



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!*

#209

Newsletter

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A SCRIPTURAL STUDY IN SALVATION

By B. P. Hawkins

There seems to be a theory within the B.I.W.F. that is growing momentum unchecked, and which is now being accepted as Bible fact. The theory states that, although the 'redemption' was brought to Israel by our Lord Jesus, the "salvation" was brought by Jesus to all races of mankind. This I believe, is now acknowledged as being an official view of Federation policy. Surely though, before we approve this theory, we must first test it against the Scriptures - God's *Book of Words* for His people's instruction and belief.

The Gospel usage of this word "salvation" is closely connected with that of the Old Testament. The root Hebrew word is "yasha" primarily meaning "enlargement" and this conveys the idea of non-confinement, decompression, or relief (if you like). Therefore, the more correct rendering would be a rescue, aid or deliverance. It appears to be a plea for freedom or liberation through an opening out of space rather than a saving from destruction, even though this may result if that aid or rescue did not come to save.

When spoken of God, all references I can find in the Old Testament are of direct concern to Israel when read in context. Habakkuk 3:13 reads:

"Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." (i.e. for the salvation of Jehovah's anointed people, singular).

This note is made by Bullinger in his Companion Bible. There he also quotes from the Jewish manuscript - the Jerusalem Targum... *"Not to the salvation wrought by Gideon, the son of Joash, does my soul look, for it is temporal. Not to the salvation wrought by Samson, the son of Manoah, is my longing directed for it is transient: but to the salvation the completion of which thou hast promised, by thy everlasting Word, to bring to thy people the descendants of Israel. ... To thy salvation, O Jehovah, to the salvation of Messiah the Son of David, who will one day redeem Israel and bring her back from the dispersion, to that salvation my soul looks forward; for thy salvation is an everlasting salvation."*

I Chronicles 16:35-36 reads:

"...Save us, O God of our salvation, and gather us together, and deliver us from the heathen, ... Blessed be the Lord God of Israel for ever and ever."

Once again in Psalms 79:9-10 we hear cries for the salvation, from Israel:

"Help us O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where is their God?" and in Psalm 85:4 & 6:

"Turn us O God of our salvation, and cause thine anger toward us to cease. ... That thy people may rejoice in thee."

Psalms 132:13-16 also provides a reference to the future

Kingdom age:

"For the Lord hath chosen Zion, he desired it for his habitation. This is my rest forever: here will I dwell... I will abundantly bless her provision... I will clothe her priests with salvation and her saints shall shout aloud for joy."

Jeremiah 3:23 makes a clear statement leaving no doubt as to who is eligible for God's salvation"

"Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel."

One cannot fail to notice that there are many references to *"the salvation of our God,"* also called *"The Holy One of Israel,"* and *"... should the heathen say, Where is their God?"*, clearly showing that He is Israel's God and not the heathen's, and therefore He will save Israel. Micah 4:1 opens with *"But in the last days..."* and in verse 5, while still talking of Jesus' reign in Israel, we read:

"For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

Before moving on to the New Testament, let us examine whether or not the Old Testament proves that salvation is for Israel alone. Firstly, are there any references verifying that God is the Saviour of any other peoples? Secondly, do the prophecies therein provide clues which may throw light on the mission of Jesus as Saviour? The first point, I think, is cleared up in a most posi-

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tive fashion in Isaiah 43:1, 3-6, 10, 11, & 14, where Israel is compared with other nations:

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. For I am the Lord thy God, the Holy One of Israel thy Saviour. I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. Ye are my witnesses saith the Lord and my servant whom I have chosen... I, even I, am the Lord; and beside me there is no saviour. Thus saith the Lord your redeemer, the Holy One of Israel...”

We may see here, therefore, that our God, the Holy One of Israel, is prepared to give other nations as a ransom to ensure the salvation of Israel. As for the second question, a prophecy of Jesus' coming may be found in Micah 5:2-3:

“But thou, Bethlehem ... out of thee shall he come forth unto me that is to be ruler in Israel ... then the remnant of his brethren shall return unto the children of Israel.”

And Isaiah 53:1-2, 4-5 & 8 says while prophesying the Messiah's coming:

“Who has believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him.... Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ... for he was cut off out of the land of the living: for the transgression of my people was he stricken.”

