

A Warning to the Church!

Overview

It used to be called Dominion Day. It's now called Canada Day. And without a doubt, they'll change the name a few more times. And that's entirely up to them. When I think about Oh Canada, one could be a triumphal patriotic Oh Canada. But in my heart and my soul, it's not a patriotic ... patriotic terminology that I use. But it's a lament.

Oh, Canada, where are you going?
Oh, leadership of Canada, where are you taking us?

I've endeavored to make a promise to myself. I uttered it to my wife and she was relieved to hear this. She's going to try and hold me to it. I don't want to be a negative person. I don't want, when you meet me and say, Pastor, how do you do? I don't want to be the person that says, have you heard what they're doing now? I don't want to be that person.

I don't want to live down in the caves. I don't want to live in the trenches. I want to be buoyant in my heart and in my spirit. I was with somebody very recently. And they said, you know, we've got to do everything that we can to get ready. And when someone says, what are we getting ready for, it's a huge landscape. There are people who believe that there's going to be a shortage of food. And scientists have warned us of the same.

While the G7 countries are telling the farmers to stop producing the kind of food that we've enjoyed for so long. See, one department of the government says, look out. Trouble's coming. We're going to run short of food. We've got another department that says, you've had enough food. They want to get rid of chickens. Chickens are filling the air with gas. I can't even imagine that. But they want to get rid of the chickens, especially the ones that only have lips. They want to get rid of the chickens. And they're going to manufacture chicken meat. Ha ha. You'll never know the difference. I know the difference already. If there's no feathers in it, I don't want it.

There's challenges everywhere. I'm no longer called a man in this country. You're no longer called a woman. We're told our children don't belong to us. They belong to the government. We're told we're not allowed to teach our children. Our morals, our code. In fact, there is no code. Everything is in a sense of abyss. That's enough negativity, David. Tell us something to get happy over. I listened to a lengthy interview just hours ago. I won't take the time to bore you with who it was. It's an individual who's a Canadian that I follow very closely.

And this man is a brilliant, brilliant scholarly fellow. And he's taking on the government. He took on the universities. He's got a huge following. And they are probably going to take him down off of YouTube because he argues against the government. And that's not allowed. You're not allowed to think. You're not allowed to have an opinion. But as I listened to this fellow, he had an astute Christian brother there, who never mentioned what church he's from. But this fellow has written a 600-page book about Dietrich Bonhoeffer.

If you don't know who Dietrich Bonhoeffer was, he was a scholarly pastor, a true study of the Word of God. And he saw trouble coming as a result of the Third Reich. He was a predominant pastor. And he tried to warn the church. He told the church. And this book is about this. He tried to warn the church. And he said, out of fear for Hitler and his regime, you've gone silent. And you are complacent. And you are cooperating.

The church loses its voice. The church loses its mooring. It loses its compass. Where do you think this is going? He was arrested for speaking that way. And he was murdered in the Nazi prisons. His concern now is that the Church of North America is facing a difficult time again. You see, during the time of the Third Reich, the newspapers, the voice of the people, so-called, were silenced. And now we're hearing that Google is going to silence all news feeds.

Do you want your news? You've got to go to the newspapers that are basically owned by the federal government. And so we've got more problems coming along. So Dietrich Bonhoeffer tried to warn the church. And he paid for the same with his life. I'm reading in the book of Hebrews. And the book of Hebrews was authored by the apostle Paul, who was warning the church. And his concern was they weren't listening.

I choose this morning to read a lengthy passage for you. Don't go to sleep on me. I'm going to read it out of a book that I'm not allowed to call the Bible, not because of government agencies, but because of Christian agencies. Don't call it the Bible. And but it is. So I'm going to read out of the message, the contemporary rendition of the word. I love this because it helps me. I study the King James. And then I always go to this to see how another fellow would say the same thing. So the apostle says, I have a lot more to say to you about this. But it's hard to get it across to you since you've picked up this bad habit of not listening. Ooh.

By this time, you ought to be teachers yourselves. Yet here I find you in need to have somebody sit down with you and go over the basics of God again, starting from square one. Babies milk when you should have been on solid food a long time ago. Milk is for beginners. Inexperienced in God's ways, solid food is for the mature who have some practice in telling right from wrong. So come on. Let's leave the preschool finger painting exercises on Christ and get on with the grand work of art. Grow up in Christ.

