

Babylon Has Fallen Away From God

By John Durr

In Revelation 18:2 we read “Babylon the great is **fallen, is fallen...**”. The most widely held interpretation of this is that Babylon has suffered God's judgment. But the text also states that Babylon “is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” The reason Babylon “is become the habitation of devils...” is that there has been a change of condition in Babylon. Babylon is fallen is the change in condition. A spiritual fall is the change of condition. Babylon was a Christian nation and has departed from God.

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ² And he cried mightily with a strong voice, saying, Babylon the great is **fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance^a of her delicacies. ⁴ And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Revelation 18:4)

The word “Fallen” is used in a spiritual context at least 9 other times in scripture. In each of these, that which is fallen is holy, righteous or chosen. It refers to the spiritual fall of Israel, the spiritual fall of Israel's leaders, the spiritual fall of the angels from heaven, the spiritual falling of God's Holy word to the ground and the spiritual fall of members of the Christian church.

See these nine verses that use fallen in a spiritual sense below:

¹ The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. ² For he flattereth himself in his own eyes, until his iniquity be found to be hateful. ³ The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. ⁴ He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil. ⁵ Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds. ⁶ Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. ⁷ How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. ⁸ They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. ⁹ For with thee is the fountain of life: in thy light shall we see light. ¹⁰ O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. ¹¹ Let not the foot

of pride come against me, and let not the hand of the wicked remove me. ¹²
There are the workers of iniquity **fallen**: they are cast down, and shall not be able
to rise. (Psalms 36:1-12)

¹ Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee:
yea, in the shadow of thy wings will I make my refuge, until these calamities be
overpast. ² I will cry unto God most high; unto God that performeth all things for
me. ³ He shall send from heaven, and save me from the reproach of him that
would swallow me up. Selah. God shall send forth his mercy and his truth. ⁴ My
soul is among lions: and I lie even among them that are set on fire, even the sons
of men, whose teeth are spears and arrows, and their tongue a sharp sword. ⁵ Be
thou exalted, O God, above the heavens; let thy glory be above all the earth. ⁶
They have prepared a net for my steps; my soul is bowed down: they have digged
a pit before me, into the midst whereof they are **fallen** themselves. Selah. (Psalms
57:1-7)

¹² How art thou **fallen** from heaven, O Lucifer, son of the morning! how art thou
cut down to the ground, which didst weaken the nations! (Isaiah 14:12)

¹¹ We roar all like bears, and mourn sore like doves: we look for judgment, but
there is none; for salvation, but it is far off from us. ¹² For our transgressions are
multiplied before thee, and our sins testify against us: for our transgressions are
with us; and as for our iniquities, we know them; ¹³ In transgressing and lying
against the LORD, and departing away from our God, speaking oppression and
revolt, conceiving and uttering from the heart words of falsehood. ¹⁴ And
judgment is turned away backward, and justice standeth afar off: for truth is
fallen in the street, and equity cannot enter. ¹⁵ Yea, truth faileth; and he that
departeth from evil maketh himself a prey: and the LORD saw it, and it
displeased him that there was no judgment. (Isaiah 59:11-15)

⁷ They are all hot as an oven, and have devoured their judges; all their kings are
fallen: there is none among them that calleth unto me. (Hosea 7:7)

¹ O Israel, return unto the LORD thy God; for thou hast **fallen** by thine iniquity. ²
Take with you words, and turn to the LORD: say unto him, Take away all
iniquity, and receive^a us graciously: so will we render the calves of our lips.
(Hosea 14:1-2)

¹ Hear ye this word which I take up against you, even a lamentation, O house of
Israel. ² The virgin of Israel is **fallen**; she shall no more rise: she is forsaken upon
her land; there is none to raise her up. (Amos 5:1-2)

⁴ Christ is become of no effect unto you, whosoever of you are justified by the law; ye are **fallen** from grace. ⁵ For we through the Spirit wait for the hope of righteousness by faith. (Galatians 5:4-5)

⁴ Nevertheless I have somewhat against thee, because thou hast left thy first love. ⁵ Remember therefore from whence thou art **fallen**, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. (Revelation 2:3-5)

Jesus Christ declared that a Christian nation would be established to carry out the work that Israel failed to do. In Matthew 21:43 Jesus declared that the kingdom of God would be taken from Israel and given to a nation that would bring forth the fruit which Israel failed to bring forth.

⁴³ Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (Matthew 21:43)

The United States of America is the nation which Jesus spoke of. How many nations have been discovered by Christians following the guidance of the Holy Spirit? How many nations have been settled by Christians following the guidance of the Holy Spirit and seeking only to do his will? How many nations have been a refuge for Gods persecuted followers? How many nations have been founded on God's Word? It is the United States that God set up to do the work that Israel failed to do and which has spiritually fallen in Revelation 18:2.

America Established By God

The Discovery of America

It is popularly believed that Christopher Columbus discovered America while searching for gold but that is not true, the hand of God was guiding him. Columbus believed he was commissioned by God to carry the gospel into heathen lands. His name actually means light bearer. Through the guidance of the Holy Spirit, Columbus chose the only route by which it was possible to achieve success in crossing the Atlantic. If he had sailed further North, the prevailing winds would have forced him to turn back; if he had sailed any further South, he would have become ship wrecked on coral reefs. In his own words he writes:

It was the Lord who put it into my mind (I could feel his hand upon me) the fact that it would be possible to sail from here to the Indies [the Americas]. All who heard of my project rejected it with laughter, ridiculing me. There is no question that **the inspiration was from the Holy Spirit, because He comforted me with rays of marvelous inspiration from the Holy Scriptures....**

I am a most unworthy sinner, but I have cried out to the Lord for grace and mercy, and they have covered completely. I have found the sweetest consolation since I made it my whole purpose to enjoy His marvelous presence. For the

execution of the journey to the Indies, **I did not make use of intelligence, mathematics or maps.** It is simply the fulfillment of what Isaiah prophesied...

No one should fear to undertake any task in the name of our Saviour, if it is just and if the intention is purely for His holy service. The working out of all things has been assigned to each person by our Lord, but it all happens according to His sovereign will, even though He gives advice. He lacks nothing that it is in the power of men to give Him. Oh, what a gracious Lord, who desires that people should perform for Him those things for which He holds Himself responsible! Day and night, moment by moment, everyone should express their most devoted gratitude to Him.ⁱ (Emphasis added)

Above, Columbus states that his voyage was the fulfillment of what Isaiah prophesied. He quoted Isaiah's prophecy found in Isaiah 49 in his journal on his first voyage to the Americas in 1492, he writes:

Listen, to me O Coastlands, and hearken you peoples from afar. The Lord called me from my mother's womb, from the body of my mother he named my name.... I will give you as a light to the nations that my salvation may reach to the end of the earth.ⁱⁱ

Sadly, as a result of Columbus's discovery of the Americas, the Spaniards slaughtered hundreds of thousands for their gold. Columbus himself developed gold fever and lost sight of the purpose for which God had sent him to the Americas.ⁱⁱⁱ

The Settlement of America

Somehow God was able to preserve North America from the pillaging and massacres that occurred at the hands of the Spaniards in South America. He also saved the nation from being settled for exploitive reasons. The East Coast of America was discovered in 1513 by Ponce de León. In 1562 a group of French Huguenots (Protestants) settled in what is now South Carolina; they were fleeing religious persecution. Another group of Huguenots settled in what is now Florida, two years later. Neither settlement was successful and the Huguenots in Florida were massacred by the Spaniards. The Spanish then tried to settle Florida themselves and they failed.^{iv}

In 1585 the English made a settlement off the coast of what is now North Carolina on Roanoke Island. They were seeking treasures of gold and silver as the Spanish had done in South America and through providence they failed.

