

## Sermon to the Saints which are at Topeka, Kansas -- Sunday, August 10, 2014.

Good afternoon beloved.

Speaking to you all here ... and speaking as well to the goats, dogs, hogs, and wolves (four beautiful Scriptural metaphors for the damned who encircle this little church in these last days) ... I want to recommend that you begin your understanding of the subject matter of today's sermon by going out to either [www.godhatesfags.com](http://www.godhatesfags.com) or [www.signmovies.com](http://www.signmovies.com). Once there, I want you to pull up the sign movie where this blessed little ancient we have in our midst looks this grotesque generation into the eye and concludes her sweet exposition with these words: "Be clear about this; the LORD is coming!" That sign, and the Bible-based exposition of it, is due for a great revival on the streets and social media channels -- as well as in our hearts. Since we have a nice video out showing how to make signs, we might find a fresh and colorful way to present "The LORD Is Coming" to our world audience. I'll try now to explain to you why.

Several weeks ago, I was reading to my little house on an evening. I was reading out of the book of Matthew when a passage jumped off the page at me. Here is the passage:

***"Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (Matthew 26:6-13)***

I looked at my wife and children and said: "What is this thing that woman did? How did I not notice this unique event before? What does this language mean?" I have had a very heavy burden on my spirit since. No expositor offered substantive light, and in fact sent me into deeper despair because they (in my opinion) left preaching and flirted with rank idolatry.

Immediately after this passage the betrayal, captivity, beating, crucifying, death, burial, resurrection, and ascension of Christ ensues. So, the passage has the feel of a watershed moment. That is to say, the timing of this event provides it with a distinct and instructive significance.

I love that woman there. I don't know her name, and I'm not satisfied that the expositors have any credible idea of her name, and it doesn't matter. What does matter is that she has a valid hope of this:

***"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Revelation 2:17)***

More importantly, I believe from the language of this passage that we are supposed to be talking about her and about what she did here, as an integral part of our message to this last generation. I say that because it is

not lost on me the similarity between the language in this passage and the words of Christ two chapters previous, to wit:

***"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14)***

and

***"Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (Matthew 26:13)***

But to accurately speak to this matter to the glory of God in these last, dark days we must know what is the significance of this woman's actions. We must know what this is that this woman has done, to properly tell it for a memorial of her. So I have searched what these we have extant writings from have to say on the matter. I have found it wholly unsatisfying, and not at all instructive. For example:

Gill: *"She did it for my burial; not for the interment of his body, but for the embalming of it, previous to it: the Jews used to embalm their dead, to show their constant respect to the deceased, and their belief of the resurrection; at least not only used to wash them, but anoint them with oil; ... Now either this woman had some revelation made to her, that the death of Christ was near at hand, and she feared, or knew, she should not be able to anoint him when dead; and therefore, as Mark has it, 'she hath done what she could; she is come aforehand to anoint my body to the burying,' #Mr 14:8: or if she had no knowledge of all this, nor any such intention, yet the Holy Ghost directed her to this action, with this view, as it were, for the performing of these funeral rites before he was dead; and so the Syriac version renders it, 'she hath done it, יריא ינרבקמלד, as it were, to bury me'."*

She worshipped the dead? **THAT** is the memorial for which I am to speak to a dying world about this blessed woman? She had such delusional, idolatrous notions of the dead carcass -- like her fellow Jews no doubt swam in -- that she engaged in a preemptive embalming of the body of Jesus? Fye on you, Gill! Fye! Fye! Get thee behind me Satan! Take that weak, insipid, milquetoast nonsense out of this house! You sound like what I would expect to hear from the pulpit of the Topeka Bible Church. No!