The basic foundational truths are in place, turning your back on salvation by self-help, and turning a trust toward God. Baptismal instructions laying on of hands, resurrection of the dead, eternal judgment. God help us. We'll stay true to all of that. But there's so much more. Let's get on. Once people have seen the light, gotten a taste of heaven and implant part of the work of the Holy Spirit. Once they've personally experienced the sheer goodness of God's Word.

And the power's breaking in on us. If they then turn their backs on it, washing their hands of the whole thing, well, they can't start over as if nothing ever happened. That's impossible. Why have they crucified Jesus again? They repudiated him in public, parts of the ground that soaks up the rain and then produces an abundance of carrots and corn for its gardens, gets God's well done. But if it produces weeds and thistles, it's more likely to get cursed and cussed out. Fields like that are burned, not harvested. I'm sure that won't happen to you, my friends. I have better things in mind for you. Salvation things.

God doesn't miss anything. He knows perfectly well. All the love you've shown him by helping needy Christians and that you keep at it. And now I want each of you to extend that same intensity toward a full-bodied hope. Let's just repeat those words right now for a moment. Full-bodied hope. Together, full-bodied hope. He says, I want each of you to extend that working intensity that you are so kind and generous with, with helping people that are needy, take that energy and shape it and focus toward the full-bodied hope.

And keep at it till the finish. Don't drag your feet. Be like those who stay the course with committed faith and that get something promised to them. Not done. When God made his promise to Abraham, he backed it to the hilt, putting his own reputation on the line. God said, I promise I'll bless you with everything I have. Bless, bless, bless Abraham stuck it out and he got everything that had been promised to him. When people make promises, they guarantee them by appealing to some authority above them so that if there is any question that they'll make good on the promise, the authority will back them up.

When God wanted to guarantee his promises, he gave his word a rock solid guarantee. God can't break his word. And because his word cannot change, the promise is likewise unchangeable. Now the conclusion. We who have run for our very lives to God have reason to grab the promised hope. With both hands and never let go. It's an unbreakable spiritual lifeline.

Let's repeat that. Unbreakable spiritual lifeline again. Unbreakable spiritual lifeline. Reaching past all appearances right to the very presence of God where Jesus who ran on ahead of us has taken up a permanent post as high priest for us, not unlike Melchizedek. Now we'll go to the rendition that Paul wrote in the very first place, the King James Version, and not all of the above, but just two verses. Three, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation. We who have fled for refuge to lay upon the hope set before us. The hope set before us. There's hope.

And it has been set before us. Which hope we have as an anchor of the soul, both sure, steadfast, and which entereth into that within the veil, where the forerunner is for us entered, even Jesus, made in high priest forever after the order of Melchizedek. May God bless the reading of His word. The apostle Paul is urging the church, don't give up now. Why would he say such things? He's writing to the Hebrew Christians, not to the Gentile Christians, the Hebrew Christians. They took a much bigger leap in terms of focus and faith than the Gentile. So many of the Gentiles, they had philosophies. Greek philosophies, Plato, type of stuff.

Let's reason. Let's think it out. Like washing the dishes. Be sure to wash both sides. That was the

Gentile type. And for them to embrace Jesus, suddenly there was a glorious hope. The Jews, on the other hand, always believe that they had a hope, Abraham. But even that hope was beginning to fade. And the people of Israel were greatly troubled because of the occupation of the Romans.

Then they experienced Jesus, the glorious story of He, who descended down through the clouds of glory, came amongst us as a child, raised in typical Jewish style. And at the age of 30 began to work glorious miracles. Parrish on the cross rose again, he started a tsunami of faith. And on the day of Pentecost, the majority of those who got saved of the 3,000 were Hebrew people, Jewish people, who were astounded by the miraculous imposition of the Holy Spirit upon the church. And the outflow was truly seen as equal to the inflow.

So Jews gravitated to this. But then they were living amongst Jews who would have nothing to do with this. And they were the ones who cried out, crucify Him. He's risen from the dead. It's a lie. The Romans stole His body. If He's alive, where is He now? Well, He was alive with us for 40 days and proved Himself alive by many infallible proofs, the words of the apostle Peter. Yeah, well, where is He today? So all through Christendom at that time, there were Jews who in the very beginning began to grapple with Jesus, surrendered their lives to Him.

And they even struggled with giving up their old Jewish traditions. And there was trouble. There was like a civil war in the church in the earliest days. Because when the house of Cornelius, which was Gentile, came to know Jesus, there were those who said, good. Now go down the road to our special circumcision clinic. You got a lot of catching up to do.

