

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

Participants’ Guide

Debriefing for Session 1: Social Justice Versus Biblical Justice, Part 1

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Session 5: Christianity has application in every sphere of life.

The online resource page for this debriefing is available at
<https://www.discoverbedrocktruth.org/dbrp05/>.

Christianity sheds a most benign and salutary influence on society. It “teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.”

It prohibits the indulgence of those appetites and desires *only*, which cannot be satisfied without injuring the rights and impairing the happiness of other. It is highly friendly to genuine liberty. The knowledge and practice of the “truth as it is in Jesus,” makes us free indeed. The sublime views which this Religion gives us of the perfections of God, his goodness, his hatred of injustice and tyranny; the knowledge it affords of the dignity of man, and of the magnitude and glory of his prospects, have a natural tendency to elevate his soul, and inspire him with a love of freedom. It eradicates narrow and selfish feelings and prejudices, and inspires with that “modest pride” and that “noble humility,” which lead us to expect, and even to demand, the possession of our own rights, and at the same time to be equally zealous in securing the rights of others.

—Jedediah Morse¹ (1761-1826)—

What good does it do to preach against specific sins? Don’t preachers know that people today are easily offended and that many will walk away from the church? When they do, they’ll also potentially be walking away from opportunities to give their lives to Christ that are more “relational” and “inviting.” Why be so adversarial? Churches need to be “seeker friendly,” we’re told.

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Here’s the problem. When a person comes to Christ to receive salvation, he has to approach Him on Christ’s conditions. One of those is repenting of sin,² as we studied in our last debriefing. How can a sinner repent of and confess his or her sins to God if the individual doesn’t understand that

- he is guilty,³ that
- sins are a very big deal,⁴ and that
- sins can be cleansed and forgiven only by the blood of Christ?⁵

Yes, the truth can be offensive, but without it (in other words, if Christians and churches refuse take the risk of offending people by giving them the unvarnished truth about sin), many who would come to Christ simply won’t. Let’s put it another way. If the only thing people know about the God of the Bible is that He loves them, they are in trouble.

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→ *Explain in your own words why people are in trouble if all they know about the God of the Bible is that He loves them.*

The gospel transforms, and often it transforms people who thought they didn’t want to hear it.

Tom was born in Nashville in 1841 but grew up in Chattanooga where he frequently fished with his father. The family returned to Nashville when Tom was 19, but his father soon passed away. Tom became a fisherman and the family’s primary wage earner.

Eventually, Tom became the owner of 35 riverboats. Gambling and alcohol made him a wealthy man. Sam Jones, a preacher who conducted tent revivals in the area, spoke against these evils, so he was a burr in Tom’s saddle. One evening Tom decided to attend a service to create a disturbance, but Sam’s message arrested and transformed him. Tom pledged to build a house of worship in Nashville to shelter revival meetings. Originally called the Union Gospel Tabernacle, the Ryman Auditorium⁶ today is a favored venue for numerous events, many of which aren’t religious. Yet it stands as a testimony to Tom Ryman’s changed life.⁷

Tom died on December 23, 1905, and Rev. Jones preached his funeral on Christmas Day at the Union Gospel Tabernacle. The building soon was renamed in Ryman’s honor.⁸

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Bold Preachers

Rev. Sam Jones (1847-1906) and Rev. George C. Haddock (1832-1886),⁹ pastor of the First Methodist Church in Sioux City, Iowa (to whom you were introduced during the last Bible study session), had some important and admirable qualities in common. They were bold and courageous men. They were willing to risk offending people in order to uphold the truth the people desperately needed to hear. They both believed that drinking and gambling were sinful and harmful. They were unashamed to declare that these sins are destructive, not only to the people who commit them themselves, but also to the ones close to those who commit them, as well as to society at large.

Today in Nashville, a statue of Thomas Ryman stands outside the building that bears his name. It also is a testament to Rev. Jones’s courage, his love for the people of Nashville, and especially his commitment to Christ and the gospel. In Sioux City, Iowa, a memorial to Rev. Haddock stands near the place where he was gunned down in cold blood on August 3, 1886. Photos of Haddock’s church and of memorials to him are available at <https://bit.ly/3TMGDej>.¹⁰

A few of the details surrounding Rev. Haddock’s death will help you understand better why believers everywhere should admire and respect Haddock today. In Session 5 we quoted Rev. Cary Gordon, who wrote about Haddock’s death. You will benefit from learning still more!

When he was murdered, George Haddock had lived in Sioux City for less than a year; he became the pastor of the city’s First Methodist Church in October of 1885,¹¹ but his reputation as a prohibitionist already was well known. It intensified after his arrival. He took public stands against gambling and drinking and openly supported an existing law protecting people from their dangers. This meant Haddock had a lot of opponents in Sioux City, some of whom hated him intensely. Rev. Haddock became a martyr for his cause — a cause every believer should willingly support — that of opposing sin.

