

The DEFENDER— January 2025

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

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FROM THE DIRECTOR'S Desk: Trumping the Globalists

As someone who prefers the big picture perspective when considering the geopolitical landscape today, it's hard to overlook the effect of Donald Trump's presidential victory, on both the nation and the world. The populist movement which began to stir globally with Trump's first White House occupancy is gaining momentum as more and more people around the world have found the chutzpah to challenge the arrogant, elitist leaders in their own nations. They've brought to the forefront the likes of Viktor Orban in Hungary, Giorgia Meloni in Italy, and Javier Milei in Argentina.

After all of the killing of two World Wars, the West embraced the idea of an open society by liberating ourselves from old attachments to nation, family, and religion. This would be replaced by open borders, which in effect eliminates national sovereignty, as well as freedom from dogma, which allows society to ferret out fascism and racism where none actually exist.

The rise of populism and Nationalism that is upending politics in America and Europe is a sign that the progressive consensus may be encountering a formidable foe. Democracy is heading east. The populist movement around the world is allowing the “we the people” of Europe, in particular, to feel secure as monarchies and totalitarian governments give way to the will of the people. But will that same “will of the people” one day sweep a new populist hero into power, welcoming a man who will bring peace to the troubled areas of the world, most notably the war torn Middle East? The apostle John tells us in Revelation 13:3 that all the world will marvel, follow, and worship the Beast of the coming Tribulation.

Enjoy the turn of events sparked by the populism in America today, but understand this: when people are secure in their democratic government they fail to search the scriptures, thereby neglecting the most important phenomenon of their lives—the salvation of their souls.

The one truth that rises above all others is that you must be born again. We can't save ourselves. In order to do so we would not only have to eliminate the sin which is passed to us during conception, but also forgive all of our sins against God since that point. The fact that we can't do that guarantees two things: we're doomed to spend eternity in hell, and to avoid that we need a Savior. And we have one. His name is Jesus, and He is the Christ, the Savior, the Messiah, the Redeemer. No matter what happens on this earth in the next four years or next 400 years, we're all still going to die. And then the judgment. We the People have spoken and we have hope for the future. Jesus the Christ has spoken and we have hope forever. Jesus said “I am the way, the truth, and the life. No one comes unto the Father, but by Me” (John 14:6). Happy New Year, Defenders.

Rev. David Lewis

The Thousand Year Reign of Jesus Christ (Rev. 20:6)

The Lamb of God Becomes the Lion of Judah (Rev. 5:5)

By Robert Luthardt, Sr.

The Past President of Faith Theological Seminary, Allan A. MacRae, Ph.D., was also Professor of Old Testament studies. He graced the world with his sermon, "THE MILLENNIAL KINGDOM OF CHRIST," and a condensed version follows below.

Dr. MacRae began, "Blessed and holy are those that hath part in the first resurrection, on such the 'second death' hath no power..." (Micah 4; Is. 11; Rev. 19 & 20). The persecution of God's chosen will one day be no more (Ep. 1:3-14) for God is "rich in mercy" and by HIS grace alone saves His children (Ep. 2:4-5). He will one day bring believers (both Jews and Gentiles) to have the fellowship of the mystery, which from the beginning hath been "hid in God who created all things by Jesus Christ" (Ep. 3:5-9, 4:1-6; Col. 3:1-4, 10-11). In our day, darkness abounds, unbelief is rampant and in some lands Christ's Gospel is forbidden; still we are called to "lift our heads and rejoice" in future blessings promised to every true believer.

In Revelation (Chapter 11) we read, "The Kingdoms ... are become the Kingdoms of our Lord ... and He shall reign forever and ever" (vs. 15). Isaiah 11 and Micah 4 are not mere hopes but iron-clad promises to those called to the "Lord of Lords and King of Kings" (Rev. 19:16). This the Lord has spoken so we may safely "Rest in the coming universal righteousness and peace on earth" that the Advent Angels declared to the lowly shepherds (Luke 2:8-20). So too did Gabriel exclaim to Mary, "He shall be great ... Son of the highest: and the Lord God shall give Him the throne of His father David: and He shall reign ... FOREVER" (Luke 1:32-33).