“My people” is exclusively used for Israel some 150 times throughout the Bible. Only in one other passage is any other nation referred to as such, Isaiah 19:25 reads: ***“Blessed be Egypt my people...”***

This statement contradicts the rest of Scripture, and because of such, I believe it to be a corruption in our Hebrew text - a belief substantiated by the Septuagint text which reads:

“Blessed be my people those in Egypt...”

Should one doubt this latter script, then try explaining Micah's meaning satisfactorily.

Now the New Testament word is “*soteria*,” once again denoting a saving (from danger), deliverance, a safety. The root word for “*soteria*” is “*soter*” meaning a saviour - this in turn is from the Greek root “*soo*” or “*sozo*” meaning to save. In my view “**salvation**” is a poor translation because its verb is to salvage - not to save. If one saves something, they put it aside before any harm can come to it. If one salvages something, they retrieve it after the damage has been done. (For example, we salvage cars when they are no longer roadworthy, we likewise salvage ships when they have been sunk and their use over.) Better nouns to use would be a saving, a preservation or a deliverance, all of which denote a state of protection when a danger is threatening, before damage is

caused.

By New Testament times, Israel was no longer a nation, and as such had no other nations as enemies. The individual protection of her peoples could not be provided in block, so another form of ‘saving’ was offered by God. Hosea 1:9 tells us that through constant disobedience, Israel is now “Lo ammi” - “**not my people**” - cast off out of favour. Before reinstatement to favour could take place, the price of redemption had to be paid by a Kinsmen Redeemer (according to the Law), who would then be Master of Israel. The shedding of blood must also take place for the forgiveness of transgression against God and His Laws, so He sent the Messiah as the spotless sacrificial Lamb - to die in Israel's place.

The saving referred to in this case is the saving from facing the consequences of breaking the Law, which would be national death if not mortal. Through Israel's national and individual acceptance of that sacrifice, she is cleansed from transgression and redeemed or bought back by her new Master who now offers us the grace of forgiveness upon a true repentance.

“And she shall bring forth a son, and thou shall call his name Jesus: for he shall save his people from their sins.” Matthew 1:21.

The very name Jesus comes from Johoshua of Jahhoshea, meaning God (our) Saviour, or God who (is) saving. The Westminster Dictionary of the Bible states:

“Saviour: One who saves from any evil or dan-

ger (2 Kings 13:5, Nehemiah 9:27). In the Old Testament it is specially used of God, Jehovah, viewed as the deliverer of *his chosen people Israel, (2 Sam. 22:3; Psa 106:21; Isa 43:3,11; 45:15,21; 49:26; 63:8; Jer 14:8; Hos 13:4). The Greek word soter (preserver, deliverer) is used by the classical writers specially for their gods. In the New Testament it is used of God the Father, (1 Tim 1:1; 4:10, Tit. 1:3; 3:4; Jud 1:25) but specially of the Son, Jesus the Anointed, who saves *His people from *their sin (Matt 1:21) delivering them out of their sinful condition and misery, from guilt, the wrath of God, the power of sin and death, and bringing them into a state of salvation in blessed communion with God, (Luk 19:10; Acts 5:31; Rom 5:8-11; Phil 3:20,21; 1 Tim 1:15; 2 Tim 1:10; Tit. 2:13-12; Heb 7:25).” (*emphasis added)

Luke says in chapter 1:77 concerning Jesus' mission of salvation, that Jesus was sent:

“To give knowledge of salvation unto his people by the remission of their sins,”

Nothing here gives reference to other peoples. But what do the epistles tell us? Perhaps, as the church claims, after the death of Jesus, this Gospel of salvation became open to all mankind? Firstly though, let us look at the Acts. In Acts 13:23 we read, concerning David:

“Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus.”

And in verse 26 Paul continues (taken from the Greek text):

“Men of the same womb, sons of (the) race of Abraham, even those among you fearing the God, to us the

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word of this salvation was sent forth."

Acts 13:47 and 28:28 are so similar that by the interpretation of one, the other becomes understood. Acts 28:28 (from the Greek):

"Let it be known therefore, to you (i.e. the [unbelieving] Judeans) that to the nations (i.e. of [dispersed] Israel) was sent (past tense, even in Paul's day) this the salvation of God and they (the nations of Israel) will hear with understanding."

