



# Christian Identity Ministries

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"Blessed be the LORD God of *Israel*; For He hath visited and redeemed *His* people, And hath raised up an horn of salvation for *us* in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; That *we* should be saved from *our* enemies and from the hand of all that hate *us*; to perform the mercy promised to *our* fathers and to remember his holy covenant; The oath which he swore to *our* father Abraham, That he would grant unto *us*, that *we* being delivered out of the hand of *our* enemies might serve him without fear, in holiness and righteousness before him, all the days of *our* lives." Luke 1:68-75; the Anglo-Saxon-Celtic-Germanic-Scandinavian people are *ISRAEL*!

#207

Newsletter

June AD2003

## CAN WE LEGISLATE MORALITY?

By Rev. R.J. Rushdoony

(reprinted from Law and Liberty, Ross House Books, 1984)

An oft-quoted statement has it that we can't legislate morality. We are told that it is useless and even wrong to enact certain kinds of legislation because they involve trying to make people moral by law, and this, it is insisted, is an impossibility. Whenever various groups try to effect reforms, they are met with the words, "You can't legislate morality."

Now it must be granted that there is a measure of truth to this statement. If people could be made moral by law, it would be a simple matter for the board of supervisors or for Congress to pass laws making all people moral. This would be salvation by law. Men and nations have often resorted to salvation by law, but the only consequence has been greater problems and social chaos.

We can agree, therefore, that people cannot be *saved* by law, but it is one thing to try to save people by law, another to have moral legislation, that is, laws concerned with morality. The statement, "You can't legislate morality," is a dangerous half-truth and even a lie, because *all* legislation is concerned with morality. Every law on the statute books of every civil government is either an example of enacted morality or it is procedural thereto. Our laws are all moral laws, representing a system of morality. Laws against manslaughter and murder are moral laws; they echo the commandment, "*Thou shalt not kill.*" Laws against theft are commandments against stealing. Slander and libel laws, perjury laws, enact the moral requirement, "*Thou shalt not bear false witness - against thy neighbor.*" Traffic laws are moral laws also: their purpose is to protect life and property; again, they reflect the Ten Commandments. Laws concerning police and court procedures have a moral purpose also, to further justice and to protect law and order (rightly of course only God's Law and God's order! CIM). Every law on the statute books is concerned with morality or with the procedures for the enforcement of law, and all law is concerned with morality. We may disagree with the morality of law, but we cannot deny the moral concern of law. Law is concerned with right and wrong; it punishes and restrains evil and protects the good, and this is exactly what morality is about. It is impossible to have law without having morality behind that law, because all law is simply enacted morality.

There are, however, different kinds of morality. Biblical morality is one thing, and Buddhist, Hindu, Moslem and Jewish morality are radically different moral systems. Some moral laws forbid the eating of meats as sinful, as for example, Hinduism; and others declare that the killing of unbelievers can be a virtue, as in Moslem morality. For Plato's

morality, some acts of perversion were noble forms of love, whereas for the Bible the same acts are deserving of capital punishment

The point is this: all law is enacted morality and presupposes a moral system, a moral law, and all morality presupposes a religion as its foundation. Law rests on morality, and morality on religion. Whenever and wherever you weaken the religious foundations of a country or people, you then weaken the morality also, and you take away the foundations of its law. The result is the progressive collapse of law and order, and the breakdown of society.

This is what we are experiencing today. Law and order are deteriorating, because the religious foundations, the Biblical foundations, are being denied by the courts and by the people. Our American system of laws has rested in a Biblical foundation of law, on Biblical morality, and we are now denying that Biblical foundation for a humanistic one. From colonial days to the present, American law has represented Biblical faith and morality. Because it has been Biblical, our laws have not tried to *save* men by law, but they have sought to establish and maintain that system of law and order which is most conducive to a godly society.

Now, our increasingly humanistic laws, courts, and legislators are giving us a new morality. They tell us, as they strike down laws resting upon Biblical foundations, that morality cannot be legislated, but what they offer is not only legislated morality but *salvation by law*, and no

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The views and opinions expressed in the articles herein or herewith are those of the authors and not necessarily those of CIM. They are written by fallible men. You must ask Jesus to guide your studies!

Christian can accept this. Wherever we look now, whether with respect to poverty, education, civil rights, human rights, peace, and all things else, we see laws passed designed to *save* man. Supposedly, these laws are going to give us a society free of prejudice, ignorance, disease, poverty, crime, war, and all other things considered to be evil. These legislative programs add up to one thing: salvation by law.

This brings us to the crucial difference between Biblical law and humanistic law. Laws grounded on the Bible do not attempt to save man or to usher in a brave new world, a great society, world peace, a poverty-free world, or any other such ideal. The purpose of Biblical law, and all laws grounded on a Biblical faith, is to punish and restrain evil, and to protect life and property, to provide justice for all people. It is *not* the purpose of the state and its law to change or reform men: this is a spiritual matter and a task for religion. Man can be changed only by the grace of God through the ministry of His Word. Man cannot be changed by statist legislation; he cannot be legislated into a new character. The evil will or heart of a man can be restrained by a law, in that man can be afraid of the consequences of disobedience. We all slow down a bit on the freeway when we see a patrol car and we are always mindful of speed regulations. The fact of law and the strict enforcement of law are restraints upon man's sinful inclinations. But, while a man can be *restrained* by strict law and order, he cannot be *changed* by law; he cannot be saved by law. Man can be saved only by the grace of God through Jesus Christ.

Now humanistic law has a different purpose. Humanistic law aims at saving man and remaking society. For humanism, salvation is an act of state. It is civil government which regenerates man and society and brings man into a paradise on earth. As a result, for the humanist, social action is everything. Man must work to pass the right set of laws because his salvation depends upon it. Any who oppose the humanist in his plan of salvation by law - salvation by acts of civil government - is by definition an evil man conspiring against the good of society. The majority of men in office today are intensely moral and religious men, deeply concerned with saving men by law. From the Biblical perspective, from the Christian perspective, not only men of great dedication but men of earnestly humanistic faith and morality.

As a result, our basic problem today is that we have two religions in conflict, humanism and Christianity, each with its own morality and the laws of that morality. When the humanist tells us therefore that "You can't legislate morality," what he actually means is that we must not legislate Biblical morality, because he means to have humanistic morality legislated. The Bible is religiously barred from the schools, because the schools have another established religion, humanism. The courts will not recognize Christianity as the common law foundation of American life and civil government, because the courts have already established humanism as the religious foundation of American life. For humanism *is* a religion, even though it does not believe in God. It is not necessary for a religion to believe in God to be a religion; as a matter of fact, most of the world's religions are essentially humanistic and anti-theistic.

The new America taking shape around us is a very religious America, but its religion is humanism, not Christianity. It is a very morally minded America, but its ethics is the new morality, which for Christianity is simply the old sin. This new, revolutionary, humanistic America is also very missionary-minded. Humanism believes in salvation by works of law and, as a result, we are trying, as a nation, to save the world

by law. By vast appropriations of money and dedicated labour, we are trying to save all nations and races, all men from all problems, in the hopes of creating a paradise on earth. We are trying to bring peace on earth and good will among men by acts of state and works of law, not by Jesus Christ. But St. Paul wrote, in Galatians 2:16, "*Knowing that a man is not justified by the works of the law: for by the works of the law shall no flesh be justified.*"

Law is good, proper, and essential in its place, but law can save no man, nor can laws remake man and society. The basic function of law is to restrain (Rom 13:1-4), not to regenerate, and when the function of law is changed from the restraint of evil to the regeneration and reformation of man and society, law itself begins to break down, because an impossible burden is being placed upon it.

Today, because too much is expected from law, we get less and less results from law, because law is put to improper uses. Only as we return to a Biblical foundation for law shall we again have a return to justice and order under law. "*Except the LORD build the house, they labour in vain that build it.*" (Ps 127:1).

Courtesy Chalcedon Report, Box 157 Vallecito CA 95251.

## ONE TIME OFFER-ONE SET ONLY

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**THE STONE OF DESTINY**

a colour-slide-lecture by E. Raymond Capt. *This set contains 54 slides, plus an audio cassette commentary about the slides shown. These have largely been made obsolete by videos, but if anyone is interested in this set, you can have it for a sug don of \$25. First in, first.....*

## THE IMPORTANCE OF OLD-FASHIONED WORSHIP...

The Whole Family Worshipping Together at Church  
*by Paul D. Lindstrom*

At the Church of Christian Liberty, we believe in the whole family worshipping together on Sunday. That's old-fashioned, I know, but it is important. We have an age-graded Sunday-school hour, with classes for young and old alike (probably not so much need for that with home-schooling, though). Other activities of the week are especially designed with the children and young people in mind. But for Sunday worship, we want the whole family together.

Now there are times, of course, when infants and younger children need special nursery attention. Perhaps sleep is necessary. A child that continues to cry surely requires help. Perhaps nappies need to be changed. Visitors regularly attend who are accustomed to a nursery. We have a nursery for these very reasons. However, we like to see the whole family together for worship - babies and all. If the children make a little noise from time to time, so be it. The family is together in God's presence, and the children are learning.

