

Focus on the Kingdom

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Defining the Gospel

It is a puzzling fact that many who read the Bible abandon the simple rules of interpretation which they successfully apply to all other documents. They seem to forget the basic laws of communication which govern all written and spoken material. One of the most fundamental of these laws, which under normal circumstances we all apply unconsciously, is the “law of synonymous terms.” A narrative which introduces the word “automobile” may continue to refer to the same subject under varied terms. When the word “car” appears, or even “vehicle,” readers are not confused. They understand that these are words to describe the same thing. A synonymous expression may be simply an abbreviation. “The United States of America” may appear as “the United States,” “the States,” or “the U.S.” No one is disturbed by such use of alternative terms for the same item. A letter which introduced its subject as “the wedding of Tom and Anne” will later refer to the same event as “the wedding.” These are just plain, easy facts about all communication. What if I say: “Tomorrow is my birthday, and when we go on our picnic...” you have no difficulty in seeing that the picnic is a birthday outing.

When it comes to the Bible, however, many forget or dispense with these primary laws of language. An amazing miracle of misunderstanding occurs, affecting the heart of the Christian faith. Readers of Scripture seem unable to make the connection between different expressions for the same object. This failure to connect synonymous terms causes them to lose track of vital, revealing information about the Gospel itself. A mental fog will be the result. Vagueness will prevail. Let us illustrate our point.

The Primary Definitions of the Gospel

In Matthew 13:19, the Gospel Message brought by Jesus is defined as “**the message [or word] about the Kingdom**,” i.e., “**the Kingdom of God**,” since that is the full title of the Gospel as Matthew had earlier told us in 4:17. In the very next verses (13:20-23) this “**message about the Kingdom**” is abbreviated to “**the message**.” This happens five times in the four following verses. The original phrase “**message of the Kingdom**” is shortened to simply “**the message**.” But we are expected to make the connection correctly. It would be very foolish to assert that “**the message of the Kingdom**” of 13:19 is something different when it is described as “**the message**” in the next four verses. Clearly “**the message**” is “**the message about the Kingdom**.”

This simple piece of information has a dramatic effect on how we read the rest of the New Testament. The same Gospel Message appears under different “labels,” all of which, however, should be referred back to the basic definition of the Gospel provided by Jesus himself. When these interlocking connections are disregarded, the Gospel easily becomes detached from Jesus, the author (as God’s representative) of the Gospel Message. **Detachment of the Gospel from Jesus’ own preaching is a theological disaster everywhere evident in contemporary invitations to salvation.**

Here again is Jesus’ description of the Gospel Message, recorded by Matthew. We have no difficulty equating “**the message about the Kingdom**” with “**the message**.” “**The message**” is simply a “shorthand” version of “**the message about the Kingdom**”:

“When anyone hears **the message about the Kingdom** and does not understand it, the evil one comes and snatches away what has been sown in his heart.... As for the one on whom seed was sown on rocky places, this is the man who hears **the message** and immediately receives it with joy; yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of **the message**, immediately he falls away. And the one on whom the seed was sown among the thorns, this is the man who hears **the message**, and the worry of the world and the deceitfulness of riches choke **the message**, and it becomes unfruitful. And the one on whom seed was sown on the good soil, this is the man who hears **the message** and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty” (Matt. 13:19-23).

When Luke records the same parable he employs exactly the same “shorthand” technique. In Luke 8:11 “the seed [sown by the sower] is **the message of God**,” but in verses 12, 13, 15 it appears as “**the message**.” No one, however, would argue that it was no longer “**the message of God**.” Nor should we forget what Matthew taught us: that it is “**the message about the Kingdom of God**.”

If we extend our examination of Gospel synonyms over a wider span, we find that the law of equivalent phrases works to clarify and expand our understanding. Thus Matthew’s “**message of the Kingdom**” (Matt. 13:19) reappears in a later chapter as “**this [well-known] Gospel of the Kingdom**” which is to be “preached in the whole world” (Matt. 24:14). This variant expression allows us immediately to make another connection. “**This Gospel of the Kingdom**” is the same exactly as “**the message of the Kingdom**.” But both expressions often appear, in the gospels as well as the rest of the

New Testament, abbreviated as simply “**the message**” or “**the Gospel**.”