→ How thoroughly do you hate sin? Do people know you as someone who hates it, and who hates it because you love people? Do they know you as someone who fights against evil? How might people who know you describe your character?

In 1882 the voters in Iowa passed an amendment to the state constitution making liquor illegal in all of Iowa. [It was c]alled the “Clark Law” for Senator Talton Clark who was the primary advocate of this law. The city of Sioux City ignored the law. With all the saloons and breweries, Sioux City officials fought to keep the liquor flowing. They passed a law requiring

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bars and breweries to pay a fine or fee of between \$25 and \$100 a month to stay in business. This raised a lot of money for the city.

In the summer of 1886, two murders took place in gambling houses [in Sioux City]. Both these murders involved people who had been drinking. The city was in an uproar. Haddock gave strong sermons expressing his beliefs that alcohol and gambling should be eliminated in accordance with the Iowa law.

... The Reverend had been fighting for prohibition all over the Midwest for over ten years. He was only five feet seven inches tall, but he weighed two hundred pounds and was often referred to as a fighting preacher. Haddock gave rousing sermons and testified against saloons in court. Other ministers who agreed with him were threatened and some left town. Rev. Haddock stayed, he knew the risks but thought his cause to be that important.¹²

About What Causes Are You Passionate?

Many preachers today would criticize Rev. Haddock for taking the stands he took. But why? Two murders had taken place in the city — and both drinking and gambling had been involved. Only four short years before, the people of the state of Iowa had passed a constitutional amendment making liquor illegal. Sioux City thumbed its nose at the state, illegally authorizing what the state constitution prohibited. Though he might have been unpopular among some Sioux City residents, Rev. Haddock was a voice of sanity in an otherwise wild and chaotic place! This actually is how we can describe the courageous Christian leaders who are taking stands against bizarre leftist — and evil — ideas and policies today!

→ *Had you been in Rev. Haddock's place, to what extent would you have been troubled by the events that had occurred recently in your city?*

→ *Frank C. Haddock, son of martyred pastor George C. Haddock, would write a book about his father's life. Titled The Life of Rev. George C. Haddock, it was published in 1887. In it, Frank Haddock wrote, "The Mount of Olives was never designed to shut out the summit of Sinai."¹³ What did he mean?¹⁴*

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—Frank C. Haddock, son of martyred pastor George C. Haddock—

→ *Describe some of the destruction sins in your own 1) town or city and 2) state are leaving in their wake. How much or how little do you care about what is happening? Think of, for example, the transgender movement. Minors are being given access to treatments and even surgeries that will cause irreversible damage to their bodies. Think of abortion on demand. Consider the challenges kids face who are growing up without either a mother or a father because their same-sex parents are “married” and have adopted them. The question is not whether same-sex couples can love their children or whether they can meet their physical needs. They can and they do. However, men and women parent differently, and a man cannot be a mother, nor can a woman be a father. We realize these problems can’t be “fixed” overnight. Moreover, as Christians, we aren’t trying to be the “moral police,” dictating to people how to live their lives. As the late Chuck Colson frequently would say, as Christians, we don’t impose our values on society; we propose. And we propose what we propose because we are concerned about the harmful practices and ideologies that are so pervasive in our communities and world.¹⁵ We see that many innocent people are being hurt, and we realize even more are being deceived. In fact, there even are a large number of faithful churchgoers who are ill-equipped, under-equipped, or not equipped at all to explain why these practices are harmful. Do you know? What would you say?*

→ *Rev. Haddock cannot be faulted for caring too much about Sioux City and the people in it. In Psalm 119:136 (NIV) the psalmist testifies that he is heartbroken over sin. He writes, “Streams of tears flow from my eyes, for your law is not obeyed.” To what extent is your heart like the psalmist’s in this regard? When was the last time you wept because God’s “law is not obeyed”?*

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To those who say, “Rev. Haddock should have limited his preaching to the gospel,” I reply, “Any ‘gospel’ that compels those who believe it to remain silent in the midst of an onslaught of evil isn’t the gospel of Christ. Christ’s gospel condemns sin in the harshest possible way, not just because sin is an affront to God’s character, but also because of its horrifying effects on people, primarily in eternity, but also in this life. A ‘gospel’ that has nothing to say about sin also will have very little of significance to say about the blood of Christ, which is the only remedy for sin and its effects.”¹⁶

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Where the Battle Rages

Martin Luther (1483-1545), a principal leader of the Protestant Reformation, said this about spiritual warfare.

If I profess with loudest voice and clearest exposition every portion of the truth of God except that little point which the world and the Devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point.¹⁷

Today, many spiritual battles that are being waged in the culture and in the halls of government represent the front lines of spiritual warfare. For example, in early 2023, soon after the new, Republican-majority House of Representatives was sworn in,

Over 200 House Democrats voted...against condemning the slew of attacks on pro-life pregnancy centers that have occurred since the leak of the draft opinion indicating that the Supreme Court would overturn Roe v. Wade.

