

September 13, 2020

**The Role of the church in this time of
opportunity; COVID-19, tribalism and political
upheaval!**

United in Christ!

"One Blood"!

**Acts 17:26 And he made from one man every nation of
mankind to live on all the face of the earth, having
determined allotted periods and the boundaries of
their dwelling place.**

All Scripture ESV unless otherwise noted!

Introduction

We have looked at the unity we have in Christ and
the impact that has on our lives in community
We have seen that the only possible and real unity
that can be achieved is the unity we have in Christ
Jesus

In Colossians we have seen what it looks like to
mature in Christ; putting off, putting on, abiding
with, growing in community, wives, husbands,
children, workers

And how we are to operate in the world

Today we will see the unity we have in Adam

**Acts 17:22-34 So Paul, standing in the midst of the
Areopagus, said: "Men of Athens, I perceive that in
every way you are very religious. 23 For as I passed
along and observed the objects of your worship, I
found also an altar with this inscription: 'To the
unknown god.' What therefore you worship as
unknown, this I proclaim to you. 24 The God who
made the world and everything in it, being Lord of
heaven and earth, does not live in temples made by
man, 25 nor is he served by human hands, as though**

he needed anything, since he himself gives to all mankind life and breath and everything. 26 And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, 27 that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, 28 for "In him we live and move and have our being"; as even some of your own poets have said, "For we are indeed his offspring." 29 Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. 30 The times of ignorance God overlooked, but now he commands all people everywhere to repent, 31 because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead." 32 Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again about this." 33 So Paul went out from their midst. 34 But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

In chapter 17 Paul has preached in Thessalonica, where some believed and some did not

The unbelieving Jews cause an uproar

Paul and Silas go to Berea

The Jews from Thessalonica follow Paul to Berea

At Athens Paul's preaching is called before the

Aeropagus

This morning we will see these things in this text!

1. Paul identifies their unknown God
2. Paul says we are all of one blood
3. Paul calls the Athenians to repentance

4. He preaches the resurrection of Christ
5. He preaches about the judgement to come
6. Some mock and some believe

22 So Paul, standing in the midst of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. 23 For as I passed along and observed the objects of your worship, I found also an altar with this inscription: 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you.

Areopagus, the Latin form of the Greek word rendered "Mars' hill"

But it denotes also the council or court of justice which met in the open air on the hill

It was a rocky height to the west of Athens

On this hill of Mars Paul delivered his memorable this address

Paul was gracious toward the Athenians

Paul identifies this "unknown" God

24 The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, 25 nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.

Matthew 11:25a At that time Jesus declared, "I thank you, Father, Lord of heaven and earth.

Genesis 2:7 Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

Isaiah 42:5 Thus says God, the Lord,

***who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it***

and spirit to those who walk in it.
Daniel 5:23 *But you have lifted up yourself against the Lord of heaven. And the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from them. And you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, but the God in whose hand is your breath, and whose are all your ways, you have not honored.*

The God of creation is the "unknown" God

26 And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,

Paul says we are all of one blood (KJV)

Deuteronomy 32:8 *When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God.*

Job 7:1 *"Has not man a hard service on earth, and are not his days like the days of a hired hand?"*

Job 14:5 *Since his days are determined, and the number of his months is with you, and you have appointed his limits that he cannot pass.*

This verse is to teach us we are to have love for all mankind, we are of one blood

This verse teaches us that we are to be amazed that we are of one blood and there could be so many variations

And for what purpose are we here

Deuteronomy 30:20 *Loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the*

land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

We are here in this time and place to prepare for judgement and resurrection and eternity

27 that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us,

Romans 1:20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Romans 11:36 For from him and through him and to him are all things. To him be glory forever. Amen.

28 for "In him we live and move and have our being"; as even some of your own poets have said, "For we are indeed his offspring."

Colossians 1:17 And he is before all things, and in him all things hold together.

He sets our paths and directs our paths
In Him we have our life and who we are

29 Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man.

We are His children and made in His image

30 The times of ignorance God overlooked, but now he commands all people everywhere to repent,

Paul calls the Athenians to repentance

Acts 14:16 In past generations he allowed all the nations to walk in their own ways.

Luke 24:47 And that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.

31 because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."

He preaches the resurrection of Christ

He preaches about the judgement to come

Romans 14:10 *Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God.*

Psalms 96:13 *Before the Lord, for he comes, for he comes to judge the earth. He will judge the world in righteousness, and the peoples in his faithfulness.*

32 Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again about this." **33** So Paul went out from their midst. **34** But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

Some mock and some believe

Summary

1. Paul identifies their unknown God
2. Paul says we are all of one blood
3. Paul calls the Athenians to repentance
4. He preaches the resurrection of Christ
5. He preaches about the judgement to come
6. Some mock and some believe

What are you going to do today?

