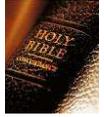


The DEFENDER - February 2021



“... defending the faith once delivered unto the saints” (Jude 3)

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FROM THE DIRECTOR'S DESK: To My Pre-Mil Friends

I'm pre-Mil too. But I don't know when the Rapture is coming. I'm also pre-Trib. I still don't know when the Rapture is coming. In answering his disciples' query regarding His restoration of the kingdom, Jesus said in **Acts 1:7**, "...it is not for you to know the times or the seasons, which the Father hath put in His own power." So if Jesus couldn't tell them when He would return, how can I tell you?

People everywhere are wondering what this past year means in the bigger picture of the world's history. Maybe a lot. Maybe nothing. My inquisitive friends point to Matthew 24 and tell me that many of the things that Jesus said would happen close to His return are in the news today. That's true. But that's also been the case long before the arrival of 2020. Wars and rumors of wars, famines, pestilences, and earthquakes. All of those boxes have been checked, many times over. Believers being hated and killed? That's been going on for two thousand years. False prophets deceiving many? Again, the answer to that claim is also yes.

I still hear the argument that this time is different. Why? Because persecution has come to America? That is both a question and a statement. Persecution of American Christians is a fairly new phenomenon. And even though it's been rather mild to this point, it's still an irrefutable fact. But the question that needs to be asked might be, "what took it so long?" Christians have not only been persecuted, but martyred around the world since Jesus returned to heaven. Didn't He say "if the world hates you, know that it hated Me first" (**John 15:18**)? How do you think our brothers and sisters in Christ, who live every day on the "front lines" in places like China, North Korea, and Iran feel about our inconvenience? Do you think because Americans have to wear a mask while in church or sit six feet apart from someone that we deserve to be Raptured out of our troubles? Maybe we need some persecution to toughen us up a bit. We're soft. And we're spoiled. And we think we have a special "in" with the Lord because America was founded on Judeo-Christian principles. One of the Bible's foremost principles is the sanctity of life, which rings rather hollow in a nation that has slaughtered over 60 million babies in their mother's wombs. Ask Old Testament Israel, God's chosen people, about favored nation status in the wake of all of their disobedience.

God owes America nothing. And unless and until we repent of our sins, we may be worthy of greater judgment than ungodly nations which never had biblical teaching (**2 Peter 2:21**). The Rapture of the church will not occur until the last sheep has been brought into the fold, making it complete. It would be far better for believers in America to be reaching the lost with the gospel than sitting on their hands while dreaming of the Rapture.

Rev. David Lewis

Understanding Biblical Prophecy Part II – Pathways to God’s Future Promises

By Robert Luthardt, Sr.

Dr. Allan A. MacRae, Ph.D. was President of Faith Theological Seminary from 1937 to 1971. He stood against the radical liberalism that took down whole denominations and seminaries in the 19th and 20th centuries. His sermon, “The Millennial Kingdom of Christ” is a theological treasure of prophetic truth.

In past eras laymen were forbidden to possess the Holy Scriptures. At times, it was a capital crime to translate the Bible into the people’s language. Still God raised up heroes like William Tyndale and Miles Coverdale (English), Luther (German), Calvin and Olivitan (French), and others to render the Word of God into native languages.

Even so, few knew or understood the full import of Daniel’s visions and “beasts” and he acknowledged that he did not himself always know; “And I heard, but I understood not: then said I, ‘O, my Lord, what shall be the end of these things?’ And he said, ‘go thy way Daniel: the words are ... sealed till ... the end’” (Dan. 12:8-9). Daniel was told to “hit the road.” He would have to wait (John 14:1-3; 1 Thes. 4:13-18; Rev. 1:1-3, et. al.).