H. Con. Res. 3 (expressing the sense of Congress condemning the recent attacks on pro-life facilities, groups, and churches) passed 222 to 208, with three Democrats supporting it.

At least 78 pro-life groups and 108 churches have been attacked since May, according to Catholic Vote trackers. Vandals have often tagged these buildings with threats such as, “If abortions aren’t safe, neither are you,” making the attacks incidents of suspected pro-abortion violence.¹⁸

On transgenderism, Democrats typically favor (as does Rachel Levine) “hormone blockers for children as soon as they begin undergoing puberty.”¹⁹ Even without considering the moral and religious aspects of all that is involved, this position stands in opposition to science — the natural order of things. Of course, as Christians, we understand that “the natural order of things” is God’s design, and we believe that opposing His design is sinful.

If Satan can entrap people in sinful practices and can get them to believe the false ideologies promoting them, the likelihood of their becoming Christians later obviously will decrease. God’s

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people need to speak out against these evil forces — for the sakes of the innocent people who are being harmed as well as to mitigate the spread of sin-affirming lies.

To its credit, the First Baptist Church of Jacksonville, Florida, is taking such a stand.²⁰ The church adopted a statement of “biblical sexuality” and is requiring its members to affirm it with their signatures. The statement, which simply upholds biblical teachings, is as follows.

FIRST BAPTIST STATEMENT ON BIBLICAL SEXUALITY

As a member of First Baptist Church, I believe that God creates people in his image as either male or female, and that this creation is a fixed matter of human biology, not individual choice. I believe marriage is instituted by God, not government, is between one man and one woman, and is the only context for sexual desire and expression.

Genesis 1:27; 2:24; Matthew 19:5; Romans 1:26-27;
and 1 Corinthians 6:9-11 (<https://bit.ly/3LCJfJM>).

Dr. Heath Lambert, senior pastor of FBC Jacksonville, released this statement about the church’s statement on biblical sexuality.

Last fall, the membership of First Baptist Church approved a statement explaining a biblical view of sexuality. This understanding of biblical sexuality has been embraced by every faithful Christian and every faithful congregation for over 2000 years of church history. Many organizations in our day, religious and secular, are expressing their point of view on matters of sexuality. This statement is our church’s attempt to express God’s view as revealed in Scripture. We share it to unite the members of our church and to relate the truth of God to our city — a city he loves and desires to turn from sin and trust in His son, Jesus.²¹

Not surprisingly, the church and its intentions are being misunderstood, misrepresented, and maligned. In a culture as confused about sexually as ours, the church needs to lovingly uphold biblical truth. Pastor Lambert has said, “Christians have just as much a right to express their understanding of the Bible as any secular voice does.”²² He also stated that “our faithfulness to the unchanging Word of God” is of paramount importance.”²³

On Sunday evening, January 29, 2023, the church had an open mic forum in which it invited all people having concerns to express their views. The forum showcased the church’s strong commitment to loving all people unconditionally while at the same time upholding the truth of God’s Word. You can view the meeting at <https://bit.ly/409wKtu>. On the **resource page for this debriefing**, you can watch and listen to one of the exchanges that took place. Visit. <https://www.discoverbedrocktruth.org/dbrp05/>.

Of course, all along the way, Christians need to be pointing people to Christ and the salvation He offers. FBC Jacksonville is indeed doing this. Because of the media coverage and in part because of the controversy, a lot of people who wouldn’t otherwise hear the gospel are hearing it, or at least are being exposed to various elements of it. These are seeds that may indeed bear fruit in the days, weeks, and months ahead.

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If we act as if we don't care about the arenas in which people are being harmed — and especially about the people themselves — our gospel presentations will give the world the right to conclude we really don't believe sin is all that serious. And if they conclude that, they may wonder why we believe it was necessary for Jesus to die to pay the penalty for people's sins in the first place. Also, if we act as if we don't care about how sin is harming people, our gospel presentations certainly will bypass at least some of those who urgently need to hear them and who may be ready to respond.

→ How does minimizing sin in our gospel presentations also minimize the power and significance of the transformative work of Christ? How does it water down and misrepresent people's need of Christ?

Seven Biblical Principles that Compel Christians to Work to Influence the Culture and Public Policy

I want to highlight seven principles that compel Christians 1) to reject pietism and 2) to commit themselves to being godly influences in the culture and in society. This includes politics. As we consider these principles, we'll examine several familiar Bible passages; you might even recall some of them from our last Bible study session. There's always more to glean from Scripture, even from passages with which we already are familiar. Together, these seven principles present a strong biblical case that Christians and churches have a duty be godly influences in the public square.

First, we see **the principle of salt and light** in Matthew 5:13-16. Jesus said,

⁵¹³ “You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

¹⁴ “You are the light of the world. A city that is set on a hill cannot be hidden. ¹⁵ Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. ¹⁶ Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Jesus did not say, “You are the salt of the church.” Nor did He say, “You are the light of your Bible study class.” Of course, we should influence our churches and our Bible study classes in ways that honor God and uphold His Word, but these are settings where salt and light ought to be present already.