Satan has vexed me these past several weeks, my friends. I have had great heaviness over the severity of this world's condition and my own sins, and have been in great need of help. The help that comes only from the Father of Spirits. And it has been acutely entangled with my searching of this matter. What comfort is in this notion that a woman who is in the very presence of the Christ, the Messiah ... living in a generation of Jews so dark-hearted and rebellious that they have been cast out of the land and scattered to the very winds in judgment ... would blindly engage in such idolatrous practices? It is beyond error to suggest such a thing ... it is blasphemy.

Please listen to me carefully. For as our friend and brother Paul wrote, I likewise desire:

***"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Corinthians 14:19)***

It is my desire to open this passage in a way that gives full and comfortable edification to this house of beloved souls. It is of no doubt that both passages (in Matthew and in Mark) are referencing an anointing of Christ, and that it is most certainly for his burial. Where I find gross blasphemy is in the suggestion that it was due to a humanistic preparation of a carcass, as was the tradition of the Jews -- and is the tradition to do similarly that is followed by all the world today.

A doctrinal foundation upon which our faith stands is that Jesus the Christ was put into the grave. Without this act of submission to the ultimate humility to which the human body is subject, the work of the Covenant of Grace could not have been completed.

***For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: (1 Corinthians 15:3-4)***

There was indeed much treatment of this blessed truth in prophecy, before the first advent of Christ. For example, He had to sleep in the dust of death, or the dusty grave, according to the Messianic psalm:

***"My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." (Psalm 22:15)***

In a beautiful prophecy of Christ's first and second advent, Isaiah includes these sweet words:

***"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isaiah 11:10)***

Whether this glorious rest be viewed as referencing the consequences of His death and resurrection for His saints -- temporally or eternally -- or the glorious nature of His own ascension to the right hand of his Father in heaven ... it unmistakably references His resting in a grave that was a necessary condition precedent to all glories bestowed upon His elect.

While in the earth, Christ plainly said that he would go into the metaphoric "whale's belly", or the "heart" or womb of the earth, to wit:

***"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40)***

When Peter blistered the hateful Jews in Judaea, he included the significance of the burial of Christ, to wit:

***"Therefore did my heart rejoice, and my tongue was glad; MOREOVER ALSO MY FLESH SHALL REST IN HOPE: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. ... Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (Acts 2:26-27; 29-31)***

It is Christ's going down into "hell" or "the grave", and not being consumed therein, that gives all of us hope of resurrection to life.

Satan knows Scripture very well, and has energized demon spirits to work in men to deceive, to terrorize, to slaughter, and to prevent the fulfillment of the covenanted work of Christ. Satan knows very well that the hope of all the righteous -- from Adam to the last blessed soul called to grace -- is resting with Christ in that grave, and the certain expectation that he will rise at the appointed time, conquering death's last quarter, so that we might not only say: "***O death, where is thy sting?***" but most importantly also "***O grave, where is thy victory?***" (1 Corinthians 15:55) Is this not verily why those graceless Jews insisted upon soldiers being placed without the tomb; and their subsequent subornation to perjury regarding the risen Christ?

So critical does His Majesty see the significance of the burial, and yet he is so bound in his chains of darkness -- that darkness that blinds all of the reprobated creatures to the glories of the mysteries of the Gospel -- that having failed the first time to secure Christ in the grave beyond the prophesied period, he moves his monstrous minions to prevent the burial of the two witnesses in Revelation, to wit:

***"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."*** (Revelation 11:8-11)

Note that timing reference. Not three days, the point after which the grave of Christ was breached and death lost his captor. When three days are passed, this world of evil doers -- having carnivorously drooled over the dead witnesses lying in the streets -- foolishly believe that they have overcome the power of God's prophecies and break out into celebration! As if to say "these who have tormented us ... these who like that bastard Jesus, written about in that fiction called the Bible make us to drink from the cup of horrors, forcing us to see our abominations and know that they are the cause of our temporal torments and feed our just and eternal damnations ... these will not be allowed to engage in some trickery in the graves. We will watch these bodies be overcome with corruption and will know that the Beast who has overcome them is the one true King of the Earth!"