## HOW CHURCHES UNDERMINE THE FAMILY

Families today spend so little time together. The churches of our land have greatly contributed to this problem over the past 30 years. Church calendars are filled with too many activities that separate the family all during the week. On Sundays that separation continues with children's church, junior church, teen church, etc. No wonder our families are having problems!

In C.S. Dobbins' book, *The Church Book*, the author states: "A mark of the decadence of our civilization is the decline of family worship. Its revival would be one of the most significant signs of spiritual recovery." Yes, how very important it is to have family worship - at home and at church. The church down through the ages realized this, including America's founding fathers, and it is only within recent years that the worship service has been "compartmentalized." As a young child I sat with Mom and Dad in church and, although there were many things I



did not understand at that early age, the impressions received and lessons learned will never be forgotten. I am convinced that these important lessons could not have been duplicated in any other way

In 1923, Dr. Newton Hall stated: "On Sunday let the entire family unite. A finer home atmosphere will be found where this custom is kept." Today, as we see so many pressures applied to divide our families, may we as Christians do all we can to keep the family together for Sunday worship. It truly leads to a finer home atmosphere, especially as the parents take the time to discuss the worship service, songs, and messages with the children during the week. A Baker Book House publication (1960), *The Minister in Christian Education*, has these words by its author, Peter Person:

"The fact that three generations sleep under the same roof and eat at the same table does not mean that they constitute a homogenous group. Grandparents and grandchildren may be at the opposite ground of coexistence. Modern Christian education has been guilty of dividing and subdividing our churches and our families until we have become as strangers to one another."

Such is truly the case. And worship is one key area of subdivision that must be brought together. *Our Church Plans for Children* is the title of a manual on our administration by Lois Blankenship, printed by the Judson Press of Valley Forge. She says:

"There also are common needs and interests of children, youth and adults, which should be shared in experiences of corporate worship. It is good for children to experience the fellowship of the entire church family at worship, of sitting as a family in the church sanctuary, of standing with heads bowed in prayer beside the men and women of the congregation."

Yes, this is an experience of infinite value. Lois E. LeBar, a professor of Christian Education, has written as follows in her book, *Children in the Bible School*:

"There is one scene which shall never be erased from my memory. It is as vivid today as it was in the days when I sat in the little country church by my grandmother's side. For a brief two years of my childhood, I lived near by grandmother and attended the same church. For the most part it was a community of devout Christians."

"There seemed to be nothing short of death that could keep grandmother from attending services on Sunday. Not only was she there, but always among the very first to arrive. She had her pew, as was the custom, and immediately on entering she went to her accustomed place. No, she didn't sit down and look around or visit with others who happened in early. She sat with her head bowed and two little old wrinkled hands over her eyes. I can see her yet. There she sat pouring out her heart to God and preparing herself for the message which was to follow. It seemed so long as I waited for her to raise her head, that I might talk to her. But even then, somehow, without words she made me understand that church was a place to worship in quietness and not to converse."

Miss LeBar continues, "Children are especially sensitive to feelings. They often understand feelings in an adult worship service although they may comprehend little of the terms used and the underlying facts."

### WHAT CHILDREN REMEMBER

For more than twenty years, Robbie Trent served as a Sunday school teacher. She has come to some very definite conclusions as they relate to young children and, in her book, *Your Child and God*, she shares many of her thoughts. Listed below are several ideas which result from her years of experience:

"But the church service proper - is that for the child? Often he cannot understand the sermon. Sometimes he likes to listen to the preacher, sometimes he does not. So run the objections. Yet usually these are not the child's objections, but the objection of some adult. Honestly, now, have you ever heard a criticism like that from a child, unless he had caught it from an adult?"

"From his experiences in church the child gets a sense of something big, something worthwhile, a feeling of Somebody so great, so powerful, so loving that people come together to think about Him and talk about Him and to speak with Him. God is important. Grown-ups think so, too."

"The child absorbs easily certain attitudes and concepts both from the things he hears and from the things he feels as he sits with his father and mother in the church service. Even though he may not understand the words of the hymns, for instance, he gets a very real sense of well-being from the music and from the worship of those who meet together. Sitting by mother and father in church where people speak so often of God, the child comes to associate them with the thought of God and to feel that they have a relationship with God. "My mother and father know God," he feels. "I want to know Him, too."

"From the hymns of the church the little child catches a feeling. I grew up in a church that used stately old hymns, many of them with words and concepts that I could not understand. But I got a very real feeling from some of those hymns, a feeling that grew into a conviction."

"The child hears Bible -reading at church - quite often beautiful

Bible-reading. This is no small thing. There is music and strength and power in the words of the Bible. there is wisdom and gentleness and love. I shall always remember with gratitude one old minister under whom I sat for some months. I have forgotten his sermons, but I shall never forget the way he repeated the words of the Psalmist. From a group of worshipping people deep in the experience of God's presence, the sensitive soul of a child catches something. He is influenced by the atmosphere. He, too, may feel that presence."

"I stopped in a little chapel one day with three children. We were driving by and they wanted to see the inside. It was quiet, and the simple beauty of the little room spoke of men and women who had been very near God there. We tiptoed about and came out silently. When we got home, the mother inquired, "Whom did you see?"

"Nobody," said the oldest boy. "Mrs. Jones," replied the twelve-year-old girl who had waved to a friend across the street. "Jesus," said three-year-old Virginia. When we stared at her in amazement she explained, "Don't you remember? There in the little church."

"Silently I recalled every word spoken during the drive. There had been no mention of Jesus. The symbols in that little chapel were unfamiliar to the child, but there had been a spirit there. Virginia had caught it."

We who covet for every child an increasing knowledge of God would do well to heed Robbie Trent's words. I do believe that "united" worship will be used of God to bring young boys and girls of our church to an early

range into a personal, saving relationship with God

### Tape of The Month:

#A-7515 a) **Dedication of a New Building.** *We did this; others should do the same with any new construction.*

b) **Our Responsibility to Our Brethren.** *ARE our brother's keeper in several ways.*

#A-7516 **Is There Hope In Captivity.** *1&2 Our first reaction to our plight is despair; instead, it should be hope!*

#A-7601 a) **Should Christians Work With Non-Christians?** *The problem of a largely non-Christian factory or business.*

b) **Should Christians Worship With Non-Christians?** *Do the same rules apply? The Bible has very definite answers to both questions,*

#A-7603 **Words Are Our Enemies' Weapons.**

*The Bible tells us how the enemy can use writing and talk to injure God's people. This shows how they do it.*

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through grace by faith. It will also greatly strengthen our families. Dwight L. Moody wrote:

"I have just come from the house of mourning, and my heart was touched as I saw the mother lying in her coffin, and her oldest little girl, about twelve years old, that she has been trying to lead to Jesus; and a few months ago, she wrote back from Chicago to her friends in this city that she thought she had found peace in the Saviour. She was rejoicing in her children's salvation. Little did she think that she would soon be laid away in the grave. Do you think she regretted her faithfulness with those children?"

"There are many of us who think our children are too little to be blessed. To me there is no more beautiful sight that a father and mother coming into a meeting with their children, and lifting up their hearts silently in prayer that the blessing may come on their children."

Yes, the promises of God are to us and to our children. May we parents take advantage of every opportunity to see our children grow in grace, including family worship on Sundays!

There is a time and a place, as already noted, for using the church nursery. However, I would agree, generally speaking, with the words of Colleen Dedrick, as found in *The Little Book of Christian Character and Manners*:

"Church nurseries are a detriment to training little children. Let's face it, babies and children are put in nurseries because they are noisy and do not sit still. How will a child ever learn if he is not made to learn quietness and practice it in public? Teach your babies to observe periods of quietness during the week, train them to respond to your commands to be still and quiet and they will be able to sit in the worship service with you on Sunday. Also, the courtesy of quietness is needed in many everyday situations, whether at grocery stores, Aunt Sally's house, doctor's offices, etc. This is showing respect for other people."

I praise the Lord for the special concern for children that He has laid upon our hearts. May God bless each of the little and precious ones He has given to our church family!