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→ What are some things salt does that have parallels in actions Christians need to take in the world and in society?

→ What are some things light does that have parallels in actions Christians need to take?

One application of Jesus’ “salt analogy” is this: The places where salt is most needed are places that are, in the language of Jesus’ illustration, tasteless and bland. It’s a no-brainer that there are a lot of places near you like that. God’s righteousness, but most importantly, God Himself, enhances life and brings “flavor” to it.

Light desperately is needed where darkness currently prevails, and darkness is thick and heavy in practically every one of the world’s settings, arenas, and platforms. Of course, not every place is devoid of a Christian influence, but too many are; and those that already have some can benefit from having more (even if many people in those places tend to think otherwise).

This includes the halls of government (local, state, and federal), where important decisions regularly are made that affect many multitudes of people. One of the most basic applications of the salt-and-light principle is preparing for an election by educating oneself about the issues and the candidates and voting wisely, according to biblical principles. This is a starting point, yet it is something far too few Christians do. Don’t let the voting booth go without the salt and light you can bring to it! When you take these with you to vote, your contributions of salt and light have the potential to reach far beyond your ballot!

More needs to be said. Of course, being salt and light in the arenas of government and public policy is about voting; but it also is about a great deal more. As we mentioned in the Bible study session,

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being salt and light is about going public, and that includes speaking up and opposing evils that are spreading like wildfire. We’ll have more to say about the sin of silence in just a bit.

→ *What could potentially happen in our nation if every believer took seriously his or her responsibility to vote wisely and according to biblical teachings?*

→ *Where in the world do you have opportunities to be salt and light? Name some of the places and situations to which you have access that are, at least for the most part, inaccessible to other believers.*

→ *What are some possible examples of “good works” (Matt. 5:16) that salt and light represent?*

→ *Why do so many believers keep the salt in the shaker? Why do they rarely, if ever, turn on the light?*

The principle of delegated, limited authority is our **second** guideline. Government’s God-given job description is limited. According to Romans 13:1-7, 1 Peter 2:13-17, and 1 Timothy 2:1-4 (see

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<https://bit.ly/3ZaO9kf>), God has given government the primary task of maintaining order in society. It is to do this by punishing those who do wrong and commending or rewarding those who do right. Scripture is referring in these passages to the standards of right and wrong that align with God’s absolute standards, not man’s arbitrary ones.

While Christians have a duty to obey the government in general, the passages we just cited do not indicate they are obligated to do *whatever* the government tells them to do or to refrain from doing *whatever* the government forbids. Numerous passages in Scripture uphold the principle that it is important for believers to push back against government mandates that conflict with God’s revealed will, even to the point of directly disobeying the government when authorities require the nation’s citizens to disobey God (see Daniel 1:1-21; Exodus 1:8-21; Daniel 3:1-30; Daniel 6:1-28; Acts 4:1-31; Acts 5:17-32 — <https://bit.ly/3z570CB>). In Acts 5:29 Peter declared to those in authority, “We ought to obey God rather than men.”

Isaiah 5:20-21 condemns the practice of calling evil good and good evil; but in recent decades, our government has been doing just that. Christians must work to hold government accountable to do its God-given job, not remain silent while government does the *opposite* of what God assigned it to do. Go to the **resource page** for this debriefing and watch the short video of the White House lit in rainbow colors.

The principle of integrated Christianity is the **third** principle we are considering. It calls on believers to avoid compartmentalization and to apply biblical truth to every sphere of life (visit <https://www.discoverbedrocktruth.org/integratedchristianity/> or <https://bit.ly/3K4mhdP>). Carefully study both slides displayed. Ask yourself which one more closely represents your approach to life. Christianity is not just about having a relationship with God; it’s also about seeing the world, and all of life, from God’s perspective — having a biblical worldview.

Matthew 28:18-20 emphasizes that Jesus has “all authority” and that believers are to make disciples, which includes “teaching them to observe all things that I have commanded you.” Paul had surrendered every area of his life to Christ, and he said so in Galatians 2:20. Colossians 1:16-18 declares that Jesus is creator, owner, and sustainer of all things. Accordingly, Christians are compelled to surrender every area of their lives to Him and allow His influence to pervade all they think and do — again, not just in some arenas, but in all. This, of course, includes the spheres of culture and public policy. As Abraham Kuyper (1837-1920), a Christian theologian and Prime Minister of the Netherlands from 1901 to 1905, stated, “There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, ‘Mine!’”²⁴

The Principle of Civic Duty, our **fourth** consideration, also is important. Jesus directed that people “Render...to Caesar the things that are Caesar’s, and to God the things that are God’s” (Luke 20:25). When Christians seek to influence public policy in the direction of righteousness, they serve both God and government in appropriate ways. This is especially true in the United States of America, where the government is, by order of the Constitution, accountable to “We the People.”

