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Curiosity Test

1. If I offered to show you from Scripture how to save America and her churches from judgment, would you say:
 - a. “there is no way you have a solution because only God can push back evil and He operates alone.”
 - b. “there is no way God will permit us to succeed against evil because the Bible says the next five years will get worse.”
 - c. “how much is it going to cost me? I almost went bankrupt the last time I believed someone.”
 - d. “wait a minute while I call the Wacky Ward. While we’re waiting you can tell me all about it.”
 - e. “You have a right to your religion, but I have a right to my religion too.”or
 - f. “well, there *might* be something I haven’t already noticed, that you have. I’m curious enough to listen.”

Curiosity Test

2. If I told you there is a verse in the Bible that promises revival if we do a simple thing, would you say:

a “There will be no revival in any corner of the world because the world as a whole will only get worse and worse.”

b “You mean ‘revival’, where people jump up and down, fall on the floor, shake their heads back and forth 12 times a second while trying to talk, and get tattoos all over?”

Eh, I’ll pass.”

c “I think our church has very nice services already. I already Feel the Spirit. Surely no one can be closer to God than we already are. Surely our relationship with God sets the standard, so that any deviation would be Heresy. I don’t see any need to change.”

or

d “Show me.”

Curiosity Test

3. If I told you that 1 Corinthians 14:24-25 promises that if we will do a simple thing, visitors to our church will be routinely convicted, and they will fall on their face and acknowledge that God is truly among you, but that simple thing would require you to conduct church more like 400 years ago than today, would you say:

a “That verse must not be a commandment. It must be just an option. That might be OK for a home Bible study, but not for the main church service.”

b “God works through the kind of church service we already have. We don’t want anything better.”

c “We need to give out more Chick Tracts. Here, would you like one?”

or

d “Hand me a Bible. I’d like to look it up and see what it says to do. Whatever it is, if I can understand how to do it, I surely will, because I yearn for Revival, as God defines it. ”

Curiosity Test

4. If I told you that if you try to do this simple thing which God commands, your pastor may call you “divisive” if you talk to your fellow church members about it; Christians may become the more irritated with you the more Scriptures you show them; and you may lose Christian friends, influence in your church, and may be driven from your church – **not because anyone can show where you are wrong but because of Tradition Addiction**, would you say:

a “That’s nice if that is your mission field. My mission field is to greet people at the door with a giant, sincere smile.”

b “Are you saying you are right, and nearly every American theologian is wrong? Who are *you*?”

c “I can’t live by an interpretation of the Bible which no one else in my church shares. I am not enough of a Bible scholar to have confidence that I understand a passage correctly, unless a bunch of others around me are encouraging me that I understand it right. Therefore I really need to follow a crowd. I can’t take a stand for anything in the Bible, if I am alone.”

or

Curiosity Test

4. If I told you that if you try to do this simple thing which God commands, that your pastor may call you “divisive” if you talk to your fellow church members about it; that your fellow church members may become the more irritated with you the more Scriptures you show them; and that you may lose Christian friends, influence in your church, and may be driven from your church, not because anyone can show you where you are wrong but because of Tradition Addiction, would you say:

a “That’s nice if that is your mission field. My mission field is to greet people at the door with a giant, sincere smile.”

b “Are you saying you are right, and every American theologian is wrong? Who are *you*?”

c “I can’t live by an interpretation of the Bible which no one else in my church shares. I am not enough of a Bible scholar to have confidence that I understand a passage correctly, unless a bunch of others around me are encouraging me that I understand it right. Therefore I really need to follow a crowd. I can’t take a stand for anything in the Bible, alone.”

Or

d “If that is what I will face, show me those verses now. I won’t look forward to believing you, but I am willing to suffer far more than this for the sake of my God! All I have is God’s. **All you have to do, to get me to do something, is prove from the Bible that God still wants me to do it, and convince me that I understand how to correctly apply it. Prove that *God* makes it a priority, and *I* will make it a priority. Prove that God hates what I am doing now in place of it, and I will do it with fear and trembling. I know God will hold me responsible for what I do with what He gives.”**

Warning!

Do not proceed

to the next slide, to learn what God commands, unless you want to obey! Luke 12:47-48 warns that if you disobey what you know God commands, you will be beaten with more stripes than if you remain ignorant.

Of course, God will also judge “wilful ignorance”, 2 Peter 3:5.

Curiosity Test

5. If I told you that in the Bible, (1) in every case, believers, during worship services, “reasoned” with one another, with full Freedom of Religious Expression to “admonish, exhort, provoke, and correct” one another, and change the subject as God leads and others approve, from the highest to the lowest; (2) this will “turn the world right side up”; (3) the concept of a “sermon” which no one may interrupt has no Biblical precedent; and (4) God “*hates*” the coach being alone on the field while the team is watching from the bleachers, would you say:

a “Our culture is different. That wouldn’t work today. The Bible was written for a different time. It is out of date.”

b “I’m not going to do that.”

c “That might be OK in a small study group that meets on some week night where hardly anyone comes, next to the custodian’s closet, but not during the main worship service.”

d “Are YOU asking me to share MY pulpit?” or

e “If you can prove that from the Bible, and that God cares about it, I’ll do everything I can to change church traditions to bring them into conformity with His Word.”

Last Warning!

You may still reduce wrath if you turn back, now, before you see the Biblical *evidence* of what God commands your Church.

But you will turn your back not only on Revival and Obedience, but knowledge of the theological foundation for both religious and political freedom laid by the Pilgrims from 1600-1700. Those foundations of our freedoms are crumbling from neglect and national amnesia. They will be restored only by returning to those Scriptural principles.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest* to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. [**Ex 19:6 "...ye shall be unto me a kingdom of priests, and an holy nation..."*]

Proverbs 29:18 Where there is no vision, the people perish*...*

** vision: God-inspired laws*

** perish: out of control, anarchy*

("vision": literally, revelation. But the context of Jeremiah's experience shows the people must obey; they must conform their national policy to God's revealed will.)

Actually I don't understand the fuss. I think the Freedom God commands, and that our forefathers created at great cost, that most American churches practiced for over a century, was cool. But for some reason I can't figure out, few Bible believing Christians today even think it is a good idea, and few of them are determined to obey upon learning what God commands. I pray this will change! The time God has given us to obey, which can *still* save our churches and our nation, is not unlimited!

I never understood why we send our team to the stadium just to sit on the bench and watch, and only allow the coach out on the field.

The Devil is certainly fielding *his* whole team!

Acts 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 12 Therefore many of them believed; ...

You are about to see Scriptures that challenge American church tradition as much as Jesus challenged the traditions of the Pharisees. Please prepare for them by taking a deep breath and resolving to emulate the noble Bereans who “searched” – not whether reason or tradition suggested it, but whether God said it. A compromise, far less than God asks, would be no change in any worship service, but only a forum added to Sunday School or Wednesday night options. But I observe no more willingness to compromise with God, than there is to simply obey God. Even the suggestion of compromise “offends” Christians. Even those of you who would love such an opportunity will be afraid everyone else will hate it. If these commandments seem new to you, remember that the Bible has given them for thousands of years. They were obeyed by America’s founders, and are obeyed today by persecuted churches in China and elsewhere.

