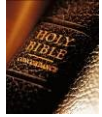


The DEFENDER— October 2025

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



A monthly publication of the
IN DEFENSE OF TRUTH radio broadcast
and the Cub Hill Bible Presbyterian Church.



FROM THE DIRECTOR'S Desk: An American Martyr

He was killed exercising his First Amendment right to his freedom of speech, religion and the right to peaceably assemble. Charlie Kirk was speaking to the cultural issues in America today through the lens of his Christian worldview. His life was ended by a young man with a much different outlook on life, one which was at odds with the tenets of God's Word. We who live the Great Commission by spreading the Gospel of Christ must be willing to pay the ultimate sacrifice for doing that. Jesus told His followers in John 16:33 "In the world you will have tribulation," and in Matthew 10:22 "You will be hated ... because of Me." But He also said in Matthew 5:10 "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven." And because Charlie Kirk believed that, I believe he's in Heaven today, having died the death of a Christian martyr.

Our Christian faith requires that our loyalty belongs only to Jesus, and while speaking in the public square, Charlie exhibited that. But now that he's gone, is it fair to ask if Turning Point USA is a Christian organization? While its founder wore his faith on his sleeve, it appears quite obvious that there are others within the ranks who do not. Whereas TPUSA's stated mission is "to identify, educate, train, and organize students to promote the principles of freedom, free markets, and limited government," shared values do not equal shared faith. And shared Bible believing faith starts and ends with "I am the way, the truth, and the life. No one comes to the Father, but by Me." But that statement by Jesus is too exclusive for the ecumenist members of TPUSA that are linked to the New Apostolic Reformation (NAR). The NAR, of course, is welcomed by the ecumenists, as it is a movement that believes in extra biblical revelation, current-day prophets, apostles, and other similar heresies. It's an outgrowth of the Word of Faith movement that includes the "Name it and Claim it" prosperity gospel, which has its tentacles in the current White House through false teachers such as Paula White.

With Charlie Kirk now gone it may only be a matter of time before the wolves in sheep's clothing gain greater control of the operation. Charlie joined forces with NAR leaders for the 2024 election, merging faith with politics. We all know that politicians are quick to compromise, which is something a true believer in the risen Christ should never do. Beyond getting President Trump re-elected, time will tell if that merger was a one-time good idea or a precursor of things to come. Scripture foretells of the time, yet future, when the Antichrist will join forces with the False Prophet to usher in the Great Tribulation.

America will fall one day, as will all other nations of the world. Because of the apostasy running rampant in God's church, many who would call themselves Christian may be instrumental in bringing that to fruition. As Charlie Kirk would say, "Prove me wrong."

Rev. David R. Lewis

The Prayers God Answers
Part I – Saving Orphans by God-Honoring Prayer

Compiled by Robert Luthardt, Sr.

George Mueller was born in Germany on September 27, 1805. His father, a government tax collector, educated his sons in the ways of the world and George quickly fell into many sins. By the age of 10, he was regularly stealing from his father's collections which the elder Mueller had to make good.

George's father planned for him to be educated as a clergyman, not to serve God but to receive the government paid salary and a comfortable life. George did do his schoolwork but preferred worldly indulgences and sinful practices. When he was 14, his mother died but he unknowingly played cards until 2 AM. His thirst for liquor was stronger than his love for his mother.

Just days before his confirmation and communion he was guilty of gross immorality (to which he admitted), and he lied about it instead of publicly confessing it at his confirmation. At 16, he spent four weeks in jail for running up a hotel bill and leaving his female companion behind who could not pay the bill.

George convinced his father to give him another chance. His father then sent him to live in the home of the Principal of his new school. There he began to play the model student though inwardly he knew he was as wicked as ever.

At 20, George entered Halle University to study theology, but his heart was still far from God. He could say of his seminary life as the Apostle Paul, "For the good that I would, I do not: but the evil which I would not, that I do" (Rom. 7:19).

On a Saturday afternoon in November 1825, a friend invited George to a Bible study and prayer meeting held in a home where they sang hymns and read printed sermons. George went and observed a joy amongst believers he had never seen and hardly understood. He saw one kneeling and praying and thought, "I cannot pray that well though I have far more education than this man."

After leaving that meeting, George felt a strange new peace and happiness beyond all former pleasures. God had begun His work of grace in George's heart at that meeting, and it was the turning point in George's life. George continued to attend those prayer meetings and to study God's word and to pray with a greater intensity than ever before. He gave up spending time with his wicked companions and frequenting the tavern. Now he attended church for the right reason and openly confessed Christ despite the ridicule of former friends.

