



THE REMNANT ARMY AND THE LAST STAND

September 12, 2020



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The Remnant Army and The Last Stand



3:00: Jon discusses the present South African genocide, including specific incidents of its barbarism towards families. He discusses his frustration at the lack of media coverage as well as the social perceptions surrounding those who speak out against this violence. He cites the following scripture reference from Isaiah.

ISAIAH 5:20-21 ²⁰ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
²¹ Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

9:00: David enters into relevant political commentary by offering his weasel of the week award to John Kasich (former Republican governor of Ohio) for turning his back on his pro-life values out of hatred for Trump.



11:00: Jon boldly & unapologetically drives his point home with the following verse from the book of Joshua.

JOSHUA 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

13:30: Jon further implores us to be unashamed in discussing God's truth with additional verses from the books of Isaiah and Exodus.

ISAIAH 45:7-9 ⁷ I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. ⁸ Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. ⁹ Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

EXODUS 15:3-5 ³ The LORD *is* a man of war: the LORD *is* his name. ⁴ Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. ⁵ The depths have covered them: they sank into the bottom as a stone.

[20:00](#) : Jon's reference to Genesis 9 is eerily relatable to our current abortion laws.

GENESIS 9:5-6 ⁵ And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. ⁶ Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

[21:00](#) : Jon refutes the convenient interpretation of Romans 13, used to justify obedience to evil regimes & sinful laws.

Matt Whitman of Ten Minute Bible Hour (also shown on YouTube) does an excellent in-depth study of Romans chapter 13 & it's usage by various dictators throughout history. He describes the context in which Paul wrote the letter, as well as multiple biblical instances that would clearly contradict the interpretation used by crummy politicians throughout the past several centuries. The actions of our Lord and Savior would be an obvious example. If interested, the video is titled "What does Romans 13 really mean? The most controversial Bible passage in history".

[24:30](#) : Jon quotes the prophecy of Puritan leader John Winthrop while aboard the Arbella, en route to Massachusetts: "We must consider that we shall be as a City upon a Hill, the eyes of all people are upon us."



[26:30](#) : Jon quotes John G. Dow in the Jewish Quarterly Review (Oct. 1890, pages 55 – 56) when he states "The historical analogy between Hebrew and Puritan is one of a kind, and is one of the most remarkable which history can produce."

The Hebrew/Puritan parallels of covenant relationship as well as seizing land in the name of God are quite astonishing. They should be teaching this in public schools.

[26:30](#) : Jon explains numerous flaws in biblical leaders, as in leaders of every era.

1 KINGS 11:6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

[29:30](#) : Jon explains numerous flaws in biblical persons, as in persons of every era.

JUDGES 2:18-19 ¹⁸ And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. ¹⁹ And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

32:30 : David describes Oliver Cromwell's role in the struggle against King Charles I, who ordered the arrest of members of his own parliament in order to remove the Puritans from majority control. The Puritans would later be ejected from the newly empowered Church of England under King Charles II, eldest son to King Charles I, following the death of Cromwell.

The **Five Members** were those five Members of Parliament whom King Charles I (1625–1649) attempted to arrest on 4 January 1642 when he entered the English House of Commons, accompanied by armed soldiers, during a sitting of the Long Parliament: John Hampden (c. 1594–1643), Arthur Haselrig (1601–1661), Denzil Holles (1599–1680), John Pym (1584–1643), William Strode (1598–1645)

Charles's attempt to coerce parliament by force failed, turned many against him, and was one of the events leading directly to the outbreak of civil war later in 1642.

The relationship between the House of Commons and the king had become increasingly fraught during 1641. The king believed that Puritans, encouraged by five vociferous Members of the House of Commons, John Pym, John Hampden, Denzil Holles, Arthur Haselrig and William Strode, together with the peer Edward Montagu, Viscount Mandeville (the future Earl of Manchester), had encouraged the Scots to invade England in the recent Bishops' Wars, and that they were intent on turning the people against him.

When rumours reached the court that they were also planning to impeach the queen for alleged involvement in Catholic plots, Charles made accusations of treason against them in the House of Lords. The Commons sat to consider the allegations on 3 January 1642, and held them to be a breach of the House's privilege.