What's wrong here? Jesus allowed people to interrupt His sermon! Didn't He know that sermons must never be interrupted for any reason – not for any question, clarification, comment, or correction?

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, ... 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 *(So you fed 5,000 out of 5 dinner rolls and 2 sardines. But)* Our fathers *(about 5 million souls)* did eat manna in the desert *(for 40 years)*; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. ... 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: ...

Jesus didn't preselect his sermon topics in John 6. He responded to his audience.

1. 25 How did you get here without a boat? (Question)
26-7 **You're hungry for physical bread. Work for eternal bread.**
2. 28 What work shall we do for eternal bread? (Clarifying question)
29 **Believe on me.**
3. 30-31 You're adding to the Bible? Outdo Moses. (Challenge)
32-33 **Moses' manna didn't give life to the world.**
4. 34 Give us this bread. (Comment/challenge)
35-40 **I am life-giving bread, for believers. But you don't believe.**
5. 41-42 We know your dad. You're not from Heaven. (Correction)
43-51 **No one would face the evidence if God didn't drag men to it. But that doesn't make it false. I will give my flesh for all.**
6. 52 How can this MAN give us his flesh to eat? (Clarifying question)
53-58 **It's true. The men who ate Moses' manna are as dead as those who will not eat my flesh. Eat, and truly Live.**

*John 13:15 For I have given
you an example, that ye should
do as I have done to you.*

But is John 6 an exception? Didn't Jesus usually preach uninterrupted sermons?

The Recorded Teachings of Jesus were not uninterrupted sermons, but interaction

Interaction recorded

Matthew 3:15, 4:3-10, 8:8-13, 9:10-13, 14-18, 11:2-6, 12:1-8, 9-14, 22-37, 38-46, 46-50, 13:10-23, 36-52, 54-57, 15:1-20, 22-28, 16:1-4, 5-12, 13-19, 21-28, 17:10-13, 14-21, 24-27, 18:1-20, 21-35, 19:3-12, 13-15, 16-30, 20:1-16, 20-28, 21:15-16, 17-22, 23-45, 22:1-15, 16-22, 23-33, 34-46, 24:1-25:46, 26:7, 13, 51-56, 63-64, Mark 2:1-11, 16-17, 18-22, 23-28, 3:1-5, 22-30, 4:10-32, 6:1-4, 7:1-23, 8:11-12, 14-21, 31-9:1, 11-13, 14-29, 33-50, 10:2-12, 13-16, 17-31, 10:35-45, 11:20-26, 27-12:12, 13-40, 41-44, 13:1-37, 14:3-9, Luke 4:3-12, 16-30, 5:18-24, 30-39, 6:1-5, 6-11, 7:19-28, 36-50, 8:9-18, 19-21, 43-55, 9:1-5, 18-27, 46-50, 52-56, 57-62, 10:17-24, 25-37, 11:1-13, 14-36, 37-52, 12:1-59, 13:1-9, 10-21, 23-30, 31-35, 14:1-35, 15:1-17:10, 20-18:34, 19:1-27, 37-44, 20:1-18, 19-26, 27-47, 21:1-4, 5-36, 22:14-38, 23:27-31, John 1:47-51, 3:1-21, 4:5-38, 5:1-47, 6:22-70, 7:14-29, 32-36, 8:1-59, 9:1-10:21, 22-39, 11:3-16, 21-27, 34-44, 12:1-8, 20-50, 13:2-17:26, 18:33-38, 19:10-11, 20:19-29, 21:10-22.

126 Incidents

No interruption recorded

Matthew 5:1-7:27, 10:5-42, 11:7-30, 13:3-9, 24-33, 21:13, 23:1-39, 28:10, 18-20, Mark 4:2-9, 6:10-11, 11:17, 16:15-18, Luke 6:20-49, 7:31-35, 8:5-8, 10:1-16, 19:45-46, 24:44-49. John 7:37-38,

20 Incidents

ευαγγελιζο, usually translated “preach” in KJV, is used in Luke 8:1 to describe Jesus’ ministry, showing that word should not be translated as an uninterrupted sermon.

(Not counted: short statements containing directions for people then, not teachings for us. Each “incident”, or group of verses, is a separate location where Jesus talked.)

Only one seventh of Jesus’ sermons were *not* answers to questions or charges, and were not interrupted. Interaction was the rule, and NEVER discouraged, so it would have been welcome the other 20 times too. God was happy to dialogue with humans farther below Him than laymen are below pastors.

When Paul “preached”, it was ALWAYS a Discussion
Greek: $\delta\acute{\iota}\lambda\omicron\gamma\omicron\mu\alpha\iota$ (dialegomai)

Acts 17:2 And Paul, **as his manner was**, went in unto them, and three sabbath days **reasoned** (*Gr. dialog, discussion*) with them out of the scriptures,

Acts 18:4 And he **reasoned** (*Gr. dialog, discussion*) in the synagogue every sabbath, and persuaded the Jews and the Greeks.

Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and **reasoned** (*Gr. dialog, discussion*) with the Jews.

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul **preached** (*same Gr. word -- dialog, discussion*) unto them, ready to depart on the morrow; and continued his speech (*Gr. words, or reasoning*) until midnight.

Acts 24:25 (Paul “reasoned” in the back and forth verbal exchange in court.)

(Also, Paul wrote 1 Corinthians 14. More about that later.)

Equivalent English word: **dialog**

British spelling: **dialogue**

English letters of Greek word: **dialegomai**

Greek letters of the Greek word: $\delta\acute{\iota}\lambda\epsilon\gamma\omicron\mu\alpha\iota$

Pronunciation: **dee-al-eg'-om-ahee**

Definitions of Greek $\delta\acute{\iota}\lambda\epsilon\gamma\omicron\mu\alpha\iota$

Strong's Concordance: "to say thoroughly; discuss"

Online Bible Greek dictionary: "to bring together different reasons, to reckon up the reasons, to reason, revolve in one's mind, deliberate."

Definition of English "dialog", "dialogue": 1. Conversation between 2 or more people...6. v. to discuss areas of disagreement frankly in order to resolve them (Dictionary.com Unabridged)

Webster's 1828 dictionary adds: "Gr: to dispute; to speak"

The apostles "reasoned" with one another, (same word), discussing a puzzle with one another to figure out the answer. Mt 16:7,8 21:25 Mr 2:8 8:16,17 11:31 Lu 5:21, 22 20:5,14 24:15.

Getting ready for 1 Corinthians 14:

3 ways to define PROPHECY:

A. 1 Corinthians 14:3 But he that prophesieth speaketh unto men to edification *[Gr: building up, or equipping; helping another grow wise, holy, & happy]*, and exhortation *[Gr: includes correcting]*, and comfort. *[Or, “preaching”, which is why preachers today sometimes describe themselves as “prophesying”. Since this verse is the definition of “prophecy” in 1 Corinthians 14, it is the most relevant definition to God’s interpretation of “prophesying” in 1 Corinthians 14.]*

B. Greek lexicons say it means “to bring a message from God”

C. Bible prophets warned of God’s future judgments, but gave their lives to correct governments via Politically Incorrect witness.