If there is a “best method” to study biblical prophecy, it has to be based first on a literal reading of the words of the Holy Spirit given through believers to other believers. We ought to always first read and understand God’s plain words in the literal sense, as long as the literal “makes sense.” That Jesus walked on water is all we need to know but what of a beast that rises out of the sea, having seven heads and ten horns ... and ten crowns (Rev. 13:1); this requires explanation. Basic reading skills is the method any normal layman can use in understanding the words of scripture to discern between plain history and prophetic pronouncements.

In Part I was seen the scriptural proofs of the certainty of the Millennial Kingdom of Christ – God’s absolute promise. Four features of this coming Kingdom were observed. One, it is to be an earthly Kingdom; two, a time of external peace and safety; three, it will be universal (covering all the earth); and four, a time when God’s curse will be lifted.

The cruelty of nature and the infirmity of flesh will be removed. We may trust fully in God’s written promises to bring our hope and joy to fruition when the fulness of God’s plan arrives. The exact time of Christ’s coming Kingdom is unknown because God has not revealed it (Acts 1:6-7). Jesus had been speaking of the “Kingdom of God” to the disciples when they asked Him, “Lord, wilt thou at this time restore again the Kingdom to Israel?” (Acts 1:4-9). Christ simply replied, “It is not for you to know the times or the seasons which the Father hath put in His own power.” The Lord next turned their attention to what was their immediate duty and away from what we now know was for them the very distant future. Similar statements appear in scripture (Mark 13:30-33; Luke 12:40; 1 Thes. 5:2). “Be ye therefore ready ... the Son of man cometh at a time when ye think NOT,” “... the day of the Lord so cometh as a thief in the night...”. “Take ye heed ... for ye know not when the time is.”

While we are not to know the exact “day and hour” there can be no doubt that the Millennial Kingdom of Christ FOLLOWS the Second Coming; the return of Christ to the earth itself (John 14:1-3;

Zech. 14:2-4, 9); these events are tied together. Christ will be present to first destroy His enemies (Rev. 19:11-21) and then to reign over His Kingdom. God's curse will at last be removed (Rom. 8:21-23; 2 Cor. 5:2, 4; Col. 3:10). Now cruelty will no longer be present, and our resurrection bodies will be free from infirmities. These things rule out the removal of the curse BEFORE Christ returns.

There is the oft repeated command since Christ's first advent to "WATCH" for Christ's return (Matt. 24:42, 25:13; Luke 12:37) which made it a pre-millennial concern in the first century (1 Thes. 4:13-18; 2 Thes. 2:23, 5:1-9). This remains a Christian duty.

The Apostle Paul describes two other purposes for the church (the believing Jews AND Gentiles): "Ye turned to God from idols to serve the living and true God; AND to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thes. 1:9-10).

Other evidence is available. Daniel wrote, "I saw in the night visions, and behold, one like the Son of man came with the clouds ... to the Ancient of Days ... and there was given Him dominion and glory ... that all people ... should serve Him" (7:13-14). Scholars point to the fulfillment of Daniel's vision in Matt. 26:64: "Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Jesus identified His return with Daniel's vision as one who comes to receive a Kingdom."

Equally clear proof is given in Revelation 19 and 20 where definitive word pictures are given that displays the future pattern of God's plan. It is so clear that one marvels that any should misunderstand it. The book of Revelation clearly pictures the wind-up of our age. He who comes on a white horse whose "name is called The Word of God" (John 1:1-3) is also the "King of Kings and Lord of Lords" (Rev. 19:16).

Satan is bound for a thousand years that he should deceive the nations no more, till the thousand years be fulfilled: and after that he must be loosed a little season. John observed the souls in heaven who died in the faith. They live but the rest lived not until the thousand years are finished. This is the first resurrection that reigns with Christ.

After the end of the thousand years Satan gathers an army to attack Christ's Kingdom but is defeated, his Army annihilated. Then the wicked dead are raised, judged for their sinful works, and sentenced. This is the second death when death and hell are cast into the "Lake of Fire." All details are not revealed to John or the Church, but the outline is stated (Rev. 19 and 20).