They really did. It was horrendous, the difficulties that the Jews had in letting go of all that they had been trained. Remember all of this chatter that I've given you about the Jewish children. Absolutely every one of them had been inculcated with glorious thoughts, Old Testament, albeit, by the rabbis. The rabbis could say nothing wrong. They would read the Word of God in its purity. Then they would take a chair to the side called the chair of Moses. And there they would, in some way, enlighten and bring to life and bring to appropriate use in your life that which Moses meant.

So they could take the Word of truth and they could make it sound and bring it to you in any which way they wanted. So now they have been inculcated with all of these thoughts. They were brow beaten by the Pharisees. I saw you find that 10 cent coin. You should have gone to the Derridell and immediately got changed into 10 pennies. And we should have seen you in the temple, putting your tenth in. And so they had all of these laws and rituals that were driving people crazy. And that's why Jesus, come and follow me. I will give you rest.

So they did follow when they did get rest. But then there was persecution. And the persecution became relentless. And the Jewish Christians were starting to lose hope. And in fact, there was talk among them. And it wasn't small. The talk was so significant among them that I gave up. So powerful and such a large movement of discouragement that Paul wrote the book of Hebrews. Because these people are tempted to return toward Judaism. And Paul is reminding them in his writing here. Abraham stuck it out. He went through difficult times. And when he was faithful to

the promise that he had been given, he used that promise like an anchor. He held onto it and said, I will not real in. I will not quit. I won't give up. He counted the stars of heaven at night. I have a picture of Abraham and Sarah. He looks out the window and sees all the stars in the sky. He says, Sarah, we can't see it all from the window. She calls one of his servants and says, get out a couple of rocking' chairs.

My dear lover and I are gonna sit out and look at the stars. He'd sit out there rocking in his chair. They weren't young. They were older than Bob who was trying to tell me this morning he's going to glory before me. It's a race between Bob and I, who will win? He's got three years on me. So we can't rock like we used to. So I can see Abraham trying to get Sarah's going. He had the servant come over, to help her get going.

They were the first rockin' rollers.

And as they would rock and they would look up in the sky, he would say to her, honey, count the stars, that's how many children we're gonna have and she would giggle. Dream boy, dream on. But he was relentless and he wouldn't give up. He had a promise and he held onto it with a white knuckle grip he would not give in. And because he pursued it, because he had that hope, how come he had a hope? Let's talk about that word. I was with somebody on Friday evening and they were planning a big picnic on Saturday and they were worried and I heard these words, I hope it doesn't rain, cause that'll spoil the picnic.

Is that the kind of hope that Paul's talking about? Kinda like a wish, kind of like a four leaf clover concept. Kinda like an idea like, hmm, I wish, I hope. The apostle says, we have a hope, powerful instead fast. That's not a whimsical little thought that would pass you somebody's mind. No, he's saying, God made a promise and that is the hope. The hope is not in your motion. Our youngest daughter said to me one time when I came home from preaching in Africa, Daddy, are you preaching about the second coming to those people over in Kenya? I said, of course I am, darling. She said, well, don't get their hopes up too high, okay? I'm only 16 years of age and I wanna get married before Jesus comes. That was her hope. Well married, she's a mother of adults today. Jesus still hasn't come. We have a hope that he is coming. God made a promise.

You Galileans, an angel said, why stand you gazing up into the sky? This same Jesus shall return in like manner as he's seen as you've seen him go. That was Jesus' promise. I will come again. I'm going to build a house for you and mention if it were not so I would have told you, you believe in God, you believe in me. I want you to be where I am, but in order for you to be where I am, I must leave. And there's a natural follow through of thought. Why did Jesus have to leave? Because he was singular, he was one. So if Jesus had decided to catch a 747 and go and minister to the Japanese in Tokyo, his disciples would all wanna get on board the plane.

They would have followed him everywhere. Jesus healed the sick. Jesus, this person needs to get healed. Jesus, Jesus, Jesus, Jesus, Jesus disappeared. And what was the outcome? Staying true in Jerusalem until the paraclete, the comforter, the empower comes. And you all shall be Jesus's. You'll all be witnesses. You'll all be empowered by the Holy Ghost. And this message has gotta be taken through Jerusalem, Judea, Samaria, and even to Japan. It was necessary for

Jesus to leave in order so that we would be empowered to go forth and proclaim the truth. He said, do it until I come back again. We have hope. We have this hope before us. So when we see Canada, oh, Canada, the whole G7 is playing the same violin. They're all doing the same thing. And all of our problems have got to do with climate change. But if we pay some more taxes, that'll bring back the ice age. I'm supposed to believe all of this stuff. Is climate changing? It did in the last few hours, it changed right here in our town, it changes all the time.