“All” commanded 7 times in 1 Cor 14 to “prophecy”

1. 14:1 Follow after charity, and **desire** spiritual gifts, but **rather** *[Gr: more, to a greater degree]* **that ye may prophecy.** *[As many as should love, and desire gifts, should prophecy.]*

2. 14:5 I would that ye **all** spake with tongues, but **rather that ye prophesied:...**

3. 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, **seek that ye may excel to the edifying of the church.** *[Edifying: part of prophecy, v 3.]*

4. 14:24 But **if all prophecy**, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. *[Revival is promised “if ALL prophecy”.]*

5. 14:26 How is it then, brethren? **when ye come together, every one of you** hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. **Let all things be done unto edifying.**

[Edification is part of prophecy, verse 3. “doctrines” and “revelations” are aspects of prophesying. “When ye come together” underlines the application of these rules to “church”.]

6. 14:31 For **ye may all prophecy** one by one, that all may learn, and all may be comforted.

7. 14:39 Wherefore, brethren, **covet to prophecy,...**

*1 Corinthians 14:26 How is it then, brethren?
when ye come together, every one of you hath
a psalm, hath a doctrine, hath a tongue, hath a
revelation, hath an interpretation. [v. 6 “or...
knowledge”] Let all things be done unto edifying.*

In other words, Verses 26 & 6 rule out a narrow interpretation of what Christians should be free to share, adding the synonyms “**doctrine**” (in Greek, instruction *not* already understood and accepted by those present), “**revelation**” (Gr: “concerning things before unknown; the making visible to all of truths hitherto withdrawn from view”), and “**knowledge**” (Gr: “general intelligence, deeper and more advanced knowledge of religion [theology], of things lawful or unlawful for Christians, moral wisdom”.)

1Cor 14:29 Let the prophets speak two or three, and let the other judge. 30 **If any thing be revealed to another that sitteth by, let the first hold his peace.** 31 **For ye may all prophesy one by one, that all may learn, and all may be comforted.** 32 **And the spirits of the prophets are subject to the prophets.**

A modern panel discussion matches this description. Two or three on the panel, the audience interacting through mikes on the floor. Notice that in God's opinion, we "learn", vs. 31, only to the extent we participate in human interaction. Just as all sing but only a few who sing very well are called "singers", not all are "prophets" as described in chapter 12, though all "prophesy", chapter 14. As with music, the "prophets" are especially "subject", vs. 32, to the scrutiny of each other, but they are somewhat subject to the scrutiny of all.

1 Cor 14:33 For **God is not the author of confusion**, but of peace, as in all churches of the saints.

How dare we say a format where everyone interacts would be confusing and acrimonious, right after God says it would end confusion and restore peace!

People are afraid that if we actually obey God, church will be disruptive. I admit: *many intimate* friendships are more challenging than a *few superficial* ones. You have to learn how to speak clearly, stay on point, interrupt beneficially, not repeat, talk without yelling, love accurate correction, and hate lying, divisive accusation: **relationship skills** God wants churches to develop for the **benefit** of **our marriages, our witnessing**, our work.

Useful Resources: a **lawyer**, skilled in achieving the maximum possible reasoning in the most acrimonious situations. A **parliamentarian**, skilled in keeping the form open to all, yet orderly. **Bible scholars**, able to actually look up half-remembered quotes to keep them accurate, and familiar enough with basic theological history to save time re-inventing theological wheels. A computer **Bible program** connected to a projector, so those too unfamiliar with their Bibles to find references quickly can still read the verses quoted.

Extra benefit: gossip stops. Church splits are healed.

Let me tell you what IS disruptive, in my experience and in the experience of every pastor I have talked with about it: It is to complain to your church friends, where the pastor can't hear you, that the pastor is preaching too much or too little about something.

The pastor can't defend himself, because his accusers never face him. 1st Corinthians 6 says church members are far more qualified to decide court cases than courtroom judges, but American courts put churches to shame, allowing defendants the 5th Amendment right to face their accusers, a right which we Christians do not afford our own pastors.

The second most disruptive thing is for a church member to face the pastor with his complaint, but in this manner: "Pastor, you are preaching too much about _____. We've heard enough about it. You are turning everyone away from our church." The pastor is left to groan and doubt, because there is no one else present to hear this complaint and discuss its merits. He could ask his board about it, if it weren't the board president complaining.

The most tragic reason for gossip is the absence of any forum for venting a sincere theological difference of opinion. If a troubled member expresses his view privately to the pastor but doesn't think the pastor listened enough, or smiled enough, or was persuasive enough, and the difference remains, the member's only option is to "vote with his feet" and join, or start, another church, perhaps taking members with him.

Most who have grievances will not face anyone. They will grumble to themselves that they will just "chew the meat and spit out the bone" - until they leave. But if there is any undercurrent of error shared by several, and if there is an open forum, at least one of them will express it, and the rest will hear how it is answered, and learn. Gossip will almost completely stop.

You see, gossip destroys through changing your version depending on who you tell. Let complaints come into the open, and gossip cannot survive. Complainers will have to state their complaint to the pastor the same way they state it to others when the pastor is not present. Then the pastor will be faced with his accuser, and he will be able to defend himself.

If any pastor is afraid he lacks the debating skills to defend himself in a public confrontation, just let him remember the greater difficulty of defending himself from attacks behind his back.

1 Corinthians 14:30 If any thing be revealed
to another that sitteth by, let the first hold his peace.

In other words, when God shows you something worth sharing, *on any subject upon which God feels like revealing something*, stand up and share. If the speaker is obeying God, he will sit down and listen. And learn. This rules out a discussion limited to a subject preselected by one person, since God does not limit Himself to speaking through any one person, as this voice makes clear. To censor anyone through whom God may speak is to censor God.

The Last Time God's Advice was Tried – Did It Work?

Is God's model worship service actually practical? Is God smart enough to have advice for us how to worship Him that actually works? The Pilgrims tried it from about 1600 to 1700, and their worship became the model for the political freedoms which we enjoy in America to this day. So, I guess, yes, God's advice appears to be practical.

All men were free and welcome to speak in the afternoon "prophesying services" of the Pilgrims (Separatists). No one was required to say anything, and it was not expected that everyone would have something to say in each service.

"Prophesying" was their word for what we call "preaching". It had nothing to do with foretelling the future. Although that is an important meaning of the word elsewhere in the Bible, it is not part of the definition of the word in 1 Corinthians 14, after which the Prophesying Service was modeled.

Today we define "preaching" as sermons which may not be interrupted for any reason. But their "prophesying" was a conversation. It was verbal interaction. It did not consist of hour-long sermons, but it followed an hour-long sermon.