No one is at all justified in changing God's clearly spoken words into mere symbolisms that wipe out God's prophetic plan. Sadly, some usually sound theologians have chosen to abandon their normal exegetical methods. When God shows plainly the sequences that He intends will take place, none are permitted to juggle verses and numbers into meaningless symbolism. It seems, says Dr. MacRae, that some are trying to dismiss a misunderstood subject with as little notice or fanfare as possible. Those who do so are guilty of removing a very clear and important biblical teaching, ripping it from its moorings to other verses (such as Isaiah 11).

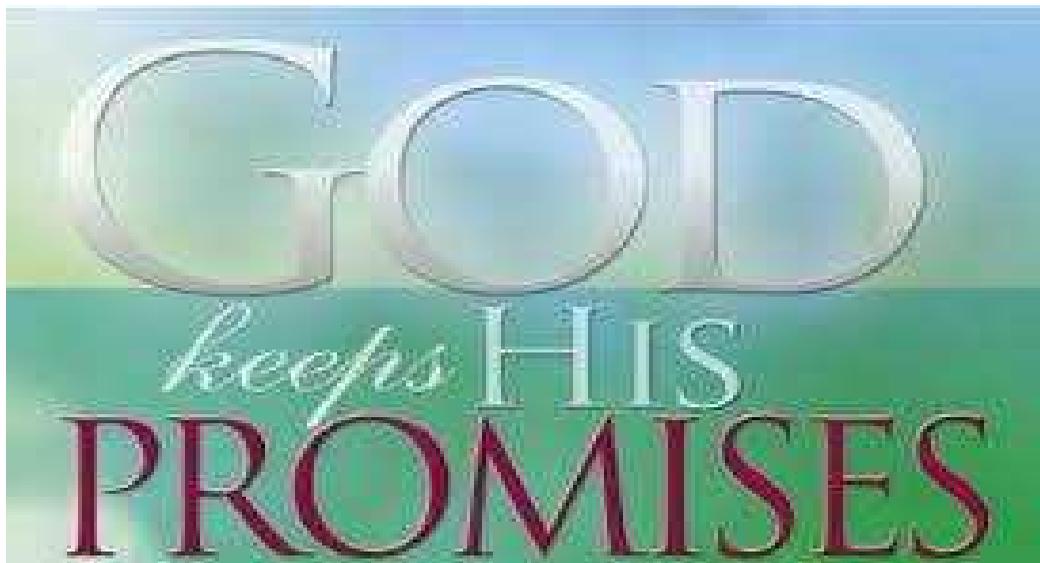
The Apostle Paul refers back also to Isaiah 11:4 when he says, "He shall smite the earth with the rod of His mouth, and with the breath of his lips shall He slay the wicked," "and then shall the wick-

His coming” (2 Thes. 2:8). Paul well knew that connecting Isaiah 11:1-4 to the return of Christ shows that the return of Christ is BEFORE the millennial reign (Rev. 19:11-15). First comes, “out of His mouth goeth a sharp sword that with it He should smite the nations ...” Now follows the stupendous events of Rev. 20. Dr. MacRae asks, “How could such passages be tied together any more clearly than this?”

Dr. MacRae also dispels the man-made idea that Christ’s everlasting dominion somehow rules out His millennial rule. God’s Word endures forever, and Christ is “very God of very God.” The New Testament teaches the several changes in Christ’s rule that do NOT contradict other passages (1 Cor. 15:24-26). Daniel also makes clear (7:14) “...His dominion is everlasting and shall NOT pass away ... and not be destroyed.” The last victory over the hosts of Satan (Rev. 20:10, 14) is the same last victory of 1 Cor. 15:24-28, showing that behind the human authors stands the perfect plan of God. Daniel saw the Son of man coming in the clouds to the Ancient of Days, and receiving a Kingdom, at His coming (7:13-14). We do very well as laymen to take the scriptures literally, in the natural sense of meaning and definitions of words as God gave them. Satan is NOT yet bound until the second coming of Christ and is the agent of evil in today’s world. Therefore, let no believer neglect God’s armor (Ep. 6:10-17) and let none try the impossible of claiming for an earthly, universal, eternal Kingdom while simultaneously denying the plain clear words of God in Revelation chapter 20. God will give the future victory He has promised.