In 1606 the English made their second attempt at settling in America at Jamestown. This venture was greatly publicized as a missionary journey into the new world; an attempt to convert the heathens. In all actuality, it was another treasure hunt. There was only one pastor among the original settlers. The settlers proved to be more barbarian than the Indians. By chance or providence they settled among one of the few tribes that were friendly. The majority of tribes would have massacred them for sport. Rather than spread the gospel to these deserving souls, they would steal food from them and kill them when necessary. It proved much easier to kill and steal than to grow their own. Even after their barbarian behavior the Indians freely gave them food to enable them to live. It would be 20 years before these ungodly men would grow

enough food to feed themselves. Seventy-eight percent of the 1,580 settlers died the first year. Later another one-third died in a vengeful Indian massacre. The settlers continued to die in very large numbers for many years. Eventually they found their treasure; it turned out to be tobacco.^v I believe God allowed Jamestown to continue as an example of how not to live. Jamestown was dependent on England for their survival, the pilgrims would be dependent on God.

It was the pilgrims who eventually fulfilled God's purpose for America in 1620. Why the pilgrims decided to come to America and their purpose is recorded by William Bradford, the first governor of the Plymouth Colony. Bradford recorded this in his book *Of Plymouth Plantation*, which contains the actions, thoughts and prayers of the pilgrims before they left for America and after they arrived. "The pilgrims believed that the ultimate purpose of God was to restore the church to its original condition, as portrayed in the New Testament." Bradford shows this in the first paragraph of his book:

...the churches of God revert to their ancient purity and recover their primitive [i.e. original] order, liberty and beauty. (p. 3)

Bradford further expands on this topic and makes it even clearer later in his first chapter. Here he declares the very purpose of the pilgrims was to follow God without the interference of men:

[They labored] to have the right worship of God and discipline of Christ established in the church, according to the simplicity of the gospel, without the mixture of men's inventions; and to have and be ruled by the laws of God's Word, dispensed in those offices, and by those officers of Pastors, Teachers and Elders, etc., according to the Scriptures. (p. 6)

In accordance with the above purpose, which the pilgrims had individually and jointly declared, the original group of faithful believing Christians from Nottinghamshire, Lincolnshire, and Yorkshire established a covenant relationship with God, just as the Israelites had done. Before departing for America, Bradford wrote, "...as the Lord's free people joined themselves (by a covenant of the Lord) into a church estate, in the fellowship of the gospel, to walk in all His ways made known, or to be made known unto them, according to their best endeavors, whatsoever it should cost them, the Lord assisting them."(p. 9)^{vi}

It would cost the pilgrims dearly. What God called them to do was not easy at all, he asked them to leave family and all the comforts of civilization to start a new colony in a new world. They were embarking on a journey where they would be unable to order food or supplies when needed. They would be dependent on what they could make and produce with the aid of God's grace. Not only did they have to sell all they owned and leave all they knew behind but 47 would die the first winter in the new land, nearly one-half. But as God had called them, he had made provisions for them before their arrival and it is because of God's provisions that more than half of them survived.

The *Mayflower* had sailed nearly 100 miles off course to the North. When they tried to sail South to the Hudson River they faced very strong headwinds. The pilgrims decided that it was God's leading that they had arrived at their present position and in accordance with this, they decided to find a place nearby to settle. They located a perfect area. It was about 20 acres

of cleared land; it had good soil, good drainage, four spring fed creeks with sweet water and the area was well suited for defense purposes.

As it turned out, this was the former home of the Patuxets, one of most fierce tribes on the East coast but they had all died of a plague a few years before. The remaining local Indians were headed by Chief Massasoit, he welcomed the pilgrims as friends. He was probably the only friendly chief on the northeast coast of America. The only surviving Patuxet was Squanto; he was a Joseph of sorts.

Squanto had been abducted by English explorer in 1605 and taken to England to learn English. Squanto spent nine years in England and was then returned to his home. He was then abducted and taken to Spain to be sold as a slave. This actually preserved his life because he would be gone during the plague. He was purchased by Munks who sought to give him his freedom. He became a Christian and returned to England with a wealthy merchant with whom he lived until he returned to New England again in 1614. He arrived only 6-months before the pilgrims. His tribe was gone. He later joined the pilgrims and taught them how to catch eels, fish, plant corn and taught them many other things about the new world. Because of Squanto many lives were preserved the first year. And God provided in a very unique way.^{vii}

The hardships the pilgrims went through that first year and later was like a purifying fire that brought them closer to God and knit them closer to one and other. God would use the Pilgrim's sincere desire to follow and serve him to establish an entire nation that was founded on the same principles. As people who humbly sought to follow God in all his ways, the pilgrims were accustomed to fasting and prayer. Before their departure for the new world, a fast was called by their pastor, John Robinson. Bradford records this on page 47 of his book:

So being ready to depart, they had a day of solemn humiliation, their pastor [John Robinson] taking his text from Ezra 8:21: "And there at the river, by Ahava, I proclaimed a fast, that we might humble ourselves before our God, and seek of him a right way for us, and for our children, and for all our substance." Upon which he [Robinson] spent a good part of the day very profitably and suitable to their present occasion; the rest of the time was spent in pouring out prayers to the Lord with great fervency, mixed with abundance of tears.^{viii}

After reaching the new world the pilgrims continued in the same practice of fasting and prayer. In the summer of 1623 the pilgrims suffered a drought that had nearly destroyed their corn, which was "like withered hay." They called for a day of fasting and prayer and God answered that very day with rain. Their crops were saved, the Indians were "astonished" and they had an abundant harvest for which they "set apart a day of thanks giving."^{ix}

The "practice of setting aside special days of prayer and fasting became" not only "an accepted part of the life of Plymouth Colony" but part of the law. "On November 15, 1636, a law was passed allowing the governor and his assistants 'to command solemn days of humiliation by fasting, etc. And also for thanksgiving as occasion shall be offered.'"^x

In God's foreknowledge, he had sent the pilgrims to settle the new world as an example to the Puritans who would soon be persecuted in England under Charles I (1625-49). Charles I appointed William Laud as Bishop of the Church of England in 1628; Laud would suppress the Puritan church. In 1629 Charles I dissolved parliament. The Puritan's began to see God's hand in preserving America for settlement by the godly pilgrims and in so doing he had established a

place of refuge for them. John Winthrop led the first group of Puritans to the new world in 1630. Many thousands would soon follow and God would be with them. During the first half of the 17th century, only 1 of 198 vessels that set sail for New England were lost. This was at a time when ships lost to sinking and pirates was very common.^{xi} The Puritans reason for coming to America was penned by John Winthrop. He writes:

[It would be] a service to the Church of great consequence to carry the Gospel into those parts of the world.... All other Churches of Europe are brought to desolation... and who knows but that God hath provided this place to be a refuge for many whom He means to save out of the general calamity. [La Rochelle, the seaport bastion in which the French Huguenots had held out for two years, had just fallen to Carninal Richelieu, and in Germany, Wallenstein was pulverizing the armies of the Protestants.] And seeing the Church hath no place left to fly into but the wilderness, what better work can there be, than to go and provide tabernacles and food for her against [that time when] she comes thither.