The Christian Message may alternatively be called the “**Gospel of God**.” This expression tells us something vitally important about the *origin* of the Gospel. It comes from God and so it is a divine message. Mark introduces the Gospel as the “**the Gospel of God**,” and in the next breath he defines what he means. It is “**the Gospel about the Kingdom**.” We make the obvious connection as we read Mark 1:14-15:

“Jesus came into Galilee, proclaiming the **Gospel of God**, and saying, ‘The time is fulfilled and the **Kingdom of God** is at hand; repent and believe the **Gospel!**’” What Gospel? The **Gospel of God**. And what is that Gospel about? It is “**the Gospel about the Kingdom of God**.” We have already discovered the same truth in Matthew’s account. Further confirmation about the content of the Gospel appears earlier in Matthew. He reported Jesus’ ministry in these words: “Jesus was going throughout Galilee, teaching in their synagogues and **preaching the Gospel about the Kingdom**” (Matt. 4:23; 9:35).

Jesus and the Gospel writers, being excellent teachers and wanting above all to be sure that we do not fail to grasp the saving Message, keep telling us what the Gospel is. They carefully introduce us to the basic Christian vocabulary, just as we introduce children to the words they need to use the basic tools of communication. Matthew says that Jesus went about “**preaching the Gospel about the Kingdom**.” Mark summarizes the content of Jesus’ preaching about the Kingdom as the “**the Gospel of God**” (Mark 1:14-15). In his version of the parable we examined above, Mark later abbreviates **the Gospel of the Kingdom** and calls it, like Luke, “**the message**” or “**the word**” (Mark 2:2; 4:14-20, 33). Matthew, as we saw, gives the same “shorthand” expression, calling the Gospel “**the message**” or “**the word**.” In this way the narratives of the life of Jesus set up a network of interconnected synonyms — equivalent phrases all pointing to the same idea — **the Gospel concerning the Kingdom of God**.

The three accounts of Jesus’ parable of the Sower furnish us with an indispensable key to understanding the Christian faith. What Matthew calls “**the message about the Kingdom**” (Matt. 13:19), Luke calls “**the message of God**” and Mark simply “**the message**.” These are interchangeable names for the one **Gospel** — **the Gospel about the Kingdom of God**, the Christian Gospel. “Message” (“word”) and “Gospel” interchange, giving “the message about the Kingdom,” “the Gospel about the Kingdom,” “the message of God,” “the Gospel of God,” “the message” and “the Gospel.”

Throughout the accounts of Jesus’ ministry we find confirmation of the “law of synonymous expression.” Thus, for example, Matthew reports Jesus as saying: “**This Gospel about the Kingdom of God** will be

preached in all the world as a **witness...**” (Matt. 24:14). Mark records the same saying by writing that “**this Gospel** must be preached...” (Mark 13:10). Later Matthew refers to the Gospel as simply “**this Gospel**” (Matt. 26:13) and Mark writes “**the Gospel**” (Mark 14:9).

Our study reveals that the Christian Gospel has a name — it is **the Gospel (or Message) about the Kingdom of God**, known alternatively as “**God’s Gospel**” or simply “**the Gospel**” or “**the message**.”

A major confusion arises in the minds of Bible readers when they encounter yet another name for the Gospel: “**the Gospel of Christ**.” Does this mean the Gospel preached *by* Christ or the Message preached *about* Christ? Many instinctively opt for the second alternative only, forgetting that **the Gospel of the Kingdom, Christ’s Gospel**, is the *foundation of all biblical preaching* (Heb. 2:3). A major error of interpretation occurs when the primary definition of the Gospel from the lips of Jesus is forgotten. When the proper connections are made, however, there can be no doubt what the **Gospel of Christ** is: It is **the Message/Gospel about the Kingdom of God** (Matt. 13:19; 4:23; 9:35; 24:14), the Message preached by Jesus. This is not to deny that the Gospel is also *about* Jesus — his death and his resurrection. However, *the foundation of the Gospel was laid by Jesus in his preaching about the Kingdom, long before he said a word about his death and resurrection* (Matt. 16:21).