When was this salvation of God sent to the nations of Israel? It took place in Matthew 10 where Jesus sent all the apostles directly to the lost sheep of the House of Israel to proclaim that good news. Also in Acts 13:47 Paul is addressing a multitude, proclaiming (from the Greek):

"For thus the Master has commanded us, - I have placed thee for a light of nations of the (Israel) nations to be enlightened (by) thee into a salvation up to extremity of the land ... and as many as were ordained to eternal life believed."

Not - as many as believed were ordained, but only those who were predestined to eternal life believed, and so were converted. And if one thinks that Luke 2:32 refers to Jesus being "a light to lighten the Gentiles..." then it will surprise them to learn that there is no word "Gentile" or "heathen" in either the Hebrew or the Greek texts.

Both words "goyim" in the Hebrew, and "ethnos" in the Greek should be translated as multitudes of people, or nation. The reader should then assess if these are "heathen" nations or the "Israel" nations. Also the definite article "the" in the Hebrew and Greek means the concerned or particular. Luke's passage should read:

"For mine eyes have seen thy salvation, which thou didst prepare before (the) face of all the (Israel) peoples, a light for recovering of nations even glory of thy people Israel." Next, the epistles of Peter where he opens:

"Peter, an apostle of anointed Jesus, to chosen (ones) alien residents of (the) dispersion in Pontus, Galatia, Cappadocia, Asia and of Bithynia according to (the) foreknowledge of God (the) Father..."

Here the salvation is only spoken to Israel which 1 Pet. 2:9 completely confirms without doubt:

"...but ye are a chosen race, a royal people of sacred effect, a holy (or separated to God) nation." Jude's epistle is directed ... "...to those called beloved in God (the) Father also having been loved even to anointed Jesus ... concerning our common salvation ... entreating (you) to be contending for the faith once for all (time) having been delivered to the holy ones (or saints)..."

i.e. "Israel," because only they had received salvation delivered to them throughout time. "Salvation" is mentioned twice in Revelation; once used with reference to God (Revelation 7:10) and once to man (Rev. 12:10), which reads:

"...Now is come the salvation and strength, and the kingdom of our God and the power of his christ (i.e. anointed): for the accuser of our brethren is cast down, which accused them before our God day and night."

But what of the Pauline epistles? Do they convey a different message? Romans, Paul's first epistle is devoted to "All God's beloved in Rome who are called saints" (Chapter 1:7). Not called to be saints; the verb "to be" is not in the Greek. Only Israelites are called saints, meaning set apart, separated-to-God, or Holy People. Romans 13:11 states:

"And this (too).. you ones having known the appointed time, (it is) that hour already (for) you to be roused out of sleep, for now the salvation of us (i.e. the saints of 1:7) is nearer than when we believed."

And who would have known the appointed time except those who would be looking for the coming Messiah through Biblical prophecy, and only Israel was waiting? Another clue word is the Greek word "adelphus" meaning womb sharers, brothers of the same womb (Liddel & Scott Lexicon). Romans 10:1 starts of thus:

"Brothers (of the same womb - i.e. Sarah's womb) the goodwill of my heart and supplication to God (are) upon them (of Israel, 9:31, believing on Jesus) into salvation."

Romans, chapters 9, 10, and 11 are of specific concern to Israel for Paul is quoting incidents mentioned by the prophets in the history of ten-tribed Israel. Romans 11:25 states:

"But I would not have you ignorant brothers, of this secret, Lest ye be wise in your own conceits, that a measure of hardness has happened to Israel until the fullness of the nations comes into being and then shall all Israel be saved" (or delivered).

Mr. R.K. Phillips makes a note: "The fullness of the nations' as quoted by Paul is the exact expression in Hebrew that was spoken to Ephraim in Genesis 48:19 - that his seed would become a nation and a "full hand" or a "fullness" (not a multitude) of nations. That prophecy was fulfilled in 1931 when the Statute of Westminster recognized the Colonies as fully self-governing dominions. Hence Paul was stating that the deliverance of all Israel would not occur until after this had happened."