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Samuel Adams (1722-1803) said,

Let each citizen remember at the moment he is offering his vote...that he is executing one of the most solemn trusts in human society for which he is accountable to God and his country.²⁵

→ *Voting is vital, of course; but as we have indicated already, it is only a first step. **Item 5.1DB** presents a list of important quotes Christian leaders of the past. Many leaders on the list, but not all, were Americans. As you read, reflect on*

- 1) *how Christian duties and civic duties are intertwined.*

- 2) *Also think about several current public policy issues about which you are or should be concerned, as well as what special opportunities to address them you might have or even that you might be able to carve out.*

- 3) *Next, choose two or three quotes that especially strike you as significant or important. Share those with another believer (even someone in your Bible study group) and have a conversation about ways to help America return to its Christian foundation. One key effort will be educating the next generation of Christians in the **biblical worldview**.²⁶ Discuss ways to contribute to this endeavor. Are you seeking to instill a biblical worldview in your own children? What steps do you need to take to do so?*

- 4) *Finally, pray for the church and for Christians to see the urgency of the situation in America and to take public stands for righteousness. Don't forget to pray for your own church and your own pastor along these lines.*

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The principle of love and truth is our **fifth** guideline. It encourages Christians to “be neighbors” to all who are in their spheres of influence. In Luke 10:25-37, a lawyer spoke with Jesus about how he could “inherit eternal life.” The lawyer apparently understood that obeying the two greatest commandments²⁷ — loving God supremely and loving one’s neighbor as oneself — was key, “but he, wanting to justify himself, said to Jesus, ‘And who is my neighbor?’” (Luke 10:29).

Jesus replied by sharing with him the parable of the good Samaritan; but significantly, Jesus never answered the lawyer’s question directly. Instead, after sharing the parable, He asked the inquirer, “So which of these three [the priest, the Levite, or the Samaritan] do you think **was neighbor** to him who fell among the thieves?” (v. 36; emphasis added). It was the Samaritan who acted as a neighbor, but the lawyer could not even bring himself to utter the word *Samaritan*. Instead, he replied, “He who showed mercy on him” (v. 37). “Go and do likewise,” Jesus told him — and He commands the same of us!

Yes, we are to care about and help the disadvantaged and downtrodden by being neighbors to them, meeting needs and assisting where and when we can; but Jesus’ command also compels us to care about and to speak up to assist those who are being lied to in our public schools, lied to by the elites in our secular culture, and lied to by social justice crusaders in society in general. In our churches, we must confront and seek to restore those who are in error about the social justice movement (see Gal. 6:1-3). No one ever should be given a platform to advance the social justice narrative in our churches. Pastors, least of all, should be advancing it.

In many settings in our churches today, this principle would be called the principle of “loving one’s neighbor.” Of course, we must love our neighbors, but we need to realize a very important quality about love. Even though in Jesus’ parable the good Samaritan didn’t have an occasion to warn anyone about myths or deceptions, authentic love raises its voice when it sees that lies are spreading rapidly and are hurting people.

→ *Describe the damage occurring in this country because the term justice has been redefined by the social justice movement.*

→ *Redefining a term is lying about it. Who will speak out and declare the truth? Will you?*

Let’s put it another way. It is imperative that we realize we’re neighbors, not only when we meet physical needs, but when we seek to keep others from being deceived, or when we act to share the truth with those who already are deceived. Ezekiel 33:1-9 addresses this. The duty to warn is a sacred responsibility belonging to all of God’s people. **Item 5.2DB** provides more information. Authentic Christians tremble over the idea of a “famine...of hearing the word of the LORD” (Amos

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8:11-12), and they want to make sure that in the event such a famine takes place where they live, it didn’t occur because they failed to share the truth when and where they could.

→ *When have warnings directly benefitted you?*

→ *How often have you heard your pastor issue warnings from the pulpit?*

→ *Why are so many believers reluctant to warn?*

→ *How can warnings be issued in our day without watering them down?*

The principle of shrewdness and insight is a principle often overlooked; it serves as our **sixth** tenet. Let’s consider it by briefly discussing the implications of 1 Chronicles 12:32, Proverbs 13:16, and Proverbs 14:34.

In 1 Chronicles 12:23, we read that “the sons of Issachar...had understanding of the times, to know what Israel ought to do.” We also need to be observers of cultures and trends and to weigh them against the teachings of God’s Word.

→ *Whom do you know who is like the “sons of Issachar”?*

→ *How can the skills of “understanding...the times” and of knowing what to do be developed?*

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You might remember that in our **debriefing for Session 2**, we talked about a trait that is characteristic of Satan that believers should cultivate in their own lives. That trait is shrewdness, or “cunning” (Gen. 3:1). The article we provided (**Item 2.1DB**) explains this idea and highlights additional instances in the Old Testament where the Hebrew word for “cunning” appears. We find it in Proverbs 13:16, which tells us, “Every prudent man acts with knowledge, But a fool lays open his folly.” The word translated *prudent* is translated *cunning* in Genesis 3:1! Christians fighting for righteousness in the culture need to be shrewd so they can “act with knowledge.” **Item 2.1DB** is available here as **Item 5.3DB**; they are one and the same.