This land grows weary of her inhabitants, so as man, who is the most precious of all creatures, is here more vile and base than the earth we tread upon, and of less price among us than a horse or a sheep... All arts and trades are carried in that deceitful and unrighteous course, [so] it is almost impossible for a good and upright man to maintain his charge and live comfortably in any of them.

The fountains of learning and religion are so corrupted as most children are perverted [and] corrupted....^{xii}

The covenant relationship established by the pilgrims would be an example and model for the Puritans that came to America with John Winthrop and for those who followed. While the covenant was maintained, the form of government established by the pilgrims would be reformed by the Puritans. As successive groups of Puritans landed in American, they would form new settlements and new colonies. These groups would establish their own reforms in the government. The shackles of oppression existing in England and the rest of Europe would be done away with. The concepts that all men are created equal, that all men have a right to vote and that men have a right to freedom of religion would be established. These concepts would find there way into the first constitution in the history of the world drafted by the people.

Early American Documents Honor God

The great commission is contained in every one of the early documents of this nation. The Virginia Charter in 1606, which was written to guide the founding of Virginia, contains the great commission. Virginia accounted for 80 percent of the Continental United States at that time. Twelve of the thirteen colonies' constitutions and founding documents contain the great commission as their reason for being. The "Mayflower Compact" of 1620 and "A Model of Christian Charity" written by Governor John Winthrop of the Puritan colonies in 1630 both contain the great commission.^{xiii}

The Pilgrims drafted the "Mayflower Compact" before they landed on Cape Cod on November 11, 1620. In this compact they declared that their voyage was "for the glory of God

and the advancement of the Christian Faith”:

In the name of God, amen. **We whose names are underwritten....**
Having undertaken, for the glory of God and advancement of the Christian Faith and honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God and one another, covenant and combine ourselves into a civil body politic....^{xiv} (Emphasis added)

After landing at the town established by the Massachusetts Bay Company two years earlier, Winthrop was astonished at the poor condition of the survivors and of the crude shelters that had been erected. On arrival back at the ship he wrote “A Model Of Christian Charity,” which is as much an inspiration as it is a warning to the consequences of departing from God.

This love among Christians is a real thing, not imaginary... as absolutely necessary to the [well] being of the Body of Christ, as the sinews and other ligaments of a natural body are to the [well] being of that body.... We are a company, professing ourselves fellow members of Christ, [and thus] we ought to account ourselves knit together by this bond of love...

Thus stands the cause between God and us: **we are entered into covenant with Him for this work.** We have taken out a Commission; the Lord hath given us leave to draw our own articles.... If the lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this covenant and sealed our Commission, [and] will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us, and be revenged of such a people, and make us know the price of the breach of such a covenant.

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God.... The Lord will be our God, and delight to dwell among us, as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "may the Lord make it like that of New England."**For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world.** We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned

into curses upon us till we be consumed out of the good land whither we are going....^{xv} (Read all of *A Model of Christian Charity* in Appendix 1)

John Winthrop never imagined that America would become the wealthiest and most powerful nation on the earth. But what ever the nation was to become, his words of warning were important: “if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us, and be revenged of such a people, and make us know the price of the breach of such a covenant.”

John Winthrop would be amazed and greatly saddened to see how far we have departed from God. But it is important to note that Winthrop considered the departure from God's covenant as a **Fall!** Based on the example of Israel, he also predicted that such a fall would put us under God's Judgment and that we would loose our country. He writes: “...we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going.”

For anyone who is unfamiliar with America's Christian heritage, I hope it is clear that America was founded as a Christian nation. The US has now departed from God. This is a change of condition and the United States "is **fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The United States of America Has Fallen

In early America, God was the center of most peoples lives. Our laws, our Federal Constitution and State Constitutions were based on God's Holy Word. Public schools used the Bible in class, they taught Creation, they taught the Ten Commandments and they prayed in school. When the nation faced a crisis, the government issued a proclamation for the people to fast and pray. In 1776 Church attendance in the colonies was between 70% and 80%. Some people had to walk 5 to 10 miles to church. Today in the US, God is not a significant part of most peoples lives, our government no longer bases its laws on God's word, God has been kicked out of our schools, and church attendance is down to slightly more than 20%.

Today the entertainment industry in the US promotes every kind of sin (fornication, adultery, drugs, lieing, disrespect of parents, murder, theft, coveting, occult). Movies, television, music and games celebrate, promote and teach every kind of sin not only to Americans but to people all over the world. The hero in many movies is a criminal and Christians are typically portrayed as bad people. How did this happen?

From early colonial days until the mid 20th century, the Bible, prayer and Ten Commandments were pivotal parts of school curriculum and society. Then President Roosevelt stacked the Supreme Court with High Level Masons and in a span of less than 20 years God was removed of public schools in the US.

Sadly the study of the Bible, prayer, the Ten Commandments and the worship of God have

ceased in all public schools throughout the nation. In a span of 18 years, four key rulings removed the Bible, Ten Commandments, prayer, creationism, God and Jesus Christ from our classrooms. These were:

- In 1962 the U.S. Supreme Court ruled in *Engle vs. Vitale* that prayer was unconstitutional in the classroom. This was the first time that separation of church and state was applied to the classroom.
- In 1963 a U.S. Supreme Court ruling, in *Abington v. Schempp*, removed Bibles from schools after having been in use for 315 years. It said that reading portions of the New Testament could be “psychologically harmful” to children
- “In 1968, the US Supreme Court ruled that laws banning the teaching of evolution were unconstitutional. The court ignored that evolution is in fact a religious belief and not supported by scientific evidence. Today school text books are filled with lies concerning evolution. Most of that which is taught as facts has been rejected and disproved by the scientific community. The overwhelming scientific evidence points to creation but this teaching has been banned from the public classroom.

The ruling stated that such laws made religious considerations part of the curriculum and thus violated the First Amendment to the Constitution. During the 1970's and 1980's, many religious groups proposed legislation that would require evolution to be taught along with an opposing view called creationism” “In 1981, Arkansas became the first state to enact a law requiring public schools to teach creationism whenever evolution is taught. However, a federal court declared this law unconstitutional before it went into effect.”