Courtesy Chalcedon Report, Box 158 Vallecito CA 95251

## WHICH WILL YOU HAVE? FREEDOM? OR LIBERTY?

by Dan Gentry

*"Do we begin to commend ourselves? or do we need, as some others do, letters of commendation concerning us written to you, or that you should write commending us? You are our letter written in our hearts, well-known and read by all men. For you are known to be the letter of Christ ministered by us, written not with ink, but with the spirit of the Living God; not on tablets of stone, but on tablets of the living heart. Such is the trust that we have through Jesus Christ toward the Everliving God. Not that we are sufficient of ourselves to think anything as of ourselves; but our strength comes from the Everliving, who made us worthy to be ministers of the new covenant; not of the letter, but of*

*holy spirit; for the letter of the law punishes with death, but holy spirit (or mentality of separation) gives life. Now if the ministration of death, as contained in the letter of the Mosaic law and engraved on stones, was so glorious that the children of Israel could not look at the face of Moses because of the glory of his countenance, which glory was not lasting, why then shall not the ministration of holy spirit be more glorious? For if there be glory in the ministration of condemnation, much more will the ministration of righteousness exceed in glory! Just as that which was not glorious became glorified; in comparison with that, this excels in glory. For if that which was not lasting was glorious, much more glorious will that be*

*which endures! Seeing therefore, that we have such hope, we conduct ourselves bravely; and not as Moses who put a veil over his face, so that the children of Israel might not look upon the fullness of the glory which was not lasting; But THEIR MINDS WERE BLINDED; for to this day, when the Old Testament is read, the same veil rests over them, and it is not known to them that THE VEIL HAS BEEN REMOVED*

*THROUGH CHRIST. But even to this day, whenever the books of Moses are read, the VEIL IS UPON THEIR HEARTS. Nevertheless, whenever a man turns to the Everliving God, the veil is taken away. Now the Everliving is that very spirit; and where the spirit of the Everliving is, THERE IS LIBERTY. But we all, with open faces, see as in a mirror the glory of the Everliving, and we shall be transformed into the same likeness, from one glory to another, just as the spirit*

*comes from the Everliving."* (2 Cor. 3, emphasis DG)

The Apostle Paul, who penned the above words, was nearly stoned to death by Jewish zealots who believed he was either an emissary of Rome to overthrow their Judaic thralldom, or a "Jew" (Paul was of the tribe of Benjamin, not Judah, from which the slang, "Jew" is indirectly derived) who was undermining their strict adherence to the strictures of the Mosaic law.

Today, little has changed. There are some preachers and teachers who say we need to stone "disobedient children" to death, to follow the Old Testament statutes to the letter, and by so doing, supposedly please the God who tells us by His ministers that by keeping the Mosaic law NO FLESH IS SAVED (Romans 9:31; Gal. 2:15-16, 3:1-7, 10-14). In Galatians 5:18, Paul makes it abundantly clear:

"But if you are led by holy spirit, YOU ARE NOT UNDER THE LAW."

It is ironic that, in this day and age, you don't hear much spoken of **liberty**, but hear the mass cacophony about "**FREEDOM**." An English rock star billionaire writes a song (supposedly inspired by events of September 11, 2002) about how America is the land of "freedom," and it is our "right" to "live in freedom."

Years ago, Barry Byrd, lead singer of the defunct Gos-

## New Book

### THE END OF FREEDOM ON PLANET EARTH

Robert Alan Balaicius  
(Sacred truth Ministries)

*Why God can't (shouldn't and won't) bless America, and the mass of evidence concerning the 9-11 tragedy, and the last days of our Republic. "Blissful ignorance, though to some degree pleasurable, is also a sin itself: It is immoral to enjoy personal "peace of mind" and "prosperity" while turning a blind eye to evil and danger, not caring who suffers or dies as a result of sloughing responsibility, when it lies easily within one to do what is right. Our forefathers, who were men of means, risked all they had (and their very lives) to deliver to us our freedom; yet we, who have relatively little (compared to all they had) are too selfish and materialistic to risk the little we have for life itself. People will soon learn, that without freedom, there is no life - and freedom isn't free!"*

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pel-Bluegrass music group “**Legacy**,” practically apologized to me for having to sing some of the lyrics in Lee Greenwood’s anthemic “*God bless the U.S.A.*,” namely “*I’m proud to be an American, where at least I know I’m free...*” and “*...I thank my lucky stars to be living here today...*” I know how he felt. Other than these illusory lines, it’s a patriotic song, and I’m sure Legacy’s audience expected to hear it as Greenwood wrote it.

If your eternal estate depends on 50 “lucky stars” on a flag symbolizing a central government which dictates the terms of life to the descendants of those who gave it birth, and were in fact masters of that civil government, then, my friend, you are living a bad nightmare, because you have traded your LIBERTY for “freedoms” which are illusory, and born of chains.

There is a world of difference between the core meanings of “liberty” and “freedom.”

The latter is usually compounded to mean freedom from this or that, or freedom to DO something, whereas the former signifies INHERENT freedom from restraint of any kind, save for natural laws such as gravity, etc.

Noah Webster, in his *1828 American Dictionary of the English Language*, (#356 @ \$180 ppd), defines freedom as 1) “a state of exemption from the power or control of another...” 2) “Particular privileges; franchise...” 3) “Power of enjoying franchises.” 4) “Exemption from fate, necessity, or any constraint in consequence of predetermination or otherwise...” 8) “License; improper familiarity; violation of the rules of decorum...” (emphasis, D.G.)

Have you noticed a thread in these definitions? Look at the key words: *privilege, franchise, particular privileges, exemption, license, violation ...* These are all words which LIMIT or CONSTRAIN liberty!

**PRIVILEGE:** 1) A particular and peculiar benefit or advantage enjoyed by a person, company or society, beyond the common advantages of other citizens... [*May I remind the reader that no “privileges” are extended except from another source, which will ALWAYS require repayment or indenture in some way, shape or form.*]

**FRANCHISE:** 1) A particular privilege or right granted by a prince or sovereign to an individual ... as the right to be a body corporate with perpetual succession... 2) Exemption from a burden or duty to which others are subject. 3) The district or jurisdiction to which a particular privilege extends; the limits of an immunity.

**EXEMPTION:** 2) Freedom from any service, charge, burden, tax, evil or requisition, to which others are subject... [Keep in mind, to be “exempt” itself implies parameters, or terms of release from service, burden, etc. The IRS, in its tax code, uses the term in such a way as to imply a type of liberty, yet it is in the form of a privilege or franchise. For example, “taxpayers” are “allowed” certain numbers of “exemptions” according to the very rules the IRS sets forth to place you in the corral of “taxpayers”!!! Some freedom, huh?]

**PREDETERMINATION:** Previous determination [Whose?]; purpose formed beforehand [Whose purpose? On what terms or limitations?]

**LICENSE:** 1) Leave; permission; authority or liberty [sic] given [By whom?] to do or forbear any act. [I might

add that *Black’s Law Dictionary* defines it as: “**The permission by competent authority to do an act which, without such permission, WOULD BE ILLEGAL, A TRESPASS, OR A TORT (injury).**” And just WHO is “competent”? If a power determines you cannot have, for instance, a whiskey still, without a license from it, even if you make the whiskey for no other purpose than the challenge of it, and you pour it into the ground, injuring no one, do you have liberty, really?]

**DECORUM:** 1) “Propriety of speech or behaviour...”

**PROPRIETY:** 1) “Property; peculiar or exclusive right of possession...” (appears to be obsolete definition); 2) Fitness, suitableness; appropriateness... [*again, SOMEONE takes it upon himself to determine what is fit or appropriate, and this must be imposed upon others. It is said one must not shout “Fire!” in a crowded theater, knowing a stampede may ensue, injuring some or many, but then, if the building is in imminent danger of collapse, it wouldn’t exactly be fit or efficacious to quietly tell patrons (one or two rows at a time) to “Exit quietly and in*

*order at your earliest convenience”!* In today’s Germany, it is legally a crime to utter any words publicly, which would call into question the story that “six million Jews were murdered by the Nazis in WWII,” regardless of their veracity, or wisdom of raising the question. Is this living in “freedom”? We are fast approaching such a situation in the West. Who will determine the parameters of “free speech”? Would you let just anyone determine such a precious matter for you? Do you feel incapable of determining what is fit and proper speech?]

I think you grasp my gist. Or, at least I hope so.

I have said it many, many

times, but in a time and place when men will sell their souls (not to mention God-given Liberty) for passing “protection” from the “state” [*in which case, as Benjamin Franklin once intoned, men “deserve neither liberty nor (protection)”*], the common law maxim holds true:

**“LAW CANNOT COMPEL PERFORMANCE.”**

“What?!” you might say, “Laws tell me what I can and cannot do every single day of my life in America!” Oh? Are they really LAW, or merely the ordinances of men, the ordinances of death and dying which the Apostle Paul told us were written bonds (as in “bondage”) of our sins, which stood against us, which impediments Jesus Christ removed from us by His atonement on the cross (Colossians 2:14). What did Paul mean by this? Read on:

*“Let no man therefore create a disturbance among you about eating and drinking, or about the division of the feast days, the beginning of the months and the day of the sabbath. These are but shadows of things to come; but the main objective is Jesus Christ. Let no man, by pretense of sincerity, doom you so that you worship messengers; for he is bold about the things he has not seen, and foolishly he is proud of his intellectual powers; That very person does not uphold the Head by whom the whole body is constructed and stands with the joints an members, and grows through the discipline of the Everliving. Therefore, if you have died with Jesus Christ and are apart from the principles of the world, why then should you be doomed as*

## New: ANTICHRISTS IN THE LAND by Charles A. Weisman

*America and other Christian nations are suffering from a plague. Its symptoms are a continual increase in crime, inflation, immorality, oppressive government, debt, secularization, drugs, and juvenile delinquency. The cause? The answer is too simple and too volatile for most to identify. The main cause is the free reign of antichrists in the land. This book identifies these antichrists and the evil acts they do in the land. The reason they have not been exposed is because most people fear their hatred.*

*WARNING: Discussing the contents of this book in public may cause hostile reactions against you. This book is NOT recommended for those who fear controversy or are afraid of Christ’s enemies.*

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*though living in the world? (Do not touch; do not taste; do not follow;) For these things are CUSTOMS which are changeable and they are the commandments and doctrines of men. And it appears there is some word of wisdom in these things when presented by the humble person in reverence for the Everliving, provided they disregard the things of the flesh, not those things which are honorable but only those things which satisfy the pleasure of the flesh.” (Colossians 2:16-23, emphasis DG)*

In other words, if you have accepted Jesus Christ in faith, repented of your sins (“Sin” being the transgression of the Everliving’s Law for Israel - 1 John 3:3-9), you are “born of God” and choose not to sin, because The Everliving’s seed is in you, not the kind of thing the “two seedliners” speak of, but a spiritual “seed,” which is TRUTH implanted by holy spirit, for those who would worship The Everliving must do so “...in spirit and in truth.” (John 4:23-24). This is true Liberty.