In addition to the opportunity to speak at the afternoon Prophesying service, any "gifted" brother was free to speak, if so moved, at the end of the sermon.

In these services any topic was welcome that could "edify" (build up or strengthen), "exhort" (correct), or "comfort", for these three words are the definition of "prophesy" given in 1 Corinthians 14:3. *"But he that prophesieth, speaketh unto men to edifying, and to exhortation, and to comfort."*

The Pilgrims believed this kind of conversation, which would seem chaotic and unworkable from the perspective of modern American church tradition, "may further men in the study of godliness", in the words of the margin note for verse 3 in the Bible they used, which was the Geneva Bible.

What we would call Public Policy, or Politics, was a fit topic of discussion for them. They elected their political and church leaders, so discussion of their choices was relevant, and they were familiar enough with the Bible to find something God had to say about any public issue.

We may summarize the Prophesying Services as *vigorous* verbal interaction, since the nature of the conversation ranged from comforting to disputing. Disputes were understood to be a healthy part of this process. It's not that they said "OK, boys, let's see if we can think of something to have a big fight over." But rather, if one of them had a sincerely held conviction which disagreed with another's conviction, and was able to speak respectfully and accept scrutiny as freely as he gave it, they were determined not to censor discussion of it.

If this seems unduly harsh for Christian fellowship, remember they were trying to do something very special, which made possible the freedoms we enjoy today: they were actually trying to reason with one another.

They were actually trying to resolve differences before differences split their church. Today someone who disagrees with the pastor has only one way to "take a stand" for what he sincerely believes: vote with his feet and go to another church, and perhaps split the church on the way out because open disagreement with the pastor is not tolerated in churches today.

But then, the Pilgrim leaders accepted the challenge to resolve disagreement, not by censoring it, but by refuting it. Titus 1:9. Disagreement was a reason to talk, not to split.

Those who "prophesied" during this "prophesying service" were not expected to meet the same high standard of theological accuracy as the Elder who preached the long morning sermon. But not even the Elder was considered infallible, so it was not considered shameful or insulting for him to be asked a question after his sermon, which a very thin-skinned pastor today might take for an insinuation that he had not made everything clear. Nor did the Elder consider himself above correction.

Surely the most controversial feature of God's Worship Model, as practiced by the Pilgrims, was the subjection of even the pastor to scrutiny, as if he were no more infallible than the Pope. Whom, by the way, they understood as literally the Antichrist foreseen in Revelation.

Here is how their pastor, John Robinson, addressed the scenario of Christians correcting each other, and sometimes disputing with one another, during worship services: John Robinson said occasional "disputes" were to be expected during Separatist Prophesying Services, but there is no evidence in Robinson's writings that they were contentious or argumentative.

Here is where Robinson accepts disputes as part of the process of prophesying: [In our Prophesying Service we are] briefly to speak a word of exhortation as God enableth, and ... **questions also about things** delivered, [**preached**] and with them, **even disputations**, as there is occasion, being part, or appurtenances of that exercise. Acts xvii. 2 and xviii. 4. (*Book 3, Chapter 8, "On the Exercise of Prophecy", Argument Tenth.*) "Things delivered" is an idiom meaning "preached". Today we say a pastor will "deliver" a sermon. So Robinson said questions, including disputes, about the morning sermon, were part of the afternoon Prophesying Service.

Robinson's citations in Acts show Paul's participation in Jewish verbal interaction. The context shows Paul definitely "provoked" them, a few of them actually to love and good works, as Hebrews 10:24-25 exhorts.

Acts 17:2 and Paul, as his manner was, went in unto them, and three sabbath days disputed with them by the scriptures,

Acts 18:4 And he disputed in the synagogue every sabbath day, and exhorted the Jews, and the Grecians.

The Geneva note for Acts 18:4 says Paul set us a good example:

The truth ought always to be freely uttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profit that the people take thereby, shall require.

[Paul] Exhorted so that he persuaded, and so the word signifieth.

21:3-7.

The KJV says not that Paul “disputed”, but that he “reasoned”. The Greek word is $\delta\acute{\alpha}\lambda\omicron\gamma\omicron\mu\alpha\iota$ (dialegomai), the root of our word “dialog”. Its *purpose* is to reason. It *looks* like, especially to women, apparently, a dispute.

Although Robinson does not write about it, it may be possible that the disputes rose to the level of “intense argument, sharp contention implying exasperation, *i.e.*, an intense (unreconcilable) difference of opinion”, since that is the Strong’s definition of the Greek word for “provoke” in Hebrews 10:24-25, the verses every Pastor knows because it tells people to go to church. Hebrews 10:24 says what we should do when we get there. It says we should “provoke [each other] unto love and good works”. “Exhort” can be a pretty emotional confrontation too, according to the Greek lexicons.

Hebrews 10:24 And let us consider one another, to provoke unto love, and to good works, 25 Not forsaking the fellowship that we have among ourselves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth near.

Are disputes in church as Biblical as Robinson says?

The smallest dispute would set off the diplomatic sprinkler systems in almost any church today. Any dispute of any kind, of any magnitude, is “controversial”, which is expressly forbidden, as everybody knows, by 2nd Controversies 7. Anyone who disputes will be invited to leave his church and perhaps go start his own church if he likes, in order to avoid disunity, in conformity with the Seven Pillars of Politeness recorded in 1st Denominations But Robinson said there was a kind of dispute which belongs in church, according to God. What kind? And where did he read God saying any such thing?

Big brawls weren’t what Robinson was talking about. But he was determined not to censor sincerely held and respectfully expressed disagreement. Or as he put it, in the following quote, “disputations, questions, and answers modestly had and made.”

Here he lists the benefits of such discussion. We could more easily ignore his list, if he didn’t follow it with Scriptures showing that very same kind of animated discourse was the habit of Jesus, Paul, and Apollos.

Robinson: Benefits of Discussion: [We all prophesy to each other so] that things **doubtful** arising in teaching may be **cleared**, things **obscure opened**, things **erroneous** convinced [**refuted**]; and lastly, that as by the beating together of two stones fire appeareth, so may the light of the truth more clearly shine by **disputations, questions, and answers modestly had** and made, and as becomes the church of saints, and work of God. Luke ii. 40; iv. 31, 32; Acts xvii. 2; xviii. 24, 26, 28.

*[Luke 2:46 And it came to pass three days after, that they found him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them **questions**: 47 And all that heard him, were astonished [astonished] at his understanding and answers. Luke 4:31 And came down into Capernaum a city of Galilee, and there taught them on the Sabbath days. 32 And they were astonished at his doctrine: for his word was with authority.*

*Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days **disputed with them by the scriptures,***

*Acts 18:24 And a certain Jew named Apollos, born at Alexandria, came to Ephesus, an eloquent man, and mighty in the Scriptures....26 And he began to **speak boldly** in the Synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly....28 For **mightily he confuted publicly** the Jews, **with great vehemency**, showing by the Scriptures, that Jesus was that Christ.*

Section 2: Correction. "Rebuke a wise man, and he will love thee", Ps 9:8. This is for anyone who thinks any Christian, layman or clergy, is too holy to tolerate scrutiny, on church property, from ANYONE, much less the unlikeliest of spokesmen for God!

