is what he wrote.

"Moore reached a new low this week, however, besides ousting the Confederate battle flag from a historical Southern denomination, in defending his active support for the increased institutionalization of idolatry in the United States when he was asked about his commission's support for the erection of an Islamic mosque in Bernards Township in New Jersey. The planning board of this township back in December of 2015 voted down an application from the Islamic Society of Basking Ridge to build a 4,252-square-foot mosque on Church Street. Naturally, the Islamic Society filed a lawsuit that accused the planning board of violating their religious liberties."

Audie tells us, "Amicus brief." An amicus brief is a friend of the court brief. It means I do not necessarily have any interest in this, but I am going to be a friend of the court and take up for Steve if I file this in his behalf. He goes on: "An amicus brief was filed on behalf of the Islamic Society fighting for the establishment of the mosque on the basis of religious liberty. In addition to Moore's ERLC, the Ethics and Religious Liberty Commission, the brief was also signed by the International Society of Krishna Consciousness, the National Association of Evangelicals, and the Unitarian Universalist Legislative Ministry of New Jersey."

“What a woeful mix of supposed Christian orthodoxy and outright false religion. You have to wonder why some church groups are making common cause with the Krishnaists and the Unitarian Universalists. Isn't there a verse somewhere in the scriptures about Christians not being yoked together with unbelievers? Last time I checked, it was still there.” The Southern Baptist Convention's policy arm has joined with the Krishnaists and the Unitarians in supporting the building of a mosque in New Jersey when the township says, “No, we don't want that mosque.”

Russell Moore never really answered the question. I want to answer that question today from a biblical aspect. Moore talked about soul liberty. I could casually say that Jesus Christ interfered with the soul liberty of the Jewish money changers when He made a scourge of small cords and drove them out of the temple. He interfered with the soul liberty of the Pharisees in Matthew 23 when He called them a bunch of vipers and asked them how they could escape the damnation of hell. For Moore and his commission, supporting the building of a mosque, according to his own words, was not a hard choice. He said, “Sometimes we have to make really hard decisions.”

Dave Miller, who was the newly elected president of the SBC's Pastors Conference, said this: "At some point, we must remember that we are Baptist. We are for and not against religious liberty. If you are against religious liberty for Muslims, you are an opponent of religious liberty. If you support liberty, you support it even for those you disagree with. That's the way liberty works."

Biblical Examination of Freedom and Law

I do not want to get into the origin, use, or misuse of the phrase "soul liberty," nor into what is known as "liberty of conscience." It is true that one chooses to believe whatever he chooses to believe. You cannot force someone to become a Christian or to believe any certain doctrinal position. I cannot force you to believe in the deity of Christ or the inspiration of the Scripture. That is what we usually understand when we talk about liberty of conscience.

However, you have to understand that the conquistadors who conquered Mexico and parts of the Southwest, and the Muslims, do

not understand Christian liberty or soul liberty at all, because they believed that you could force people into conversion by the sword. Their attitude was, "You either convert or we'll kill you." Likewise, the Muslims today say, "You either convert to Islam or they cut off your head." They behead you. Their definition of liberty is that you have the liberty to convert or the liberty to have your head cut off.

There is no liberty, no freedom, apart from God's law. Freedom is not absolute. Liberty is not absolute. When you try to make liberty or freedom absolute, the result is not freedom but anarchy. Freedom has to be under law in order to be freedom. So, when someone talks about freedom as an absolute, like Russell Moore and Dave Miller are doing, what they mean is that real freedom means man has the freedom to become his own God, make his own law, and do his own thing.

Fallen man certainly wishes to be free. But what in the world is his wish and his desire for freedom? Fallen man wishes to be free, but he wishes to be free to sin. He wishes to be free to murder and rape and pillage and plunder and do all of that without condemnation and without punishment. That is freedom to the unconverted individual. The Marxists even talk about freedom, but what they mean when they talk about freedom is that they have freedom, all right, to impose their Marxist concepts upon you. But you have absolutely no freedom to reject their Marxist concepts. When you think about freedom, freedom is not just against certain things; freedom is for certain things as well.