Jesus’ Gospel, according to the documents describing his ministry, was the Gospel about the Kingdom, which is also God’s Message. God is the originator of the Gospel Message (the Gospel of God). Christ is the one who preached it (the Gospel of Christ). The subject matter of the Gospel is the Kingdom of God (the Gospel of the Kingdom). These phrases may be compressed as “**the Gospel**,” but we must never forget its full title as **God’s and Christ’s Gospel Message about the Kingdom of God**.

Every time “**the message**” or “**the word**” was preached or received in the book of Acts, it is essential that we remind ourselves of the content of that message. Otherwise we are in danger of failing to connect synonymous phrases, and precious information is thrown away. Luke is careful to maintain in the book of Acts the same basic Gospel terminology he established in his first book (the gospel of Luke). Thus in Acts 6:4, the Apostles devote themselves “to prayer and the service of **the message**.” “Those who were scattered went about **preaching the message**” (8:4), which is exactly the same as “**preaching Christ**” (8:5). What was involved in this activity? The answer appears in Acts 8:12: “When they believed Philip as he preached **the Good News (Gospel) about the Kingdom of God and the name of Jesus Christ**, they were being baptized, both men and women.” Luke then reports that those who so believed

had “received **the message**” (8:14). What message? **The Message about the Kingdom** of God and the things concerning Jesus (Acts 8:12).

The pattern of preaching is exactly what we saw demonstrated by Jesus’ own ministry as preacher of the Kingdom. Jesus, in fact, after his resurrection, continued the proclamation of the Kingdom of God through his Apostles. The new facts about his death and resurrection were incorporated into the Gospel of the Kingdom. This confirmed the hope that the Kingdom of God would eventually appear.

Let us summarize what we have found so far. The Gospel which Jesus preached for our salvation is the Gospel about the Kingdom of God. Jesus stated that the entire reason why God commissioned him was to preach the Kingdom: “I must proclaim the Gospel of the Kingdom in the other cities also; that is the reason I was sent” (Luke 4:43). In the very next verse (Luke 5:1) we learn that people crowded round Jesus to hear “**the message (word)**.” The following equations are crystal clear:

The Gospel about the Kingdom of God = the Gospel of God = the Message of the Kingdom = the Message of God = the Message = the Word. The one Gospel of the Kingdom is also named “God’s Gospel.” There is no higher Message than that! Study and teach the Gospel of God from Mark 1:14; Romans 1:1; 15:16, 2 Corinthians 11:7; 1 Thessalonians 2:2, 8, 9; 1 Peter 4:17.

Paul’s Gospel

In Paul’s letters the vocabulary is the same. In his earliest writing Paul calls his converts “imitators of us and the Lord” because they had “received **the message**” (1 Thess. 1:6) that “God was calling them into His own **Kingdom**” (1 Thess. 2:12). He urged his converts to be “worthy of the **Kingdom of God**” (2 Thess. 1:5). Paul never deviated from his practice of presenting **the Message about the Kingdom**. Nearing his death, he urged Timothy to continue to “preach **the message**” (2 Tim. 4:2) in view of Jesus’ “appearing and **Kingdom**” (v. 1). Once again the Message and the Kingdom are inseparably linked, riveted together. Paul has faithfully preached the same **Gospel of the Kingdom** as Jesus.

Across the pages of the New Testament one message unites Jesus’ and the Apostles’ preaching: It is the **Message about the Kingdom of God**. This is called the “**Gospel of God**.” As we have seen, Jesus opened his ministry with this Message (Mark 1:14-15). “**The Gospel of God**,” we repeat, is the name of the Message proclaimed also by Paul (Rom. 1:1; 15:16, 2 Cor. 11:7; 1 Thess. 2:2, 8, 9) and equally by Peter (1 Pet. 4:17). The same **Message** came from the lips of Jesus (Luke 8:11) and later from the Apostles: “they spoke **the message of God** with boldness” (Acts 4:31).