Yeah, but it's getting hotter. It did get hotter and then it got colder. But the ice is melting. No Antarctica is actually growing some ice now. Like all of this stuff, it's just confusing. I don't know what to believe about anything anymore. You gotta take this needle in your arm, it'll do you a whole bunch of good, but Pfizer, when they were testing it all out, 44% of the women in England who were in the testing, had them, they lost their babies, they had miscarriages, and all that truth was hidden. And we were all expected to take the jab and believe it. We don't trust anybody anymore. Where is the future? The future is in our hope and his name is Jesus.

Do I trust them? Of course I don't. But that is not my calling card. That's not my life. I've been warned by some very powerful legal people. You be careful what I say in the pulpit. Be careful what I say in the counseling room. Be careful what I say to anybody and everybody. Because there's a group of people who would like to have a battle with us. I've been warned not to talk about this. Dietrich Bonhoeffer said, so because you're afraid of the Nazis, you're going to allow them to do whatever they want. You're afraid that the Nazis will come and bolt your doors and you won't be able to go and worship in your beautiful edifices. Your choirs won't be able to sing and melodically make you feel sweet and lush.

Out of fear, the church became dumb. Fear for reprisal. And I tell you, most pastors in Canada today have been silenced. We're not allowed to speak the truth. But beloved, I tell you, I'm struggling beyond measure. I'm dying to say what the Bible says about all of these things. But then I'm quickly reminded by God's faithful people, David, don't get upset. The Word of God said, Jesus said, it's all there for Ezekiel and Daniel, the book of Revelation, the book of Thessalonians. Let not your heartbeat trouble, it's coming.

These are the last days. These are the last days. How come we're so disturbed by the fact that the book of Revelation is unfolding before our very eyes? That's my hope. That's my hope. Jesus. For the hope that was set before Him He endured the cross. Think about it. We use this word, hope so, carelessly. I went one evening to get an ice cream from this guy that is a vendor about three doors down. As I was coming up, I was afraid of the mosquitoes, so I drove my car. It's only about 300 steps, but I had to drive. And as I'm driving my car, I'm thinking, I hope you're still open. I hope you're still open.

I just had to have a lick of an ice cream when I got there. It was closed. Hope was gone. Surely you were riveted to some degree. I was riveted incurably. By the news a couple of Sundays ago that a very unique, submersible vessel descended down into the depths of the ocean. Some of the most powerful, financially set people in the world blew a quarter of a million dollars each to take a ride in a bubble. Within an hour and a half, the mothership on the surface of the water was saying, hello down there, how's it going? And there was no answer. They started sending all

kinds of messages. Hello? Hello? Hello? There was no response. The families were all alerted.

We've lost contact. And so what was birthed in all of the media on the television programs, the radio programs, the newspapers? Hope. We hope they're alive. But then there were naysayers saying, even if they do find them, is it possible to lift that thing up off of the ocean floor? And when they do get it to the surface, how many men with wrenches is it going to take to undo the bolt to let them out? Everybody was just coming up with their own ideas. And so there was something, I hope, I hope, I hope, I hope. And somewhere we're saying, there is no hope.

Give it up. I was hoping, I don't even know those men. I knew nothing about them until I heard that they were in this submersible. They wanted to go like tourists to Jamaica. They wanted to go and look at a graveyard called the Titanic. I wouldn't get excited. I never go for tours of the local graveyard. There's one right up the street. I made a mistake and ended up in it last week. And I couldn't find my way out. I thought, dear God, maybe there's a body bag waiting for me right here. I don't go to graveyards. I don't know why people are so excited to go into that place. But they were. And they knew there was a risk. But they were hoping, they were hoping that the risk was minimized by all the wonderful gadgetry.

They had things that they bought from zellers or whatever. Cameras, they had, they were controlling that whole thing. They took one of the kids' Game Boy things, a little control thing. And that's how they're controlling the whole thing. A thing worth about \$15 was controlling the whole thing. And they were hoping nothing would go wrong. Hope, hope, hope, hope. Hope is what works, what makes the world go around. Daddy, I hope Jesus doesn't come. I want to get married. Daddy, I hope this is the right guy. I'm saying, I hope I can afford this. Hope, hope, hope. I hope the cherry pie is delicious. I hope the rhubarb is so sour that we don't forget to add the sugar.