- In 1980 the U.S. Supreme Court ruled that the Ten Commandments were unconstitutional in public schools and had to be removed from the classroom. The court stated: that if copies of the Ten Commandments are to have any effect at all, it will be to induce the school children to read, meditate upon, perhaps to venerate and obey the Commandments and [This]...is not a permissible...objective.”²⁰⁸

When God went out of Public Schools “every foul spirit came in”. Almost all public schools teach evolution and most teach humanism. The US Supreme Court ruled that Humanism was a religion in 1940. They teach that the truth is relative and there is no absolute truth. School libraries even make books and games teaching witchcraft and the occult available to students. Teachers use games promoting the occult in the classroom. Some teachers have been known to teach witchcraft in their classrooms. And school districts have adopted occult oriented curriculum.

While while the Bible has been banned from school, Harry Potter is frequently recommended and some schools have it on the required reading list. Witches who have converted to Christianity warn of the dangers of Harry Potter. They say the books are teaching real witchcraft. Further, practicing Satanists and Witches consider Harry Potter to be one of best recruiting tools ever devised.

The Erroneous Beliefs of Americans

To Bible believing Christians, it may be surprising to find out that the majority of Americans reject the basic truths of the Bible and Christianity. There are Christian organizations that regularly survey Americans to track their changing beliefs. The following statistics are based on numerous surveys by these reliable and dedicated Christian organizations.

The purpose of the Bible is to show us we are lost sinners in need of salvation. Exodus 20 provides us the 10 Commandments. We have all broken these commandments. “For all have sinned, and come short of the glory of God”. (Romans 3:23) The result of sin is death; “the soul that sinneth, it shall die.” (Ezekiel 18:4) We all know that we shall die and it is a result of sin.

The law has not changed or been done away with. Jesus stated: “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” A jot and tittle are Greek punctuation marks. Jesus was saying that as long as Heaven and Earth continue, not even a punctuation mark shall be removed from the law.

But why would anyone want to change the law? “Wherefore the law is holy, and the commandment holy, and just, and good.” I believe the law is good and I look forward to living in heaven where everyone keeps the law.

Yet while the law is holy, just and good – the vast majority of Americans have rejected God's law.

- 85 percent of Americans say there is no such thing as “absolute moral truth”. George Barna, Jr., says: “When people are looking at scripture, it's another book that they can pull off the shelf and get some helpful ideas from.”
- When asked if they believed in all 10 of the Ten Commandments, only 13% of Americans said yes. That means 87% of Americans don't believe in all ten of the commandments. 89% of Americans surveyed thought that it *wasn't* sinful to violate one of God's Ten Commandments.
- Even when given the opportunity to throw out the Commandments they didn't like, incredibly, only 40% of Americans believed in 5 of the Ten Commandments.
- Americans see nothing wrong with sin. In fact they believe God is a liar. Americans approve of the following sins in the proportions shown:
 1. Fornication (sex before marriage)—42%.
 2. Homosexuality or Lesbianism—30%.
 3. Having an abortion (Murder)—45%.

Jesus died for us because he loved us and because there was no other way for us to be saved. Jesus was not looking forward to the crucifixion and even more he dreaded being separated from his Father. In Garden of Gethsemane he prayed: “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” (Matthew 26:39) God required Jesus to go through with his suffering and death because there was no other way for us

to be saved. The Apostle Paul writes: “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Ephesians 2:7-9)

But while Jesus gave his life to us as a free gift, the majority of Americans have rejected it.

- Surveys reveal that the majority of Americans (54-80%) no longer believe in salvation by faith in Jesus Christ but instead believe that they can earn their salvation. This equally applies to born-again Christians, 33% of which hold the same belief. One survey found that nearly 80% of the members of four Protestant denominations believed that salvation could be earned. Peter Jones writes in his book *Capturing The Pagan Mind*: “Only 21 percent of America’s Lutherans, 20 percent of Episcopalians, 18 percent of Methodists and 22 percent of Presbyterians affirm the basic Protestant tenet: salvation by grace, not by good works.”

The Bible teaches Salvation can only be obtained through Jesus Christ. Acts says the following about Jesus: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12) Jesus stated: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6) This is the corner stone of Christianity. It is either true or a lie. I believe it is true. If there was another way for us to be saved, God would not have required his son Jesus to die. Yet this cornerstone of Christianity is being rejected in the United States:

- A Barna Research survey found that 26% of born-again believers *don't believe* it matters what religion you belong to our practice.
- Sociologist W.C. Roof says, “nearly half of America’s most conservative born-again Christians said all religions were ‘equally true.’”

The Bible states clearly that Jesus was sinless. Referring to Jesus' sinlessness, the Apostle Paul writes: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Corinthians 5:21) And the Apostle Peter writes: “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth:” (1 Peter 2:21-22) This truth is also being rejected in America.

- Survey's reveal forty-two percent (42%) of Americans believe Jesus was a sinner.

All the Gospel accounts of Jesus death state that he rose from the dead on the third day. Without the resurrection of Jesus Christ we have no hope. “But I would not have you to be ignorant, brethren, concerning them which are asleep [those which have died], that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. (1 Thessalonians 4:14)

- Thirty-nine percent (39%) of Americans *don't believe* that Jesus rose from the dead.

The Trinity consists of the Father, Son and Holy Spirit; they are one. The Apostle John wrote: “For there are three that bear record in heaven, the Father, the Word [Jesus], and the

Holy Ghost: and these three are one.” (1 John 5:7) Jesus promised to send the Holy Spirit (Comforter) to teach us. “But the **Comforter**, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26) Jesus also said the Holy Spirit would testify of him: “But when the Comforter is **come**, whom I will send unto you from the **Father**, even the **Spirit** of truth, which proceedeth from the **Father**, he shall testify of me.” (John 15:26) The Apostle Paul tells us that in order to be sons of God, we must be led by the Spirit. “For as many as are led by the Spirit of God, they are the sons of God.” (Romans 8:14)

- In the US today, sixty-one percent of Americans “agree that the Holy Spirit is a symbol of God’s presence or power but is not a living entity.” In other words they don't believe the Holy Spirit is real; this is blasphemy!

Jesus stated that blasphemy against the Holy Spirit is the only unforgivable sin. “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” (Matthew 12:31-32) Truly – The United States of America has Fallen!

Come Out of Her My People

Revelation 17 and 18 is a loving warning message from Jesus Christ to the people of Babylon (the United States of America). He doesn't want You, Your Family, Your Friends or Your Neighbors to suffer the judgment that will come upon Babylon.

In Revelation 18:4 the apostle John records that he heard an audible voice warning the people of Babylon. “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

This is not a call to move, it is a spiritual call. This is a call to separate yourself from the evil in this world, to accept Jesus, his law, to stop sinning, and be renewed by the Holy Spirit of God. There will most likely be a call from God at some point asking his faithful to move for protection. But moving will not save anyone from God's judgment.

We see in Ezekiel that God protects the righteous during judgment; we read: “And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.” (Ezekiel 9:4-6)

You can not run from the judgment of God. Only by accepting Jesus and His law and by following Him can we be saved. Jesus protects us by redeeming us, changing us and conforming us to His mind and His ways. His prayer at Gethsemane is recorded in John 17:15

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” Won't you accept Jesus and be saved from the evil of this world? Won't you accept the saving Grace of Jesus Christ and be saved from sin and eternal death?