Without the **Gospel of the Kingdom** we cannot repent and be forgiven (Mark 4:11-12). It is “**the message of (the) truth**” (2 Tim. 2:15). In Ephesians 1:13 the saving Message is called “**the message of (the) truth, the Gospel of your salvation**,” because of its ability to dispel all the lying, counterfeit gospels of the Devil. The same Message is “**the message of life**” (Phil. 2:16) because by receiving it we may gain life and immortality from God in the coming Kingdom (2 Tim. 1:10). “Life” is itself a synonym for the Kingdom of God (Matt. 19:17, 23; Rom. 5:17).

It is “**the message of salvation**” (Acts 13:26), because it alone is able to rescue us from death. And it is also “**the message of reconciliation**” (2 Cor. 5:19) because it brings about a reconciliation between God and man. It is the “**Gospel of grace**” (Acts 20:24) because God’s plan to set up the Kingdom is His gracious act in favor of those who obey Him. Finally it includes “**the message of the cross**” (1 Cor. 1:18) because the death of Jesus for mankind ratifies the New Contract (Covenant) and makes possible his future establishment of the Kingdom. The fundamental content of this Message is “**the Good News about the Kingdom**” (Mark 1:14-15; Luke 4:43; 8:1; 9:2, 11, 60; Matt. 3:2; 4:17, 23; 9:35, 24:14; Acts 8:12; 19:8, 20:25; 28:23, 31). This is Christ’s own Gospel, **the Gospel of Christ**, the special revelation of grace (Acts 20:24) granted by God who declares His purpose to establish the Kingdom of God on earth. As Paul preached the **Gospel of grace** (Acts 20:24) he was proclaiming **the Kingdom** (v. 25). *There is absolutely no difference whatever between the Gospel of grace and the proclamation of the Kingdom (Acts 20:24-25).* In Revelation 14:6 the Gospel is called “**the Gospel of the coming age**” (mistranslated in our versions as “eternal Gospel”).

A moment’s reflection reveals that the Bible’s constant name for the Gospel is “**the Gospel about the Kingdom**.” All the other synonymous titles for the Gospel should be referred back to these “parent-texts” in Mark 1:14-15; Matthew 4:23 and Luke 4:43, the key to the definition of God’s saving Message.

“Jesus came into Galilee proclaiming **God’s Gospel**, saying, ‘Repent because the **Kingdom of God** is at hand and believe **the Gospel**’” (Mark 1:14-15).

“Jesus went about all Galilee, teaching in their synagogues, preaching **the Gospel of the Kingdom**” (Matt. 4:23; 9:35).

“I must preach **the Gospel of the Kingdom** in the other cities also: that is the reason I was sent” (Luke 4:43).

There is an urgent need for the biblical label for the Gospel to be taught everywhere since the “**Gospel of the Kingdom**,” amazingly, is a phrase seldom, if ever, now heard on the lips of modern evangelists. In this they betray their departure from the preaching of Jesus. The absence of the phrase “**Gospel about the Kingdom**” is

all the more alarming since Jesus' first command to the potential convert was "Repent and **believe in the Gospel about the Kingdom of God**" (see Mark 1:14-15). That's where Christian conversion, rebirth and discipleship begin.

New Testament Christianity is based on Christ's teaching. This is a simple fact frequently overlooked. John considered this lesson one of the most important to be driven home to his disciples. He warned that "Anyone who in the name of progress does not abide in **Christ's teaching** has no grasp of God" (2 John 9). Christ's teaching is summarized under the heading "**the Gospel Message about the Kingdom of God.**" It is that Message which, according to Jesus, must take firm root in the heart of the believer. The Devil understands this (perhaps better than many contemporary preachers). Luke's warning is clear: "Whenever anyone hears **the Message [about the Kingdom]**, cp. Matt. 13:19], the Devil comes and snatches away what was sown in his heart, **so that he may not believe it and be saved**" (Luke 8:12). In Christianity everything depends on hearing, understanding and acting upon the Gospel about the Kingdom of God — hearing, believing and obeying it. Christians according to Jesus' definition are "**disciples of the Kingdom**" (Matt. 13:52) and "**sons destined for the Kingdom,**" i.e. royal family (Matt. 13:38). Scholars (scribes) are those who are "trained in the Kingdom Message" (Matt. 13:52).