Keep looking up (Luke 21:28).

<u>Chief Source:</u>	Dr. Allan A. MacRae’s Sermon “The Millennial Kingdom”
<u>Publisher:</u>	20 th Century Reformation Hour The Christian Beacon
<u>Date:</u>	Unlisted



No One Ever Cared for Me Like Jesus

By Nancy Long

Job 7:17 – *“What is man, that Thou shouldest magnify him? And that Thou shouldest set Thine heart upon him?”*

Psalms 8:4a – *“What is man that Thou art mindful of him?”*

Psalms 144:3 – *“Lord, what is man, that Thou takest knowledge of him?”*

Jeremiah 31:3b – *“Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.”*

Rom. 8:35, 38 & 39 – *“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”*

No One Ever Cared for Me Like Jesus

I would love to tell you what I think of Jesus
Since I found in Him a friend so strong and true;
I would tell you how He changed my life completely –
He did something that no other friend could do.

All my life was full of sin when Jesus found me,
All my heart was full of misery and woe;
Jesus placed His strong and loving arms around me,
And He led me in the way I ought to go.

Ev'ry day He comes to me with new assurance,
More and more I understand His words of love;
But I'll never know just why He came to save me,
Till some day I see His blessed face above.

Chorus --

No one ever cared for me like Jesus.
There's no other friend so kind as He;
No one else could take the sin and darkness from me –
Oh how much He cared for me!

Words and Music – Charles F. Weigle

How can one ever fully grasp, or comprehend, with finite, limited minds, a love so extremely profound, a love so amazing, so astonishing, so deep? When does one ever come to this realization when does one really, truly ever become totally aware??

Quite often adversities, extremely painful times, deep hurts, and the like, have been used to nudge one into the writing of some of our most inspiring hymns. This, I believe, is one of them.

Charles Weigle was an itinerant Baptist evangelist, and well known hymn writer. He traveled a lot, preaching God's Word in many gospel crusades. After one of these times away, he was absolutely shocked by a note he received upon returning home from his wife of many years. Simply stated weary of being the wife of an evangelist **she** was leaving him!!

Hurt beyond belief, the situation became so unbearable, he felt it impossible to move on. Desperation, despondency and hopelessness became Weigle's friends for the next few years becoming so depressed at times, he even considered suicide. Pondering, and wondering, if anyone anywhere, really cared for him. The Lord though, penetrated his heart, restored his faith, and he earnestly began preaching once again.

During these many months of being so spiritually low, Weigle wanted to put pen to paper, sharing some of the thoughts he had had during a time of extreme brokenness hence the words and music to this beautiful hymn, was born! Beauty out of tragedy makes me reflect on God's Word, "*And we know that **all** things work together for good to them that love God, to them who are the called according to His purpose*" (Rom. 8:28).

I came across this poem by Robert Browning, entitled:

God, Thou Art Love

*"If I forget, Yet God remembers!
If these hands of mine cease from their clinging,
Yet the hands Divine hold me so firmly that I **cannot** fall;
And if sometimes I am too tired to call for Him to help me,
Then He reads the prayer unspoken in my heart, and lifts my care.
God, Thou art love! I build my faith on that.
I know Thee who has kept my path, and made Light for me in the darkness,
Tempering sorrow so that it reached me like a solemn joy;
It were too strange that I should doubt Thy love."*

***"Oh, yes, He cares, I know He cares, His heart is touched with my grief,
When the days are weary, the long nights dreary, I know my Savior cares."***

Without some rain, nothing would grow. Without some pain, how would we ever know the limitless and infinite depth of God's love!!