→ *What other verses in Item 2.1DB/Item 5.3DB highlight shrewdness as an asset for Christians wanting to influence the public square for God’s glory?*

Realizing that “Righteousness exalts a nation, But [also that] sin is a reproach to any people” (Prov. 14:34), serious Christians act to uphold righteousness in government policy and public life. Because they are shrewd, they have “connected dots” most people haven’t, and they realize the social justice movement is evil, along with the socialist policies it seeks to promote through lies, misinformation, and emotional rhetoric.

→ *As you have time and opportunity, read, study, and explore this resource: **Nine Biblical Principles that Expose the Social Justice Movement and Marxism as Contrary to Authentic Christianity: A Bible Study** (visit <https://bit.ly/40PzSLh>). You’ll come away from it with an awareness that the social justice movement and Marxism are anti-Christian, as well as an understanding of how and why they are anti-Christian. Consider offering this Bible study at your church.*

→ *Keep in mind that Marx meant what he said. All five of the following quotes, plus a few others, appear at <https://www.discoverbedrocktruth.org/marx-said-it/>. In Session 1 we highlighted these quotes from Karl Marx.*

- *My object in life is to dethrone God and destroy capitalism.²⁸*
- *The theory of Communism may be summed up in one sentence: Abolish all private property.²⁹*

We now highlight two more, and then a third:

- *The first requisite for the happiness of the people is the abolition of religion.³⁰*
- *There are, besides, eternal truths, such as Freedom, etc., that are common to all states of society. But Communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience.³¹*

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Karl Marx also said this; it sheds light on why people living in socialist and communist countries are not free, and why America, when she was true to the principles of her founding, was the freest and most prosperous nation on earth.

- *The democratic concept of man is false, because it is Christian. The democratic concept holds that...each man is a sovereign being. This is the illusion, dream, and postulate of Christianity.³²*

→ *A key word in this quote from Marx is sovereign. What do you think it means? Check out this explanation provided in footnote #33 after you've written a brief response.³³*

→ *In a nation grounded in biblical truth, people are sovereign and free, which means, among other things, that they have private property rights and the right to acknowledge that God owns everything He has put in their charge.³⁴ With socialism and communism, the state is god; and accordingly, the state owns everything and demands everything. Contrary to the perspective held by some evangelicals, socialism and socialist policies are incompatible with biblical Christianity. This is why informed Christians are compelled to speak out when they see their country drifting toward socialism, and when they see that drift occurring in America because of the social justice movement. What evidence do you see that the USA is drifting away from the principles of free enterprise and toward socialism? Mark it down. It is no coincidence that as this has happened, the USA also has become more and more secular, and less and less Christian.*

→ *What are some things you and your church can do to warn younger generations about the dangers of socialism, including its denial of property rights and its insistence that the state is god? One thing you might do is to consider offering a Bible study on the biblical case for free enterprise. A six-session Bible study series is available at www.discoverbedrocktruth.org.³⁵*

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Our **seventh** and final principle in our case against pietism is **the primacy of the gospel**. The fight against religious liberty is really an effort to stop the spread of the gospel. Christians need to realize that since America has been uprooted from her Christian base, personal freedoms are threatened, including the freedom to share Christ with others. If you don’t believe this, look around you. Here³⁶ is one example (also go here³⁷). While this case ended in a victory for free speech, many do not. Christians must raise their voices now, lest they lose the ability and the freedom to evangelize, to share the very message many adherents of pietism say is most important.

Yes, the gospel *is* most important, but from it flow a lot of other truths that believers also are compelled to defend. If adherents of pietism really believe the gospel is as important as they say they believe it is, they will reject pietism and fight for religious liberty and for righteousness in the halls of government.

In Mark 16:14-16, Jesus commanded His followers, “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.” I submit to you that the believer who is working to protect the one sharing the gospel with others from government interference is indeed being obedient to Christ’s command in these verses. Of course, that person is to share Christ, too — but making it easier to share Christ is a sacred task, just as is sharing the gospel directly.

I’m sure you’ve heard the proverb titled “For Want of a Nail.”³⁸ I’ve reproduced it here for your convenience.

For Want of a Nail

For want of a nail the shoe was lost.
For want of a shoe the horse was lost.
For want of a horse the rider was lost.
For want of a rider the message was lost.
For want of a message the battle was lost.
For want of a battle the kingdom was lost.
And all for the want of a horseshoe nail.

Missionaries depend on gifts of support to enable them to spend less time and effort earning their own keep and to enable them to spend more time in ministry. Likewise, all Christians wishing to share their faith freely (and that should be all believers) are more likely to continue being able to do so if and when individual Christians and the church raise their voices to preserve the rights of individuals and groups to declare the good news.