Once they have understood the Kingdom, Christians are charged with the task of passing on the Gospel about the Kingdom to others far and wide (see Luke 9:60). They are committed to following the Church's "marching orders" to go into the whole world and preach and teach everything Jesus taught, summarized as **the Gospel of the Kingdom** (Matt. 28:19-20). The practice of Jesus and Paul is identical when it comes to their evangelistic activity:

"Jesus welcomed them and began speaking about the Kingdom of God" (Luke 9:11).

"For two whole years Paul welcomed all who came to see him. Boldly and without hindrance he preached the Kingdom of God and taught about the Lord Jesus Christ" (Acts 28:30-31).

How well are you complying with Jesus' orders?

The Gospel in John

What about John? Does he record that Jesus preached the Kingdom? Here an important principle comes into play. We have seen how the New Testament describes the same Gospel **under different terms**. How does John speak of Jesus' preaching?

To answer this question we must recall a statement of Jesus recorded by Matthew (24:14); "**This Gospel of the Kingdom** must be proclaimed among all the nations as a **witness.**" The Gospel may be referred to as a **witness or testimony**, and that is one of the ways John

refers to Jesus' preaching of the Kingdom. In John 3:11 Jesus complained that people did "not receive our testimony (witness)." According to Jesus John the Baptist also "testified to the truth" (John 5:33). John proclaimed the Kingdom of God (Matt. 3:2). Jesus mentioned this "so that they might **be saved**" (John 5:34). Elsewhere very frequently John, the Apostle, calls Jesus' preaching his "**word**," "**words**" or "**teaching**." These are all synonyms for **the Gospel of the Kingdom**.

Kingdom of God = Eternal life. Truth = Gospel (James 1:18). **Spirit of Truth = Spirit of the Gospel.** **Gospel = Gospel about the Kingdom of God.** **Word of God = Gospel of the Kingdom.**

The same law of synonymous expressions applies in **Matthew 24, the Olivet Discourse.** A serious failure to understand Jesus occurs when some do not recognize that in Matthew 24:3 the disciples asked about "the sign of your coming (Parousia) and **end of the age**" (the same event). Jesus answered their question (24:4) and repeated the word "end" in verse 6: "this is not yet **the end** [of the age]." Then in verse 14 Jesus again repeated the word "end" with the same meaning: "And then **the end** [of the age] will come." That same **end** of the age (not 70 AD) will come when the abomination of desolation is seen in the holy place (v. 15). This triggers the **one, unique, unrepeatable, unparalleled** time of Great Tribulation, Jesus said, alluding to Daniel 12:1 and repeated in Revelation 7:14. The Parousia will follow "**immediately after** the tribulation of those days" — "in those days, after that tribulation" (Matt. 24:29; Mark 13:24). Daniel had provided this fundamental teaching. The Parousia and resurrection of the faithful (the same event) will come immediately after the Great Tribulation (Dan. 12:1-2). It is highly instructive to note that Jesus alluded to three successive verses in Daniel 12:1-3: 1) the Great Tribulation, 2) the Resurrection, 3) when the righteous will shine in the glory of the Kingdom. Matthew 24:21 = Daniel 12:1; the resurrection is in 12:2; and the future glory of the saints is in 12:3 = Matthew 13:43, at the end of the age, the harvest ("that age and the resurrection of the dead," Luke 20:35). Understanding Jesus in Matthew 24, Mark 13 and Luke 21 is not less important than understanding any of Jesus' precious, life-giving teachings (1 Tim. 6:3; 2 John 9, a strong warning).