Is *anyone* too "holy" to be corrected publicly, and to repent, when God isn't? God publicized His own repentance in the world's most widely read Book.

Exodus 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 10 **Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.** 11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? **Turn from thy fierce wrath, and repent of this evil against thy people.** 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14 **And the LORD repented of the evil which he thought to do unto his people.**

Matthew 5:48 Be ye therefore
perfect, even as your Father
which is in heaven is perfect.

When a woman's logic turned Jesus' emphatic "no" into a "yes"

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.** 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, **It is not meet to take the children's bread, and to cast it to dogs.** 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt.** And her daughter was made whole from that very hour.

Josiah was the king most dedicated to God

2Ki 23:21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant. 22 Surely **there was not holden such a passover** from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; 24 Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law 25 And **like unto him was there no king before him**, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; **neither after him arose there any like him.**

It seems Josiah was even more righteous than King David. He may even have been more righteous than any of us. God gives us two amazing lessons through him. First, what made him righteous: his ruthlessness towards traditional theologies that got in the way of obeying the Word of God, despite the chorus of voices saying "that won't work in today's culture". Second, how severely he was punished, and his nation plunged into sin, for not seriously considering whether God might actually be speaking to him through the unlikeliest prophet on the planet!

Josiah was called righteous because when he learned what God commanded, he turned tradition upside down to obey.

2Ki 22:8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. 11 And it came to pass, **when the king had heard the words of the book of the law, that he rent his clothes.** 12 And the king commanded ... saying, 13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for **great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.**

Perhaps the king LEAST dedicated to God – the least likely spokesman for God, was the Egyptian Pharaoh

Isa 30:1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: 2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! 3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

Isa 30:7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

Isa 31:3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

Yet righteous Josiah died because he ignored God's warning through wicked Necho!

2Ch 35:20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. 21 But [Necho] sent ambassadors to him, saying, I come not against thee this day, but against the house wherewith I have war: for **God commanded me** to make haste: forbear thee from **meddling with God, who is with me**, that he destroy thee not. 22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto **the words of Necho from the mouth of God**, ... 24 and he died, and was buried. And all Judah and Jerusalem mourned for Josiah. 25 And Jeremiah lamented for Josiah:

Which warns us not to dismiss ANY church member as unqualified to speak for God! From clergy to layman, we had better be vigilant to evaluate ANY warning or correction, offered by ANYONE, on its merits, and not just "consider its source"!

Let's summarize: *Never* in the Bible does God express any interest in letting one person speak where others are not free to **question, correct, and/or change the subject** as God may lead. Only the wicked censored bold verbal interaction. God clearly and specifically calls His Church to engage 100% of its brainpower - not just 1%. Yet today we have made the wicked ritual of uninterruptible, fellowship-censoring "sermons", which we have invented, the center of what we arrogantly call "worship services"! **Mar 7:9 Full well ye reject the commandment of God, that ye may keep your own tradition. Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven...**

Also Mark 7:8, 13, Is 8:20, Jer 8:8-9, Hos 8:12, Mat 15:6, Tit 1:14
Which raises the question: "could a heresy as pervasive as ours have escaped the notice of Biblical prophecy?"

*Rev 2:6 (Church at Ephesus) But this thou hast, that thou hatest the **deeds of the Nicolaitans**, which I also hate. ... 14 (Church at Smyrna) But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam...to commit fornication. 15 So hast thou also them that hold [grip tightly] **the doctrine of the Nicolaitans**, which thing I hate.*

5 of my 15 Bible commentaries say the Balaamites were the Nicolaitans, without explaining why, then, the first 4 words of v. 15 treat them as distinct. V. 15 is one of the rare times when a word differs in the Greek: modern translators trust a manuscript which ends with ὁμοίως, meaning “in like manner”, instead of “ο μισω”, meaning “which I hate”. In order to not contradict the first 4 words, 10 of the 20 translations on my computer leave this pesky phrase out entirely!

3 follow the King James' "Textus Receptus", so they translate "which thing I hate". That leaves 7 which struggle with the contradiction. 5 translate it to mean it is church gullibility which is the same towards both groups. That leaves only 2 of 20 which say the doctrines of both groups are the same: Message, and NLT.

Besides the 5 commentators who say the groups are one, 3 more say their deeds and doctrines are one. But the other 8 commentators say if there ever was a group which fellowshipped under that name, we have no historical record of it, nor any clue what they did or believed. They do not rely on early church writers, who, they perceive, never heard of them either, but wrote only what they deduced from Revelation 2.

The only detail upon which all commentators agree is the meaning of the name "Nicolaitans": "conqueror of the people". "Laitans" is the source of our words "laity" and "laymen".

Based on the meaning of the name “Nicolaitans”, one commentator says it means “a distinct ‘clergy’ and ‘laity’ in which the former lords it over the latter.” Yet he concedes “there must be pastoral leadership in the church”. Uh, what is the difference? What marks the line between a “conqueror of the people” and a “shepherd of the people”? To understand the application of “Nicolaitans”, we need something specific, *related* to abuse of authority, which the Bible says God hates. Such as censorship of vigorous verbal interaction in worship services. Then we can compare God’s heavily documented desire for worshipers to be free to question, challenge, or change the subject, with Jesus’ statement about how much he hates a system that sounds suspiciously like the *opposite* of that much Freedom of Religious Expression. (More at www.Saltshaker.US/BibleStudies/Nicolaitans-Today.pdf)

How can you not care what God tells you to do, yet be outraged when others do not care what God tells them to do? Not just, where do you get the right, but how can you *care* about God's relationship with others, when you don't care about God's relationship with *you*?

You say, "I'm a good person. The Holy Spirit flows in our services." Isn't that like what the sodomites and abortionists say? That they "feel" God within them?

You say that even if you reject these few verses, you mostly obey the Bible. You live a mostly Godly life. Isn't that exactly what they say? So what if they murder an occasional baby, or engage in lewd perversion at night. All the rest of the time, can you tell them from righteous Christians? Surely God has little work to do to whip them in shape for Heaven!

If you like a comfortable distance between you and God's Best, how can you be alarmed when others do also? Don't you appreciate the company?

How can you be alarmed that their overt, public, scandalous sins are taking America to Hell, when it is *your* subtle, discreet, intellectually sophisticated Noninvolvement Theologies which directly enable *their* sins?

Later I will present the Scriptures that connect Noninvolvement Theologies with national decline, but for now, why should it even have to be proved that disobeying these particular verses is the reason our nation is careening towards Hell? Isn't it obvious that when a nation's most godly citizens reject certain Bible themes, tragedy will happen?

So now that I know what God wants in a worship service, I just need to change, or start, my own church, creating yet one more denominational splinter of the Body of Christ, right?

Wrong! My responsibility does not end with evangelizing a splinter!

God hated their plan to split into just FOUR denominations!