Believe, Repent, Delay or Mock?

Next week what are we to make of this "one blood"

(William Dyer, "Christ's Famous Titles")

"Those who belong to Christ Jesus have crucified the flesh with its passions and desires." Galatians 5:24

Crucify your sins, which have crucified your Savior.

Did the rocks rent, when Christ died for our sins?

And shall not our hearts rent, who have lived in our sins?

Oh, that the nails which pierced His hands,
should now pierce our hearts.

Oh, that they should wound themselves with their sorrows,

who have wounded Christ with their sins.

Oh, that they who have grieved His heart,
should be grieved in their hearts.

Oh, that I should be such a bad a child to Him,
who has been such a good a Father to me.

My sins have been my greatest terror, and

my Savior has been my choicest helper.

Oh, put sin to death, for sin was the cause of Christ's death.

If someone killed your father--would you hug him and embrace him as your friend, and let him eat at your table? Would you not rather hate and detest the very sight of him!

If a snake should sting your dearly beloved spouse to death--would you preserve it alive, warm it at the fire, and hug it in your bosom? Would you not rather stab it with a thousand wounds!

And were not our sins the cause and instrument of Christ's death? Were not they the whips that scourged Him; the nails, the cords, the spear, the thorns that wounded Him, and fetched the heart-blood from Him? And can we love our sins, which killed our Savior? Can a wife truly love her husband, and still embrace an adulterer?

We complain of the sins of Judas, and seem to hate them, and shudder at their mention. And can we love our Judas sins, which put Christ to death? And yet how many are there--who had rather have sinful-self satisfied, than to have sinful-self crucified.

Oh, sin is that mark at which all the arrows of Divine vengeance are shot!

Were it not for sin--death would never have had a beginning.
And were it not for death--sin would never have an ending.

Man began to be sorrowful, when he began to be sinful.
The wind of our lusts, blows out the candle of our lives.
If man had nothing to do with sin, death would have nothing to do with man.

Oh, did sin bring sorrow into the world?

Oh, then--let sorrow carry sin out of the world.

Of all evils--sin is the great evil. "The wages of sin is death." Romans 6:23

Oh, sin is worse than punishment, banishment and imprisonment.

Sin kills both body and soul:

it throws the body into cold earth rotting,
and the soul into the hot Hell burning!

Today's 'Acceptable' Racism, September 9, 2020

By Dr. Ingrid Skop, M.D.

The people of America are engulfed in a contentious discussion about racism. The recorded death of George Floyd under the knee of a Minneapolis police officer has been viewed by millions, and the public has responded by demanding an end to police brutality. Many individuals and organizations have embraced the slogan, "Black lives matter."

Yet, as often happens in today's politically divisive climate, some actions, such as police behavior, have been closely scrutinized, while others remain unexamined. But does our society mean what it says? Does it truly care about all black lives? Or is the present crisis merely being used to promote certain political agendas and signal "virtuous" character?

Light was introduced into a dark corner recently, when a Planned Parenthood affiliate in Manhattan announced that it was removing the name of its founder, Margaret Sanger, from its building due to her ties to the eugenics movement. It has been well documented that Margaret Sanger's motivation for promoting birth control was to prevent births from populations she considered less desirable. Her mindset can be demonstrated by statements such as, "Eugenics without birth control seems to us a house built upon the sands. It is at the mercy of the rising stream of the unfit." Today, Planned Parenthood is the largest supplier of abortion in the United States, and they continue Sanger's eugenic legacy in their organizational practices.

Seventy-nine percent of Planned Parenthood's abortion facilities are located within impoverished minority neighborhoods, and black women are disproportionately receiving abortions. Although they constitute only 12 percent of the population, they obtain 38 percent of the abortions. Black women have obtained approximately 20 million of the 65 million abortions that have occurred in the U.S. since abortion was widely legalized in 1973. Poignantly, that is more than the entire U.S. black population at the time of the civil rights movement in the 1960s. Today, there are 43 million black people in the U.S. Our country would have about 50 percent more black citizens if abortion had not ended the lives of so many black children prior to birth. Was this eugenic result premeditated by those who promote abortion?

The Effect of Abortion on the Black Family

Although rarely acknowledged by those proposing expansion of entitlement programs as the solution to racial inequality, most of the pathologies affecting black Americans can be directly traced to the breakdown of the black family. Only 25 percent of black children were born to unmarried mothers prior to abortion's legalization, but today, 69 percent are born out of wedlock. More than 50 years of government welfare programs have proven to be a poor substitute for a stable family in the lives of black children.