How well has the Church been following the information given by these biblical phrases? Neither in defining the Gospel nor in understanding Jesus' vision of the signs of his future arrival have we been paying attention to the universally accepted laws of simple language.♦

The Unholy Trinity: Blocking the Left's Assault on Life, Marriage, and Gender

Matt Walsh

Review and Comment by Barbara Buzzard

"The first liberal was named Lucifer." With an attitude of insatiable pride, his philosophy that "I will not serve" is the same philosophy "behind every act of human evil throughout history, at the bottom of every atrocity. This philosophy has propelled all the great villains throughout history. It is the philosophy of Judas, of Nero, of Genghis Khan, of Adolf Hitler, of Hillary Clinton. The specifics of what these people all believed, and how they framed it around the political circumstances of the day, isn't terribly relevant, for they desired the same thing and worshipped the same god: the self. What we call 'liberalism' in public discourse today is really just the worship of self."¹

Hidden away under slogans and the new "faux virtues" of tolerance, acceptance, etc. this *new religion* can even sound noble, especially when found in churches and educators. And we hear it preached not only by Lady Gaga but by Barney the Dinosaur as well! And we are left with moral and intellectual anarchy!

"The wicked brilliance of modern liberalism is that it knows everyone must live in a relativistic society in order for the individual to truly be deified, and in a relativistic society, *everything* must be relative. And so their three-pronged attack on life, marriage, and gender began. The liberalism of today can be defined by its single-minded insistence on defining and redefining everything. To let something maintain its own definition, to accept something for what it is, would be to surrender our autonomy. Therefore, the liberal can let nothing be what it is. Least of all, life, marriage and gender."²

Walsh argues that the ultimate example here is abortion — parents taking the place of the One True God and deciding that their child must die. The author brilliantly traces all social issues back to the three fronts of: 1) life, 2) marriage and 3) gender, *because they give godlike powers to the individual.*

Why Abortion is Liberalism's Crowning Achievement

"If ever you're feeling generous enough to assume that liberalism, while morally bankrupt, really means well in the end, simply recall abortion. Think of abortion whenever that polite part of your brain tells the gullible part of your brain to tell the reasonable part of your brain that liberalism isn't really so bad after all."³

I can't begin to say how thrilled I am to see how totally he gets it. For example: "**Abortion — a cancer in the bloodstream of American society; a depraved,**

nefarious, shameful practice; a travesty of historic proportions, and one that should be garnering an enormous amount of your attention and anger.

"There is no more important national 'issue' than this. Abortion unravels the fabric of society, subverts the sacred institution of the family, and turns parents into something like alligators eating their young. Many civilizations have made victims of some vast group or another, but ours is the first to turn the propagated into the prey of their propagators. It takes a depraved culture to simply kill its children, but it takes an especially sadistic one to hand the gun to the mother and say, 'Here, you do it.'"⁴

Can Our Moral Senses Survive if We Accept Abortion?

The most terrifying part of this to me is the cultural acceptance of what is nothing less than mass infanticide. While noting that a progressive must toe the line on abortion or he will be disowned, Walsh makes the point that all pro-choice thinking is inherently extremism. We have been so conned into thinking that there can be a middle ground on abortion that we fail to see the extremism there. It would be like thinking that there could be a middle ground on child rape. "Whether you know it or not, your acceptance — however moderate — of a deep and depraved evil will send you barreling into a darkness that will utterly distort your moral compass. What you thought was a celebration of your own precious life will lead you to bow at the altar of the Culture of Death... Anyone who celebrates or endorses abortion but then pretends to recoil at any other form of murder is lying. They are lying to themselves, and to you."⁵

Abortion Degrades Everyone

It is a rejection of morality as we have known it, a renunciation of both Christian and non-Christian virtues. Walsh sees abortion as a defining issue, such that everything else you believe stems or grows from this root. His desperately needed insight reveals that abortion is at the epicenter of our cultural divide. He puts it bluntly by outrageously suggesting that *only creeps insist that others must die.*

And it is here where racism is embedded. Walsh says that abortionists kill more black people than the Ku Klux Klan has in the past century. "Abortion kills more black people than heart disease, cancer, strokes, accidents, diabetes, homicide, and respiratory illness — combined."