Without agreement from the Commons, Charles faced difficulties in having the Five Members taken into custody. He had been considering decisive action for some time but he now hesitated. Both the queen and Lord Digby advised him to go down to the Commons with an armed guard, and to make the arrest in person. It was alleged that the queen exclaimed "Go you poltroon. Go and pull those rogues out by the ears, or never see my face again"; the king yielded. To ensure there would be no armed resistance he first sent a message to the Lord Mayor of London forbidding him from sending men to protect parliament. Then, on 4 January 1642 he set off for the House, accompanied by around four hundred armed men. The Five Members, who had been expecting the king to strike, took their seats as usual that morning. At about three o'clock, they received word via the French Ambassador that Charles was on his way, and they left the House and took a waiting barge to the City.

Charles entered the precincts of the House with about eighty men, armed with pistols and swords. They remained in the lobby while Charles entered the Commons chamber accompanied only by his nephew, the Elector Palatine. Roxburghe, one of Charles's retainers, propped the doors open so that the members in the chamber could see the troops making play with their pistols.

Charles removed his hat and walked to the front, saluting some members as he passed. The members stood in silence. Addressing the speaker, William Lenthall, he said "Mr Speaker, I must for a time make bold with your chair". Lenthall vacated it. Calling first for one of the members, and then another, he was met with total silence. He asked the speaker where they were. Kneeling, Lenthall responded with extraordinary courage:

May it please your majesty, I have neither eyes to see nor tongue to speak in this place but as this House is pleased to direct me whose servant I am here; and I humbly beg your majesty's pardon that I cannot give any other answer than this to what your majesty is pleased to demand of me.

It was the first time that a speaker had declared his allegiance to the liberty of parliament rather than the will of the monarch.

The king paused. "'Tis no matter, I think my eyes are as good as another's." He studied the benches for 'a pretty while' then lamented "all my birds have flown". He left the chair and walked out "in a more discontented and angry passion than he came in", followed by shouts of "Privilege! Privilege!" from the members.

On 10th January, Charles suddenly left London for Hampton Court, fearing both for his own life and that of the queen. He was not to return for seven years – and then only for his own trial and execution.

Oliver Cromwell (25 April 1599 – 3 September 1658) was an English general and statesman who led the Parliament of England's armies against King Charles I during the English Civil War and ruled the British Isles as Lord Protector from 1653 until his death in 1658. He acted simultaneously as head of state and head of government of the new republican commonwealth.

He became an Independent Puritan after undergoing a religious conversion in the 1630s, taking a generally tolerant view towards the many Protestant sects of his period. He was an intensely religious man, and he fervently believed that God was guiding his victories.

Cromwell was one of the signatories of King Charles I's death warrant in 1649, and he dominated the short-lived Commonwealth of England as a member of the Rump Parliament (1649–1653).

Charles II (29 May 1630 – 6 February 1685) was king of England, Scotland, and Ireland. He was king of Scotland from 1649 until his deposition in 1651, and king of England, Scotland and Ireland from the 1660 Restoration of the monarchy until his death in 1685.

Charles II was the eldest surviving child of Charles I of England, Scotland and Ireland and Henrietta Maria of France. After Charles I's execution at Whitehall on 30 January 1649, at the climax of the English Civil War, the Parliament of Scotland proclaimed Charles II king on 5 February 1649. However, England entered the period known as the English Interregnum or the English Commonwealth, and the country was a *de facto* republic led by Oliver Cromwell. Cromwell defeated Charles II at the Battle of Worcester on 3 September 1651, and Charles fled to mainland Europe. Cromwell became virtual dictator of England, Scotland and Ireland. Charles spent the next nine years in exile in France, the Dutch Republic and the Spanish Netherlands. A political crisis that followed the death of Cromwell in 1658 resulted in the restoration of the monarchy, and Charles was invited to return to Britain. On 29 May 1660, his 30th birthday, he was received in London to public acclaim. After 1660, all legal documents stating a regnal year did so as if he had succeeded his father as king in 1649.

Charles's English parliament enacted laws known as the Clarendon Code, designed to shore up the position of the re-established Church of England. Charles acquiesced to the Clarendon Code even though he favoured a policy of religious tolerance.

The **Great Ejection** followed the Act of Uniformity 1662 in England. Several thousand Puritan ministers were forced out of their positions in the Church of England, following The Restoration of Charles II. It was a consequence (not necessarily intended) of the Savoy Conference of 1661.