How might readily accessible abortion have contributed to this change in black families? The narrative of "her body, her choice" has apparently led many men to believe that the decision to bear a child belongs to the woman alone. The presence of another option may leave

black men less inclined to marry the mother of their child if a pregnancy unintentionally occurs and she chooses to give birth. Additionally, many women who desire their children may be coerced into abortions by unwilling partners. Surely, black women do not aspire to raise their children alone, but their high abortion rates and unmarried childbirth rates provide evidence for the failure of many black men to fulfill their responsibilities as fathers.

Sociologic studies have consistently documented that a father's presence in the home decreases a family's poverty, the likelihood that the daughters will experience teen pregnancy, and the likelihood that the sons will resort to criminality. The large number of fatherless black children being raised by single mothers undoubtedly contributes to many of the problems plaguing the black community in America today: mass incarceration, gang violence, poverty, drug abuse, poor education, and unemployment. Yet, little discussion is devoted to ways in which paternal involvement in black families could be promoted and prioritized.

Much attention has been given to the increased mortality rates in black women surrounding pregnancy and childbirth. This has been simplistically attributed to "systemic racism," but few are aware that the 3.3-fold increased rate of maternal mortality in black women compared to white women mirrors the 3.6-fold increased rate of abortion. Limiting the discussion to racism ignores other factors exacerbated by abortion that contribute to maternal mortality.

Poverty is a risk factor for failure to obtain appropriate medical care and may contribute to this racial disparity. Only five percent of married couples live in poverty, so the extremely high rate of single black mothers undoubtedly contributes to their poor outcomes. Risk factors for pregnancy complications such as obesity, hypertension, and diabetes occur more commonly in black than white women. There may be genetic reasons for this, but poverty is also associated with these high-risk conditions. Pregnancies complicated by these co-morbidities are more likely to lead to C-section delivery, which has a far higher mortality rate.

Regardless of financial status, giving birth and caring for a child without a partner places a woman at an obvious disadvantage. If she should become ill during pregnancy or in the postpartum period, she may be unable or unwilling to seek emergency care due to a lack of social support, childcare, or transportation.

Black women more commonly have later abortions (13 percent) than white women (9 percent). The risk of death from abortion increases by 38 percent every week after eight weeks gestation. Thus, deaths directly related to physical complications of later abortions are increased in black women.

The Dire Long-Term Consequences of Abortion

Adverse mental health outcomes, such as depression, anxiety, substance abuse, high risk-taking behavior, and suicide, are increased after abortion. These are common causes of "deaths of despair" in the black community.

Black women are also more likely to be the victims of violence, often from their intimate partners.

In addition to the immediate physical risks of abortion, there are long-term complications that increase a woman's risk of death in a subsequent pregnancy. Forcibly opening a cervix that is designed to remain closed until natural childbirth may result in cervical trauma and cervical incompetence in future pregnancies, often leading to preterm birth. Black women are documented to have higher preterm birth rates, leading to much suffering for their children from the complications of prematurity. Obstetric interventions for the management of preterm birth can lead to mortality from infections or medication toxicity.

And finally, instrumental trauma to the uterus, which may occur during a surgical abortion, can cause faulty adherence of the placenta in a subsequent pregnancy, leading to premature placental separation or placental invasion into the cervix, uterine wall, or adjacent organs. There has been a 110-fold increase in "Placental Accreta Spectrum" since 1950, which can cause catastrophic hemorrhage at the time of delivery, a common cause of maternal deaths.

A Disproportionate Tragedy

Clearly, abortion has disproportionately affected the black community, leading to a decrease in their population numbers as well as many adverse consequences to women and children. Many of the pathologies affecting the black community can be at least partly attributed to the breakdown in families and the absence of paternal

involvement, facilitated by abortion. Mental health complications in black women, leading to deaths of despair, can be caused by abortion. Immediate pregnancy complications, especially from dangerous late-term abortions, as well as complications in subsequent pregnancies, such as preterm delivery and abnormal placentation, may also lead to maternal morbidity and mortality.

Is our country ready to have this hard conversation? Many people who claim to despise racism also believe abortion should be readily available to women in any situation. Are we ready to talk about how widespread abortion in the black population has become an "acceptable" form of racism in the U.S. today?