Genuine love, true love **God's** love, is a decision, a choice, a commitment. It's a verb, an action, a demonstration, a behavior, a way of life!!

May we be ever thankful, my Defender friends and give praise, **always**, to Him who gives us the faith to believe (Eph.2:8-9).

Jesus' Last Laugh: By Vince Kluth

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. (Psalm 2:1-3)

When the most righteous Man Who ever walked the earth stood before representatives of the world's two most powerful kingdoms – the Gentiles' Roman government, and the supreme religious authorities of Judaism – accused of crimes worthy of capital punishment, His defense appeared rather lackluster. True, He miraculously cured one of the arresting officers, who might have testified on His behalf. His disciples were eyewitnesses of all He taught and the good He did. Would they stand in the gap? Would Lazarus mount a rousing defense? Formerly blind Bartimaeus? Bold Peter? Scripture records none who came to His aid.

To even a novice, the questions and accusations were decidedly bent in one direction: peg anything on Jesus to warrant the death penalty. The burden of proof was high, and the high priest and Sanhedrin council had a hard time of it. They had to find a religious reason worthy of death as well as a secular criminal offense, for the Jews could not execute a man under Roman rule. Their two false witnesses horribly messed up. Even their testimony didn't agree. After being put under oath by the high priest (*I adjure thee by the living God, that thou tell us whether thou be the Christ?*), He simply confessed His deity with a short answer. Jesus, knowing He had to be on a cross then in a tomb within a short time, gave them what they wanted. He voluntarily added, *hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* Sitting on the right hand of authority? Perfect! It's both blasphemous (if He were only mortal) and treasonous (if He had Rome's lowly throne in mind). Let the monkey trials begin!

We see Him sent off to Pilate, who learning of Jesus' Galilean descent, dumped Jesus off on Herod, who happened to be in town for the Jew's holy day. Jesus answered Herod nothing in the face of numerous outrageous accusations. Back to Pilate, whose wife (an unelected "official"), advises him to *have nothing to do with that just man, for I have suffered many things this day in a dream because of him.* Pilate declares Him innocent, *find[ing] no fault in him*, yet condemns Jesus to death when the rioters outside demand a fellow insurrectionist. Is this justice? We've heard little from the accused. Why isn't He talking?

God Almighty had already answered these evil schemers through David's prophecy: *He that sitteth in the heavens shall laugh: the Lord shall have them in derision.* God does not have a sense of humor. Irony, yes, when He heaps man's ways back upon his own head. This laugh is one of scorn and disdain. This laugh comes from an assured Ruler.

Travesty of justice is nothing new among the governed. It seems such will never end. Likewise, God's just and eternal proclamations know no end. *Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.* (Psalm 2:6-9)

God controls the timing of any nation's start and doom. Abram got a hint of this when God disclosed 400 years of future affliction upon his seed before their enslaving nation would be judged. God's curious note, that *in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full*, seems as if God has a bucket list of national iniquities, and when it's full, it's over. His laughter begins.

King Jesus, God's Son set upon Zion's hill in heaven above, remains firmly in control, relinquishing nothing to any for any cause. Men's devil-driven thirst for absolute power and control, to *be like the most High*, propel the power-hungry upon earthly thrones by any means. God's executive orders remain in force: *Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.* We best listen to that last statement! *Be of good cheer; I have overcome the world.*

Evangelical Voters

By Dr. Terry L. Johnson

The overwhelming evangelical support for Trump causes consternation in some circles, incomprehension in others.

Is there any mystery why evangelicals would make common cause with the Trumpians? I'm sorry that some will choose to join the media chorus denouncing the Trump supporters as racist, sexist homophobic. There is virtue-signaling satisfaction that comes with doing so. I am hopeful that others will honestly consider the moral, political, social, and economic program of Trumpian politics, compare it with the progressive program, and reconsider who exactly are the voiceless, the oppressed, the poor, the despised in our country.