I invite you to accept Jesus as your Savior and pray the sinner's prayer. If you have prayed this prayer before, I invite you to pray it again. I ask Jesus into my life and pray for forgiveness everyday.

The Sinner's Prayer

Lord God, loving Father in heaven, I confess that I broken your law, I am a sinner and I am in need of salvation through Jesus Christ. I repent of my sins and I turn away from a life of sin. I pray for your forgiveness of my sins. I pray that You will cover me and wash me in the blood of Jesus Christ. I put on the righteousness of Christ and I pray that I may be filled with your Holy Spirit.

Lord, may Your Holy Spirit guide me and direct my paths. May I thirst for your Holy word and may I have insight and understanding of Your word. May Your word give me wisdom and knowledge.

I declare with my lips and my heart that Your holy word is true: Jesus Christ is the creator of all things; He always was and always shall be. Jesus came to earth as a child; He was born of a virgin mother; He lived a sinless life; He suffered and died on the cross for my sins and the sins of the world. He was buried and on the third day He rose from the dead; He ascended into heaven and is seated at the right hand of the Father.

I pray that You would write my name in the Book of Life, save me from the day of trouble and count me among Your remnant. May heavenly angels to be placed round about me to protect me from all evil harm and evil influence. I ask all these things in the name of your Son the Lord Jesus Christ, Amen!

Please see the many other Bible Studies available at AmericasComingJudgment.com

God Bless!

Appendix 1

A Model of Christian Charity

Governor John Winthrop
(1630 on board the *Arbella*)

GOD ALMIGHTY in His most holy and wise providence, hath so disposed of the condition of mankind, as in all times some must be rich, some poor, some high and eminent in power and dignity; others mean and in submission.

The Reason hereof:

1st Reason. First to hold conformity with the rest of His world, being delighted to show forth the glory of his wisdom in the variety and difference of the creatures, and the glory of His power in ordering all these differences for the preservation and good of the whole, and the glory of His greatness, that as it is the glory of princes to have many officers, so this great king will have many stewards, counting himself more honored in dispensing his gifts to man by man, than if he did it by his own immediate hands.

2nd Reason. Secondly, that He might have the more occasion to manifest the work of his Spirit: first upon the wicked in moderating and restraining them, so that the rich and mighty should not eat up the poor, nor the poor and despised rise up against and shake off their yoke. Secondly, in the regenerate, in exercising His graces in them, as in the great ones, their love, mercy, gentleness, temperance etc., and in the poor and inferior sort, their faith, patience, obedience etc.

3rd Reason. Thirdly, that every man might have need of others, and from hence they might be all knit more nearly together in the bonds of brotherly affection. From hence it appears plainly that no man is made more honorable than another or more wealthy etc., out of any particular and singular respect to himself, but for the glory of his Creator and the common good of the creature, man. Therefore God still reserves the property of these gifts to Himself as Ezek. 16:17, He there calls wealth, His gold and His silver, and Prov. 3:9, He claims their service as His due, "Honor the Lord with thy riches," etc. --- All men being thus (by divine providence) ranked into two sorts, rich and poor; under the first are comprehended all such as are able to live comfortably by their own means duly improved; and all others are poor according to the former distribution.

There are two rules whereby we are to walk one towards another: Justice and Mercy. These are always distinguished in their act and in their object, yet may they both concur in the same subject in each respect; as sometimes there may be an occasion of showing mercy to a rich man in some sudden danger or distress, and also doing of mere justice to a poor man in regard of some particular contract, etc.

There is likewise a double Law by which we are regulated in our conversation towards another. In both the former respects, the Law of Nature and the Law of Grace (that is, the moral law or the law of the gospel) to omit the rule of justice as not properly belonging to this purpose otherwise than it may fall into consideration in some particular cases. By the first of these laws, man as he was enabled so withal is commanded to love his neighbor as himself. Upon this ground stands all the precepts of the moral law, which concerns our dealings with

men. To apply this to the works of mercy, this law requires two things. First, that every man afford his help to another in every want or distress.

Secondly, that he perform this out of the same affection which makes him careful of his own goods, according to the words of our Savior (from Matthew 7:12), whatsoever ye would that men should do to you. This was practiced by Abraham and Lot in entertaining the angels and the old man of Gibeon. The law of Grace or of the Gospel hath some difference from the former (*the law of nature*), as in these respects: First, the law of nature was given to man in the estate of innocence. This of the Gospel in the estate of regeneracy. Secondly, the former propounds one man to another, as the same flesh and image of God. This as a brother in Christ also, and in the communion of the same Spirit, and so teacheth to put a difference between Christians and others. Do good to all, especially to the household of faith. Upon this ground the Israelites were to put a difference between the brethren of such as were strangers, though not of the Canaanites.

Thirdly, the Law of Nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocence, but the Gospel commands love to an enemy. Proof: If thine enemy hunger, feed him; "Love your enemies... Do good to them that hate you" (Matt. 5:44).

This law of the Gospel propounds likewise a difference of seasons and occasions. There is a time when a Christian must sell all and give to the poor, as they did in the Apostles' times. There is a time also when Christians (though they give not all yet) must give beyond their ability, as they of Macedonia (2 Cor. 8). Likewise, community of perils calls for extraordinary liberality, and so doth community in some special service for the church.

Lastly, when there is no other means whereby our Christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary means. This duty of mercy is exercised in the kinds: giving, lending and forgiving (*of a debt*).

Question: What rule shall a man observe in giving in respect of the measure?

Answer: If the time and occasion be ordinary he is to give out of his abundance. Let him lay aside as God hath blessed him. If the time and occasion be extraordinary, he must be ruled by them; taking this withal, that then a man cannot likely do too much, especially if he may leave himself and his family under probable means of comfortable subsistence.

Objection: A man must lay up for posterity, the fathers lay up for posterity and children, and he is worse than an infidel that provideth not for his own.

Answer: For the first, it is plain that it being spoken by way of comparison, it must be meant of the ordinary and usual course of fathers, and cannot extend to times and occasions extraordinary. For the other place the Apostle speaks against such as walked inordinately, and it is without question, that he is worse than an infidel who through his own sloth and voluptuousness shall neglect to provide for his family.

Objection: "The wise man's eyes are in his head," saith Solomon, "and foreseeth the plague;" therefore he must forecast and lay up against evil times when he or his may stand in need of all he can gather.

Answer: This very Argument Solomon useth to persuade to liberality (Eccle. 11), "Cast thy bread upon the waters...for thou knowest not what evil may come upon the land." Luke 16:9, "Make you friends of the riches of iniquity..." You will ask how this shall be? Very well. For first

he that gives to the poor, lends to the Lord and He will repay him even in this life an hundredfold to him or his. The righteous is ever merciful and lendeth, and his seed enjoyeth the blessing; and besides we know what advantage it will be to us in the day of account when many such witnesses shall stand forth for us to witness the improvement of our talent. And I would know of those who plead so much for laying up for time to come, whether they hold that to be Gospel Matthew 6:19, "Lay not up for yourselves treasures upon earth," etc. If they acknowledge it, what extent will they allow it? If only to those primitive times, let them consider the reason whereupon our Savior grounds it. The first is that they are subject to the moth, the rust, the thief. Secondly, they will steal away the heart: "where the treasure is there will your heart be also."