Let none say that the Land Promises (the everlasting covenant to Abraham) will ever fail when God will create a "New Heaven and a New Earth; "Is anything too hard for the Lord?" (Jer. 32:17, 40, 33:20-26; Is. 65: 7-25). "For as the new heavens and the new earth ... shall remain before me ... so shall your seed and your name remain ... from one sabbath to another, shall all flesh come to worship me" (Is. 66:22-23). What God has promised "will come to pass on the present earth" and will be seen on the new earth in the future.

Dr. MacRae showed Christ's coming Kingdom is earthly (Micah 3:8 to 4:7; Is. 11:1-12; Rev. 20) and is subject to destruction and desolation which precedes its consummation (Jerusalem was "plowed like a field by the Romans") because of Israel's sins (Dan 9:19-25). Isaiah wrote, the inhabitants of the earth shall beat their swords into plow-shares, two things never needed in heaven (Is. 2:4; Micah 4:3). Passage after passage could be plied to show Christ's Kingdom will be of peace on earth. God's promise of the Kingdom reign on earth is we will live in peace and safety. "Every man shall sit under his vine and his own fig tree for none shall make him afraid" (Micah 4:4). There will be no need of walls or locks on doors. No longer shall unrestrained sin or violence of war be the norm. An animal's nature to maim and kill will be changed by God to live in harmony as God intended. "The child

shall play safely with the asp, the wolf shall dwell with the lamb, and the cow and the bear shall feed together, and the lion shall eat straw like an ox" (Is. 11:6-10). Moreover the Great Tribulation shall now be in the past (Matt. 24:21-22).

Mankind too will be changed (indeed, "in a moment, in the twinkling of an eye" - 1 Cor. 15:52) for there shall not be "an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old" (Is. 65:17-20). The Reign of Christ will resume the life spans of pre-flood days (Adam lived 930 years). The Apostle John recorded, "I saw the souls of them beheaded ... for Jesus and the Word of God ... they lived and reigned with Christ a thousand years" (Rev. 20:6). The Holy Spirit guided John to pen "One thousand years" - God said it: that settles it no matter who believes it. If an almighty God chooses to remove a justifiable curse caused by our first parents, our duty is to give God the glory due him (Gen. 3:14-19). All the curses in God's law were enumerated by Moses (Deut. 27) who also recorded the many blessings of our God (Deut. 28).

Thank God we live no longer under the unerring principled perfection and absolute holiness of the strict law of God (which none but Christ could keep flawlessly). Thank God the "just shall live by faith" (Gal. 3:10; Rom. 1:17) by the undeserved "GIFT of faith" by God alone through Christ alone (Ep. 2:8-13).

Many of God's promises are still future. In the early 1st century, peace was enforced by Roman brutality. Some historians equated this "peace" as fulfillment of prophecy. Few thought so but by the Middle Ages none did as warfare was universal. Before the 20th Century, no single war had caused a million deaths. By 1917, and the end of the First World War, 8 million had died and in 1945 when World War II ended, 52 million had perished. In the Book of the Revelation, at one point alone, one third of the human population died. There will be "NO PEACE" until the "Prince of Peace" (Is. 9:6) returns to take us home (1 Thess. 4:13-18) to our mansions (John 14:1-3).

One day the earth will be filled with the "glory of the Lord as the waters cover the sea" (Hab. 2:14; Ps. 2:7-12). Christ, the silent Lamb, returns as the "LION OF THE TRIBE OF JUDAH," his enemies are subdued (1 Cor. 15:20-26; Rev. 5:4-10). God's curse caused by Adam's rebellion (our original earthly father) will be rescinded. All have seen the curse which brought thorns and thistles, enmity between animals, enmity between mankind and enmity between Satan's seed and God's seed (Gen. 3:15). The infirmity of our own flesh means that like Adam, we all will die (Gen. 2:17; Rom. 5:12; Gal. 5:9-11). Isaiah showed the end of the curse (Is. 11:1-5, 10) "His rest shall be glorious," when He reigns upon the earth.

Paul in Romans 8 tells us the curse shall be lifted, "For we know that the whole creation shall be delivered" (vs. 21-22). Also, John wrote of those who refused the "mark of the beast" who lived and reigned with Christ a thousand years, and this was the first resurrection. On these, the "Second death" hath no power as Dr. MacRae taught from God's infallible, inerrant Word.

In summary, Dr. MacRae taught: (1) Christ's Kingdom is of the earth; (2) Peace and safety reign; (3) The Kingdom will be universal; and (4) The Curse will be removed; nature will be no longer cruel, bodies will be free from illnesses, and hope and joy will abound.