If you try to say that freedom is absolute, that we must have absolute freedom, then, if men have absolute freedom, they are free to do whatever they wish. That means men are free to murder. If you are free to murder, then there is no freedom for godly living. There is no freedom for peace. Peace would be absolutely impossible. There would be no freedom to walk around and travel or to communicate, because if people are free to murder, they can kill you wherever you are. If there is freedom to steal, then there is no possibility of having private property, because freedom to steal works against private property. It says, “I have the right to go in and take whatever I want to take.” Just stop and think about this: if men are free to rape and to

fornicate, then you have no freedom for virtue, for purity, for family, or for marriage.

There is no such thing as absoluteness in freedom. The interesting thing is that when you get to James 2 and verse 12, God's law is called the law of liberty. Now I want to show you something. Turn in your Bibles to John 8 and then to Romans chapter 6. Watch this, because our Lord is going to tell you that freedom from Himself and freedom from His law is not freedom; it is enslavement. In John 8, verse 34, our Lord said, “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.” The word “servant” is doulos, which means the slave of sin. Whoever commits sin is the slave of sin. You cannot have freedom in enslavement.

When people talk about freedom to do whatever they please, they are not talking about biblical freedom and real freedom. They are talking about enslavement. In Romans 6, concerning those Romans who were converted, the apostle Paul says, beginning with verse 17, “But God be thanked, that ye were the servants of sin,” that is, you were the slaves of sin, “but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin,” that is, free from its enslavement, “ye became the servants of righteousness.”

When people say, “I want to be free to do this and free to do that,” that is not freedom; it is enslavement. Our Lord said whoever commits sin is the slave of sin. If you are a Christian, you have been made free from the servitude and the bondage to sin, that you might serve the one true and living God. Freedom is under God and under God alone.

Since God is the Lawgiver, Isaiah 33:22 says, “The Lord is our Judge. He is our Judge. The Lord is our Lawgiver. The Lord is our King. He will save us.” So who is God? He is King. He is Lawgiver. He is Judge. James 4:12 says, “There is one Lawgiver, who is able to save and to destroy.” One Lawgiver. David said in Psalm 119:45, “I will walk at liberty: for I seek Thy precepts.” The word “precepts” specifies the Mosaic case laws of the Old Testament. Real liberty, real freedom, is seeking God’s law and God’s precepts.

Old Testament Law on Strangers and Pagan Worship

Now, let me ask some questions. Before I ask these questions I want you to do just a little thinking. I want you to think for a moment about living in the land of promise. When God gave them victory over the inhabitants of the land of Canaan and all those Hebrews inhabited that land. Okay, you've got to remember now that they were surrounded by a number of their enemies. Okay, they were surrounded by different nations. So here are my questions. Number one: Were strangers, foreigners, allowed to visit in Israel? And the answer from the Bible is yes. Here's the second question: Were strangers and foreigners allowed to settle and to live in Israel, in the land of Canaan? And the answer is yes. Here's a third question: Were those strangers and foreigners forced to convert to the Hebrew faith? And the answer is no. Here's my next question: Were the strangers and the foreigners allowed to build their pagan temples, follow their own laws, and seek to overthrow the society, culture, and faith of the Hebrews?