1 Cor 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

“What a bunch of crybabies! Shall I give you a bottle?”

Paul called them toothless babies for church splitting, not for simplistic theology

3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto **babes in Christ**. 2 I have fed you with **milk**, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For **ye are yet carnal: for whereas there is among you envying, and strife, and divisions**, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

Section 3: God Hates Denominations, which are caused by censoring dissent, leaving, for the only way to “take a stand”, to “vote with your feet”.

Church splits is a theme throughout 1 Corinthians

1Co 11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, **I hear that there be divisions among you;** and I partly believe it. 19 For there must be also **heresies [literally, division]** among you, that they which are approved may be made manifest among you.

Chapter 12: Your **differences** are because you are members of a holy Body.

Chapter 13: What love is all about. **Stop your bickering.**

Chapter 14: **You all need to learn from one another.** You all need to PROPHESY (preach, instruct) one another.

Chapter 15:2 have you believed in vain? 9 I am the least of apostles. 11 yet you believed through my preaching, as well as theirs 25-27 Christ will subdue all. (His goal is not division.) 34 Awake to righteousness, and sin not; for some have not the knowledge of God: **I speak this to your shame.**

Not that the First Christians all met in the same building. They didn't fit! Physically, they were like churches today, meeting in different buildings.

Ac 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about **3,000 souls**.

Ac 4:4 Howbeit many of them which heard the word believed; and the number of the men was about **five thousand**.

Ac 2:46 And they, continuing daily with one accord in the temple, and breaking bread **from house to house**, did eat their meat with gladness and singleness of heart,

Ac 20:20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and **from house to house**,

Yet God counted them as only One Church Per City

Ac 8:1 "...the church which was at Jerusalem..."

Ac 13:1 "...the church that was at Antioch..."

There was only ONE church at the cities of Ephesus, (Ac 20:17, 2 Tim 4:22), Cenchrea, (Rom 16:1), Corinth, (1 Cor 1:2), Laodicea (Col 4:16), Thessalonica (1 Thes 1:1), Crete (Tit 3:15), & Babylon (1 Pet 5:13).

There were churches, plural, in *regions* like Galatia (1Co 16:1), Macedonia (2 Co 8:1), Judaea (Ga 1:2), Asia (1Co 16:19). In fact, Asia had 7 churches: one per city.

Rev 1:11 the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

The difference was that then, when disagreement arose, representatives of the small groups met to resolve it; today, there is virtually NO theological dialog between denominations.

Ac 15:6 And the apostles and elders came together for to consider of this matter.

What would America look like if her churches worshiped as God Wills?

I foresee no abortion. Not from force of unpopular law, like during Prohibition, but because it will be as unthinkable to murder a child before it is born, as it is now (so far) to murder a child after it is born. Because Christians won't mind being "offended", by Scripture.

I foresee divorce as rare as it was when America was young, when you had to ask the state legislature for one. Not because parents who no longer choose to love each other are forced to stay together, but because spouses learn, in church, how to reason with people whom they love but with whom they have sincerely held disagreements.

I foresee a nation whose hottest topic of discussion is not immodest movie stars but God! Not because the Supreme court finally overturns Christ-Free Zones over the frenzied objections of America's news reporters and college professors, but because church goers learn, in church, how to reason with people whom they love but with whom they have sincerely held disagreements, and they become salt and light in the world around them, spreading their Joy in the Lord!

I foresee a government which no longer calls "rights" what God calls "sins"! Not because Christians rise up and get "involved in politics" and begin "legislating morality", forcing non-Christians to live under laws founded upon Scriptures in which they do not believe, but because uncensored church goers can give each other practical, strategic information about the assault on our families, church, and our laws, of sins against which their pastor has preached. As for "imposing your religion on me", our Supreme Court has actually drawn the line the same place God does in Deuteronomy 13: you can believe any nonsense you like, but if your actions terrorize others, our legislatures need to recognize them as crimes.

I foresee city-wide Churches which communicate, exhort, edify, reason, inform, and "provoke unto love and good works", not only within local congregations, but across denominational lines, creating a God-centered information system which bypasses and makes moot the media monopoly currently enjoyed by God's enemies!

I foresee Christians as "one", not by pretending their differences don't matter, but "one" in their marriage-like commitment to perpetually witness to one another in patience and love!

The Politics of Salt and Light

Matthew 5:13-16

“Politics” is the forum where people decide whose morals to promote in their laws: God’s, or Satan’s. When governments decide to punish righteousness and protect abominations of tyrants, God calls His People to *stand against sin*, even if men label that “getting involved in politics”. *Proverbs 29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.*

Laws are teachers. Galatians 3:24. Christians obey laws, and are confused when government protects and promotes sin. If it’s “the law”, how can it be evil? Non-Christians have *no* standard by which they can recognize evil in their laws. Therefore, Christians save souls when their Salt and Light makes human laws less corrupt.

They save the souls not only of those outside the church: they save their own. Standing against sin nurtures abhorrence of it, cutting sin’s tentacles through the church.

Who can vote for sin’s champions, and remain free of its lure? A church perfectly comfortable with its members voting to promote what God calls “abominations” may expect its members to personally commit them. As long as the pastor is not allowed to name a particular popular sin more than twice a year, sinners can comfortably “chew the meat and spit out the bone”, confident that the pastor doesn’t really mean it. The sermons are just obligatory sops to the radicals. But if the pastor allows his congregation to act together against the national sins against which he preaches, sinners might think he is serious. That would be “controversial”, the Heresy invented in the 1950’s.

“Jesus didn’t get involved in politics”, we hear. Oh? Half the Gospels were Jesus’ sermons to Palestine’s political rulers. See [www.Saltshaker.US/Salt/Jesus Involved.pdf](http://www.Saltshaker.US/Salt/Jesus%20Involved.pdf).

“Politics is not part of the Gospel”, we hear. Oh? Every single “Example of Faith” in the Hebrews 11 “Hall of Faith” was either a political leader, or risked all to influence political leaders. See www.Saltshaker.US/Salt/Gods-Political-Heroes.pdf.

“Never talk about politics or religion”, we are told, because we aren’t trusted to reason with each other in love, about issues that matter that much. Solution: let tyranny and slaughter proceed, that we may keep our conversations comfortably lukewarm.

Revival by the Numbers

Leviticus 26:8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight....

Psalms 91:7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

Politicians know these figures are correct. Politicians know one percent of churches would overwhelm U.S. politics if, besides the Biblical vision many already share, they coordinated their witnessing. (Also called “public outreach”, “education”, “political action”.)

Iowa has a population of a little over 3 million. It has 2 U.S. senators, 5 Congressmen, 50 state senators, and 100 state representatives. The smallest of these districts, for state representatives, has a little over 30,000 population, and about 40 churches.

A state representative who gets 7 letters on an issue sees that as a groundswell of public opinion. (That is, a real letter – not a form letter.) Therefore, if only one person per church were mobilized and on the same page, they would virtually control legislation. These figures are fairly inflexible because 40 people who are united in their concern about a state representative enough to work together, can replace him. 80 can replace a state senator, etc. If you are willing to be that one in 1,000, you can experience the kind of victory over overwhelming odds that God promises.