→ In your own words, explain how pietism does not square with Spirit-filled, worldview Christianity.

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A Quick Review

Pietism is unbiblical. Visit <https://www.discoverbedrocktruth.org/pietism-is-unbiblical/> for hyperlinks to these Scripture verses.

1. The principle of salt and light ~ Matthew 5:13-16
2. The principle of delegated, limited authority ~ Romans 13:1-7, 1 Peter 2:13-17, and 1 Timothy 2:1-4; also see Daniel 1:1-21; Exodus 1:8-21; Daniel 3:1-30; Daniel 6:1-28; Acts 4:1-31; Acts 5:17-32
3. The principle of integrated Christianity ~ Matthew 28:18-20; Galatians 2:20; Colossians 1:16-18
4. The principle of civic duty ~ Luke 20:25
5. The principle of love and truth ~ Luke 10:25-37; Ezekiel 33:1-9
6. The principle of shrewdness and insight ~ 1 Chronicles 12:32, Proverbs 13:16, and Proverbs 14:34.
7. The principle of the primacy of the gospel ~ Mark 16:14-16

A summary of these seven principles is available. See **Item 5.4DB**.

The Sin of Silence

Martin Niemöller (1892-1984),³⁹ a German pastor and theologian, said of the Nazi regime,

First they came for the Jews, but I did nothing because I’m not a Jew. Then they came for the socialists, but I did nothing because I’m not a socialist. Then they came for the Catholics, but I did nothing because I’m not a Catholic. Finally, they came for me, but by then there was no one left to help me.⁴⁰

We need to understand that horrors similar to those that happened in Germany in the first half of the 20th century also can happen in America. In fact, they *are happening now!* In his latest book, *Letter to the American Church*, Eric Metaxas looks at history and notes chilling parallels between America today and Germany in the 1930s, and between the modern American church and the German church of the 1930s. Metaxas writes,

Our responsibilities as Christians go beyond mere “evangelism.” We pretend we would have spoken out for the Jews in Bonhoeffer’s day, or that we would have spoken against the slave trade in Wilberforce’s day, but are we speaking out today on the issues that are no less important to God in our time? If not, we are deceiving ourselves. But God is not deceived.

On what issues are we ourselves being silent, and for what reasons? The unborn are being murdered and their body parts sold for profit. Are we not to mention this for fear of driving someone away from God? Or do we ourselves not quite believe or wish to believe it?

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Very young children in schools are being fed pernicious ideas on the subject of sexuality—ideas with which their young minds are quite unable to cope, and to which their own parents object.

Older children are being so confused by sexual activists that they agree to have their bodies mutilated, so that they can never become the men and women God created them to be.

Socialistic and communistic ideas are being pushed everywhere. These will end up harming the poor more than anyone, although those pushing these ideas boldly spread the lie that any who oppose these wicked ideas secretly hate the poor.

Are we really to keep silent about all of these things? Is it not possible that those whom we wish to evangelize are looking to us in the Church—who claim to have no fear but of God—to speak boldly on these things and fight for the truth as we see it while there is yet time? Is this not perhaps the very thing that will lead these souls to the God we worship, if we obviously so love Him that we are willing to live in this way?...

We are obliged to wonder: Where are all of the leading American pastors today on the issues of sexuality and transgender madness? Are they afraid to speak? Do they not know that God has appointed them to speak on these issues fearlessly—as though He really has defeated death on the Cross and has freed them to do His will and share His love, come what may?

The first pages of Genesis declare that God created us male and female in His image. Can anything be simpler? Not to aver this at a time when it is being madly challenged—to the detriment of millions of souls—is to be silent in the face of evil, and therefore to partake in evil. Everyone in the world knows that a rooster cannot lay an egg and that a man cannot have a womb—and cannot menstruate or give birth or lactate or be a mother. But who will say it? Who will help lead the way through the carnage of this ideological warfare? Who will hold up the battle standard—which is Jesus Himself—so that others can see and follow?

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—Eric Metaxas—

Young women dedicate their whole beings to athletic excellence, only to be roughly shoved aside in what ought to be their long-awaited moment of triumph by a man who, to the applause of a hopelessly confused and broken culture, claims suddenly to be a woman. A young man is confused about his sexuality, but he only hears one message: that he must seize and celebrate his same-sex attractions as a gift from God. Is your pastor talking about these things? Are you?⁴¹

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—Eric Metaxas—

Next Time, During Session 6

In our next Bible study session, we will hone in on the biblical gospel and contrast it to the counterfeit, social justice “gospel.” They’re different, and unfortunately the social justice “gospel” is deceiving many. We will examine its errors.

Session 6 will be a very important study (just as each session has been)!

Close in prayer.