Romans 15:4 says: "For as many things (that) were written aforetime, were written for our endurance and through the comfort from the Scriptures we might have hope."

Only Israel received instruction aforetime, and Romans 15:8, "For I am saying an anointed servant to have become of circumcision upon a truth of God into the truth (he comes) to stabilize the promises of the fathers."

The "promises of the fathers" can only be of concern to Israelites. Nobody can become the seed of Abraham by "adoption" or "grafting".

The next occurrence of "salvation" is found in 2 Cor. 1:6, 6:2 and 8:10, but Paul shows clearly that he is addressing the womb brethren of Israel residing in Corinth, by stating from (of the Greek text):

"Our mouth has opened up to you, Corinthians, our heart is broadened ... For what is partaking to righteousness and to Lawlessness? Or what (is) to fight, (and) towards darkness? But what harmony is from an anointed (people) toward a worthless (people)? Or what portion with an unfaithful (people) (is) toward a faithful (people)? But what agreement with idols (is) toward a temple of God? For we are a temple of God, we (are) of a Living (God). According as the God said that I shall indwell in them, and I shall walk among them, and I shall be their God and they will be my people. Therefore, come out of their midst and be ye separate says (our) Lord, and be not touching an unclean thing and I shall take you. And I shall be for a Father to you, and you will be for sons and daughters, says (the) Lord Almighty. Therefore as we have these promises"

All these promises were given only to Israel. Paul's

TAPES OF THE MONTH

These are also new, and are highly recommended!

#AC-2216 **Exposing the False Teaching of the Restitution of All Things**, Weisman.

#E-107 **The Ten Commandments** - Deuteronomy Basics, Pt 15, Don Elmore.

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next mention of salvation is in Ephesians which in its opening verses provides bountiful evidence as to whom this letter is addressed.

“Paul, an apostle of an anointed (people) of (belonging to) Jesus, through a will of God to the Holy Ones (or Saints = Israel) the ones being in Ephesus even faithful ones in an anointed (people) of Jesus.” (Note: not to the “Ephesians,” but to the Holy Ones being in Ephesus).

Ephesians 1:4 refers to God who chose us before the overthrow of God’s order (kosmos) i.e. through sin in the Garden of Eden. Ephesians 1:5, God predestined us to be his sons through Jesus and verse 11 reads:

“In whom (Jesus) we also were chosen by inheritance, being predestined according to a purpose of the (one) working all the things according to the council of his will... (verse 13) in whom also you having heard the word of the truth - the good news of your salvation - in whom also having believed you were seated to the spirit of the promise to the holy, which is a token of our inheritance into a releasing upon redemption of the purchased possession”

So here we see Israel’s inheritance is a redemption which purchases them to their salvation. In Philippians Paul states his letter is for:

“all the holy ones in an anointed people of Jesus, those being in Philippi...” (Note: not the Philippians).

And he asks the womb brothers to greet every holy one in an anointed people of Jesus as all the holy ones, (or saints), greet them (Philippians 4:21-22).

Thessalonians is the next epistle where salvation is offered to the out-called of Thessalonians, and I Thessalonians 1:4-5 says:

“Having known womb-brothers, the choosing of you, having been loved by the God, that our good news (or gospel) came not in a word only unto you, but also in power and holy spirit”

Verse 10 declares that Jesus will deliver us from the wrath to come. What wrath? Of course it is the wrath of God which is the penalty incurred for breaking God’s Law. Only Israel received and vowed to obey that Law - so only they can break it. 1 Thessalonians 5:5 & 8:

“Ye are all sons of light ... But we being of (the) day ... hope for salvation, because the God did not appoint us unto wrath but unto obtainment of salvation through the Lord of us (who) belong to anointed Jesus.”

2 Thess 1:3 is addressed to the same **“brothers of the one womb.”** Verse 10 speaks of the second coming of Jesus to be glorified by his saints (Israel). 2 Thess 2:8 describes the deliverance of his people by destroying the Lawless one. Vs 13 then states:

“... Womb-brothers having been loved by (the) Lord, because he chose you from (the) beginning unto salvation in sanctification of spirit to a belief in truth.”