And the answer is no. Now, I want to show you some scriptures. Let's go in our Bibles to the book of Exodus chapter 12. Exodus chapter 12, and notice if you would please verse 49. I want to show you that God says this at least four times. Look in Exodus chapter 12, beginning there with verse 49. Here's what God says. Exodus 12 verse 49: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." What did God say? Whether you're born in the land, whether you're a naturalized Hebrew, or whether you're a stranger, there's one law. One law. Look in Leviticus chapter 24 and verse 22. Leviticus 24 verse 22. This passage, Leviticus 24 verse 22, God again says it like this: "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God." So what has God said? There's only going to be one law. Doesn't matter who lives in the country. There's only going to be one law. Look in your Bible to Numbers chapter 15. Numbers 15:16. Numbers 15 verse 16: "One law and one manner shall be for you, and for the stranger that sojourneth with you." This is the third time God has said you shall have one law. Look if you

In Numbers 15:29, God says: “Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.” So God demands that there only be one law. Would you like to take a guess as to whose law that is to be? It is to be God's law. It was not to be some humanistic, pagan, inclusive law that allowed for a pluralistic, multicultural society. It was to be God's law.

An interesting thing is this: when you study the original documents of the founding of this country, even now, as liberal as the state of Massachusetts is, read the original documents, because you will find: “The laws of this colony shall be the laws of the one true and living God as revealed in the Bible through Moses.” That's what it says. Every colony in this country originally said, “We're built upon the law of God.” I have the documents. I have copies of the original charters and constitutions. Over and over they say, “No one can hold any office unless they profess faith in the Old and New Testaments, in the inspiration of the Bible, and profess faith in Jesus Christ.” Now you need to understand something: I'm going to show it to you from the Bible.

There were certain peoples that were not allowed to come into the land. Even if there were some strangers who were allowed to visit or to even live there, they were not to have any power or any authority. They could pass through; they could stay temporarily. But there were some that God says you don't have anything to do with them. In Deuteronomy 25 and Deuteronomy 23, God specifically denounced some nations, and Israel was not to allow them to have any authority or power in their country. These people were to be marked as unwanted and unwelcomed. Deuteronomy 25:17 says: “Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;”

“How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.” What did God say? Blot out

their name. Never forget what they did. They are not welcome. Do you think, based upon this text, that the Israelites could say to the Amalekites, “Well, come on in. Build your temple over here. We’ll work with you”? No, God says you cannot have them.

What He said in Deuteronomy 25 about the Amalekites was, you never forget their cowardice. Remember, they attacked the people from the rear. They also were vicious and crafty and faithless. They feared not God and preyed upon the weak and the anemic. In Deuteronomy 23, verse 3, He says: “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever.”

Who was the father of the Ammonites and the Moabites? Lot, the nephew of Abraham. “Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.”

“Thou shalt not seek their peace nor their prosperity all thy days for ever.” This passage is not a ban on faith. It does not say that none of these people can ever be converted. When He says they shall not enter into the congregation of the Lord, He means they shall not enter any position of leadership, rulership, power, or authority.

They can have no role in the nation whatsoever. Moreover, this passage teaches separateness: only those men who could have power and authority were to be true Israelites, being of the seed of Abraham. The same truth is enunciated in Deuteronomy 17:15: “Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.”

Would you like to explain how we got into the mess that we are in in this country? The answer is because of strangers—people who have no faith, who hate God, Christ, and the Bible, and who have no intention of observing or living by the law of God whatsoever. This is

what God is saying about the Moabites and Ammonites: they could have no role, position, or power.

The ban was not merely that they could have no power, authority, or role. In Deuteronomy 23:6, God says, “Thou shalt not seek their peace nor their prosperity all thy days for ever.” What is He saying? These were hostile people, marked by a lack of compassion and concern, hatred, and a desire to see Israel exterminated. They were seeking Israel’s overthrow, and God said, “Do not seek their peace or their prosperity forever.”

In plain, simple language, God said: Do not have anything to do with them. Do not do business with them. Do not intermarry with them. Do not socialize with them. Do not do anything to promote or help them in any way whatsoever. Under God’s law and sovereignty—and remember, God was their king—the Israelites could not welcome the Moabites and Ammonites into their nation, because God said they were not to seek their peace or prosperity forever. Now, please understand this.