When will Christ fulfill these blessed promises? We know not the “day or the hour” as our Lord and Savior told us (Acts 1:6-9). His caution to us through His Apostles was to, “Take ye heed, watch and pray for ye know not when the time is” (Mark 13:32-37). Although we do not know the exact time when Christ will return and defeat His and our enemies, many signs that He gave us are readily apparent (Matt. 24; Luke 21; etc.).

After Christ’s victory comes the introduction and the literal establishment of the thousand-year millennial reign. For those who attempt to place Christ’s Kingdom anywhere else in history (usually before Christ’s return) have serious difficulties. If God has removed the curse, then the creation no longer “groans” (Rom. 8:22); cruelty is no longer widespread, and saints have their resurrection bodies. If these were done (which they were not) for what are we to “WATCH” (Luke 21:31-36)?

The Apostle Paul reminded believers of two particular purposes in life. One is to turn from worldly lusts and from idols, and two is to wait diligently for God’s Son to return from heaven (1 Thes. 1:9-10). Christ’s sacrifice at Calvary has delivered us from the “wrath to come” (see also Rev. 3:10).

Daniel saw, “... one like the Son of Man” who was given dominion, glory and a Kingdom, “an everlasting Kingdom” (Dan. 7:13-14): Christ told the High Priest, “Ye shall see the Son of man ... coming in the clouds of heaven” (Matt. 26:64) to a Kingdom yet future. One wonders, along with Dr. MacRae, how any cannot see what is so plain in Revelation, (Chapters 20 and 21).

Teachers of the highest scholarship support God’s Word in the dictionary definitions regarding the Thousand Year reign of Jesus Christ after His return to earth. Those who deny Christ’s second coming deny God’s own words. Believers (Christians and Jews) the time is now to find an assembly that teaches the Divinity of our Lord and Savior because many believe the time is very short. Even if not, each of us can leave this life in an instant. The longest life is too short to listen to anyone who brushes aside or reduces God’s Word to “just so much symbolism” as one false teacher taught.

What Dr. MacRae brought forth was what had been “hid in God” in a “mystery.” He showed what Jesus Christ and His prophets and Apostles had given for us in these “last of the LAST DAYS” (Dan. 2:28-29, 12:5, 8-10, etc.). Keep looking up (Luke 21:28).

Chief Source: “The Millennial Reign of Christ”

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Publisher: Faith Theological Seminary



An Exposition of John 1:29

By Joseph Burghauer

John 1:29: Behold the Lamb of God, Which Taketh Away the Sin of the World.

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” Let us examine the second half of this verse.

“Behold”

This verse begins with John pointing his disciples away from himself and to our Lord. We should follow John’s example as we point others to Christ and away from ourselves.

“The Lamb of God”

In Exodus 12:3-13, the Lord commanded the Israelites to sacrifice a perfect male lamb and put its blood on their door frames. He promised to “pass over” the Israelites and spare their first-born sons. Exodus 29:38-42 records God’s commandment to sacrifice a lamb every morning and evening in the temple to atone for sin. These sacrifices (and others) were a reminder of sin and pointed to the coming Perfect Sacrifice. Christ is called “our Passover”: 1 Corinthians 5:7: “...For even Christ our Passover is sacrificed for us.” The “us” in this verse does not refer to everyone; we read in 1 Corinthians 1:2 that this letter is addressed to the church—Christ’s people whom God the Father chose unto eternal life (Ephesians 1:4-7).

“Which taketh away the sin”

In the Old Testament, the word “atonement” is derived from a Hebrew term meaning “to cover” or “to make reconciliation.” The animal sacrifices “covered over” sins temporarily. Hebrews chapter 10 tells us that these animal sacrifices were a reminder of sins and that they could not “take away sins.” But we read that even the Old Testament saints had their sins completely removed: Psalm 103:12: “As far as the east is from the west, so far hath He removed our transgressions from us.” We realize that the Old Testament saints were not saved by the animal sacrifices. These pointed to the future sacrifice of Christ that was already applied to those chosen by God to become believers before Christ’s death.