#### THE ILLUSION OF FREEDOM

On the morning of April 10, 2003, on ABC’s Good Morning America, a picture of an Iraqi citizen kissing a portrait of George W. Bush was aired, with the caption “Images of Freedom.” The implication is that Bush was the source of the Iraqi’s freedom, via his military intervention. Based on our preceding definitions regarding the word, this is a very problematic conclusion. Is the Iraqi free of the persecutions of Saddam Hussein? Perhaps. Is he free from future political tyranny, or military rule of any sort? Of course not.

After cessation of “official” conflict in May 1945, what was left of Germany was placed under a “provisional” military government, headed by Adenauer. We are told this was to install “democratic” government. As I have noted many times, a *democracy* is a most venal and base form of government, based not on the principle of citizen representation (which itself is not an ideal, either), but on “majority rule” (or mob rule), and the horrid notion that the subject-citizenry may vote for themselves (or obtain by advocacy of “special interest groups”) largesse from the public treasury. Democracy is akin to Socialism, or welfareism, and must of necessity lead to Communism or Fascism, in due course.

The present U.S. government and State Department is so haughty, so wrapped up in a “might makes right” mentality, that it enshrines democracy as the pinnacle of ethical thought and social aspiration, denying the very words of U.S. War Department Training Manual TM 2000-25 (published 30/11/1928) which labelled democracy as “*mobocracy*.”

“Democracy” is derived from two Greek word, *demos* (man) and *kratein* (to rule). It is the supposed “will of the majority,” though in common practice it ends up being plutocracy, government by the will of the wealthy, or most influential. **Because of “democracy” we have politicians, rather than statesmen.**

A well-known example of an American politician is Abraham Lincoln who, being a first-class debater and lawyer (liar), could privately hold one position while simultaneously campaigning on a contrary position! Lincoln’s position on slavery and racial amalgamation is a prime example. Many of you are familiar with the following quotation from his Fourth Debate with Judge Stephen Douglas (Charleston, Illinois, 18/9/1858):

“..... I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political

equality of the white and black races [applause] - that I am not nor ever have been in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race ...”

Lincoln was shrewd, understanding his audience, giving them EXACTLY what they wanted to hear. Too, he knew that back home in Illinois, at least in 1848, 95 percent of his county voters, mainly Democratic Party members, had voted to bar Negroes from Illinois altogether!

Lincoln’s real personal, universalist sentiments on the matter were something entirely different. From a 10/7/1858 undelivered speech in reply to Senator Stephen Douglas (published in *Lincoln on Democracy*, Harper Collins Publishers, New York 1990), we read:

“...My friends, I have detained you about as long as I desired to do, and I have only to say, let us discard all this quibbling about this man and the other man - this race and that race and the other race being in an inferior position - discarding our standard that we have left us. **Let us discard all these things and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal.**”

Lincoln refers, of course, to the *Declaration of Independence* (or more exactly, “*The unanimous Declaration of the thirteen united States of America*,” signed under threat of death by 56 CHRISTIAN men of valour) penned by the great Thomas Jefferson, wherein he states, “...We hold these truths to be self-evident, that all men are created equal [an early draft says “equally free”] ..” Furthermore, in the Preamble to the *Constitution for the united States of America*, Jefferson & the others clarified this: “We the People of the united States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common Defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves **AND OUR POSTERITY**, do ordain and establish this Constitution for the united States of America.” (emphasis mine, DG)

What (or who) were the POSTERITY of the drafters of these documents? Were they white? Black? Brown? Purple? Does it matter? If you and your wife had a child in a hospital and, when it came time to pick the blessing up from the nursery, were handed another couple’s child by a smiling nurse, would you say “*Thank-you, he’s (or she’s) so cute!*” Or would you say, “*We want OUR child, by God and how DARE you pass this one off as ours!!!!!!*”

Lincoln’s public statements shrouded his personal contempt for the very document he calls “our standard,” and shows even further contempt for the Standard of Christians, the Holy Bible, which gives us the fundamental law of the natural universe, “Kind after kind” (Genesis 1). Lincoln’s flippant remarks of 10/7/1858 are not only founded in a gross misunderstanding of Jefferson’s “original intent” (and that of the Preamble), but a lack of pre-

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science on the nature of mortal governments, and knowing that by (eventually) “freeing” the Negro slaves by *executive order* (hardly the act of a public representative), and knowing full well his own statements as to the supposed inferiority of the Negro race, he would lay foundation for the enslavement of freemen, as well. This, of course, was accomplished through the alleged passage of the 14th Amendment to the *Constitution for the united States of America*, which created a “subject-citizenship” for everyone, slavery dressed up in frilly words, nonetheless. This is hypocrisy, but then this is *democracy*, the sort of “freedom” we have in America.

## LIBERTY

Liberty, on the other hand, is something so spiritual, so intangible, as to nearly escape description. Were it not for the Holy Bible, we would languish in words to describe it. Liberty is the OPPOSITE of *license* although, as one might expect, law dictionaries attempt to define it in legally limiting terms:

“LIBERTY”: Freedom; exemption from extraneous control. Freedom from all restraints except such as justly imposed by law..” (Blacks Law Dictionary, Fifth Ed., emphasis DG)

We never seem to learn, do we? Let’s see how the Christian, Noah Webster, defined it in 1828:

LIBERTY: 1) Freedom from restraint, in a general sense, and applicable to the body, or to the will or mind..” (emphasis DG).

Quite a difference, eh? Let’s read Galatians 5:1:

“*Stand firm therefore in the liberty with which Christ has made us free, and be not harnessed again under the yoke of servitude.*”

The word for liberty here is *eleutheros* [#1658, Strong’s Concordance], which means “*unrestrained (to go at pleasure), i.e. (as a citizen) not a slave ... at liberty.*” This is used in distinction from *apoluo* [#630] which implies the process of being set free fully, something our Saviour did for us.

That Paul spoke of slavish adherence to the letter of the Law is apparent in verse two, where he tells Galatians if their penises are circumcised (due to tradition, or compunction based in fear of being called unrighteous), then Jesus Christ and His Gospel are of no benefit. It was a radical idea then that one could be justified before The Everliving without the works of the Law. Even James the brother of Jesus leaned to the legalistic view, though he saw the wisdom of Paul’s teaching, in context, and was assigned Paul’s emissary back to Judea, for this very reason. After all, Jesus Christ came to seek and save “*that which was lost*” (Luke 19:10), and these were the so-called “lost tribes of Israel” scattered abroad among the “gentiles” (heathen-separated from the WORD) (Matt 15:24, James 1:1).

When we become “new creatures in Christ Jesus” (READ: 2 Cor. 5:17-21), the Mosaic law does not disappear (for it is the righteousness of the Everliving), though it does “fade” for us because we have never repented for our sins (Acts 2:38), being spiritually baptized into His death (to the flesh), and the Law of Faith reigns in us, enabling us to live lives in keeping with the Law. It’s that simple. He who is “born of God” does not sin. Since we all are reckoned as sinners (Romans 3:23), we still struggle with our humanist desires and actions, knowing we are not made perfect by keeping the Law, but by believing the promise made, to the reconciliation of the world (Gal 5:19). The Law was our old schoolmarm, to show us where we were/are wrong, and as such, should be taught in Congress. In a Humanist world, folks don’t like to hear that (for they would then be responsible for what they have heard), but hear it they must!

Dan Gentry

Courtesy Facts for Action, PO Box 385, Eureka Springs AR 72632

## GOD’S COVENANT OF BLESSING

### The Perfect Investment

by Peter J. Peters

Everyone is looking for that perfect investment. You know. The one that is 100% guaranteed to preserve your capital and always produce great interest and dividends. We want a sure thing! No risk. Just profit! Impossible, you say?

Yes! Such a program does exist. God gave us a special formula for blessing and prosperity in every facet of our lives. He made a covenant with His people, guaranteeing a profitable position to all who will enter into His special provision. Financial blessing, spiritual peace and physical and emotional health are the promised return on this policy. It’s called “*tithing*.” (now don’t switch off here, but for your own benefit, read on!)

Abram, led of the Holy Spirit, paid tithe to Melchizedek. (Gen 14:18-20). Jacob pledged to tithe, (Gen 28:22). These are prior to any “law on tithing” as given at Mount Sinai.

In God’s formula, the tithe is 10% of the increase, or profits from our labour, business or investments. He has established a system that provides a surety of blessing to those who will obey His command.. There is no choice given concerning this obligation. It is the law of God.