As George read about the work of missionaries, he thought this was the call on his own life. He wanted to share his newly found joy and lead others to Christ. He eagerly told his father and brother, but they rejected him and his witness for Christ.

Professor Tholuck, newly arrived at Halle University, helped to increase Mueller's faith and his desire to be a missionary. Since his father rejected his faith, George reasoned he could not take his money. His studies required two more years and he had to take in tutoring opportunities to survive. George taught German to several American professors who came to Halle to do research.

A short time later, Mueller met Herman Ball who was an evangelist working among the Jews in Poland, and now George's desire was to be a missionary there as well. During this time and to meet living expenses, Mueller took advantage of A. B. Franke's offer to live among the orphans at Franke's orphanage, which Franke allowed to theological students from Halle University nearby in Germany. What Mueller learned there at Franke's orphanage would yield great providential advantage in George's future work, guided by God's Holy Spirit.

Professor Tholuck at Halle pointed Mueller to "The Continental Society" in England, which intended to send a new missionary to Bucharest to assist the aging missionary at work there. Unexpectedly, his father now gave his consent and George sailed to England. Also, since the aging Herman Ball was to give up his mission to Polish Jews, George hoped to take his place either there or at Bucharest. Now Mueller's study of Hebrew was becoming a passion.

With Professor Tholuck's help, Mueller was accepted by the "London Society" for promoting Christianity among Jews in England, where he would be trained as a missionary student. But God had other plans for him.

As soon as Mueller arrived in London, he fell so ill he thought he was about to die. Still, he had a peace in his heart and spirit as he became weaker and weaker. He thought on his past sins but much more on Christ's present forgiving grace and love. He now knew well the "peace that passeth understanding" (Phil. 4:7). He was ready to go to be with His Lord if that was God's plan. After the doctor left, George prayed and took his medicine in feeble hope of its working. He prayed, "Father, let it work or let me come to my home in heaven; do with me as you please" (John 14:1-3, 27).

God's plan, however, was to very slowly return him to health, and friends invited him to a long stay in the country to recuperate. This unexpected open period gave Mueller a great deal of time to study God's Word and ways. He learned that God's written Word is at once and always the final "standard of judgment," and that God's Holy Spirit was his teacher of Divinity.

Now Mueller laid aside men's commentaries and books for the old "Sola Scriptura," the Bible alone for all matters of faith and practice. He said the first day he began to look to God's Word alone he learned more in a few hours than during the previous seven months of study.

Slowly returning to health, George returned to London to serve the Lord where He would lead. Still not called by the London Missionary Society, he began on his own to evangelize and teach the Jews in his midst. He soon was reading and teaching scripture to about 50 Jewish boys.

Now not working under the London society as their missionary, he should no longer take their support, but look solely to the Lord for his sustenance. He amicably dissolved that relationship to preach the Gospel wherever the Lord opened the door. George was called to take the pastorate of an 18-member chapel in Teignmouth. He soon learned that "only a life given to fervent prayer made a human vessel ready for the Master's use." Without God's providential blessings no house can stand (Matt. 7:26-27), so Mueller began daily to claim God's promise, "I can do all things through Christ who strengthens me" (Phil. 4:13).

God led George to refuse a specific salary so that God alone would influence his endeavors toward uncompromising preaching. A box was placed to receive his support. He also disallowed

renting of pews by the rich. The step of faith taken by George and his wife Mary to rely only upon the anonymous gifts from God through His people led to their total reliance and prayers to God Alone. Their needs were always met.

Now the Muellers embarked on ever expanding steps of faith in a gradually growing and changing ministry. Early lessons learned, God called them to another chapel in Bristol in May 1832. There he and Henry Craik allied in the pastorate of the two Chapels, where they brought in 109 new worshippers, of whom 65 were new converts. As they fed the homeless, George felt led of God to expand into a ministry that would NOT seek the patronage of the worldly. God alone would be his patron through prayer to Him alone.

By June of 1835, Mueller had established five-day schools for 439 children and had distributed 795 Bibles and 753 New Testaments. Financial aid was sent to missionaries abroad. Now what Mueller saw at A.B. Franke's orphanage became a dream God blessed, to the care of thousands of orphans and the blessed example to other millions worldwide.

Keep looking up (Luke 21:28).

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www.whitakerhouse.com



Acts 7:24: “And seeing one of them suffer wrong, he defended him and avenged him that was oppressed, and smote the Egyptian.” KJV

Did Moses Sin in Striking the Egyptian?