They would still owe them what we would call common courtesy and civil obligations. They were not to be rude, unkind, or uncivil toward them. We are not to be rude, unkind, or uncivil toward people we do not like, even those with whom we are forbidden to associate. In Exodus 22:21, God told Israel, "Thou shalt not vex a stranger, nor oppress him: for ye were strangers in the land of Egypt." God said not to oppress them, but neither were they to have anything to do with them or help them.

You are not necessarily trying to put them down everywhere you turn, but you are not helping them either. So you have to ask yourself this question: As you look at what is happening in America, is our situation basically the same? The answer is yes. We profess to be a Christian nation. We are not. We were in the beginning; that is true. We also profess to follow God's law.

Islam as a Geopolitical Threat

When you look at Islam, Islam is a geopolitical power more than it is a religion. It does not seek to conform; it seeks to dominate. It is not interested in following God's law, but in establishing Sharia law. It is

not interested in conforming to our society or culture; it demands that we conform to their culture. Some of you may have read this week—I think it was in Sweden or Norway—where some Muslim migrants had gone. They told the women of the country, "If you don't want to be raped, wear a headscarf."

Though it is covering your head, if you do not cover your head, you are free for us. That is exactly what they said. In other words, we are here in your country, but you had better do what we tell you or we will destroy you. That is exactly what they are saying.

Now, Gerald Harris, whom I really do not know, is the editor of the Georgia Christian Index News Journal, a Southern Baptist paper. I understand that he has taken a lot of flak for some of the things he has written. One of them is this, and what he has written is true; that is why he has taken the flak concerning it.

He argued that Islam may be more of a geopolitical movement than a religion and therefore may not qualify at all for First Amendment protections granted to religions. In his editorial, Harris wrote, “Muslims around the world and in our own country have shouted ‘Death to America’ on some occasions, and mosques often promote Sharia law and become training grounds for radicalizing Muslims.” He quoted four commentators who argued that Islam has a religious component but, taken to its logical end, seeks to overcome Western civilization. That led Harris to state, “Do Southern Baptist entities need to come to the defense of a geopolitical movement that has basically set itself against Western civilization? Even if Islam is a religion, must we commit ourselves to fight for the religious freedom of a movement that aggressively militates against other religions?"

Harris added, “Freedom of religion in America is designated to protect the rights and dignity of different religious communities so they can practice their respective rites and ordinances without fear and interference. However, religious freedom for Muslims means allowing them the right to establish Islam as a state religion and subjugating the infidels, even murdering those who are critics of Islam and those who oppose their brutal religion. In essence, they want to use our democracy to establish their theocracy with Allah as supreme. Their goal politically is to destroy the Constitution with its

embedded freedom and democracy and to replace it with Sharia law. Just as Americans kept communism in check during the Cold War, will we do the same when another political ideology endangers our future?" No wonder they do not like what he wrote.

Historical Christian View of Religious Freedom

There is a man who is a pastor, a bishop, by the name of John Henry Hopkins. He was the Episcopal Bishop of the Diocese of Vermont. He wrote an absolutely wonderful book on a defense of biblical slavery. I have that book in my library. He also wrote another book entitled, "The American Citizen: His Rights and Duties According to the Spirit of the Constitution of the United States." He wrote this book in 1857.

I want you to listen to one paragraph. We have changed, and the reason we have changed is because our theology has changed. I cannot help but think of that old cigarette commercial they had years ago. Some woman's cigarette—I cannot forget what kind. They said, "You've come a long way, baby." Whatever it was, you all understand when I read this paragraph: we've come a long way.