Leviticus 27:30 declares: “*Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord’s; it is holy (separated) to the Lord.*”

God declares that the tithe belongs to Him. Yes, one-tenth of all of our increase, whether it is from wages for our labour, profit from our business, or produce of our land, the tithe belongs to God. It is not ours. It belongs to Him. We have no right to withhold it. Nor can we dictate its use.

It is to be presented to those who provide the spiritual care for His people. They are to use it for their own support and provision. It is to be extended to meet the need of the widows, the stranger and the poor.

We often hear the remark, “let us give our tithe and offerings.” Actually, we cannot give something that we do not own. God has declared *His ownership* of the tithe. We may present our tithe and give our offerings. There is a difference. The tithe belongs to God. The offering is a gift or pledge (vow) given freely from our own will. The tithe is to be paid. The offering is a gift. God prospers us through both.

Make no mistake, God has established a law for the economic blessing of His people. Those who walk in obedience will prosper. Those who refuse, are rejecting God’s commitment to bless. They are actually cursed. The Christian who does not tithe will not prosper. They may seem to do well for a season, but eventually will find themselves under an unexpected crisis. Their disobedience places them under the curse of failure. They cannot prosper.

Many Christians feel they may dictate the use of their tithe. They designate how or when it is to be spent. This is wrong. Those who pay the tithe have no authority to control its use. Paying the tithe with conditions attached is not really paying at all. Such a person is still in control and has not relinquished his influence over it. Rest assured, that such a policy will bring frustration and disappointment, not blessing.

The priests were given the responsibility of dispensing the tithe to its proper use. Those that God entrusted with the use of the tithe must answer to Him. We may disagree with the judgment of those who receive the tithe. They may even misuse it or violate God’s directive. That is their problem. They must answer to God for their stewardship. God will deal adequately with those who misuse the tithe entrusted to their care.



We will be blessed if we obey God in paying the tithe. He will honour our obedience. Our blessing is secured. We cannot afford to violate His Law. Many Christians have cheated themselves of God's blessing by withholding their tithe or designating its use. Many have asked "to whom should I pay my tithe?" The Scripture is clear. It was to be brought to the Priests at the house of God. They were His representatives to the people.

Pay your tithes to those who provide your spiritual food and covering. It is to be used to provide for those who serve Him in spiritual leadership as stated in Numbers 18:24: "For the tithe of the sons of Israel, which they offer as an offering to the Lord, I have given to the Levites for an inheritance; therefore I have said concerning them, They shall have no inheritance among the sons of Israel."

Today, we have many apostate churches, preaching many untruths. A church structure is not necessarily the House of God. We should make a conscious effort to pay our tithe to those who proclaim and spread the truth, those who teach His word to the sheep of His pasture. We are to be faithful to those who provide our spiritual nourishment and covering.

### **THE TITHE IS HOLY UNTO THE LORD**

That which is holy (separated) unto the Lord is to be handled with great care and reverence. The same care in keeping the other laws of God must be given to the law concerning tithes and offerings. Some would make the argument that the tithe was Old Testament law and does not apply today. Most would never suggest that the Ten Commandments should be ignored, but seem to have little difficulty in robbing God of His tithe.

### **THE TITHE IS NOT FOR PERSONAL USE**

He has not given us permission to use it personally. Most of us will face financial difficulties at one time or another. We are tempted to feel that we cannot afford to pay the tithe. Be assured that this is not true. The tithe is not ours. We have no right to appropriate it for our own use. God is more than able to make the 90% that He has reserved for us, adequate to cover our needs.

Some make excuses that "my need is such that I'll use the tithe to pay my bills." This is a dangerous situation. It makes little difference as to how it is spent. It is God's money. Any other use is actually stealing from God. This is sin and in fact, we cannot afford to NOT pay the tithe. Deuteronomy 26:13 reads: "You shall say before the Lord your God, I have removed the sacred portion from my house and also have given it to the Levite and the alien, the orphan and the widow, according to all Your commandments which You have commanded me; I have not transgressed or forgotten any of Your commandments."

### **TITHING IS AN ACT OF FAITH**

Isn't it strange that we can believe God for our redemption and spiritual need and doubt His ability to provide our daily care? Jesus made it very clear that He cares for our every need (Luke 12:6, 1 Peter 5:6,7). It is much easier to pay our tithe or give an offering when we have abundance. The real test of faith comes when we pay the tithe knowing that only God can stretch our provision to meet the need. Malachi 3:10 says: "Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this, says the Lord of hosts, if I will not open for you the windows of heaven and pour out for you a blessing until it overflows."

The promise of abundance and blessing is given to all that obey the law of the tithe. He promises to open the windows of heaven and add unto us more than we can contain. His blessings are without limit. They are not limited to things of tangible value.

This promise is reflected in many ways. We will flourish spiritually. Our obedience opens many doors of opportunity. We have sweet fellowship with Him. Faith and hope are quickened within us. Peace and confidence are a continuing presence. Our health is stabilised, our children have less sickness, health care costs diminish, tangible needs are unusually provided, the car needs fewer repairs, the material necessities of life actually last longer and we have fewer accidents and unexpected crisis.

Actually, the 90% goes farther than would the 100% if we had not tithed! We may not understand this wonderful principle, but it is a miraculous truth. In fact, every aspect of our life is enhanced with the special blessings produced through tithing. God actually invites us to test His faithfulness to bless those who tithe. Again, Malachi 3:10 says: "Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this, says the Lord of hosts, if I will open for you the windows of heaven and pour out for you a blessing until it overflows."

Violating God's command to tithe has devastating results. Both our spiritual relationship and tangible provision is restricted. Disobedience in tithing reveals much more about our relationship with God than we realize. Certainly, fear and unbelief is involved. Selfishness may be a motivation.

The idea that "I earned it and it is mine" influences many to ignore this command of God. Perhaps fear and insecurity rule us. We may ask "how will I pay my bills?" or "how can I get by on just 90% of my income?" Many of God's remnant people have violated the law of the tithe. They live with constant financial crisis simply because they will not tithe. They would never consider involvement in any form of dishonesty or theft, yet, have little difficulty in stealing from God. But, you might ask, "how have we stolen from God?" Malachi 3:8-9 states: "Will a man rob God? Yet you are robbing Me! But you say, How have we robbed You? In tithes and offerings. You are cursed with a curse, for you are robbing Me, the whole nation of you."

The covenant of the tithe affects us in many ways. Obedience brings blessing. Disobedience brings a curse. It is very important that we understand this truth. Both our spiritual and financial well-being is contingent upon our handling of this command. Our violation of His command to tithe removes us from God's covering and blessing in every area of life. He may extend His grace and mercy for a season, but eventually we will find ourselves living under a curse and cannot prosper.

Obviously, paying the tithe on what God has provided for us is not an option. In His commitment to meet all the needs of His people, He has reserved a tenth of that provision for Himself. The "hirelings" in today's religious world have abused, adulterated and mis-stated this wonderful covenant. Those who constantly beg for money have blinded many to this covenant of financial promise. Some congregations hear more about the church financial need than the Word of God. Most have never heard that

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the Law of Tithing is a covenant promise. They take the approach that we owe God our tithe and offerings.

We cannot owe God something that is His already. We do not owe God our offerings. The tithe is to be paid and the offerings are to be given joyously with a cheerful heart.

*"Give, and it will be given to you. They will pour into your lap a good measure - pressed down, shaken together, and running over. For by your standard of measure it will be measures to you in return."* (Luke 6:38).

Jesus instructs the Scribes and Pharisees about tithing but omitting concern for the weightier matters, justice, mercy and faithfulness. He states that these must be done without neglecting the other.

Let us be reminded that the tithe belongs to God. It is His portion. It is holy. Obedient tithing brings great reward. Offerings are that which is vowed unto the Lord in action of praise and thanksgiving, or simply extended out of genuine desire to meet a need. When paying our tithe or giving an offering, one can never outgive God.

While observing those who are faithful in tithing over many years, one can only draw one conclusion. God is true to His covenant. Those who tithe, prosper in many ways. Those who do not tithe, face constant adversity and need.

Be encouraged to live by God's *"Covenant of Blessing"* and reap the reward described in 2 Cor 9:6-8: *"Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that always having all sufficiency in everything; you may have an abundance for every good deed."*

Scriptures for America PO Box 766, LaPorte CO 80535

To those who do tithe - Thank You and may God bless your faithfulness!!

## WHY DO I HAVE TO GO TO CHURCH?

The simple answer is, because God says so: *"Remember the sabbath (rest or cessation) day, to keep it holy"* (Exodus 20:8). *"Six days shall work be done: but the -next day after six days of work- seventh day is a sabbath of rest, an holy convocation...."* (Leviticus 23:3).

*"Oh that men would praise the LORD .... Let them exalt Him also in the congregation of the people, and praise him in the assembly of the elders"* (Psalm 107:31-32).

*"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"* (Hebrews 10:25).

But many are looking for a deeper explanation, a clearer idea of how going to church fits in with the rest of the faith. And the Bible does have a lot to say about church attendance and corporate worship.