In the New Testament, the word “atonement” occurs only once in the KJV in Romans 5:11 and refers to the reconciliation between God and His elect to whom are given the gifts of faith and repentance (Ephesians 2:8-9 and Acts 11:18). Again, the “we” in Romans 5:11 refers to the “saints” of Romans 1:7. This leads to the last part of the verse.

“Of the world”

Does this mean that Christ’s Perfect Sacrifice atones for the sins of everyone who has ever or will ever live? We have already seen that the above verses refer to God’s elect who in time become believers and these verses cannot be applied to all mankind. Since atonement means reconciliation, the atonement does not just provide the opportunity for us to be made right with God, it must actually bring about our “peace with God” (Romans 5:1). The Lamb of God came to accomplish the removal of the sins of His people. These people will

go to heaven as the thief on the cross was promised that “today shalt thou be with Me in Paradise” (Luke 23:43). The Bible does not teach Universalism that everyone will go to heaven. A few verses that contradict Universalism are: 1 Corinthians 6:9-10; Revelation 20:14, 21:8.

The word “world” has more than one meaning in the Bible. It can refer to the world-system (John 12:31). “World” may also refer to the whole human race (Romans 3:19). It may refer to humanity minus believers (John 15:18, 17:9; Romans 3:6). “World” may refer to Gentiles in contrast to Jews (Romans 11:12). It may also be used (and this applies to our John 1:29 verse) to refer to the elect (believers), both Jew and Gentile (see also John 3:16, 17, 6:33, 12:47; 2 Corinthians 5:19).

God’s covenant with Abraham (Genesis 12:1-3) promised that “in thee shall all families of the earth be blessed.” Since the nation of Israel was chosen by God for His purpose, many Jews considered that they alone would receive God’s blessings (including eternal life). We see in Luke 4:25-30 that some of the Jews tried to kill our Lord as He recalled God’s sovereignty in providing for and healing of Gentiles rather than Jews. In Romans 9:6, Paul states that “...For they are not all Israel, which are of Israel.” In other words, not everyone in the nation of Israel has eternal life (Romans 9:27). The apostle Paul also tells of God’s inclusion of many Gentiles for eternal life in several passages including Acts 28:28: “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.” Acts 11:18 tells us that “...Then hath God also to the Gentiles granted repentance unto life.”

Before we conclude, let us briefly look at John 1:7 and John 1:13 in relation to our passage. A superficial reading of John 1:7 may give the impression that in stating John the Baptist came to bear witness of Christ, “that all men through Him might believe,” that the word “might” means that it is the sinner’s option to believe in Christ. (Some think that “him” should not be capitalized as they think it refers to John the Baptist.) To counter the argument that “might believe” means that the atonement only provides the opportunity for someone to “decide” if they want to believe, we can look at John 1:13. God explains that to believe in Christ is not “of the will of man, but of God.” We also see this in John 6:37 and John 6:65 as Christ states: “...no man can come unto Me, except it were given unto Him of my Father.” So the word “might” in John 1:7 is understood to mean “will definitely” believe. And the “all men” in John 1:7 must also refer to the elect (believers) only, since not every person is a believer.

In conclusion, John 1:29 teaches that Christ’s Sacrifice did not just make salvation possible for anyone, depending on their choice. He died to completely “take away” or remove the sins of His people, including both Jews and Gentiles (“the world”). Revelation 7:9 states that the multitude in heaven will be “of all nations, and kindreds, and people, and tongues,” just as John foretold in John 1:29.

Have you trusted in Christ alone and His Work for sinners to take away your sins? John 6:37 begins as our Lord states: “All that the Father giveth Me shall come to Me” and He concludes, “... him that cometh to me I will in no wise cast out.” As you will trust in Christ alone for eternal life, He will justify you (declare you righteous), as you will only trust in Him if He has already chosen you.

Another Year is Dawning

By Frances Ridley Havergal (1836-1879)

Another year is dawning
Dear Father, let it be,
in **working** or in **waiting**,
another year with thee;
another year of leaning
upon thy loving breast,
another year of trusting,
of quiet, happy rest.

Another year of **mercies**,
of **faithfulness** and **grace**;
another year of **gladness**
in the shining of thy face;
another year of progress,
another year of **praise**,
another year of proving
thy **presence** all the days.

another year of service,
of witness for thy love;
another year of training
for holier work above.
Another year is dawning!
Dear Father, let it be
on earth, or else in heaven,
another year for thee.

Amen.



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.

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WRITE TO US!

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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