John Henry Hopkins of Vermont wrote in 1857: "The religious rights of the citizens of the United States consist in the enjoyment of his own conscientious choice among all the forms of our common Christianity, which were in existence at the time when the Constitution was established. This must be taken as the full limit of fair and legal presumption, as the first two chapters in his book have sufficiently proved. Therefore, I hold it preposterous to suppose that a band of Hindus could settle in any part of our territories and claim a right under the Constitution to set up the public worship of Brahma, Vishnu, or Jagannath. Equally unconstitutional would it be for the Chinese to introduce the worship of Fo or Buddha in California. Neither could a company of Turks assert a right to establish a mosque for the religion of Mohammed. For the meaning of the Constitution can only be derived from the reasonable intention of the people of the United States. I can find no right for the public exercise of any religious faith under our great federal charter which does not acknowledge the divine authority of the Christian Bible."

Hopkins was the bishop in Vermont, and he said the Constitution guaranteed any form of the Christian religion and nothing else. Under the Constitution, he said, no pagan religion had a right to exist in this country. That almost sounds like no pagan religion had a right to exist in Israel, since there was to be one law for him that was homeborn and the stranger as well.

Present-day Americans would probably not agree with John Henry Hopkins. However, most Americans in 1857 did agree with him, because the founding of this country was on the Christian faith. There may have been various denominations, but they all believed the Bible was the Word of God and that Jesus Christ was the Son of God. They believed in the inspiration of the Scripture and in salvation by the Lord Jesus Christ.

The Idolatry of Elevating Freedom Above God

Here is where I believe Russell Moore, the Southern Baptist Convention, and some of the others are just dead wrong. Freedom is not primary. God and His law are primary. Whenever anyone substitutes freedom as the primary object instead of the worship of and obedience to the One True and Living God, it is idolatry. Freedom as the primary emphasis will inevitably become freedom from responsibility, freedom from accountability, and freedom from the Law of God.

It will result in anarchism. Look at society and where we are. I have made this statement many times, and I genuinely believe—I will be seventy-two this year, if the Lord lets me live until September—that people of my generation were the last ones to taste the little bit of freedom left in this country.

Those born after us have no idea. They are so used to government handouts, socialism, and communism. We have come full circle back to Judges 17:6: "There was no king in Israel in those days, but every man did that which was right in his own eyes." If freedom is taken as absolute, it always devolves into pure anarchy. Russell Moore and the Southern Baptist Convention are planning to violate God's law by helping establish a mosque because they have thought and said that freedom is primary instead of God and His laws.

Now let me make some applications. Number one, to accept Islam is to deny Jesus Christ. To accept Sharia law is to deny biblical law. It is one thing to witness to the ungodly, and another thing to spend money and time trying to reach them. It is quite another thing to help and aid the ungodly in their error and wickedness.

Jehoshaphat, king of Judah, learned that the hard way. When he went to help Ahab, king of Israel, Jehu, the son of Hanani, the seer and prophet, approached him and said in 2 Chronicles 19:2, "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from the Lord." Jehoshaphat learned the hard way: you do not help the ungodly. If you genuinely believe that Jesus Christ is the way, the truth, and the life—and that He is the only way, the only truth, and the only life—why would you try to support building a mosque that is going to keep people in

How can you proclaim that there is none other name under heaven given among men whereby we must be saved other than Jesus Christ, and then turn around and encourage idolatry and everything that is contrary to Jesus Christ? Pastor Wofford asked Russell Moore, which he did not answer, “Do you think that Jesus Christ would support the building of a temple for Baal and Baal worshippers?” The answer is absolutely no. He would not support the building of a temple for Baal; therefore, He would not support the building of a mosque.

How do I know that? You would need to read what God anointed King Jehu to do in 2 Kings 10. God anointed Jehu king so that he could wipe out Ahab and his house and wipe out Baal worship in Israel. Jehu said, “Ahab served Baal a little, but I’m going to serve him much.” He gathered all the worshippers of Baal together in the house of Baal, put his soldiers around it, and said, “You go in and kill every one of them. And if any of them escape, your life for his life.” Once he killed all the Baal worshippers and priests, he tore down the temple of Baal and made it a dunghill.