### REST IN THE GARDEN

In the beginning of Adam's world God blessed and set apart to Himself one day in seven (Genesis 2:3). God rested on that day, and man, in his image and likeness, was to rest as well (cf. Exodus 20:11). God's blessing is a real thing, and that day of rest was blessed and a blessing.

Closely connected with that special day was God's special presence. The early chapters of Genesis twice speak of the presence of the Lord as something localized - something Adam could avoid, something Cain could leave (Genesis 3:8; 4:16).

This seems odd at first. After all, God is everywhere (Psalm 139:7-10; Acts 17:27-28). But Scripture is telling us that God revealed Himself in Eden in a special way. The Garden was God's sanctuary, the place where heaven touched earth. He was there in a way that He wasn't elsewhere (notwithstanding that God is omnipresent spirit, and

therefore present in everyplace at once!). What made the Garden unique? Two things: the voice of God and the sacramental trees. In Eden God spoke with man in open fellowship, and there He provided a special meal as a sign and seal of that fellowship. These things were not incidental to man's covenant life; rather, they stood at its very center.

### BRAKING COVENANT

But Adam and Eve broke their covenant with God. Genesis tells us: *"And they heard the voice of the LORD God walking in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?"* (Genesis 3:8-10).

The flow of the biblical narrative puts this on the seventh day, the day of rest. Adam and Eve should have gone joyfully to meet with God and share a sacramental meal in His presence. Instead, they hid. Sin and guilt had separated them from God, and so judgment fell. The LORD drove man from His garden sanctuary, from the sacramental trees, and from His presence. In the centuries that followed, man could come no closer to God than the Garden gate and the flaming sword (Genesis 3:24). There, at least, he could sacrifice; there, at least, he could worship.

This is only at the beginning of what the Bible has to say about God's presence with His people. For instance, in the tabernacle - and later in the temple - God restored His presence to earth, but He hedged it about with veils and priests and bloody rituals. Not even His covenant people could enter His throne room - only the high priest, and he only once a year with blood. Israel had to worship at a distance.

### THE TRUE SANCTUARY

But those earthly sanctuaries were temporary and typical [types of Christ and His work]. The true temple of God is Emmanuel, Jesus Christ (Matthew 1:23; John 2:19-22).

In Jesus Christ the eternal Word was made flesh (John 1:14). He became one of us, a Second Adam, born to undo the Fall and restore God's people to fellowship with God (Romans 5:12-19; 1 Cor 15:21-22). His death was atonement for sin; His resurrection was a new creation (1 Cor 15:20,45; 2 Cor 5:14-21).

*"This is the day which the LORD hath made, we will rejoice and be glad in it."* (Psalm 118:24; cf Acts 4:10-11). And so the day of resurrection became a new day of worship for a renewed creation. Christ confirmed this by visiting His disciples and eating with them on that day (John 20:19,26; Luke 24:13-49). The early Church understood (Acts 20:7; 1 Cor 16:1-2).

### CHRIST WITH US

But now Jesus is in the heavens, and we are on earth. Yet we are not bereft of His presence (John 14:16-18). He still walks among the churches. He still visits His people on the rest day (Rev 1:10-20, 3:20). For Christ has rent the temple veil, extinguished the flaming sword, and opened a new and living way into the presence of God. He bids us draw near (Hebrews 10:19-25). How? By worshipping with His people; that is, by going to church.

Jesus said, *"For where two or three are gathered together in my name, there am I in the midst of them"* (Matthew 18:20). The Church is the new garden sanctuary (Rev. 22:1-5), the temple on earth (1 Cor. 3:16-17). Christ is present in the worship in a way that He isn't present anywhere else on earth. He draws near, as He did in Eden, through His word and sacraments (1 Cor. 10:16, 14:24ff).

### GOD PRESENT IN HIS WORD



Unimpressed? Remember the lessons of Elijah (1 Kgs 19). The Word of Gods, that “small still voice,” is spirit and life (John 6:63); no amount of special effects can more effectively communicate the presence of God (1 Kgs 19:11-13). And so Christian assemblies are to be full of the Word of God: the Word read and prayed and sung, but especially the Word preached. Faith comes by hearing (Romans 10:17, cf Galatians 3:2,5), and therefore Scripture attaches particular importance to the ordained gospel ministry (Romans 10:4, 1 Cor. 1:17-21, 1 Tim 4:13-16). Paul writes at length about the ministry of the Word and its place in the Church:

*“And he gave some, apostles; and some prophets; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Eph 4:11-16).*

The last image is particularly significant and carries us a step further.

### THE BODY OF THE COVENANT

Christianity is covenantal. The Called-Out ones are the body of Christ, and every Congregation is that body in miniature (1 Cor 12). As in a human body, each member is important, and each functions and thrives only through its connection with the whole. Christians need one another. This covenantal interdependence comes to clearest expression in the Church’s corporate worship:

*“Ye also, as lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pete. 2:5).*

*“I will declare thy name unto my brethren: in the midst of the congregation will I praise thee” (Psalm 22:22, cf. Hebrews 2:12).*

*“I will pay my vows unto the Lord now in the presence of all His people” (Psalm 116:14).*

*“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3”16).*

*“And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Hebrews 10:24-25).*

*“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread” (1 Cor. 10:16-17).*

### PROMISES AND OBLIGATIONS IN WORSHIP

There are, then, promises and obligations connected with the Church’s corporate worship that simply don’t come into play anywhere else. Even the gathering of the Church for worship is fraught with blessing. For the Church binds a

diverse (Israel - See **EXCLUSIVENESS OF ISRAEL**, #714 @ \$19.95) people together in the worship of God. In the worship of the Church, heaven and earth meet, and rich and poor, “Jew and Greek” (all the varieties of Israelites), unite in praise to their King (Hebrews 12:22-24; cf 1 Cor. 11:10).

This holy unity-in-diversity is particularly pleasing to God, but it comes about only as God’s people learn to lay aside sin and self and take up the practical obligations of the covenant life (Matt 5:23-24, James 2:1-9). Pure worship demands a pure heart; love for God requires love for men (Psalm 15, 24:3-5). We must judge ourselves lest we be judged. And so a regular day of worship disciplines men (and families, including children) to the REGULAR duties of repentance, holiness, and Christian love (1 Cor 11:23-24).

### THE SUM OF IT ALL

In summary, and by now we need one, Christians should attend church because:

1. God commands it.
2. Christ sanctioned it by His example.
3. God is present in a special way.
4. The church’s ministry is essential to Christian growth.
5. Christians need other Christians.
6. Christians have obligations to other Christians.
7. Some duties toward God are best performed before or with His people.
8. God takes special delight in the corporate worship of the church.

9. The worship of the church is a foretaste of the Kingdom.

10. Weekly worship encourages self examination and godliness.

In short, the worship of the church is a blessed thing. To walk away from it is to abandon God’s provision, His people, and His presence. It is wilfull rebellion and a first step toward denial of the truth (Heb. 10:23-29, cf 1 John 2:19).

Do NOT neglect the assembling of yourselves together!!

Courtesy **Patriarch**, Box 50, Willis VA 24380.

### “DID GOD DO THAT?”

- Pastor Don Elmore

Modern Christian theology lopsidedly and exclusively proclaims to its adherents: “Jesus is love.” While this attribute of Jesus is certainly true, they seldom, if ever, teach about other areas of His personality. In addition, they imply that this love of Jesus is a wishy-washy type of love - a love devoid of any wrath or corrective behaviour. They knowingly or unknowingly imply what the heretic Marcion asserted: that the God of the Old Testament has changed compared to Jesus of the New Testament. This strange, unconditional and never-punishing Dr. Spock-like love that they attribute to Jesus is directly opposite of what the Bible tells us about God. As a result of this wrong impression about Jesus, there are many false conclusions that many of the average denominational church-goers have formulated in their belief system. This article will point out three of these popular, erroneous conclusions that are easily refuted by the Bible.

### 1. VEGETARIAN DIET

There is a segment of very sincere believers in Jesus



who have reasoned that since Jesus is love, He would never hurt or eat any animal. Therefore, they imitate this view of Jesus by refusing to eat any meat - that is, they are committed vegetarians. (to follow Dr. Lorraine Day's 10-point program when one has a serious health problem to overcome, is another matter entirely. Remember also, that today many animals are injected with many antibiotics and chemicals, etc. These will not do you any good!)

But, does the Bible indicate that God instructed His people to be vegetarians? **Did God do that? Absolutely not!!**

#### **PROOF:**

When the Hebrews were in Egypt, God commanded each of their households to kill an unblemished lamb, put its blood around the door of their home, and then eat it. Hundreds of thousands of lambs were killed and eaten by God's command on that famous Passover night (Exodus 12). [obviously, the people were well aware of how to kill, collect the blood and prepare it for eating. They were familiar with the practice!]

Later, when God set up His earthly kingdom shortly after the Exodus from Egypt, He plainly identified which animals (from among the beasts, fish, fowl, and insects) His covenant people were permitted to eat and which ones they were forbidden to eat (Lev. 11 and Deut. 14).