By Joseph Burghauser

Acts 7:24 refers to Exodus 2:11-15. Acts 7:23 quotes Exodus 2:11. It says that Moses considered the Jewish slaves, not his adoptive royal Egyptian family, to be “his brethren” (see Hebrews 11:24-25). Many hold that Moses sinned in his effort to free “his brethren” by not “waiting on the Lord” and by his “violent act.” They often add that God had to humble Moses by his forty year exile, before He could use him. We know that Moses was a great man of faith, but he was still a sinner as well as a saint, as are all believers. The righteousness that Moses had was that of the Messiah (Christ) through his God-given faith. Moses is believed to have written the first five books of the Bible, and he recorded many of his sinful deeds in our inspired (God-breathed) Scriptures.

We read of three occasions of Moses’s sins. First, in Exodus 4:24-26, Moses’s neglect to circumcise his son caused “that the Lord met him, and sought to kill him.” (We cannot be sure if Moses disobeyed God’s command to just speak to the rock to get water.) Instead, Moses struck the rock with his staff. At a previous time, in Exodus 17:6, Moses was instructed to strike the rock. 1 Corinthians 10:4 tells us that this rock was a symbol of Christ. Moses was to strike the rock only once to picture the once for all sacrifice of Christ (Hebrews 7:27). In addition, Moses may have sinned by asking in Numbers 20:10, “must we fetch you water out of this rock?”, rather than giving God credit. The third occasion is in Exodus 4:10-16. God was angry at Moses’s reluctance to be His spokesman. Moses claimed to be “slow of speech, and of a slow tongue.” However, in Acts 7:22, Stephen states that Moses, “was mighty in words and in deeds.”

With regard to Moses striking the Egyptian, it is not clearly revealed as a sin in Exodus. We are not told if the Egyptian was beating the slave to death, but it is possible. The fact that Moses looked both ways before striking is often advanced to argue that Moses knew that what he was about to do was wrong. But it could also mean that Moses was not reckless in his act, but mindful of the consequences if he was observed.

Stephen’s speech in Acts provides clarity. In Acts 7:25, the KJV has: “For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.” We understand that “by his hand” refers to Moses, not to God. Other English translations make this clear. The word “supposed” means assumed to be the case despite possible doubt or lack of evidence. Other English translations use the word “thought” or “assumed.” The supposition is not that God was using Moses, but that “his brethren would have understood” that God was using Moses to deliver them. Prior to his defense of the slave, Moses must have known that he would be used to deliver Israel. His parents must have taught him about God and His revelation to man, which Moses later recorded in the Scriptures. In Genesis 15:13, the Lord said to Abraham (when he was still known as Abram): “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years.” Stephen quotes this verse in Acts 7:6. (Exodus 12:40-41 and Galatians 3:16-17 include the time spent in Egypt before the slavery for a total of 430 years.) Daniel chapter nine relates Daniel’s conclusion, after reading Jeremiah, that Israel’s 70-year Babylonian captivity was about over. Moses may have calculated that the time of deliverance from Egypt was at hand. His position in Egypt was like that of Esther as she was told, “who knoweth whether thou art come to the kingdom for such a time as this” (Esther 4:14). Esther did not

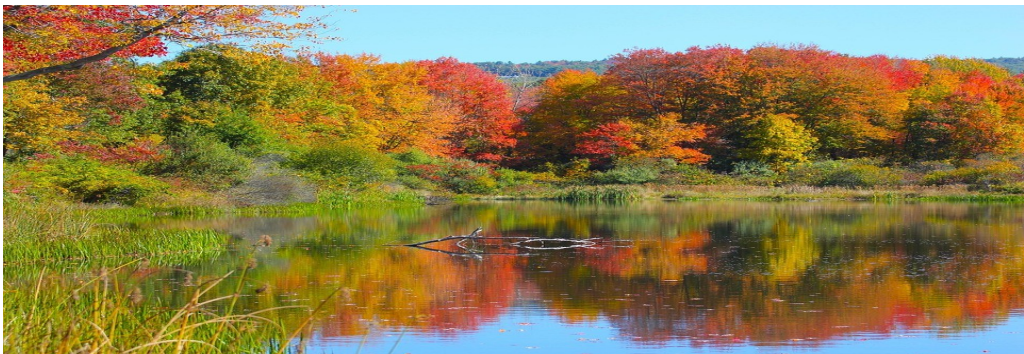
know if she would be killed in her attempt to petition the king, similar to the account of Daniel's companions in their refusal to worship the idol (Daniel 3:17-18). However, based on Acts 7, Moses did appear to know that he would deliver Israel. How Moses knew this is not revealed in Scripture. We do read later in Exodus of God directly speaking to Moses in the burning bush and afterwards.