Paul’s epistle to the Hebrews does not need expounding because its very title tells us to whom it was written - Hebrews. Let us now look at Titus for clues. Titus 1:1,

“Paul, a servant of God and an apostle of anointed Jesus according to a good reverence upon (the) hope of everlasting life, which the unlying God promised before perpetuating time spans.”

And Titus 2:14 states, when talking of Jesus:

“Who gave himself on behalf of us in order that he might redeem us from all lawlessness and might cleanse

for himself a peculiar people, zealous of fine works.”

Is this not the same “peculiar people” who once received the Law of God at Sinai, then transgressed it, who were divorced because of that constant disobedience? But through that Law of God, a man could justify himself as righteous to God and therefore knew of, and hoped for, a resurrection through his works (as proclaimed by the Pharisees). But now divorced from God’s favour, they had little hope of justifying themselves as worthy to God.

However, God’s Law provided a clause which enabled a kinsmen the right to pay a ransom or redeem relatives who had sold themselves into slavery or to a stranger. Israel had sold herself to lawlessness (the stranger), and its slavery (unto death). A “Kinsmen Redeemer” could only free his own relatives. Jesus was only an Israelite by race - as he himself says:

“I was not sent except to the lost sheep of the House of Israel.”

Having paid the redemption fee, in Jesus’ case his own blood, he has the right to free, or save, or deliver that which he has bought as he took the punishments of the previous master - i.e. the wrath of transgression. But only if we acknowledge that the ransom price was (Jesus’ blood) is a fit enough price to forgive sins [CIM: It must be noted, that with the kinsman redeeming his fellow, the enslaved fellow did not have to do anything. The kinsman paid the price and he was set free - whether he wanted to be or not, whether he even acknowledged being free afterwards, or not! It was all the Redeemer’s

doing]. If we confess that his blood is sinless and therefore a fit sacrifice for forgiveness, then we attest to his holiness and perfection. Hence, we affirm that we believe in his divinity as the only (or wholly) begotten Son of the Father - our sacrificial lamb. Upon this confession of belief of his redemptive power, with the acceptance of this price for sins, Jesus then will give us the salvation, the deliverance, the saving from the consequences of breaking God’s Law - by Jesus’ power of grace or favour.

Thus redemption leads to salvation, and salvation cannot be acquired without redemption. This conclusion leads me to state the **“Gospel of Salvation”** cannot therefore be universal, nor for all mankind. Paul hit the nail on the head when he said in Romans 5:13,

“... when there is no law, then NO SIN is imputed.”

That is why his addresses are to “the womb-brothers,” the holy ones or saints; his kinsmen according to the flesh (Romans 9:3) to them that know the Law (Romans 7:1), all of which are Israel. Israel - **for** whom, and **to** whom, the Bible was written and given by the Lord God, the Holy One of Israel the Redeemer and Saviour of Israel.

May the Lord guide us to know the truth through our studies.

NOTES

What is God’s Purpose for other Peoples?

The Bible gives few clues directly to answer this question, as it is a Book **for** Israel **to** Israel. However, a very pointed statement is given in the Old Testament in Isaiah 61:5-6 which does throw some light on the position of other races, concerning their relationship to the Kingdom; when it is re-established with the return of our glorious King - the anointed Jesus. Isaiah 61:5-6 makes the bold proclamation:

“And strangers shall serve as shepherds of your flocks, and aliens (ben nokh meaning sons of nokri, i.e.



alienated and polluted through incestual relationships) shall till your land and tend your vines. But you shall be called priests of Jehovah, ministers of our God, it will be said of you, you shall eat the riches of the nations, and you shall revel in their glory."

Another good illustration of this case is Isaiah 60:10-12:

"And the sons of the stranger (nokri) shall build your walls and their kings shall serve you. For I struck you in my wrath, but I pitied you in my favour. So your gates shall be always open they shall not be shut day or night, so that men may bring to you the wealth of nations, and that their kings may be led. For the nations and the kingdoms that will not serve you shall perish; yea, the nations shall be utterly destroyed."

I think that if one studies Revelation in view of these statements, the earnest seeker will find a complete endorsement of what is laid down here. Let us look to see if Jesus testifies along a similar line concerning other races. The first incident that springs to mind is the case of the Canaanite woman. In Mark's gospel we learn that this woman is a Syrophenician by race (see Ivan Panin's *Numeric New Testament* - Mark 7:26). She is therefore definitely not an Israelite.