Before His crucifixion, Jesus obediently ate of the Passover lamb each Spring. After His resurrection, the Bible records of His aiding the disciples in catching 153 fish and then having a fish fry with them (John 21),

#### **2. CAPITAL PUNISHMENT**

There are many compassionate believers who reason that since they have been told that God loves and forgives everybody, He would not be in favour of capital punishment. Therefore, they are not either. But does the Bible indicate that God instructed His people to not enforce capital punishment? **Did God do that? Absolutely not!!**

#### **PROOF:**

When God was King over His people Israel, He commanded His judges to enforce the death penalty by various modes (fire, stoning, hanging, or the sword) for many felonies, some of which are listed below:

1. Worshipping other gods
2. Making idols
3. Blasphemy
4. Defiling the Sabbaths
5. Dishonouring parents
6. Murder
7. Adultery (race-mixing)
8. Kidnapping
9. False witness in a capital trial
10. Offering human sacrifices
11. Priest's daughter playing the whore
12. Marrying a mother and her daughter
13. Having a familiar spirit
14. Following false religions
15. Stubbornness and rebellion after scourging fails
16. Oppression of strangers, orphans and widows.

A comment must be made about the criticism levelled against the death penalty as it is applied in today's modern countries - that it is not a deterrent. This is basically true - but it is not the death penalty itself that is not effective - it is both the infrequency of its use and the large amount of time between the crime and execution. Seldom is that time less than ten years with all the required appeals. In contrast,

God's law required a very speedy and public execution of many serious crimes.

But most importantly, If God did not believe in capital punishment - it would not have been possible for Jesus to have been put to death! Jesus endured the death sentence on behalf of the sins of His people.

#### **3. ILLNESS**

A major segment of mainstream Christianity strongly believes that God would never cause anyone to be ill. This was evident by the debate caused by the emergence of the AIDS epidemic. Many were horrified by the view that God used this disease as a judgment for deviant sexual practices.

Does the Bible record any instance where God ever placed a disease on a person or on a group of people. **Did God do that? Absolutely!**

#### **PROOF:**

God many times warned the citizens of His kingdom (one such time is recorded in Deuteronomy 28) that if

they did not obey His laws, commandments, statutes, and ordinances, He would punish them with various curses; one of which was specific illnesses:

1. Pestilence (epidemics), v. 22.
2. Consumption (tuberculosis), v. 22.
3. Fever, v.22.
4. Inflammation, v.22.
5. Extreme burning, v.22.
6. Incurable boils, v.27.
7. Incurable scabs, v.27.
8. Incurable itch, v.27.
9. Madness (insanity), v.28.
10. Blindness, v.28
11. Astonishment of heart, v.28.
12. Knee boils (incurable), v.35
13. Leg boils (incurable), v. 35.

14. From the sole of the foot to the top of the head, incurable boils, v.35.

15. Great plagues of long continuance, v. 59.

16. Severe sicknesses of long continuance, v.60.

17. All the diseases of Egypt, v. 60.

18. Every sickness and every plague not written in the book of the law, v. 61.

Did God ever enforce these warning judgments of illness that He made to Israel? Yes, many times, both to individuals and to the nation at large.

#### **INDIVIDUALS:**

King Jehoram of Judah: (2 Chron. 21)

Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods; And thou shalt have great sickness by disease of thine intestines, until they fall out by reason of the sickness day by day. - v. 14,15.

And after all this **the LORD smote him** in his intestines with an incurable disease. And it came to pass, in process of time, after the end of two years, his intestines fell out by reason of his sickness; so he died of severe disease. - v.18, 19a.

King Uzziah of Judah: (2 Chron. 26)

When King Uzziah arrogantly attempted to intrude into the duties of the Priesthood by trespassing into the Holy Place of the Temple, he was suddenly smitten with leprosy. How did this happen? Leprosy does not normally occur in an instant. The Scripture plainly states the cause: **"... because the LORD had smitten him"** (v.20). This paralleled the instant leprosy with which God smote Aaron and Miriam during the wilderness journey, although He later healed them.



King Asa of Judah: (2 Chron. 16)

King Asa had a bad habit of not relying on God. He relied on the armies of the Syrians for the protection of the Kingdom of Judah (v.7) instead of the God of his fathers. And he relied on the physicians for his healing and not God when he was diseased in his feet (v.12). This was in contrast to King Hezekiah who obtained an extension of 15 years to his life when he sought God's healing with the assistance of the Prophet Isaiah (2 Kings 20:1-11).

Two church members in the Church of Jerusalem:

(Acts 5:1-11) Ananias, and his wife, Sapphira, both died instantly, three hours apart, after lying to the Apostle Peter and the Holy Spirit. No doubt these possible sudden fatal heart attacks that brought "great fear" upon the members of that church were not a great coincidence, but the hand of God's judgment.

#### **GROUPS OF PEOPLE:**

Egyptians: (Exodus 9:8-12)

When Moses threw into the air handfuls of ashes in the presence of the Pharaoh and his magicians, instantly all of the Egyptians (and none of the Hebrews) were infected with painful boils. How can anyone deny that this was not a divinely caused disease?

Philistines: (1 Samuel 4-6)

When the Philistine army captured the sacred ark of the covenant in the battle of Aphek, they were horrified to discover that an epidemic of tumors would break out on the inhabitants of whatever city in which the ark was kept - first in Ashdod, then Gath, and lastly in Ekron. As a result, they returned the ark to Israel in a unique manner, proving that their illness had been caused by the God of Israel.

Israelites: (2 Samuel 24:13-156)

Many times in Israel's history, God brought upon His covenant people the aforementioned punishment of disease. Two such examples are: (1) in the wilderness journey 14,700 died on a God-induced plague (Numbers 16:44-49); and (2) during the reign of King David, a three-day plague resulted in the death of 70,000 Israelites.

Israelites in the church of Corinth: (1 Cor. 11)

The Apostle Paul wrote a strong warning to these first century church members of the grave consequences of taking unworthily the Lord's Supper (Holy Communion). He strongly asserted that "for this cause many are weak and sickly among you, and many sleep (died)" (1 Cor 11:30). Obviously, God had a hand in their illness and death.

#### **CONCLUSION:**

It is true that much illness is caused by the direct disobedience of God's Laws in the areas of morality, sanitation, diet, and cleanliness. For example, sexual promiscuity and perversion result in many kinds of sexually transmitted diseases (many incurable). And a poor diet, stress, bitterness, anxiety, anger, hatred, fear, guilt, resentment, and grief can cause the destruction or the impairment of the proper functioning of a person's immune system, thus making the individual more susceptible to disease.

In the last few years, the media has bombarded the public with many possible imminent medical calamities: anthrax, chemical warfare, disease spread by bombs or rockets, terrorist-caused germ attacks, and more recently, the SARS epidemic from the Orient. While all these are possibilities, the greater danger is the unmentioned, and to many the unthinkable, notion that God's judgment for disobedience by causing illness is still valid. The only solution is obedience to God:

*If thou wilt diligently hearken to the voice of the LORD*

*thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the LORD that healeth thee. - Exod. 15:26.*

And:

*Wherefore it shall come to pass, if ye hearken to these ordinances, and keep them, and do them .... Deut 7:12a ... the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all those who hate thee. - Deut. 7:15.*

We would be better off fearing the LORD and what He might do for our disobedience, than fearing man and all their evil plans.

The fear of the LORD is the beginning of knowledge... Proverbs 1:7a

### **THE FORGOTTEN COMMANDMENT Are You Keeping It? by Joel Hilliker**

Do you get along with your parents? Think about it. Are things generally peaceful and harmonious? Do you communicate well with each other? Do you respect them? Or do you find you disagree on a lot of points? Do you bicker, or worse? Does it matter? Many would say getting along with their parents isn't a big deal - it's just not that important. But did you know that one of your biggest responsibilities at this time in your life - like it or not - is your relationship with your parents with proper honour.

God has a lot to say about this subject. It is much more important

than you probably realize! In this Bible study, we'll learn about the wonderful benefits God promises to those who do it right - as well as the problems you can expect if you neglect this responsibility. Before we begin, be sure to grab your Bible, a pen or pencil and some paper. We suggest you write out and think about each Bible verse as you look it up. This will cement these valuable principles in your mind much more solidly.

#### **WHAT DOES IT MEAN TO "HONOUR"?**

1. What is God's specific command to us regarding our relationship with our parents? Ex. 20:12, "*Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*" Did Jesus Anointed consider this commandment important? Matt, 15:4, "*For God commanded, saying, Honour thy father and mother: and, that curseth father or mother; let him die the death.*" Luke 18:20, "*Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.*"

God wants families to be happy, unified and fulfilling. Children (of any age) honouring their parents is so important to strong families that God made it number five of the "big ten"- the Ten Commandments. He put it right before "Thou shalt not murder"! (Ex 20:13). yet many today treat this commandment very casually. They may never think to kill someone, but don't think twice about dishonouring their parents. To honour means to give someone high esteem or respect, to prize or reverence. It is mingled with love and devotion. How many people



have that for their parents? Truly, you could call this “the forgotten commandment”!

God understands, too, that we don’t all live in ideal families. But we should still try our hardest to fulfill this command. Regardless of whether we feel our parents are *deserving* of honour, God will bless anyone who strives hard to obey the Fifth Commandment.