Please remember that former abortionist Doctor Bernard Nathanson accuses all those who perform abortions of being sick. If we do not recognize that

¹ Matt Walsh, *The Unholy Trinity*, p. 2.

² Ibid., p. 10

³ Ibid., p. 13

⁴ Ibid., p. 14

⁵ Ibid., p. 16

sickness, we are at risk. Abortion dehumanizes *us*. Yes, save the whales; yes, save the pandas, save the baby trees; and do not say that a child must die.

Back to Lucifer

This is, I think, Matt Walsh's most valuable insight, and in fact, it is what the book is about. As he puts it: "Will we serve ourselves or God? There probably isn't anything that answers that question more definitively than abortion. When God hands us a life and we say no and throw it aside, we are saying no to God Himself. We are saying that the power to grant life or death *ought to reside with us*. We are saying that we will not serve God's will, even if it means murdering our own young."⁶

And this too is brilliant: when considering the hugely popular arguments about the mother's feelings, situation, circumstances, etc. — as given for excuses to kill — we should note well that "*the death of a child can never ultimately benefit his mother...If she aborts the baby, she will simply become the mother of a dead child.*"⁷ And did you know that a woman who gets an abortion is six hundred times more likely to kill herself than a woman who has given birth?

We Have Been Had

"Abortion supporters have, against all odds, achieved the unbelievable feat of convincing our society that you can't attack the slaughter of children without attacking free will itself...Liberalism cannot, when it comes down to it, debunk the rather simple and unassailable point that it's wrong to kill babies. Instead, they debunk the point that it's wrong to not be able to make choices, which is a point literally nobody has ever made."⁸

Of course, conversation about the value of human life bleeds into the issue of euthanasia. (The book gives enlightening and foundational premises on which to judge this question.) Walsh sees a fascinating connection here in that *all* of our ideals — such as justice, fairness, compassion, etc. — are "grounded in the notion that human life has intrinsic value." And that is why it is wrong to kill. And that is why, he says, any war against liberalism must begin with the sanctity of life.

Walsh sees that we have missed the greatest commandment by somehow putting it in second place and substituting the *second* great commandment for it. I would back up a step further and say that we have missed the first *command* which is to *listen*. We have not listened well. We have not heeded, *marked* His words.

⁶ Ibid., p. 39, emphasis added.

⁷ Ibid., p. 42, emphasis added.

⁸ Ibid., p. 54.

Culture of Death

You will find much to chew on, much to reflect on in the chapters on same-sex marriage (and a totally new viewpoint here), transgenderism, feminism and gender equality. In fact it's absolutely fascinating. I would humbly advise and recommend this as a **must-read** book in order to honestly and bravely do battle with our culture of death. I believe that Walsh has brought to light some compelling, challenging and incredibly important truths that we must have and use to save others from the darkness and lies that are rampant in our world.

This is what he has to say about progressives: "First, very simply, our progressives have no more dragons to slay. Progressivism, having run out of battlegrounds, now plunges itself right into a moral and intellectual abyss. It has nothing else to say — it's already made its point many times over — but because it is, at its core, a deception, it cannot remain still. It must 'progress,' in that it must always run left, even when it appears to have run out of room."⁹

We Are Teetering on the Edge

Rarely are we called upon to be this honest in facing the Truth. The biggest and most painful frustration of my life (and I suspect of the author's — he has written his heart out) is that so many have not *engaged* in this battle. Facing one of humanity's greatest tragedies with silence is not an option. Lack of resistance is deadly. This book spells out why that too is not an option. In its pages lie facts which will motivate and energize, equip and empower you with vigor and passion to stand for Truth and for Life. After all, if you don't speak up about this one — what else will you let pass? Surrendering without a struggle is not what we are called to do. Until you break the silence, there is implied consent. And what excuse will you give to the great Judge of us all for remaining silent? I employ Proverbs 17:15 here to prove my point: "He who justifies the wicked and he who condemns the righteous, both of them alike are an abomination to the LORD."