"Now the woman was a Greek Syrophenician by race. And she asked him that he cast forth the demon out of her daughter. And he said to her, Let thou first the children be filled: for it is not well to take the children's bread and cast it to the dogs. But she answered and saith to him, Yea, Lord; even the dogs under the table eat of the crumbs of the children. And he said to her, For this saying go, the demon is gone out of thy daughter" (Mark 7:26-29). [This woman only asked to have her daughter healed - not to be included in Israel's kingdom]

In Matthew 15:26-28 also, Jesus says:

"It is not good to take the bread of the children and cast it to the dogs. But she said, Yea, Lord; for even the dogs eat of then crumbs which fall from the table of their masters. Then Jesus answered and said to her, O woman, great is thy faith, be it done unto thee as thou wilt..."

On the first approach of this woman, Jesus states in Matt 15:24-26:

"I was not sent except unto the lost sheep of the House of Israel. But she came and worshipped him, saying, Lord help me."

She recognized Jesus as the only one who could help her, for he had these great curing powers, famous throughout all the neighbouring lands. Matthew tells us that she came out from those borders of Tyre and Sidon.

After Jesus says that it was Israel **alone** to whom he was sent - on her persistence - he makes a further comment showing that the bread (God's gift) was for the children of Israel. This woman was not stupid, and understanding this, she humbles herself by answering Jesus in such a way that her blessings are not from Jesus directly, but through the children (Mark's gospel) who are her masters (Matthew's gospel). Thus she would not expect equal blessing (the first bread) from Jesus, but just a blessing which would cure her daughter. The blessing she was seeking, and which Jesus gave her through her faith was a material blessing, whereas the bread (God's gift) Jesus was sent to offer the children of Israel God's gift of eternal life. This alone was for Israel.

To prove this very point, when Jesus meets a Samaritan woman at the well in John's gospel, chapter 4, Jesus spoke with her freely to her surprise (as Samaritans were regarded

as low people, not even fit to be spoken to by Jews). John 4:4-7 reads (Ivan Panin's translation):

"And he had to pass through Samaria. He cometh therefore to a city of Samaria, called Sychar, near the enclosure that Jacob gave to his son Joseph, and Jacob's spring was there. Jesus therefore, wearied with the journey, was sitting thus by the spring, the hour was about the sixth. A woman cometh to draw water, Jesus saith to her, Give me to drink ..."

The scene is set. It shows the locality to be a place where once Jacob and Joseph owned land. John 4:9-12,

"How askest thou, being a Jew (a Judean), drink of me, who am a Samaritan woman? ... Jesus answered and said to her, if thou knew the gift of God and who it is that saith to thee, Give me to drink, thou would have asked of him, and he would have given thee living water. She saith to him, Sir, thou hast no pail, and the well is deep: whence then hast thou the living water? Art thou greater than our father Jacob, who gave us this well?..."

Obviously the woman is a descendant of Jacob through Joseph, that is why Jesus offered her the gift of God. She is an Israelite by race, residing in Samaria, which was once the capital of the Northern Kingdom of Israel. Therefore, the gift of God which Jesus could offer her was "living water" which verse 14 clarifies when Jesus says:

"... but the water that I shall give him shall become in him a spring of living water leaping up

unto eternal life."

This gift is only for Israelites, but like the Syrophenician woman, the kings of foreign nations mentioned in Isaiah 60 must have had faith that Jesus as King of Israel, with the might of God, was capable of great power. In their case, they knew that he would destroy them utterly if they did not pay a tithing of wealth to Israel. In Matthew 12:38-45 we read:

"Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. But he answered and said to them. An evil and adulterous generation seeketh a sign; and no sign shall be given it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The Ninevites shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and lo, more than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and lo, more than Solomon is here. When the unclean spirit is gone out of the man, he passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out and he cometh and findeth it empty and swept and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. So shall it be to this evil generation."