MACARTHUR: Critical Race Theory, A Sickness That Cannot Be Allowed To Continue, John MacArthur

Sep 10, 2020

Last Friday the President stood up to the race hustlers and issued an order to "cease and desist from using taxpayer dollars" for the dissemination of Critical Race Theory (CRT) via mandatory instructional courses for government workers, including the military. The order directs federal agencies to begin the process of identifying and eliminating "all contracts or other agency spending related to any training on 'critical race theory,' 'white privilege,' or any other training or propaganda effort that teaches or suggests either (1) that the United States is an inherently racist or evil country or (2) that any race or ethnicity is inherently racist or evil."

A tweet from the President called CRT "a sickness that cannot be allowed to continue."

CRT catechesis has been a routine requirement for all U.S. government employees since 2011, when Barack Obama issued an executive order for federal agencies to provide regular, compulsory training "to promote diversity and inclusion." That may sound like a prescription for some innocuous courses in common courtesy, but in practice, this on-the-job training for government workers has featured a style of highly politicized indoctrination that closely resembles Chinese Communist "struggle sessions."

The President's order halting the practice came in a memo from Russell Vought, Director of the Office of Management and Budget. The memo refers to CRT as

“divisive, false, and demeaning propaganda [that] should have no place in the Federal government.”

It’s a bold statement, contradicting the current canons of political correctness, but the memo’s characterization of CRT—and the President’s tweet—are both dead-on accurate and easy to substantiate. The tenets of CRT are the ideological kerosene fueling the destructive violence that has plagued American cities all summer.

We all acknowledge that racism exists and that it is a manifestation of the sin of partiality which the Bible directly condemns (James 2:9). The racism of CRT is very different. In case you are not familiar with CRT, it is the vicious, pernicious, and virulent brand of identity politics that results when neo-Marxist social philosophy is blended with postmodern theory. The CRT credo includes the following poisonous doctrines:

“Racism” is unconquerable and ubiquitous; it is the singular evil that underlies virtually everything wrong with our culture. It is “the stain that will never be removed.”

“Systemic racism” and “unconscious bias” are built into the current structure of western society. This cannot be remedied apart from the wholesale dismantling and restructuring of political mechanisms, economic policies, moral standards, and other social norms.

White people are members of the world’s most privileged ethnic group. “White privilege” is not only one of the main proofs of systemic racism; it is also a subtle but sinister injustice to other people groups.

The term racism describes a uniquely white pathology. Members of less privileged ethnic groups are victims, not perpetrators, of social injustice — and it is therefore legitimate for them to retaliate with retributive violence or expressions of ethnic contempt. This is not “racism,” but an appropriate response to the oppression they suffer.

“White supremacy so permeates our institutions, policies, practices, and ways of knowing that it is nearly impossible to think outside it.” It is full-on “racial terrorism.”

All white people are racists, whether they want to be or not.

“Whiteness” is therefore an evil that must be confessed and repudiated, but without any guarantee of forgiveness.

Members of privileged ethnic groups who deny being racists are guilty of perpetuating racism.

That is by no means an exhaustive list of CRT dogmas, but those are enough to explain why after nearly a decade of relentless indoctrination in this system, the result has been an explosion of ethnic animosity and civic unrest. This is a worldview that deliberately foments and feeds on resentment, strife, hatred, and division.

CRT is, as our President says, a sickness. It is a ruthlessly cynical, divisive, pessimistic, misanthropic, sociological cancer. It is the greatest danger our nation currently faces, but no national leader has stood up to halt its spread until now.

In short, the doctrines of CRT are dangerous to society's wellbeing. But more, they are unsound and unbiblical — and utterly incompatible with authentic Christianity. CRT diverts attention from the real problem with the human race: all are sinful and under divine judgment. It removes the centrality of Christ and the cross. It turns the hearts and minds of Christians from things above to things on this earth. It obscures the promise of forgiveness for hopeless sinners by telling people they are hapless victims of other people's misdeeds. It is devoid of love.

Christians are the last people who should ever become offended, resentful, envious, or unforgiving. Love "does not take into account a wrong suffered" (1 Corinthians 13:5). The mark of a Christian is turning the other cheek, loving our enemies, praying for those who mistreat us. Christ is the example whose steps we are to follow: "While being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously" (1 Peter 2:23).

Hatred, envy, strife, jealousy, outbursts of anger, disputes, dissensions, factions, hostility, divisiveness, bitterness, pride, selfishness, hard feelings, vindictiveness — and all similar attitudes of resentment — are the self-destructive works of the flesh. The beneficial fruit the Holy Spirit produces are the exact opposite attitudes: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." The NIV translates 1 Corinthians 13:5 this way: "[Love] keeps no record of wrongs."

Such qualities, frankly, directly contradict the core principles of CRT.

In spite of all that, over the past few years, CRT has aggressively made itself at home in the evangelical community. How, you might ask, is that possible? Don't they have more discernment than Trump?