The reasons are of like force at all times. Therefore the exhortation must be general and perpetual, with always in respect of the love and affection to riches and in regard of the things themselves when any special service for the church or particular distress of our brother do call for the use of them; otherwise it is not only lawful but necessary to lay up as Joseph did to have ready upon such occasions, as the Lord (whose stewards we are of them) shall call for them from us. Christ gives us an instance of the first, when he sent his disciples for the donkey, and bids them answer the owner thus, "the Lord hath need of him." So when the Tabernacle was to be built, He sends to His people to call for their silver and gold, etc., and yields no other reason but that it was for His work. When Elisha comes to the widow of Sareptah and finds her preparing to make ready her pittance for herself and family, he bids her first provide for him, he challenges first God's part which she must first give before she must serve her own family. All these teach us that the Lord looks that when He is pleased to call for His right in any thing we have, our own interest we have must stand aside till His turn be served. For the other, we need look no further then to that of 1 John 3:17, "He who hath this world's goods and seeth his brother to need and shuts up his compassion from him, how dwelleth the love of God in him?" Which comes punctually to this conclusion: If thy brother be in want and thou canst help him, thou needst not make doubt of what thou shouldst do; if thou lovest God thou must help him.

Question: What rule must we observe in lending?

Answer: Thou must observe whether thy brother hath present or probable or possible means of repaying thee, if there be none of those, thou must give him according to his necessity, rather than lend him as he requires (*requests*). If he hath present means of repaying thee, thou art to look at him not as an act of mercy, but by way of commerce, wherein thou art to walk by the rule of justice; but if his means of repaying thee be only probable or possible, then he is an object of thy mercy, thou must lend him, though there be danger of losing it. (Deut. 15:7-8): "If any of thy brethren be poor ... thou shalt lend him sufficient." That men might not shift off this duty by the apparent hazard, He tells them that though the year of Jubilee were at hand (when he must remit it, if he were not able to repay it before), yet he must lend him, and that cheerfully. It may not grieve thee to give him, saith He. And because some might object, why so I should soon impoverish myself and my family, he adds, with all thy work, etc., for our Savior said (Matt. 5:42), "From him that would borrow of thee turn not away."

Question: What rule must we observe in forgiving (*a debt*)?

Answer: Whether thou didst lend by way of commerce or in mercy, if he hath nothing to pay thee, thou must forgive, (except in cause where thou hast a surety or a lawful pledge). Deut. 15:1-2 --- Every seventh year the creditor was to quit that which he lent to his brother if he were poor, as appears in verse 4. "Save when there shall be no poor with thee." In all these

and like cases, Christ gives a general rule (Matt. 7:12), "Whatsoever ye would that men should do to you, do ye the same to them."

Question: What rule must we observe and walk by in cause of community of peril?

Answer: The same as before, but with more enlargement towards others and less respect towards ourselves and our own right. Hence it was that in the primitive Church they sold all, had all things in common, neither did any man say that which he possessed was his own. Likewise in their return out of the captivity, because the work was great for the restoring of the church and the danger of enemies was common to all, Nehemiah directs the Jews to liberality and readiness in remitting their debts to their brethren, and disposing liberally to such as wanted, and stand not upon their own dues which they might have demanded of them. Thus did some of our forefathers in times of persecution in England, and so did many of the faithful of other churches, whereof we keep an honorable remembrance of them; and it is to be observed that both in Scriptures and latter stories of the churches that such as have been most bountiful to the poor saints, especially in those extraordinary times and occasions, God hath left them highly commended to posterity, as Zaccheus, Cornelius, Dorcas, Bishop Hooper, the Cutler of Brussels and divers others. Observe again that the Scripture gives no caution to restrain any from being over liberal this way; but all men to the liberal and cheerful practice hereof by the sweeter promises; as to instance one for many (Isaiah 58:6-9) "Is not this the fast I have chosen to loose the bonds of wickedness, to take off the heavy burdens, to let the oppressed go free and to break every yoke ... to deal thy bread to the hungry and to bring the poor that wander into thy house, when thou seest the naked to cover them ... and then shall thy light brake forth as the morning and thy health shall grow speedily, thy righteousness shall go before God, and the glory of the Lord shalt embrace thee; then thou shalt call and the Lord shall answer thee," etc. And from Ch. 2:10 (??) "If thou pour out thy soul to the hungry, then shall thy light spring out in darkness, and the Lord shall guide thee continually, and satisfy thy soul in draught, and make fat thy bones, thou shalt be like a watered garden, and they shalt be of thee that shall build the old waste places," etc. On the contrary most heavy curses are laid upon such as are straightened towards the Lord and his people (Judg. 5:23), "Curse ye Meroshe ... because they came not to help the Lord." He who shutteth his ears from hearing the cry of the poor, he shall cry and shall not be heard." (Matt. 25) "Go ye cursed into everlasting fire," etc. "I was hungry and ye fed me not." (2 Cor. 9:6) "He that soweth sparingly shall reap sparingly."

Having already set forth the practice of mercy according to the rule of God's law, it will be useful to lay open the grounds of it also, being the other part of the Commandment and that is the affection from which this exercise of mercy must arise, the Apostle tells us that this love is the fulfilling of the law, not that it is enough to love our brother and so no further; but in regard of the excellency of his parts giving any motion to the other as the soul to the body and the power it hath to set all the faculties at work in the outward exercise of this duty; as when we bid one make the clock strike, he doth not lay hand on the hammer, which is the immediate instrument of the sound, but sets on work the first mover or main wheel; knowing that will certainly produce the sound which he intends. So the way to draw men to the works of mercy, is not by force of Argument from the goodness or necessity of the work; for though this cause may enforce, a rational mind to some present act of mercy, as is frequent in experience, yet it cannot work such a habit in a soul, as shall make it prompt upon all occasions to produce the same effect, but by framing these affections of love in the heart which will as naturally bring forth the other, as any cause doth produce the effect.

The definition which the Scripture gives us of love is this: Love is the bond of perfection. First it is a bond or ligament. Secondly, it makes the work perfect. There is no body but consists of parts and that which knits these parts together, gives the body its perfection, because it makes each part so contiguous to others as thereby they do mutually participate with each other, both in strength and infirmity, in pleasure and pain. To instance in the most perfect of all bodies: Christ and his Church make one body. The several parts of this body considered a part before they were united, were as disproportionate and as much disordering as so many contrary qualities or elements, but when Christ comes, and by his spirit and love knits all these parts to himself and each to other, it is become the most perfect and best proportioned body in the world (Eph. 4:15-16). Christ, by whom all the body being knit together by every joint for the furniture thereof, according to the effectual power which is in the measure of every perfection of parts, a glorious body without spot or wrinkle; the ligaments hereof being Christ, or his love, for Christ is love (1 John 4:8). So this definition is right. Love is the bond of perfection.