Here we see that these nations who believed in the Might (in the case of Nineveh) and in the Wisdom (in the case of the queen of the south) of God, would receive a blessing for their fear and respect of God's superiority. Blasphemy against the Holy Spirit is the unpardonable sin

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unto eternal life."



which will not be forgiven, and this is what was done by the evil generation whom Jesus was addressing.

To sum up, I would say that non-Israelite races must believe and respect God for his might and wisdom. In order to obtain a safety (or a salvation). The Israelite must, however believe in the spiritual recognition of God, with love, as their father, and through their belief in Jesus, repent sincerely. This will yield the gospel of salvation which provides the safety from death - death being the consequence of disobedience of God. For them, death will be "swallowed up" and the reinstatement of eternal life will be unhindered forever.

From our European Desk:

ONE FOLK, ONE BLOOD, KIN IS KIN

CIM Correspondent, Adam de Witt

Many folks have ideas of Europe usually based on the media, or through fake prophecies by the likes of the Philadelphia Strumpet (sorry, Trumpet) and/or a quick tourist trek (which in itself does not give any real insight). So I'll try and give a picture closer to truth to see how it all falls into the kingdom of our King, HRH King Jesus.

In my last article I showed the Israelite roots of the Franks. Well it seemed God wanted to double witness this to me. As I was on a train going through Bavaria, I wanted to look out a window and asked the lady opposite me if it was all right. She told me she did not speak English. By looking at her, an Englishman would have called her an English rose. But she could not be, she could not speak English. So I spoke to her in German, she spoke that reasonably she said but not so good because she was French. She was as Saxon looking as one could get. What is more, she even showed that she was able to speak Dutch! That was a shock to me as I thought the French would never learn that tongue, having pinched half of the Netherlands, which began at the Somme in the 1400's. I asked why Dutch? She said that at school in France she had to pick a second tongue and she opted for Dutch. Are there Israelites in France? You bet there are!

... And if I ever hear another clown ever again say that the Germans are Assyrians, I think I will flip out!! Get my book, *God's Plan for Germany* (#148 @ \$3.55), and I give 100% proof that they are true Israelites. I am sick to death of this Judeo-Canaanite propaganda spewing out of the anti-Semitic (that is to say, anti-Saxon) rag the Philo-Strumpet and Armstrong's World Wide Church of GOG, that propaganda being, if there are any Israelites in Germany, then they live along the coast. Ha, what utter tripe! Gad was given the first pickings of the wilderness readied, (Europe), and that prime real estate is not on the coast of Europe, but in its heart. Bavaria, so, so, so comely Bavaria! No place on earth can liken to its comeliness. Sorry my American kinsmen and my British brothers and sisters ... I have been to 32 lands, including the USA and the UK, but my goodness, nothing likens to southern Germany with its fine blend of God's finest landscapes and true Israelites' creativity. The deepest hinterland of Germany is where my heart lies. Here every house is a fairytale picture, every town that wasn't bombed by the Ephraim-Esau band in WW2, is a world of picturesque cobbled streets and narrow tall townhouses worthy of staring at in a spellbound gaze. The landscape is a blend of steep-roofed, terracotta hued tiles or thatched, with lush meadows upon rolling hills ringed by steep hills covered in the most lovely dense woodlands where fresh water brooks burst forth. God's earth? You bet!

I went with the German State Railways, Deutschen Bundes Bahn, for only 21 Euros (around \$40), one can go throughout the whole state all day long, boundless miles. That one ticket allows you to take five other family members. The rail network is widespread and one can get pretty well anywhere on it. It is clean, on time, very swift and modern. Everyone on it seemed Saxon, all the staff were too, all were polite, thoughtful, helpful and friendly. Apart from the mega-cities, the bulk of the land was pleasantly Israelite, more so than in Holland, Britain and Australia. I was on my way to see some Identity believing Christians in the 'Deep South,' they had never met me before. I would never have gone there had I not needed to be in the area for business reasons. So I called them, and said that I wondered if it were alright to drop by, but it was getting late so maybe, tomorrow? They said you could come now if you like, no need to look for accommodation that way. They met me at the station and cared well for me for several days. Assyrians? No way, ... they were Kinsfolk of Israel!

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a colour-slide-lecture by E. Raymond
Capt. *This set contains 37 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.....*

Godly.