I hope, I hope, I hope, I hope, I hope. It's a useless word. It's kind of like Alice in Wonderland. I hope the apostle Paul is talking about a hope that's a powerful hope. God made a promise and he doesn't break a promise. He doesn't break a promise. I have a dream, said Martin Luther King. A dream. I have a hope. One small piece of lead. And his personal dream was shattered. The hope that I have in the Lord Jesus Christ cannot be shattered by any means. Nothing.

We are steadfastly fixed on Jesus. In contemporary English, in the language of our day, hope generally means to convey something entirely different than the word. We use the word hope to express something that is sort of uncertain. Well, I hope so. As I was preparing this, I had a difficult week over this. I really didn't want to come with this because there's so much negativity, and unless you present the negativity, the whole idea of hope. If there was no challenge, we wouldn't need hope. And I could hear myself saying, David, don't, don't, don't, don't spend all your time talking about the disaster. Hope. Something that's uncertain. Wishing. Hoping.

This is so interesting. The apostle here in the book of Hebrew says, this hope is the anchor for our souls. Ships don't move until they weigh anchor. That means they bear the weight of it and they pull it up. Anchors are important. Anchors are very important. I took a couple of pastors

with me because I had this funny little boat with a small motor on it. I was like, I'm going to go, go water skiing. It would pull you just fine. Lake Ontario. We were put in the water not far from here. And we got out there and the one fellow had never water skied before. The waves were about three feet high. My other buddy was chuckling himself to death.

He said, if Reg survives this, it'll be something of the century. We'll have to put it in our diary. He's never going to serve. And here's poor Reg trying to hang on to the rope and the skis are going up and down. We're burying the poor guy. All of a sudden the motor lost its power. It was racing fast, but we weren't moving. So I stopped. Reg sunk. We pulled the rope and got him in. I managed to tip the motor up in a proper way and the prop is gone.

The propeller's gone. You lose your propeller. It doesn't go anywhere. One of them says, I don't see the oars, Dave. I hope we have oars. And my reply was, Reg, get the skis off. I hope that they will serve as oars. I wasn't carrying oars. I live on the edge. I love the excitement. I should have gone down to check out the Titanic. I love to weigh in. I like, no, we were crazy. We were out there using a couple of water skis to try. I hope we can get the boat back into shore.

Hope. And we didn't have an anchor. We could have tossed the anchor and maybe dragged ourselves. No, no, David didn't have an anchor. He didn't have oars. Anybody want to go for a boat ride with Dave? No, I don't think so. Anchor. Anchor. I love this. I checked it out. Have you heard about the catacombs? The catacombs are a huge sub. It's huge miles underneath the city of Rome. And it was a burying place for the Christians in those days.

And it was also a hiding place, according to some, because the persecution was incredible. And if you go down there, I was in Rome. I've been there two times and nobody ever said anything to me about the catacombs. I missed it completely. Now I have to go back. I would like to see the catacomb because they say it's a journey that's incredible. Under the city, and you can go through, in all these little pockets where people are buried. And so they say that, and I looked it up on Mr. Google, and I discovered that it's an artsy place. And in those days, the Christians loved art and they did their own form of art. They had a number of symbols that they would use.

You know the little fish that you see on people's cars and whatever? It's in Greek. And it's a message. And each of the little letters in there represents a whole word, I suppose. And it actually represents a statement that says, Jesus Christ is the Lord. That little fish can be found in the catacombs. They use it as a password. They use it, you know, if you're driving behind a car and you see the fish, you think, that's a Christian. Now some people have taken it and messed it up, put frogs legs on it, and said, I believe in evolution, yeah, whatever.

But they use the little fish. They also use the shepherd staff. And one of the things that they used, that they carved in the walls of the catacombs, was the anchor. And the anchor was a symbol that they could have on their person any which were.

All they had to do was show the anchor and it meant as the Apostle Paul indicated, faith in the Lord is our hope and that hope is the anchor of my soul. I'm going to ask my friend, Siegfried, to come.

I didn't know he was going to be here today and as soon as I got him excited, as soon as I saw him, I got excited. So let's remember that hope, according to this scripture, is not an emotion like I hope, I hope, I hope. But hope is a promise and that promise is summed up in the person of Jesus. He is our hope. And so I want us to sing a song this morning. I'd like you to stand with me and I'd like my friend to post it up.