Walsh beseeches us to care about unborn children, to love the Truth and to stand for it. His passion for Truth should be a model for us all. "We must prefer the truth over anything. We must take the truth over winning friends or respect or admiration or elections. We must take the truth over party, over country, over life itself...An insatiable hunger for it, a pathological obsession with it, a militant protectiveness of it...When did we stop caring about the truth? For God's sake, people have died for the truth."¹⁰

Walsh dares to say that everywhere he goes, even in churches, he finds a dullness, a numbness, a lethargy and refusal to *engage*. He feels that we have lost the war, that

⁹ Ibid., p. 153

¹⁰ Ibid., pp. 221, 222

we have been defeated, conquered and are living in enemy occupied territory. As he points out, in a culture war the enemy tries to convince the people to accept and celebrate relativism, infanticide, perversion, and hedonism. If they succeed, as they seem to have done, they have won the war.

Spoiler Alert

And yet there is hope. We have read Scripture's last chapter. "Dostoyevsky wrote that stars grow brighter as the night grows darker. So the real good news is that we have the opportunity to be the brightest stars for Christ that the world has ever seen, because we may live through its darkest night."¹¹

We lack the numbers and the passion but God will win and therefore we win. We must exercise a passion for justice and a love for humanity, the most vulnerable being the unborn children. Will you be among those protesting infanticide and standing for mercy and compassion?♦

Comments

"I have read most of your books and articles and must say how blessed I am to have been enlightened and informed about the Good News about the Kingdom of God while I can still draw a breath. Having been a vocational pastor of Primitive Baptists for the past almost 5 decades, I'm ashamed to admit it's only through your books on the Kingdom that I found the truth about it. I wasn't taught about it in seminary nor do the PB's teach anything about it. Needless to say, I am no longer with them. You are truly a Godsend. I have your books on Kindle and have read them at least 3 times." — Alabama

"I got hold of your *Focus on the Kingdom* magazine as I delivered a message to our brethren to share the saving good news of the coming Kingdom to proclaim to the world. As you know I am really searching for truth having believed what the Bible really says. Your most precious magazine *Focus on the Kingdom* has it. I hope I could add knowledge to my walk with God." — Philippines

"Dennis Baldwin's review of Dan Gill's book *The One: In Defense of God* was excellent. I'm of the opinion that every person who believes in Jesus as lord and the son of man, the Son of God must read and study Dan Gill's book. I have, and as soon as I get it back from my wife, I will read and study it again." — Michigan

"I want to thank you and your group again for the added emphasis on overturning the teachings of

Jehovah's Witnesses. I wrote to you last year and told you my story already but I would like to tell you again how much I am enjoying listening in on the study group. Even though I left 'the organization' three years ago that was the easy part I feel. The real struggle has been to break free mentally, and hearing experiences like Antwan's has been key in lessening the Watchtower's grip on my mind. I've realized it's possible to intellectually know something is false but still hold onto that idea emotionally. I figure if I'm going though this there must be many others struggling with the same feelings (not just JWs either). Besides listening to the study group, reading the Greek scriptures has been incredibly powerful for me. For the first time in my life I feel like I'm reading something that is for me. You know that they teach that the Hebrew scriptures (originally) were a letter to the nation of Israel only and that the Greek scriptures are a letter from Christ to the 144,000 only. It's an 'organizational book,' they say, written directly to them and for them only. (I'm serious!). I remember when I first encountered this in writing in the magazines and how it made me feel. Sort of dejected and powerless. I felt sad. I recently had some contact with the elders in our old congregation (not by my choice) and I felt almost completely calm dealing with them. I look forward to the day when I can be free 100% from the effects of being under their control for so long. Please know that what you are doing is helping at least one person to get their life back from this kind of mind control. I'm sure I am not the only one either." — California

"Thank you for being a blessing to me and to those who will eventually receive and read the materials you sent. Please pray for my small and informal missionary work that I will be doing for friends and acquaintances. May God's blessings be upon me, despite my ineptness and unworthiness, just as God's hand is guiding your missionary work to let the world know that God is one and that the Kingdom of God is coming on the earth when Jesus the Messiah rules with his saints in the regeneration of all things." — Philippines

¹¹ Ibid., p. 227