2. What does God promise if you honour your parents? Deut 5:16b, “... *that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.*” Eph 6:2-3, “*Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth.*”

What a blessing! Most parents truly care for their children and want what’s best for them. They want to see us do well and be happy, to have a better life than they have. By honouring them and heeding their instruction, we will avoid many mistakes, making our life longer and happier. And, when you have children of your own, you honouring your parents will teach them also to honour you! God promises it! But consider this as well: Honouring your parents shows a willingness to honour and OBEY *your Father in heaven*. Since He is our spiritual Father, we should always honour Him. And just as honouring your physical parents gives long physical life, honouring God the Father brings with it the prospect of ETERNAL life!

3. Jesus Anointed is our example, 1 Pet. 2:21, “*For even hereunto were ye called: because the Anointed also suffered for us, leaving us an example, that ye should follow his steps.*” Did He honour His parents? Luke 2:51, “*And he went down with them, and came to Nazareth, and was subject unto them: but his mother...*” (you can read vs. 41-52 to see what He was like at age 12). Was He blessed because of it? vs 40,52. How did He honour His real Father - God in heaven? John 8:28-29, 49; 15:10. Did He honour His mother by making sure she would be looked after when He died? John 19:26-27, “*When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.*”

Now let’s look at the situation from our parents’ perspectives for a moment.

4. What responsibility has God given them? Proverbs 22:6, “*Train up a child in the way he should go: and when he is old, he will not depart from it.*” Does this include discipline and correction? Proverbs 13:24, “*He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.*” Prov. 23:13, “*Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.*” Prov 29:15,17, “*The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. .... Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.*”

When we were born, we knew nothing. God has placed upon our parents’ shoulders the job of teaching us, guiding us as we grow. That’s a big job!

5. Does God want us to fear our parents? Leviticus 19:3, “*Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.*” So, on the sabbath day, God comes first! And understand that the word *fear*

refers not to dread or fright, but a deep respect that gives us a desire to obey them (i.e. revere). Note also that this continues on into adulthood!

6. Are we required to obey our parents in all things they ask of us? Col. 3:20, “*Children, (of whatever age) obey your parents in all things: for this is well pleasing unto the LORD.*” Eph. 6:1-2, “*Children, obey your parents in the LORD: for this is right. Honour thy father and mother; which is the first commandment with promise.*”

This is very important to understand! Obedience is the PRIMARY WAY in which you honour your parents. But the Ephesian passage says to obey them “in the Lord.” That means to obey them in whatever they ask as long as doing so complies with God’s other laws. If ever there is a conflict, “*We ought to obey God rather than men*” (Acts 5:29)[e.g. if your parents wanted you to steal for them!] Notice, too, in the Colossian scripture, that the *reason* we obey our parents is that it pleases God.

It is not enough to begrudgingly do what they ask, with a foul attitude. Really honouring your parents means being *quick* and *cheerful* in obedience. It means respecting their wishes even if you feel your way is better. Follow their rules. Be enthusiastic in fulfilling their requests. Do more than is asked of you. Volunteer. Think of extra ways you can please your parents. Of course, you realize just how much these things will probably set you apart from your peers! But think too about how much more harmonious your family will be! Can you begin to see why God puts such a high priority on the Fifth Commandment? By doing all you can to make your home a pleasant place for everyone, especially your parents, you’ll be setting yourself up for greater success in everything you do outside your home.

7. What blessings are promised to those who truly follow their parents’ guidance? Proverbs 1:8-9, “*My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck.*” Prov. 6:20-22, “*My son, keep thy father’s commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; and when thou sleepest, it shall keep thee: and when thou awakest, it shall talk with thee.*” What does God call someone who hears parental instruction? Prov. 13:1, “*A wise son heareth his father’s instruction: but a scorner heareth not rebuke.*” Also notice what God calls someone who does not: Prov. 15:5, “*A fool despiseth his father’s instruction: but he that regardeth reproof is prudent.*”

8. How will it affect your parents to have you heeding their advice and making wise choices? Prov. 10:1, “*A wise son maketh a glad father: but a foolish son is the heaviness of his mother.*” Prov. 23:24-26, “*The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways.*”

Parents receive great joy when their children follow their instruction and work for success. They love to see them applying themselves and succeeding at what they

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do! It is within these situations that it is easiest to see what a true blessing (grown) children are for a family! See Psalm 127:3-5, and Psalm 128.

Realize this: The same God who made the law of gravity made the Ten Commandments. They are just as binding on our lives - and just as painful if we break them! If you follow the Fifth Commandment, you will begin to see blessings for you and your family, in your relationship with your parents. That is a guarantee - even if you think it would never work in your family. If you give it sincere effort, it *will*!

### **BREAKING THE COMMANDMENT**

Now that we have a better idea of how to honour our parents, let's briefly look at things to avoid that would *dishonour* them.

1. Does living your life foolishly have any effect on your parents? Prov 15:20, "*A wise son maketh a glad father: but a foolish man despiseth his mother.*" Again note that we are (also) dealing with adult children! Prov. 19:26, "*He that wasteth (#7703, to be burly, powerful - i.e. one who bullies or intimidates) his father, and chaseth away his mother, is a son that causeth shame and bringeth reproach.*"

Certainly "despising" your parents is dishonouring them. The word *wasteth* in Proverbs 19:26 means "to do violence against." Just as working hard and living right can make your parents proud and bring honour to them, the opposite can reflect very badly on them. Your life should bring them as much honour as possible..

2. Does God curse those who dishonour their parents? Deut 27:16, "*Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.*"

"Setteth light by" is translated "dishonours" in the Revised Standard and other versions. [7034, hold in contempt]

3. What about making fun of or "talking back" to our parents - what consequences does the Bible say we face for that? Prov. 20:20. "*Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.*" Prov. 30:17, "*The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*" Lev. 20:9, "*For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother: his blood shall be upon him.*" ["curseth" 7043, to make light of, to mock, to bring into contempt]

These very strong verses also help us understand how serious God is about us honouring our parents. Today it is common to see young people making fun of, sassing or "cursing" their parents. They do it without thinking twice. But they *should* think twice!

Perhaps these scriptures see overly dramatic. But look around. Many young people whom ignore guidance and otherwise dishonour their parents end up caught in reckless, violent, destructive living, [living with others, who are like that?] which can bring upon them a host of problems - including, in some cases, an untimely death. There are always consequences for breaking God's Law. On the other hand, there are always natural blessings that come from obeying it. Remember, God promises long life for keeping the Fifth Commandment.

If you are guilty of dishonouring your parents, God will certainly forgive you, if you are sorry and make sincere efforts to change [and reconcile with your parents]. The purpose of this study is not to frighten you into obedience, but to make clear how emphatic God is that we honour our parents. God doesn't change (Mal. 3:6; Hebr. 13:8).

### **YOUR PART IN THE FAMILY**

Before we end, we need to lock in just how essential your responsibility to your family really is.

1. How important is it for families to live together in

unity and harmony? Matt 12:25b, "And Jesus ... Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand." True teamwork makes a family work. That requires the full cooperation of each member.

2. What other principles should we follow in our relationships with our family? Matt 7:12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Rom. 12:10, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." 1 Thes. 5:15, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all (men)." 1 Pet. 3:8-9, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful (full of pity), be courteous. Not rendering evil for evil, ..... etc."

None of these are easy to do, especially in some cases. "Not rendering evil for evil" means being kind even if a family member treats you poorly. Remember, being a parent can be difficult. No one does it perfectly. Everyone gets tired and burned out sometimes. Our parents will make mistakes. But we need to be willing to overlook shortcomings, forgive each other. Aim to follow the principles outlined above as closely as possible. God will reward us abundantly for doing so, and will give us the help we need if we ask Him for it (Matt 21:22, Phil. 4:13).

Take this study a couple of times each year to check yourself on how you're doing. No matter what your relationship with your parents is like, you can improve it. Never forget the Fifth Commandment! Put it into action. It will make you a lot closer with your parents. bring more peace and love into your home and more success to the rest of your life.

[a word to parents: One of the curses on the wicked is that they do not prosper. If you have stubborn and rebellious and disobedient children, who will not listen to Godly instruction, you must "cut them off"! That is, do not allow them access to your house and to the other family members; until they are willing to show sorrow and repentance; and do not allow them to inherit from you. You should give your inheritance **ONLY** to those who will further God's Kingdom on the earth, and promote **HIS** ways!

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Now for those who would say, *I am an adult now, and not a child anymore - so this changes the above*; look at these verses: Rom 1:30, "*Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,*" etc. and also 2 Tim 3:2, where this "disobedience" is listed right in the middle of a list of adult sins! A "child" therefore is anyone whose parents are still alive! Remember that.

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Half the year almost gone again already. It seems like yesterday people were concerned about Y2K! Is it just me, or does everyone think time is really flying? Thank you again so much to all who have supported us and for the letters and clippings which we continue to appreciate. Keep the camp dates in the back of your mind: 26 Dec. to 2 Jan! May our Heavenly Father, the God of our forefathers Abraham, Isaac and Jacob, bless you and keep you and make His face shine on you and be gracious to you,