Remember also what Elijah did in 1 Kings 18, when he took the sword and cut off the heads of 400 prophets of Baal. How do I know, then, that Jesus Christ would not support the building of a mosque or a temple of Baal?

In John 8:29 our Lord said, “He that sent Me is with Me. The Father hath not left Me alone; for I do always those things that please Him.” Jesus Christ only did, and He only does, those things that please the Father. In Isaiah 42:8, the Father said, “I am the Lord: that is My name. My glory will I not give to another, neither My praise to graven images.”

Do you think that Jesus Christ would allow a mosque to be built so that the praise, worship, and honor of His Father would be given to Allah? Do you think He would allow a temple of Baal to be built under religious freedom, religious liberty, or soul liberty, so that the worship, honor, and glory of God the Father would be stolen? No.

Warning Against Denominational Apostasy

Here is where we are today. If we want our country, society, culture, and faith, we must repent of our sins, come to our senses, start believing the Scripture, and apply the Scripture. If we do not, then we are down the tubes one hundred percent.

Now, my last question—and this may shock you—is this: Will the Southern Baptist Convention go as far as the Presbyterian Church USA? What have they not done? This one will shock you. This year, the Presbyterian Church USA’s 222nd General Assembly was held June 18–25 in Portland, Oregon. Rachel Lee reported for Christian Daily that the opening plenary session began with a Muslim, Wajidi Saeed of the Portland Muslim Community, offering a prayer to Allah, arranged by the Presbyterian Church USA’s Ecumenical Interfaith Ministry staff. After reciting a chant in Arabic, Saeed said, “Allah bless us and bless our families and bless our Lord. Lead us on the straight path”—that would be to Islam—“Lead us on the straight path, the path of all the prophets, Abraham, Ishmael, Isaac, Moses, Jesus, and Mohammed, the last one.”

“Peace be upon all of them. Amen.” Saeed then called upon Allah: “In the name of Allah the most beneficent, the most merciful, let us praise the Lord, the Creator of the universe, the most merciful, the most compassionate, and the Lord of the universe who has created us and made us into nations and tribes from males and females that we may know each other, not that we might despise each other. Incline towards peace and justice and trust in God, for the Lord is

one who hears and knows everything. In the servants of God, the most compassionate, the most merciful, gracious are those who walk in the earth with humility, and when bigots and hateful and Islamophobes address them, they say, 'Peace, peace be upon them, and peace be upon Allah.'" Can you imagine? The Presbyterian Church had an opening prayer by a Muslim praying to Allah.

Plainly, the Presbyterian Church USA has denied Jesus Christ, denied the Word of God, and is apostate to the core. The question is, why would the Southern Baptist Convention support the building of a mosque to deny the gospel and the person of Jesus Christ? Why would they uphold, sustain, and support a group intent on destroying the gospel and denying Jesus Christ? I would like to ask that question myself and get a logical as well as a biblical answer. Anyone who will elevate freedom above God and His law is an idolater.

No one has the right, liberty, or freedom to sin against God and violate His law. It is true that men do so, but it is also true that they are trespassers, transgressors, iniquitous, sinful, disobedient, and rebellious, and they will receive the wrath and judgment of God. You cannot elevate freedom above God and God's law.

It seems to me, if I remember correctly, the very first commandment is, "Thou shalt have no other gods before Me." When you make freedom a god, you are an idolater. We have only one God who has revealed Himself in Jesus Christ, and we are called upon to worship Him and Him alone. The whole point of this message is not just to condemn people. I said that last week. The whole point is to show you the direction of denominations in modern-day organized Christianity.

We have collectively lost our sense, denying the scripture and Jesus Christ. As Hosea has said, we've sown the wind and we'll reap the whirlwind. Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your word and truth. Help us see that Thy word has the answers if we are humble enough to apply them. Help us understand where we are and what we need to do. Give us grace to serve Thee acceptably with reverence and godly fear. In Thy name we pray. Amen.

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