From hence we may frame these conclusions:

First of all, true Christians are of one body in Christ (1 Cor. 12). Ye are the body of Christ and members of their part. All the parts of this body being thus united are made so contiguous in a special relation as they must needs partake of each other's strength and infirmity; joy and sorrow, weal and woe. If one member suffers, all suffer with it, if one be in honor, all rejoice with it.

Secondly, the ligaments of this body which knit together are love.

Thirdly, no body can be perfect which wants its proper ligament.

Fourthly, All the parts of this body being thus united are made so contiguous in a special relation as they must needs partake of each other's strength and infirmity, joy and sorrow, weal and woe. (1 Cor. 12:26) If one member suffers, all suffer with it; if one be in honor, all rejoice with it.

Fifthly, this sensitivity and sympathy of each other's conditions will necessarily infuse into each part a native desire and endeavor, to strengthen, defend, preserve and comfort the other. To insist a little on this conclusion being the product of all the former, the truth hereof will appear both by precept and pattern. 1 John 3:16, "We ought to lay down our lives for the brethren." Gal. 6:2, "Bear ye one another's burden's and so fulfill the law of Christ."

For patterns we have that first of our Savior who, out of his good will in obedience to his father, becoming a part of this body and being knit with it in the bond of love, found such a native sensitivity of our infirmities and sorrows as he willingly yielded himself to death to ease the infirmities of the rest of his body, and so healed their sorrows. From the like sympathy of parts did the Apostles and many thousands of the Saints lay down their lives for Christ. Again the like we may see in the members of this body among themselves. Rom. 9 --- Paul could have been contented to have been separated from Christ, that the Jews might not be cut off from the body. It is very observable what he professeth of his affectionate partaking with every member; "Who is weak (saith he) and I am not weak? Who is offended and I burn not?" And again (2 Cor. 7:13), "Therefore we are comforted because ye were comforted." Of Epaphroditus he speaketh (Phil. 2:25-30) that he regarded not his own life to do him service. So Phoebe and others are called the servants of the church. Now it is apparent that they served not for wages, or by constraint, but out of love. The like we shall find in the histories of the church, in all ages; the sweet sympathy of affections which was in the members of this body one towards another; their cheerfulness in serving and suffering together; how liberal

they were without repining, harborers without grudging, and helpful without reproaching; and all from hence, because they had fervent love amongst them; which only makes the practice of mercy constant and easy.

The next consideration is how this love comes to be wrought. Adam in his first estate was a perfect model of mankind in all their generations, and in him this love was perfected in regard of the habit. But Adam, himself rent from his Creator, rent all his posterity also one from another; whence it comes that every man is born with this principle in him to love and seek himself only, and thus a man continueth till Christ comes and takes possession of the soul and infuseth another principle, love to God and our brother, and this latter having continual supply from Christ, as the head and root by which he is united, gets predominant in the soul, so by little and little expels the former. 1 John 4:7 --- Love cometh of God and every one that loveth is born of God, so that this love is the fruit of the new birth, and none can have it but the new creature. Now when this quality is thus formed in the souls of men, it works like the Spirit upon the dry bones. Ezek. 37:7 --- "Bone came to bone." It gathers together the scattered bones, or perfect old man Adam, and knits them into one body again in Christ, whereby a man is become again a living soul.

The third consideration is concerning the exercise of this love, which is twofold, inward or outward. The outward hath been handled in the former preface of this discourse. From unfolding the other we must take in our way that maxim of philosophy, "simile simili gaudet," or like will to like; for as of things which are turned with disaffection to each other, the ground of it is from a dissimilitude or arising from the contrary or different nature of the things themselves; for the ground of love is an apprehension of some resemblance in the things loved to that which affects it. This is the cause why the Lord loves the creature, so far as it hath any of his Image in it; He loves his elect because they are like Himself, He beholds them in His beloved son.

So a mother loves her child, because she thoroughly conceives a resemblance of herself in it. Thus it is between the members of Christ; each discerns, by the work of the Spirit, his own Image and resemblance in another, and therefore cannot but love him as he loves himself. Now when the soul, which is of a sociable nature, finds anything like to itself, it is like Adam when Eve was brought to him. She must be one with himself. This is flesh of my flesh (saith he) and bone of my bone. So the soul conceives a great delight in it; therefore she desires nearness and familiarity with it. She hath a great propensity to do it good and receives such content in it, as fearing the miscarriage of her beloved, she bestows it in the inmost closet of her heart. She will not endure that it shall want any good which she can give it. If by occasion she be withdrawn from the company of it, she is still looking towards the place where she left her beloved. If she heard it groan, she is with it presently. If she find it sad and disconsolate, she sighs and moans with it. She hath no such joy as to see her beloved merry and thriving. If she see it wronged, she cannot hear it without passion. She sets no bounds to her affections, nor hath any thought of reward. She finds recompense enough in the exercise of her love towards it.

We may see this acted to life in Jonathan and David. Jonathan a valiant man endued with the spirit of love, so soon as he discovered the same spirit in David had presently his heart knit to him by this ligament of love; so that it is said he loved him as his own soul, he takes so great pleasure in him, that he strips himself to adorn his beloved. His father's kingdom was not so precious to him as his beloved David, David shall have it with all his heart. Himself desires no more but that he may be near to him to rejoice in his good. He chooseth to converse with him in the wilderness even to the hazard of his own life, rather than with the great Courtiers in his

father's Palace. When he sees danger towards him, he spares neither rare pains nor peril to direct it. When injury was offered his beloved David, he would not bear it, though from his own father. And when they must part for a season only, they thought their hearts would have broke for sorrow, had not their affections found vent by abundance of tears. Other instances might be brought to show the nature of this affection; as of Ruth and Naomi, and many others; but this truth is cleared enough. If any shall object that it is not possible that love shall be bred or upheld without hope of requital, it is granted; but that is not our cause; for this love is always under reward. It never gives, but it always receives with advantage:

First in regard that among the members of the same body, love and affection are reciprocal in a most equal and sweet kind of commerce.

Secondly, in regard of the pleasure and content that the exercise of love carries with it, as we may see in the natural body. The mouth is at all the pains to receive and mince the food which serves for the nourishment of all the other parts of the body; yet it hath no cause to complain; for first the other parts send back, by several passages, a due proportion of the same nourishment, in a better form for the strengthening and comforting the mouth. Secondly, the labor of the mouth is accompanied with such pleasure and content as far exceeds the pains it takes. So is it in all the labor of love among Christians. The party loving, reaps love again, as was showed before, which the soul covets more then all the wealth in the world.

Thirdly, nothing yields more pleasure and content to the soul then when it finds that which it may love fervently; for to love and live beloved is the soul's paradise both here and in heaven. In the State of wedlock there be many comforts to learn out of the troubles of that condition; but let such as have tried the most, say if there be any sweetness in that condition comparable to the exercise of mutual love.

From the former considerations arise these conclusions:

First, this love among Christians is a real thing, not imaginary.

Secondly, this love is as absolutely necessary to the being of the body of Christ, as the sinews and other ligaments of a natural body are to the being of that body.