Moses was certain that God was using him to deliver Israel, but it does not necessarily follow that Moses did not sin in striking the Egyptian. We read in Judges 14:4 that Sampson's sin in marrying the Philistine woman "was of the Lord." Although we cannot completely understand it, we confess with the Westminster Confession of Faith 3.1:

God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass (Rom. 9:15, 18, 11:33; Ep. 1:11; Heb. 6:17); yet so as thereby neither is God the author of sin (James 1:13, 17; 1 John 1:5), nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established (Prov. 16:33; Mat. 17:12; John 19:11; Acts 2:23, 4:27-28).

We return to Acts 7:24 to seek further clarity. We read Moses "defended him, and avenged him that was oppressed." This language does seem to indicate that Moses did not sin as he "smote the Egyptian." Stephen defends Moses's act. Further, the sin that Stephen's entire speech does refer to is summed up in Acts 7:52: "Which of the prophets have not your fathers persecuted?" Their crucifixion of the Messiah was the ultimate persecution. Acts 7:35 at first glance may seem to say that God sent Moses only after his 40 year exile. But the first part of verse 35 refers to Exodus 2:14, "Who made thee a prince and a judge over us?" This was the rejection of Moses after he killed the Egyptian. Stephen argues that the majority of Israel has always rejected the prophets of God. So, Moses's defense of the slave is not referred to as a sin. And God did send him at that time to be "ruler and a judge." Slaying the Egyptian may have been a shadow of the slaying of the firstborn in Egypt (Exodus 11:5-6, 12:29-30), and the defense of Jerusalem by The Angel of the Lord (possibly the pre-incarnate Christ) who slew 185,000 Assyrian enemies in one night (2 Kings 19:35).

We rejoice in God's faithfulness and sovereignty as we read His Scriptures. May He open our eyes and give us understanding. And may He use us as He delivers sinners from bondage to sin as He used Moses to deliver Israel from bondage in Egypt.



Charlie.....

The days since Charlie Kirk's death have been a true eye opener for our country. I didn't follow Turning Point USA before Charlie's assassination but have watched video after video of his discussions with college students. Charlie was making such a huge impact on students in terms of speaking out and standing strong in what they believe in spite of being threatened with failing grades from their professors. But his debates were clear, he was there to tell everyone about Jesus. His faith was the most important message Charlie had to share with anyone listening to him.

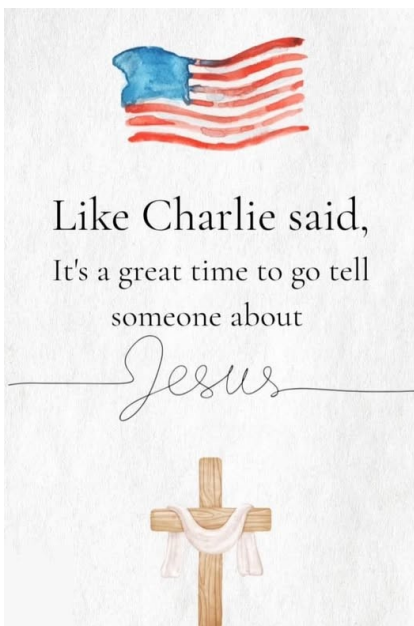
Charlie: "I wanna be remembered for courage for my faith. That that would be the most important thing. The most important thing is my faith in my life."

His assassination has sparked a desire around the world for people to find out what Jesus' life, death, and resurrection offered. We have seen the reaction from young people, Charlie's biggest focus, to the heinous act of his assassination. It seems like Turning Point USA will have a louder, even more impactful voice following the loss of Charlie Kirk.

My heart aches for the family Charlie left behind. Erika Kirk is standing strong in support of her husband's mission and showing that her faith is strong during this time of loss.

It's inspiring to get to know the Kirks, their mission to share God's word and perhaps leading an entire generation to Christ.