Apparently not.

The besetting sin of pragmatic, style-conscious evangelicals has always been that they shamelessly borrow fads and talking points from the unbelieving world. Today's evangelicals evidently don't believe "the wisdom of this world is foolishness before God" (1 Corinthians 3:19). Virtually any theory, ideology, or amusement that captures the fancy of secular pop culture will be adopted, slightly adapted, perhaps cloaked in spiritual-sounding language, propped up with specious proof texts, and peddled as an issue that is vital for evangelicals to embrace — because, after all, we don't want to be perceived as totally irrelevant.

That's precisely how evangelicals in the mid-twentieth century became obsessed for several decades with positive thinking, self-esteem, and psychotherapeutic methodologies. After that, it was marketing savvy and promotional strategies. By the beginning of the twenty-first century it was postmodernism, repackaged and aggressively promoting itself as the Emerging Church Movement.

Today, critical race theory, feminism, "toxic masculinity," intersectional theory, LGBT advocacy, progressive immigration policies, animal rights, and other left-wing political causes are all actively vying for evangelical acceptance under the rubric of "social justice."

Evangelical leaders are beginning to employ the same rhetoric and rationale of victimhood vs. oppression that is relentlessly employed by secularists who advocate for all kinds of deviant lifestyles and ideologies. It is a worse form of "worldliness" than Christians in earlier generations ever contemplated.

Indeed, as social justice rhetoric has gained currency among evangelicals, just about every cause that is deemed politically correct in the secular world has found a foothold among evangelicals. CRT is one of those causes. It would be folly to pretend CRT and the social justice movement pose no threat whatsoever to evangelical conviction.

Nevertheless in 2019, the Southern Baptist Convention, America's largest conservative evangelical denomination, passed Resolution 9, formally commending CRT as a useful "set of analytical tools that explain how race has and continues to function in society." Baptist seminaries now feature courses and seminars indoctrinating students with CRT principles.

Key leaders throughout the evangelical movement have begun preaching doctrines and using rhetoric borrowed directly from the catalogues of CRT literature. Some of the largest Christian conferences of the past half-decade have been narrowly focused on race and social justice, and the message being sent is heavily influenced by the

ideology of CRT. Viewpoints and vocabulary like "white privilege" and "systemic racism" have literally been added to the liturgy or adopted as articles of faith in some evangelical organizations. Some even subject their Christian employees to CRT-inspired training seminars exactly like the ones correctly labeled "divisive, false, and demeaning" by the White House.

James Lindsay is an author and mathematics scholar who gained fame by helping expose the fraudulent nature of "grievance studies." He is an atheist who describes himself as politically liberal. But he is also an articulate critic of countless absurdities and falsehoods that emerge out of postmodern theory. Speaking to evangelicals in particular, he warns that CRT is a Trojan horse, smuggling ideas into the movement that will undermine and eventually eliminate core biblical values and doctrines. He is absolutely right about that.

So how do James Lindsay and the President have the clarity and courage to expose CRT for what it is, while so many pastors and church leaders continue to dabble in such a destructive and obviously divisive worldview? This is one of those instances where "the children of this world are in their generation wiser than the children of light" (Luke 16:8). Though Christians are often pictured as sheep in Scripture, we are not supposed to cultivate the artless dim-wittedness that is characteristic of such animals. Rather, Jesus said, "Be shrewd as serpents" (Matthew 10:16).

Never has the church of Jesus Christ been more desperately in need of bold, courageous, clear-thinking, forthright, steadfast biblical leadership. As refreshing as it is to see a shift at the government level away from the deliberate dissemination of CRT propaganda, this urgently needs to happen in the church too.

There are too many hirelings in the place of shepherds. Our Lord knew this was to be a reality and addressed it directly: "He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and is not concerned about the sheep" (John 10:12-13). Evangelicals are opening the door for hirelings. The prophet Jeremiah warned long ago:

Therefore thus says the Lord God of Israel concerning the shepherds who are tending My people: "You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds," declares the Lord. "Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply. I will also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing," declares the Lord. (Jeremiah 23:2-4)

The promise from the Great Shepherd is to replace the false shepherds with faithful shepherds and hold fast to His sheep.

I'm grateful for the President's courage in issuing this order. He will no doubt get a great deal of pushback — possibly even from those pastors and church leaders who are already too heavily invested in sociological theories that have no basis in Scripture. I pray he will stay the course — and that evangelical leaders will rethink their support for such divisive deception and return to proclaiming the true unity that is found in Christ, who already "broke down the barrier of the dividing wall" between ethnicities (Ephesians 2:14). For those who have put their trust in Him, "there is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28).

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