Thirdly, this love is a divine, spiritual, nature; free, active, strong, courageous, permanent; undervaluing all things beneath its proper object and of all the graces, this makes us nearer to resemble the virtues of our heavenly father.

Fourthly, it rests in the love and welfare of its beloved. For the full certain knowledge of those truths concerning the nature, use, and excellency of this grace, that which the holy ghost hath left recorded, 1 Cor. 13, may give full satisfaction, which is needful for every true member of this lovely body of the Lord Jesus, to work upon their hearts by prayer, meditation continual exercise at least of the special influence of this grace, till Christ be formed in them and they in him, all in each other, knit together by this bond of love.

It rests now to make some application of this discourse, by the present design, which gave the occasion of writing of it. Herein are four things to be propounded; first the persons, secondly, the work, thirdly the end, fourthly the means.

First, for the persons. We are a company professing ourselves fellow members of Christ, in which respect only, though we were absent from each other many miles, and had our employments as far distant, yet we ought to account ourselves knit together by this bond of love and live in the exercise of it, if we would have comfort of our being in Christ. This was notorious in the practice of the Christians in former times; as is testified of the Waldenses,

from the mouth of one of the adversaries Aeneas Sylvius "mutuo ament pene antequam norunt" --- they use to love any of their own religion even before they were acquainted with them.

Secondly for the work we have in hand. It is by a mutual consent, through a special overvaluing providence and a more than an ordinary approbation of the churches of Christ, to seek out a place of cohabitation and consortship under a due form of government both civil and ecclesiastical. In such cases as this, the care of the public must overstay all private respects, by which, not only conscience, but mere civil policy, doth bind us. For it is a true rule that particular estates cannot subsist in the ruin of the public.

Thirdly, the end is to improve our lives to do more service to the Lord; the comfort and increase of the body of Christ, whereof we are members, that ourselves and posterity may be the better preserved from the common corruptions of this evil world, to serve the Lord and work out our salvation under the power and purity of his holy ordinances.

Fourthly, for the means whereby this must be effected. They are twofold, a conformity with the work and end we aim at. These we see are extraordinary, therefore we must not content ourselves with usual ordinary means. Whatsoever we did, or ought to have done, when we lived in England, the same must we do, and more also, where we go. That which the most in their churches maintain as truth in profession only, we must bring into familiar and constant practice; as in this duty of love, we must love brotherly without dissimulation, we must love one another with a pure heart fervently. We must bear one another's burdens. We must not look only on our own things, but also on the things of our brethren.

Neither must we think that the Lord will bear with such failings at our hands as he doth from those among whom we have lived; and that for these three reasons:

First, in regard of the more near bond of marriage between Him and us, wherein He hath taken us to be His, after a most strict and peculiar manner, which will make Him the more jealous of our love and obedience. So He tells the people of Israel, you only have I known of all the families of the earth, therefore will I punish you for your transgressions.

Secondly, because the Lord will be sanctified in them that come near Him. We know that there were many that corrupted the service of the Lord; some setting up altars before his own; others offering both strange fire and strange sacrifices also; yet there came no fire from heaven, or other sudden judgment upon them, as did upon Nadab and Abihu, whom yet we may think did not sin presumptuously.

Thirdly, when God gives a special commission He looks to have it strictly observed in every article; When He gave Saul a commission to destroy Amaleck, He indented with him upon certain articles, and because he failed in one of the least, and that upon a fair pretense, it lost him the kingdom, which should have been his reward, if he had observed his commission.

Thus stands the cause between God and us. We are entered into covenant with Him for this work. We have taken out a commission. The Lord hath given us leave to draw our own articles. We have professed to enterprise these and those accounts, upon these and those ends. We have hereupon besought Him of favor and blessing. Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this covenant and sealed our commission, and will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely

break out in wrath against us, and be revenged of such a people, and make us know the price of the breach of such a covenant.

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together, in this work, as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So shall we keep the unity of the spirit in the bond of peace. The Lord will be our God, and delight to dwell among us, as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "may the Lord make it like that of New England." **For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world.** We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going.

And to shut this discourse with that exhortation of Moses, that faithful servant of the Lord, in his last farewell to Israel, Deut. 30. "Beloved, there is now set before us life and death, good and evil," in that we are commanded this day to love the Lord our God, and to love one another, to walk in his ways and to keep his Commandments and his ordinance and his laws, and the articles of our Covenant with Him, that we may live and be multiplied, and that the Lord our God may bless us in the land whither we go to possess it. **But if our hearts shall turn away, so that we will not obey, but shall be seduced, and worship other Gods, our pleasure and profits, and serve them; it is propounded unto us this day, we shall surely perish out of the good land whither we pass over this vast sea to possess it.**

**Therefore let us choose life,
that we and our seed may live,
by obeying His voice and cleaving to Him,
for He is our life and our prosperity.**

- i Peter Marshall and David Manuel, *The Light and the Glory*, 1977, p. 17, Fleming H. Revell, Grand Rapids, MI.
- ii Chuck Crismier, View Point radio program, May 16, 2002, <http://www.soundwaves2000.com/viewpoint/>; and Peter Marshall and David Manuel, *The Light and the Glory*, 1977, p. 31, Fleming h. Revell, Grand Rapids, MI.
- iii Peter Marshall and David Manuel, *The Light and the Glory*, 1977, pp. 49-65, Fleming H. Revell, Grand Rapids, MI.
- iv Peter Marshall and David Manuel, *The Light and the Glory*, 1977, p. 73, Fleming H. Revell, Grand Rapids, MI.
- v Peter Marshall and David Manuel, *The Light and the Glory*, 1977, pp. 80-105, Fleming H. Revell, Grand Rapids, MI.
- vi Derek Prince, *Shaping History Through Prayer and Fasting*, 1973, pp. 174-175, Whitaker House, Springdale, PA; and Peter Marshall and David Manuel, *The Light and the Glory*, 1977, p. 109, Fleming H. Revell, Grand Rapids, MI.
- vii Peter Marshall and David Manuel, *The Light and the Glory*, 1977, pp. 119-134, Fleming H. Revell, Grand Rapids, MI.
- viii Derek Prince, *Shaping History Through Prayer and Fasting*, 1973, p. 177, Whitaker House, Springdale, PA.
- ix Derek Prince, *Shaping History Through Prayer and Fasting*, 1973, p. 181, Whitaker House, Springdale, PA.
- x Derek Prince, *Shaping History Through Prayer and Fasting*, 1973, p. 182, Whitaker House, Springdale, PA.
- xi Peter Marshall and David Manuel, *The Light and the Glory*, 1977, pp. 151-159, Fleming H. Revell, Grand Rapids, MI.
- xii Peter Marshall and David Manuel, *The Light and the Glory*, 1977, pp. 155-156, Fleming H. Revell, Grand Rapids, MI.
- xiii Chuck Crismier, View Point radio program, May 16, 2002, <http://www.soundwaves2000.com/viewpoint/>.
- xiv Chuck Crismier, *Preserve Us A Nation*, p. 60-61, self-published.
- xv Peter Marshall and David Manuel, *The Light and the Glory*, 1977, pp. 161-162, Fleming H. Revell, Grand Rapids, MI.