By Linda Eminizer



God's Love for Us

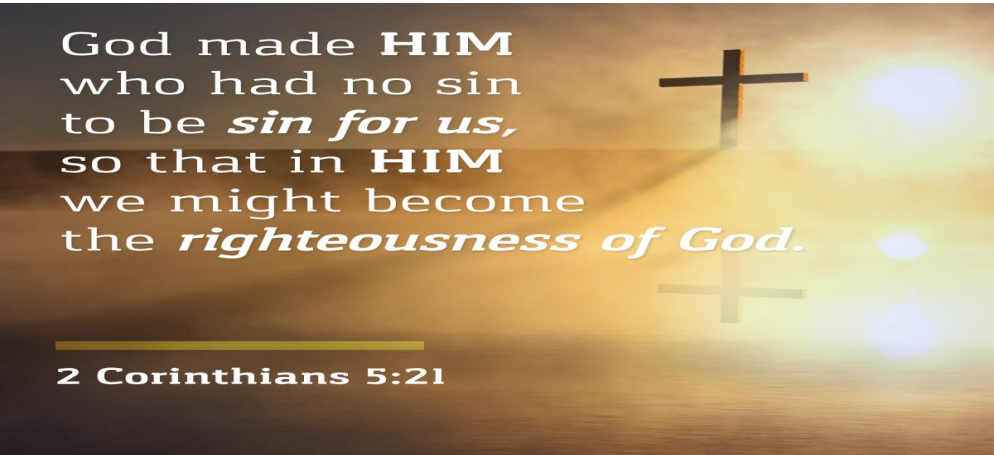
By Linda Tyson

Our loving Savior You died for us,
Our sins were laid upon that tree.
You gave Your life, Oh what a friend!
Your love for us was to the end.

The pain you endured, we cannot know,
Your grief and sorrow to us did show.
Your precious blood poured out from Thee,
Our sins forgiven for eternity.

Nailed to the cross, forsaken from above,
We are not worthy of such precious love!
Oh dear Savior, teach us Thy way,
Help us to love You more each day.

You gave Your life so we can live,
Our precious Lord, what can we give?
There is nothing in our hands to bring,
But simply to Thy cross we cling!



God made **HIM**
who had no sin
to be *sin for us*,
so that in **HIM**
we might become
the *righteousness of God*.

2 Corinthians 5:21

"Absent from the body, present with the Lord."

Since we last printed one of Henry "Hank" Arthur's poems in our Defender (November 2024), our brother was called home to be with his Lord. While we who are temporarily left behind continue to "contend for the faith which was once delivered unto the saints," we will periodically share one of Hank's poems with you. As you can see below, he was prescient in writing his own epitaph.



Hank's Epitaph

Once I was alive,
Then, I died, I did.
They put me in a coffin,
Then, closed the lid.
They dug a hole,
Nice and deep,
Where it would be quiet,
And I could sleep.

Someday I'll rise
Toward the skies,
Where my eternal home
With Jesus lies.
So, don't you cry,
Worry or fret,
'Cause there'll be no tears
And no more sweat.

In heaven, I'll look
For you someday,
Somewhere above
The Milky Way.
Walking the hills,
Singing a song,
At least forever -
That won't be long.



Civilization and the Protestant Reformation

Excerpts From John W. Robbins

In the small east German town of Wittenberg, a 34-year-old Augustinian priest walked to Castle Church and nailed 95 theological propositions for debate on the door. The debate Martin Luther began over 500 years ago turned the world upside down. Democracy, civil rights and liberties, constitutional government, religious liberty, and the free market all find their roots in the Reformation

The occasion for the debate was the fundraising practices of the pope's representatives in Germany. As a Catholic priest, Luther was concerned that a representative of the pope was telling his parishioners that they could purchase forgiveness for their sins. Luther knew that God alone could forgive sins, and that salvation could not be purchased for any amount of money. It was a free gift of God.

What began as a debate over fundraising quickly turned to a more fundamental and serious issue: How is salvation obtained? Luther's answer—that men are saved by the righteousness of Christ alone ascribed to them through faith in Christ alone—shattered the entire medieval structure of ecclesiastical and political authority. Luther's appeal was to "Scripture and clear reason," not to the statements of church councils, nor to the decrees of popes, nor to the hierarchy of the church. Unless an idea or a practice is taught by Scripture, Luther argued, it has no authority and is anti-Christian.

No one in all of Christendom was more fervent in seeking salvation than the monk Luther, yet he could not find the required righteousness within himself. All his prayers, masses, penance, fasting, and good works could not merit the favor of God. Luther was a lost soul, and he knew it.

Then while studying the Bible, Luther discovered the idea that men are not saved by church rituals or good works, but through faith alone: "The just shall live by faith." He read the Apostle Paul's letters to the Romans and the Galatians, where Paul taught that "a man is justified by faith apart from the deeds of the law." Now Luther understood how God provided salvation for his people, and his understanding would change the world forever.

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.
Please contact us if you would like to receive a copy by mail.

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WRITE TO US!

Rev. David Lewis &
In Defense of Truth
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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	12:30 pm
Wednesday Evening Bible Study	7:00 pm
Bonfire, Friday, October 17th	7:00 pm