Once again there is post-election discussion of evangelical voting habits. Apparently around 80% voted for President Trump again in 2020, as they did in 2016. This was the case despite a number of high-profile evangelicals urging the alternatives: voting for Biden, a third-party candidate, or skipping the Presidential election altogether. The overwhelming evangelical support for Trump causes consternation in some circles, incomprehension in others. How can Bible-believing Christians vote for a man of his character? Are evangelicals all hypocrites? Or are there defensible reasons? We can understand the evangelical vote and more broadly the evangelical and conservative Roman Catholic vote, and more broadly still, the whole Trumpian phenomena under two headings: power and the powerless. Evangelicals make common cause with Trump supporters because, simply, they share a common cause.

Power

First it is important to recognize where the concentration of power rests in our nation today. Serious Christians care about power because so often God presents Himself as the defender of the powerless, the champion of the widow, the fatherless, the orphan, and the poor; the voice of the voiceless.

Start with the media. The major media in America has always leaned leftward. Its politics going back to Walter Cronkite and forward to the most recent past have been moderate, generally left of center. Yet there always were aspirations of objectivity. When a Nixon or Reagan or Bush won an election, congratulations were offered along with some attempts at acknowledging the positive accomplishments of conservative governance.

No more. The mask is off. The last four years have seen the claims of objectivity abandoned and political advocacy joined unapologetically. The media today speak with one voice, the voice of progressivism. Their zeal for progressive causes, programs, and candidates is exceeded only by their contempt, even their hatred for any opposing voices. Whether the subject was climate change, the Green New Deal, immigration, fracking, the Iran nuclear deal, moving the American embassy to Jerusalem from Tel Aviv, gay marriage, transgenderism, religious liberty, foreign trade, Russian collusion, impeachment, tax cuts, deregulation, "Black Lives Matter," Antifa, Bret Kavanaugh, abortion rights, etc., etc., etc., there was only one possible point of view. Those who dared to deviate from the party line were immediately demonized. Attempts to cancel or silence followed. This abandonment of balanced reporting, of the ideal of objectivity, of the goal of diversity of viewpoints is infuriating for Trump

supporters and ominous for Christians. The convictions of evangelical Christians at multiple points are precisely those which major media despise.

However, it gets worse. Social media now is colluding with the more traditional major media. Unwanted opinions are actively being silenced or suppressed. Until relatively recently, social media platforms saw themselves and generally were treated not as publishing houses responsible for content, but something more like as utilities. We don't blame the gas company if someone uses natural gas to blow up his neighbor's house. For the most part we didn't hold social media responsible for content disseminated through their platforms. This changed with this election cycle. Because social media was held by some on the left to be responsible for the result of the 2016 Presidential election, it caved to the pressure to change. Consequently, unwanted viewpoints, even unwanted facts were censored by social media in 2020. The executives of social media giants have appointed themselves the arbiters of permissible opinions, opinions which just happen to coincide exactly with the progressive agenda. Those who hold contrary views are branded as racist, sexist, homophobes and banished from the internet.

Regrettably, it still gets worse. This uniformly secular progressive outlook is shared by all the major cultural centers of power. They have all lined up behind the progressive agenda: the major corporations, the universities, the non-profit organizations with their vast trusts, Silicon Valley, and the administrative state. All right-thinking people are said to agree with this consensus. The rest are dismissed as ignorant or despised as "fascists." Those who are pushing back, who are resisting this cultural monolith have turned to Donald Trump because they believe that he alone of all the major political figures will fight for them.

Powerless

The most shocking moment of the 2020 election was for many the rally on Saturday night before the election when 57,000 people showed up for a Trump rally in Butler (!), Pennsylvania. The crowdshots showed a majority blue-collar, unsophisticated, middle-American crowd. Whether one loves or hates, approves, or disapproves of President Trump is not at issue. However, the devotion of the Trump supporter is the phenomena worth exploring.