You can see, I hope, why the burial of Christ has such significance in the spiritual warfare in which we are presently engaged. While it is not for this sermon, it will certainly serve to consider what greater value we may learn to place on the symbolism of the ordinance of Baptism accordingly, to wit:

***"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"*** (Romans 6:3-5)

The tender woman at Bethany clearly understood that Christ was going to be buried, and the significance of it to the securing of the heirs named in the Covenant. She understood something further, which is why in each place where this memorial of her is written you find:

***"for she hath wrought a good work upon me." (Matthew 26:10)***

and

***"she hath wrought a good work on me." (Mark 14:6)***

And what is the "good work"? It is put variously, but points to the same understanding that this blessed elect woman had:

***"For in that she hath poured this ointment on my body, she did it for my burial." (Matthew 26:12)***

and

***"She hath done what she could: she is come aforehand to anoint my body to the burying." (Mark 14:8)***

I have already said plainly that I do not believe this was done as part of the Jewish tradition of pouring the ointments on the body as an integral part of preparing the carcass for the grave or tomb. Besides, as the historical account makes clear, Nicodemus fulfilled that practice with regard to the body of Jesus, to wit:

***"And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." (John 19:39-40)***

So, it is not a satisfactory examination of this act by this woman to put so cheap and idolatrous a color upon it. What this woman did was not, I submit to you hungry souls here, the pedestrian figure of a tradition upon Jesus, else -- I say quite boldly -- it would not have been called "a good work" wrought upon Him, and most assuredly would not be so distinguished a work that it is to be told for a memorial of this woman! So what is it?

I would remind you all that this is not the first time one of God's elect precious did a thing at a watershed moment that demonstrated a supernatural clarity and vision; and resulted in bold, focused action. Think of Jael; think of Jonathan's armor bearer; think of Phineas ... where would I end?

Indeed, I believe that it is a thing promised in many places, as a gift of grace He bestows upon his little children who dwell in uniquely cataclysmic times, as prophesied by Joel and reiterated by Peter:

***"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:" (Joel 2:28; Acts 2:17)***

When Isaiah is prophesying to the Jews about their impending destruction and Diaspora, he merges from historical prophecy to eschatological prophecy. You can read Isaiah chapter 10 in its entirety and the expositions of it, and I do not believe that any one of you will find that I am wrong that it is intended both to describe the dealings that God would (and did) make with the kings of Assyria and Babylon, as well as the final deliverance of the remnant of God's people -- including the 144,000 of Revelation chapter seven. I do not intend to draw this sermon into that detour, but ask that you for present accept that proposition and explore more extensively if you desire to at a later time.

In that prophesy, however, there is a turn of phrase that brings quite a contextual light to what we are examining. Here is the verse, and it is in the context of the final deliverance of God's people in the last days:

***"And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."* (Isaiah 10:27)**

That is to say, because of the covenanted anointing of a Messiah -- the LORD of Hosts -- the Captain of our Salvation leading the children to glory, as referenced in this passage:

***"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."* (Hebrews 2:10)**

Because of what she did, I am confidently certain that our blessed sister at Bethany knew this prophecy and it's import. She made herself fully versed in the prophecies of Isaiah and the other major and minor prophets, so that she was finely tuned and keenly interested in the events surrounding Jesus. Do we not understand this getting after the business? Do we not make our lives about the very same business?

If I can make you see this scene in Bethany the way I have it in view, I think you will be simultaneously filled with joy ... and a bit of good humor. It is rather a fascinating and delightful thing unfolding; and it is simultaneously an event of such moment that those present must have been quivering with energy.

The disciples had been walking with Jesus, for various timeframes, up to nearly three and a half years. He had been demonstrating through His amazing words and works that He was none other than Christ ... the Messiah ... the ANOINTED! That member of the Trinity who is ANOINTED by God to suffer and go into the grave for the beneficiaries of the Covenant, after which He is to be raised from the dead, ascend into heaven, and from which He is to return in power to take His kingdom and redeem his elect children.