Recommended reading: *Moonshine Over Georgia* by Chris Skates. In this riveting novel based on actual events occurring in 1946, Chris, an excellent writer and a committed believer, tells the true story of his own grandfather, Cullen “Kid” Miller, a revenue officer in Georgia who was so effective he shut down the illegal production of moonshine all over the western part of the state. The book pulls back the curtain on the sins of drunkenness and greed and shows how they cause terrible harm to men, families, and especially children. The book is available in paperback at Amazon and in audiobook at Audible. The reader of the audiobook skillfully captures the climate and culture of the book. *Moonshine Over Georgia* is remarkably well written and the reading is remarkably well done!

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Notes:

¹<https://wallbuilders.com/sermon-thanksgiving-1798/>

²Matthew 3:1-12; 4:17; 12:38-42; Luke 13:1-5; Acts 2:36-39; 3:19; 17:29-31; Acts 20:18-21; Romans 2:4; 2 Corinthians 7:9-10; 2 Timothy 2:24-26; 2 Peter 3:9 — see <https://bit.ly/3FLP2sC>

³Psalms 14:2-3; Romans 3:23

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⁴Romans 6:23

⁵Hebrews 10:4; 1 John 1:7; 1 Timothy 2:5 — <https://bit.ly/40wRwDi>

⁶https://en.wikipedia.org/wiki/Ryman_Auditorium#/media/File:Ryman_Auditorium.jpg

⁷<https://www.wordfoundations.com/toms-transformation-2/>

⁸https://en.wikipedia.org/wiki/Tom_Ryman

⁹<https://www.findagrave.com/memorial/94792657/george-channing-haddock>

¹⁰<http://www.siouxcityfirst.com/PicturesanditemsfromRevGeorgeHaddockschurch>

¹¹<https://www.historynet.com/the-prohibition-rule-murder-in-sioux-city/>

¹²<https://www.siouxcitymuseum.org/history-website/haddock-rev-george>

¹³Frank C. Haddock, *The Life of Rev. George C. Haddock*, (New York: Funk & Wagnalls, Publishers, 1887, public domain), 69.

¹⁴Mt. Sinai was the place where Moses received the Ten Commandments from God (see Ex. 19:20-20:21), and the Mount of Olives is the place Jesus prayed to the Father after the Last Supper that He would be spared from going to the cross, if possible (see Matt. 26:26-57). Then He added, “nevertheless, not as I will, but as You will (v. 39).

¹⁵<https://www.breakpoint.org/chuck-colsons-final-speech-2/>

¹⁶Hebrews 10:4; 1 John 1:7; 1 Timothy 2:5

¹⁷<https://www.azquotes.com/quote/393236>

¹⁸<https://www.dailysignal.com/2023/01/11/democrats-vote-condemning-attacks-pro-life-pregnancy-centers/>

¹⁹<https://www.washingtonexaminer.com/opinion/on-transgender-issues-democrats-once-again-contradict-their-party-of-science-moniker>

²⁰<https://www.christianpost.com/news/fla-megachurch-requiring-members-to-support-traditional-marriage.html>

²¹<https://www.discoverbedrocktruth.org/wp-content/uploads/2023/02/heath-lambert-statement.pdf>

^{22,23}<https://www.christianpost.com/news/fla-megachurch-requiring-members-to-support-traditional-marriage.html>

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²⁴<https://www.azquotes.com/quote/368767>

²⁵<https://www.azquotes.com/quote/606255>

²⁶This is a primary mission for an organization called RenewaNation (<https://www.renewanation.org/>).

²⁷Luke 10:25-28; Matthew 22:34-40

²⁸<https://www.azquotes.com/quote/466849>

²⁹<https://www.azquotes.com/quote/189357>

³⁰<https://www.azquotes.com/quote/189367>

³¹<https://www.azquotes.com/quote/899386>

³²<https://www.azquotes.com/quote/766382>

³³The word *sovereign* is used here, not in the ultimate sense, for only God is sovereign in this way. It is used to convey the idea that human beings have qualities that reflect that God has made them in His image, and that set them apart from the rest of God’s created order. Thus, human sovereignty does not mean that people are godlike, but that they are like God — capable of having preferences, making judgments, understanding and making moral and ethical choices, and designed to be free, not manipulated or controlled by the government.

³⁴<https://www.discoverbedrocktruth.org/propertyrights/>

³⁵<https://www.discoverbedrocktruth.org/freemarketbiblestudy/> ~ Several other studies also are available. Visit <https://www.discoverbedrocktruth.org/2021/04/18/bible-studies/>.

³⁶<https://www.wordfoundations.com/2021/01/22/21282/>

³⁷<https://adflegal.org/press-release/us-supreme-court-gave-chike-uzuegbunam-his-first-victory-now-he-wins-it-all-long> or <https://bit.ly/3FKi1gz>

³⁸https://en.wikipedia.org/wiki/For_Want_of_a_Nail

³⁹https://en.wikipedia.org/wiki/Martin_Niemöller

⁴⁰<https://www.azquotes.com/quote/544715>

⁴¹Eric Metaxas, *Letter to the American Church* (Washington, DC: Salem Books, 2022), 84, 91.