I was prepared to see this level of commitment by a drive in October from Boone, NC to Lexington, VA and the campus of Washington and Lee University. Most of this drive was on state roads. The poverty all along the way was palpable. Double-wide mobile homes are the luxury houses of rural America. Trump signs were everywhere. My daughter Sally and her husband Peter saw the same in their drive from Charlotte, NC to Chicago. The country, outside of the major cities, is Trump country. Whatever one's politics, love of neighbor should motivate us to sit up and take notice that something far out of the ordinary has been happening. No candidate in my lifetime has been able to generate the kind of enthusiasm that Trump does. This scene in Butler was more or less repeated at rally after rally, day after day up to and including Election Day. Major media dismissed the phenomena of the Trump enthusiast as more evidence of racism and sexism. Of course they did. More likely, his crowds represented a *coalition of the excluded*. It was an *alliance of the overlooked*.

Progressivism is made up of two groups: wealthy coastal elites who look with condescension on non-wealthy, non-coastal non-elites, and those who are their governmental dependents. Who is left out of the picture? Ordinary working people, the hoi polloi, the unwashed masses. Boutique liberals have their voice: they own the megaphones. Protected and privileged minorities (racial and sexual)

have their voice: they are the pet projects of progressivism. What about all those people who live in what the coastal aristocracy contemptuously refers to as “flyover country?” Who is looking out for them? They have given their answer: Donald Trump. One may not agree with their answer, yet it surely is meaningful that they think so. The phenomena of the 74 million Trump voters who, in the face of four years of relentless and vehement media attacks on Trump still voted for him, begs to be accurately understood.

This huge, largely excluded and overlooked group cares about their jobs. The last several decades have not been kind to them. Their manufacturing jobs were sent overseas, their factories closed, their remaining employment options bringing them into competition with low-wage immigrant labor. Their communities have been ruined, their marriages destabilized, and their children rendered hopeless. Who cares? Donald Trump, in their view. He is willing to stop illegal immigration, to place tariffs on goods made in China, to pressure American corporations to bring resources and jobs home even at the expense of profits, and demand accountability on the part of pharmaceutical companies. Under his leadership the economy exploded with growth and unemployment shrank to historic levels even while wages rose, especially on the lower end of the pay scale. He cut taxes, cut regulations and the economy responded. Trump’s policies were good for ordinary workers of all races. As a recent *Newsweek* article put it, “The coalition that Trump built is here to stay — multiracial, working-class, and growing in number.”^[1] Trump’s 63 million votes in 2016 grew to 74 million in 2020, more votes than any other candidate in American history other than Joseph Biden.

Moreover, Trumpians don’t hear their values being expressed by their cultural betters. They value their *religion*. The culture elite are either silent on the matter or derogatory when they speak of faith. Trump supporters are galvanized by the willingness of progressiveness to restrict religious liberty in favor of “social justice” as they define it. Trump supporters value their *families*. Yet those whose hands are on the levers of power denigrate the traditional family. The social elite introduce strange new terminology as they speak of overthrowing “heteronormativity,” describe conventional people as “cis gendered,” and rail against the nuclear family. They demand that transgenderism be recognized and their new “woke” vocabulary and pronouns be used. Progressives don’t bother to hide their intention to indoctrinate American youth in the mores of the sexual revolution. The Trumpians recognize and fear the threat that liberal radicalism poses to their children. Trump supporters love their *country*. They are grateful that they live in a land in which they enjoy peace and prosperity, essential rights and freedoms, franchise and the rule of law. Yet the powers that be represent their nation as inherently racist, sexist, and unjust, as the focus of evil in the world. Joseph Epstein, writing in the *Wall Street Journal*, put the issue this way:

Imagine yourself a member of the lower middle class recently put out of work by the Covid pandemic and worried about how you will supply your family’s basic needs in the months ahead. You turn on your television set to watch the news, and you see major American cities taken over by rioters and looters claiming they are protesting “systemic racism.” In disgust you change channels to discover kids at Yale and elsewhere denying speakers who disagree with them the right to speak, and then claiming they feel unsafe even behind ivy-covered walls. You change the channel once more to discover your local anchors are delighted to run a piece about the first trans judge in your county, a former man, now claiming to be a woman but who even in a dress looks a good deal more masculine than most. Enough, enough! Bring on Donald Trump.^[2]

Where does this leave us today? Half of the country is persuaded that the institutions that control our national discourse are right. They are persuaded that the singular progressive voice of the media, social media, the corporations, the universities, the non-profit organizations, Silicon Valley, and the administrative state are correct. They vote for those who favor the progressive agenda:

empowering the federal government as an agent of change, activist courts, normalizing the sexual revolution, expanding the welfare state, restricting “hate” speech, limiting religious liberty, undermining parental rights, controlling the schools, advocating government-run health care, opening the borders, and providing unlimited access to abortion.

Half of the country is alienated from the progressive agenda and its media megaphone. They feel alienated from the system, abandoned by the political parties, and overlooked by policy makers. They deeply feel the contempt of the “chattering classes,” those who presume to tell them what they should think. They know they are characterized by progressives as a “basket of deplorables,” as “bitter clingers,” who “cling to guns or religion,” who are “largely poor, uneducated and easy to command.” Consequently, they vote for a man who is brash, uncouth, vulgar, self-absorbed, narcissistic, and at times cruel. Why? Because he acknowledges their existence. Because he fights for them. Because he is willing to take on the media and cultural elite despite the brutal and relentless attacks on him. Because he promises to protect their jobs, their families, their schools, their unborn children, and their religion. Is there any mystery in their political loyalties?

Is there any mystery why evangelicals would make common cause with the Trumpians? I’m sorry that some will choose to join the media chorus denouncing the Trump supporters as racist, sexist homophobes. There is virtue-signaling satisfaction that comes with doing so. I am hopeful that others will honestly consider the moral, political, social, and economic program of Trumpian politics, compare it with the progressive program, and reconsider who exactly are the voiceless, the oppressed, the poor, the despised in our country. Christian preference for the powerless over the powerful is not a novel phenomena. The unborn, the uneducated, the unemployed, the unheard, and the unprogressive are not unnatural allies for the disciples of Christ.

Dr. Terry L. Johnson is a Minister in the Presbyterian Church in America and is the Senior Minister of Independent Presbyterian Church in Savannah, Ga.

[1] Jon Schweppe, “The Coalition that Trump Built,” *Newsweek*, Nov. 23, 2020.

[2] Joseph Epstein, “Donald Trump, the President His Detractors Loved to Hate,” *Wall Street Journal*, Nov. 13, 2020.



Our mission through the broadcast of In Defense of Truth and the publication of The Defender newsletter is to earnestly contend for the faith which was once delivered unto the saints (Jude 3). Our vision today is just as strong as it was back in 1963 when Dr. John Dekker began this outreach. We pray that you will continue to stand with us as we hold true to God's holy Word.

The Defender is available, free of charge, on audio CD.
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DEFENDER CONTRIBUTORS

Rev. David R. Lewis, MDiv., Director, IDOT
Robert Luthardt, Sr., Elder, CHBPC
Nancy Long, Member, CHBPC
Diane Hussey, Member, CHBPC
Dr. Terry L. Johnson, Defender
Vince Kluth, Defender

WRITE TO US!

Rev. David Lewis &
In Defense of Truth
2927 Cub Hill Road
Baltimore, Maryland 21234

Upcoming Events!

If you are in or around the Baltimore area, we'd love to have you join us for these upcoming events!

Adult & Children's Sunday School	10:15 AM
Sunday Morning Worship & Children's Church	11:00 AM
Tuesday Afternoon Bible Study	1:30 PM
Wednesday Evening Bible Study	7:00 PM