Revival by the Numbers

Sodomites numbered barely one percent of the population when they fully mobilized and became a powerful political movement.

Home schoolers numbered barely more than that in 1993 when an education bill threatened them, strongly supported by Democrats who controlled the House, Senate, and Presidency, yet they fully mobilized and in a couple of days shut down the Capital switchboard. The bill was quickly - I mean in days - stripped of its threat to them.

That much involvement, in the early stages of races, would infuse so much public information into the process – so much “daylight” – that special interest bureaucracies would lose their influence. But so far, half of U.S. Christians aren’t even registered to vote.

I’ve seen three national movements try to inspire Christians to organize against sin.

In the late 1970’s, Jerry Falwell appealed to the “Silent Majority”. He spurred discussions about whether God was relevant to public policy.

In 1987, Pat Robertson founded the Christian Coalition and ran for President. Because pastors censored candidate information on church premises, the Coalition asked supporters to send in their church membership directories. Volunteers in each precinct were then given the names of the Christians identified in their precincts, and trained in how to organize them. Despite pastoral resistance, and even though Robertson had never previously ran for office, he came in 2nd in the Iowa caucuses.

Revival by the Numbers

Currently James Dobson's Focus on the Family tries to start "Salt Committees" in churches. About a dozen existed a decade ago in Des Moines, but as of 2009, they were virtually dead. At their height, they struggled just for permission to register members to vote! Much less to organize against government-promoted sins identified by their pastor!

As nearly as I can determine, they failed because they vainly assumed all Bible believing Christians would agree with their Bible-inspired positions preached by their pastor, without bothering to whip out their Bibles to build consensus through discussion. Ignored liberals were used to "chewing the meat and spitting out the bone" - that is, *ignoring* their pastors' sermons, but were not used to fellow laymen rising up and taking them seriously, so they took "offense".

So Christians, rather than face nonsense in their ranks, create nonsense in their pop theology. Like "You can't legislate morality." It is impossible to legislate anything *but* morality: every law is someone's notion of what is right and wrong in a situation.

Or "we must not get involved in politics because politics is dirty so we dirty ourselves with the world". In other words, we should stop being salt; we should stop standing against sin because sin is dirty. We must not clean our room because our room is dirty and if we clean it, it will make us dirty! So we must continue living in a dirty room so that we may remain clean!

*2 Chronicles 7:14 If **my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways;** then will I hear from heaven, and will forgive their sin, and will heal their land.*

Activists who say Christians must compromise with pagans to accomplish anything politically are either liars, or are ignorant of God's numbers, which are also the numbers of human experience.

One Christian with God's Candle can flush out 1,000 pagans hiding in the dark.

*Yes, they **can**, but they may not, while flushing is censored.*

God promises that 100 of us can chase 10,000 unbelievers, but dare we, while our pastor censors chasing from any association with church or Christian mission? Dare we take responsibility for our own souls, Romans 12, and honor God's command over man's censorship?

*Church censorship of Christian communication about driving Satan out of public policy is **obviously** the reason Satan has invaded public policy, many churches, and the lives of many church members.*

*Church obedience to God's rules for fellowship would, just as **obviously**, drive Satan back out.*

*While we "activists" (activists: Christians trying to act upon their pastor's sermons) are waiting for that to happen, **we** can drive Satan out! **We** can put self-destructive behavior back in the closet and let God out!*

***We** can, if **we** are willing to obey God's rules for fellowship!*



**Greater love hath no man
than this, that a man lay
down his life for his friends.
John 15:13**

If you really love your church, do the right thing – even if it costs you. Discussion doesn't create division, but exposes it, enabling Love to then heal it.

Letter to a Sunday School Teacher:

When "praise" items were invited for things that happened during the past week, I would love to have shared something very exciting that the Lord is doing, but assumed it would not have been welcome. I wonder if I perceived correctly.

I'm sure it would have been welcome to report that after 2 years since our accident, the other insurance company finally, last Monday, made an offer that would wipe out our incredible debts, with enough left over for a car. Although I certainly thank God for it, telling how much money I got just doesn't strike me as an inspirational message. What I would LIKE to have shared was that last week, I added a layman's explanation to my Deportation Brief, submitted it as an op-ed to the New York Times, and found three immigration attorneys to share the brief with. My brief challenges the constitutionality of Numerical Limitations on how many "illegals" can apply for legal status.

The reason I assume that testimony would not have been welcome is that first, I would have had to explain the issue so people could understand how exciting it is. Second, some in the class will surely have prejudices against "illegals" that will require a lot of healing just to be able to rationally and constructively discuss what the Bible has to say about the subject. Meanwhile, that spiritual healing process is labeled "controversial", this generation's latest greatest "sin", a thing which must never be allowed in church.

Am I right? Is this still not the case? Our immigration emotions are rotting the soul of America right up there with abortion and sodomite marriage, and yet last time I checked God's views on immigration are not consulted in the secular media because they care nothing for God, or in churches because so many Bible believing Christians are not in the mood to hear anything nice that God has to say about "illegals". So to avoid "offending" these Christians, God is censored, and I cannot share, in church, the exciting developments God has opened before me!

Last time I checked, that is. Has anything changed? I can't share anything like that in your class, can I?

These ironic obstacles have made it difficult for me, over the years, to become very involved in "church", as this generation has come to define it. (It was different in Early America, and it is different in churches under persecution today, and of course in New Testament times.) Not only am I prohibited from conducting my ministry in "church", exercising the Holy Spirit Gift of "governments" - 1 Corinthians 12:28, I have been prohibited from even speaking of it.

This may help you understand the importance I attach to the content of the power point presentation I sent you. But even though I have seen little change in the past, I am hopeful for the future. Because Jesus says if I order THIS mountain into the sea, with a bit of faith, it will eventually go, Matthew 21:21, and if I pray for the Holy Spirit I shall surely receive it; Luke 11:13.

Several pastors to whom I have presented these Scriptures have dismissed their importance with, not, “brother, here is where you misunderstand these verses”, but something like “Well, I know the Holy Spirit moves through the worship service we have.”

I am not going to be rude and suggest their Spirit may not have been that holy, because I know they are right. God is merciful, and is willing to come to us to whatever degree we will permit Him.

The Holy Spirit blessed the extent to which the Pharisees were willing to obey God. They were stewards of “the oracles of God”! Romans 3:2. They sat “in Moses’ seat”! Matthew 23:2. They faithfully preserved the memory of God’s recorded communications with man! So diligently that over 40 centuries interrupted by a worldwide Flood, not a single word of it was in doubt! They both preserved it, and taught it to the people! The fact that they did not, themselves, live by it, living instead as the “child of Hell”, Matthew 23:15, does not take away from the fact that they faithfully transmitted the Word of God, their schools training up such great scholars as Paul, and yes even of Jesus!