***"But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ [the ANOINTED]? He is antichrist, that denieth the Father and the Son."* (1 John 2:20-22)**

The business of knowing and owning Jesus as the anointed of God is very grave. Always has been; always will be. Here these disciples had the Christ [the ANOINTED] in their presence, yet -- hold onto your hats, my friends -- as Christ himself said to them:

***"My head with oil thou didst not anoint:"* (Luke 7:46)**

So picture it. The earthly ministry of the Christ is coming to a close. This little lady at Bethany understands that He is the Anointed One! He is the One who is Anointed by God to deliver the children by going into death and burial. Anyone with any sense knows that the time is drawing very short during which they will have opportunity to show that they verily see they have the Anointed One -- Christ -- the Messiah present by pouring anointing oil upon His head. She has come to the conclusion that the disciples are not seeing this matter for what it is, and that even though Christ Himself has said it plainly to them, they have continued to walk with the Anointed, without ever anointing His head with oil in recognition of His office.

In her fervent desire to show -- rather than engage in some pedantic dialog -- that she very certainly sees that the yoke of Satanic oppression will only be lifted by this Anointed One who sits before her; she busts that box open and pours the anointing oil upon the head of Christ!

"Look here!" She says to the cloddish little love bug disciples sitting around the room. "This is THE Christ! He is the Anointed of God to go into, and be raised out of, the grave! Nothing in the earth is as important as that we know and declare Him as THE Christ! It doesn't look like any one of you here understand the urgency of getting this anointing accomplished ... so I'm going to do it!"

Consider, if you will my friends, what Christ says to the disciples when they got all hoity-toity about the box of ointment:

***"For ye have the poor always with you; but me ye have not always." (Matthew 26:11)***

and

***"For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." (Mark 14:7)***

That is to say: "You'll have plenty of time to worry about selling stuff and tending to your duties to care for the poor. You're nearly out of time to accomplish the physical anointing of the Christ, and apparently would never have figured it out; except that this little maiden got about that important business."

Now ***THAT*** is a thing for which I would expect a little gracious soul would have great joy at being remembered. More importantly, what does it mean for us? How do we testify to this generation that Jesus is the Christ? That passage I earlier quoted from 1 John, begins with:

***"But ye have an unction from the Holy One, and ye know all things." (1 John 2:20)***

That word "unction" means "anointing", meaning that we have an "anointing" from the Anointed One, so that we are fully able to know Him and testify that we know Him. While this includes that we declare His attributes and praise Him for His works and faithful performance of the terms of that Covenant of Grace under which we are blessed ... I would suggest that there is the one office that in these last, dark, and very evil days increasingly is denied by the Antichrist and all those who will receive his mark. A piece of land that is doctrinally -- spiritually -- as momentous as the battle at Armageddon will be physically. As Malachi put it, we have heard it said repeatedly:

***"Where is the God of judgment?" (Malachi 2:17)***

As our beloved Peter told us it would be, we have heard them mock:

***"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter 3:4)***

It is the vain hope of this generation that the Anointed of God will finally fail to come to break the yoke of Satan's oppression (**Isaiah 10:27**); that they will break the bands of our preachments asunder and cast away the cords of God's Word from them (**Psalm 2:1-3**); that He will in fact bring to the birth and not be able to deliver the remnant of Jacob (**Isaiah 66:9**). We know this. We see this daily, and in ever increasing boldness as the world is overcome with doctrines of devils.

It is therefore, that I believe that my dear mother is quite right that we in this humble little church -- blessed with the ministry of the Anointed, the Christ, the Messiah in these last days -- must figuratively step up; we must figuratively break open the alabaster box and pour the anointing oil onto His head and declare to a doomed, blaspheming, antichrist-filled world: "be clear about this; the LORD is coming!"

I love you all most dearly.

Amen.