The Act of Uniformity prescribed that any minister who refused to conform to the *Book of Common Prayer* by St Bartholomew's Day (24 August) 1662 should be ejected from the Church of England. This date became known as 'Black Bartholomew's Day' among Dissenters, a reference to the fact that it occurred on the same day as the St Bartholomew's Day massacre of 1572. **Oliver Heywood estimated the number of ministers ejected at 2,500.** This group included Richard Baxter, Edmund Calamy the Elder, Simeon Ashe, Thomas Case, John Flavel, William Jenkyn, Joseph Caryl, Thomas Brooks, Thomas Manton, William Sclater, Thomas Doolittle and Thomas Watson. Biographical details of ejected ministers and their fates were later collected by the historian Edmund Calamy, grandson of the elder Calamy.

Although there had already been ministers outside the established church, the Great Ejection created an abiding concept of non-conformity. Strict religious tests of the Clarendon Code and other Penal Laws left a substantial section of English society excluded from public affairs, and also university degrees, for a century and a half. Culturally, in England and Wales, nonconformism endured longer than that.

The bicentennial in 1862 led to a sharp debate, with the nonconformist agenda being questioned, and the account in Calamy being reviewed.

Iain Murray argues that the issue was deeper than "phrases in the Book of Common Prayer and forms of church order," but regarded the "nature of true Christianity."

The Bishop of Liverpool, J. C. Ryle (1816–1900), referred to the Ejection as an "injury to the cause of true religion in England which will probably never be repaired".

-taken from Wikipedia for informative purposes, but dissatisfied with the depiction of Cromwell's English rule. **The Puritans were persecuted again immediately after his death.**

Theologian.org/UK provides additional insight in its article "The Tragedy of 1662: The Ejection and Persecution of the Puritans" by Lee Gatiss. The article is long, but fascinating and well annotated for further investigation.

[39:00](#) : Jon cautions against silence in the face of evil legislation.

1 CORINTHIANS 6:3-5 ³ Know ye not that we shall judge angels? how much more things that pertain to this life? ⁴ If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. ⁵ I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

[41:00](#) : Jon cites scripture describing behavior when Israel is in charge.

ISAIAH 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.♥

PROVERBS 21:15 *It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.*

ZECHARIAH 7:9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

[42:30](#) : Jon cites scripture describing God's people.

GALLATIANS 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

ACTS 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

REVELATION 7:9-10 ⁹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰ And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

[44:00](#) : Jon reminds us of God's promise to His people.

2 CHRONICLES 7:13-14 ¹³ If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; ¹⁴ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

[47:00](#) : Jon reminds us that covenants are contingent on both parties upholding their responsibilities, not just One.

LEVITICUS 18:26-30 ²⁶ Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: ²⁷ (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) ²⁸ That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. ²⁹ For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. ³⁰ Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

[52:00](#) : David & Jon jointly discuss the open evil we see today, without public dissent. Jon expands upon this idea with a biblical discussion of marriage contrasted against our modern marital standards.

EZRA 9:2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

2 CORINTHIANS 6:14-17 ¹⁴ Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ¹⁵ And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? ¹⁶ And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. ¹⁷ Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, ¹⁸ And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[59:00](#) : Jon calls out church bodies that allow openly and unrepentant sinners in positions of leadership over the congregation.

1 CORINTHIANS 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

[1:00:00](#) : Jon and David describe righteous behavior that is pleasing to God.

PSALMS 37:23-25 ²³The steps of a *good* man are ordered by the LORD: and he delighteth in his way. ²⁴ Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand. ²⁵ I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

I CORINTHIANS 5:9-13 ⁹ I wrote unto you in an epistle not to company with fornicators: ¹⁰ Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. ¹¹ But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. ¹² For what have I to do to judge them also that are without? do not ye judge them that are within? ¹³ But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

[1:04:30](#) : Jon describes coming to God's open arms, no matter how far you might have strayed.

ROMANS 3:23 ²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ²² Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³ For all have sinned, and come short of the glory of God;

ISAIAH 58:6-8 ⁶ *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? ⁷ *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? ⁸ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

[1:09:00](#) : David brings it back around by reminding us of the spiritual persecution of the remnant.

REVELATION 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.