God lived among them, and not among the Mayans, Aztecs, aborigines, etc., because it was upon that foundation of the Revelation of God – that Rock – that Jesus was able to build His Church. Matthew 16:18.

Many of them are presumably in Hell because they couldn’t stand God coming that much closer to them – so how could they possibly stand Heaven? But surely God blessed every tentative, reluctant step they took towards the door of their hard hearts, as they considered whether to let Him in!

Their bottom line was that they would rather kill God than be near Him, but God was with them as far as they would permit.

Later, the Catholic church received *some* blessing through the Holy Spirit, even while they were burning God's Prophets at the stake. If you doubt that God came as near them as they could stand, compare life under their rule with life under barbarian cultures of the time in Africa, Norway, and America. They were stewards of the Word of God! Who else preserved the thousands of precious ancient manuscripts, and subsidized scholars who devoted their lives to copying them and understanding them? What would we have today without their work? They created the great medieval universities which trained up such theological giants as John Huss, Wycliff, and Martin Luther! Where would the Reformation have gone without those Roman Catholic universities which made it possible?!

As vigorously as Rome murdered God's Prophets for trying to show them how to come still closer to God, it is hard to imagine how they could stand Heaven, where God is there up close all the time! Since God doesn't force anybody to be in Heaven, so far as I can determine, I think it is clear where much of the medieval Roman Catholic leadership is now; but while they were here, it would be incorrect to deny that the Holy Spirit flowed through their work!

So today, I can't deny that the Holy Spirit is in the worship services of the most dedicated Nicolaitans. I have attended them for decades. I know He is there.

They trained me! Their publishing houses sold me my Bibles, taught me Greek, and preserved our great Bible commentators down the centuries. Their seminaries train millions of theologians, send missionaries around the world to mitigate tyranny and ignorance at personal risk of life and limb, and staff radio and TV stations to reach masses with the Word of God. Their churches match up trained theologians with congregations of untrained laymen with open minds. Their training is systematic and fairly consistent.

In America they are willing to follow the personal liberty introduced by the Pilgrims – not to the extent of the complete Freedom of Religious Expression enjoyed in their afternoon “Prophecy Services”, but at least to the extent of ending physical torture for the “crimes” of sincere theological disagreement with their pastors, so that today we in America and many other places may study the Word of God in physical peace and safety.

More personally, I can openly criticize my teachers without fear of stocks, whippings, dunkings, or imprisonment, much less of burnings at the stake, Iron Maidens, etc.!

Shall I deny the Gift of the Word of God which they have given me?

How could I stand here, appealing to my fellow Christians to take the next step closer to God, without the training they have freely given me that enables me to understand God's invitation? How can I not be grateful to my fellow Nicolaitans?

But I also know many pastors and their laymen are not satisfied. They yearn for more. They talk of Revival, as if acknowledging they do not yet experience it.

I also know God is merciful. God “winks” at our stumbles, just as parents wink at their baby’s first steps and stumbles. Acts 17:30. But after we hear God’s call to repent – to reach for the Revival He offers us, and then if we reject it, I fear for souls who refuse Him.

I have presented these Scriptures to hundreds of pastors and laymen, who typically make no attempt to refute my interpretation of these Scriptures, but rather they simply will not change their comfortable human-invented rituals in order to obey God. It is hard to picture any of them going to Hell; they are good-hearted people, every one.


But the thought troubles me: if the prospect of Revival, as offered in 1 Corinthians 14:24-25, stinks that much in their nostrils, *how will they be able to stand to sit right next to God in His Throne for all eternity?* (Revelation 3:21)

Matthew 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Yes, the Holy Spirit flows as freely as He is permitted, through the worship services of the most hard hearted Nicolaitans. But because they censor all but 1% of their brainpower, not allowing discussion of points of disagreement so that they might stand together in a vision for their community, and because voices are silenced who long to show them how to apply the Biblical principles they are studying together to their families, neighborhoods, businesses, media, and public forums, we witness the most strident call for Mark of the Beast national tracking technology coming from Christian, Bible-believing Moral Conservatives in the name of identifying and deporting all of our 12 million “illegal” *strangers* whom Jesus calls, in Matthew 25, “the least of these my brethren”, warning us that if we cannot love Him, in the person of these “strangers”, how are we going to be able to stand Heaven?

Problems: **Public Witness Censored.** **Divorce.** **Church Splits.** **Unread Bibles.** **Loneliness.**

The Solution: A Discussion Forum open to any personal, theological, or even political topic which participants bring, so long as the discussion seeks a Biblical perspective. And a newsletter, and authorization to make announcements, available to any interested members .

WITNESS AGAINST POPULAR, PUBLICLY SUPPORTED SINS: Of all the topics churches censor, “politics” is at the top of the list. But 1 Corinthians 12:28 lists “governments” ( kubernesis, root of our “gubernatorial”, our word for a candidate for governor) as a Holy Spirit Gift. (See www.Saltshaker.US, click on “Mailing to Iowa Churches”, read “The Gift of ‘Governments’”). Bible commentaries assume this means a “church administrator”, even though no “church administrator” is ever mentioned in the Bible, while every single Hero of Faith listed in the Hebrews 11 Hall of Faith was either a political leader, or became a Hero of faith by influencing politics. (See www.Saltshaker.US/Salt/GodsPoliticalHeroes.pdf)

Why? Could it be because laws are nothing more than someone’s notion of what is right or wrong in a situation – it is impossible to legislate anything *but* morality – so that to the extent lawmakers leave God out of their debates they inevitably criminalize what God honors and protect what God calls sin?

Proverbs 29:2 warns of the wicked in authority. Yet today we shamelessly vote for sins which God’s laws warn leads to Hell. Psalms 66:18 warns that when we set our eyes upon sin, even just in our hearts, God will not answer our prayers. Yet it is not sin-friendly Christians whom we hesitate to fellowship with, but those who publicly declare how these sins are rotting America’s soul! We avoid these Christians because they are “controversial”, the new Sin invented in the 1950’s!

We silence “controversial” Christians, not even allowing them to share, on church premises, strategic information with each other how to end government investment in sins identified by their pastors. We keep praying for revival to come to us as we sit safely behind our walls, while we sternly censor anyone inviting us outside.

Conclusion

God's idea of "fellowship" envisions talking.

God hates having just one guy talk.

God hates denominations that stop talking between entire groups of Christians.

God calls us to talk publicly about government-promoted sins which seep into the lives of church members and steer entire denominations towards Hell. "Politics" is one of many Biblical topics, but it is critical: censorship of this Holy Spirit Gift endangers freedom across the world and invites Antichrist.

Although disobedience has turned our nation towards Hell, even a little obedience, even this late, can still overwhelm "the gates of Hell". *Matthew 16:18 ...upon this rock I will build my church; and the gates of hell shall not prevail against it. (The "city gates" was where politics were conducted.)*

Obedience, even this late, can bring Revival to our churches, our families, and our nation. Even if we are too late to avoid war with the Beast, Rev 13:7, we can at least fight *against* him and not *with* him! We can weaken his grip on the world's souls!