I met up with a friend of the family where I stayed and they had a fine steep-roofed cottage in a rural block bordering a rushing stream. The man of the house was not a Christian but he surely did not like the multi-culturalism sweeping the land, indeed, few whites were too keen on it. The dumb Philo-Strumpet loves to tell us that the Holy Roman Empire will rise out of Germany and take over the world, never mind the fact that the true Assyrians who find their roots in the ancient town Sephardvaim (30 miles from Baghdad) together with their Ashkenazim kinsfolk have done just that since WW2. And so this Canaanite sold-out rag once told us that the Germans are going to retake Koningsburg in the Baltic swathe, yes they will tell you that the wicked Prussians are on the rise. Well, they ought to take of their rose-tinted glasses and walk the streets of Britain, full of overly tanned Brits, all radio stations play heathen music - which is a blend of Yiddish wailing and Afro-beat, white Saxon Brit girls are wedding and bedding the beasts of the field *en masse*, the TV full of cursing, homosexuality and race-mixing and spoilt occult loving brats, and a land full of anti-Saxon churches. Did the Germans do this to Britain? Fat chance! Did wicked Prussians wreck the Isles? Maybe had the Prussians really taken over Britain it would be better off than it is now ...

The fact is, the Prussians are not rising up as a hidden world might, as the Strumpet diverts our folk, Russians are selling what they can in that area because it is hemmed in by non-Russian states. Germans have been starting up some business and there was talk of buying the place to house Russian and Russianized Germans being forced to leave areas in the deep south of Russia for a host of reasons. The plans have since fallen through.

The EU has its down sides but some good sides. One good side is the breakdown of fake borders, which have put asunder many folks of the same type. With the fake



geographic post war far eastern German borders becoming hazy, one can see all German areas meeting up again. Many Poles living in former German areas still speak German. The man I was visiting was once from the lost German swathes. He went back to find his old family home. The Polish family opened the door to him and told he told them who he was and they said that they remembered his father. They also wondered when the family was going to reclaim their home, this was not said in fear but in friendship. The EU is simply a tool in God's hands.

My trip into Germany was not meant to be a fun trip, but the place oozes so much comeliness that a business trip becomes a dream. I had to go to a far-flung German town called Passua near Austria. It sits on a tongue of lands where three mighty rivers flow into one. Acres and acres of the stead (city) is fully in its erstwhile and fully restored state. Each narrow cobbled street is lined with neat, tidy heritage buildings, not one out of place. On one side of the left river on top of the hill is a huge Baroque Monetary. To understand Baroque architecture you need to close your eyes, listen to Strauss' Songs From The Vienna Woods and then freeze dry the flowing music into stone, that is Baroque; the finest architecture God has given his Saxon folk. On the banks on the other side is a huge medieval fastness and in the middle of the town is a Baroque cathedral, the likes of which is hard to beat. If every anyone gets the chance to go to any part of the world outside Australia, DON'T go to Bali, Hawaii or some other heathen place, spend your geld (money) amidst kin. The Canaanites (Assyrians of that Talmudic belief) have systematically drained Germany, she is as good as bankrupt. Is Germany Assyria? Not on your Nelly! Is she the Neo Holy Roman Empire? Come on --- be serious....

Going back to Holland, again by those wonderful German trains through Gad's land, I got talking to four middle-aged German workers. They thought that all of Australia was hot desert. So I showed them photos of my family. They were amazed to see green grass in the shots. They also looked at the photos of my comely children and were stunned and said, "They could be German!" I answered, "they are, like you they are Saxons, **One Folk, One Blood, Kin is kin**, be they Saxons from Germany, England, USA or Australia, a Saxon is a Saxon and is my folk." Jesus said blessed are the frith (peace) makers, yes it is time we make frith with kin. Kin is kin. Love thy neighbour (kinsman). Well, Jesus' words proved true, their eyes lit up as if a guilt complex was lifted. They were cheerful and when they got off the train at the next stop they all shook my hand warmly and wished me well.

After the Black Woods (forest) the landscape became less dramatic. Halfway I boarded a high-speed service going over 200 Km's per hour. Smooth, comfortable and spell-binding as the Gadite landscape kept unfolding from one contrasting setting into another; each as lovely as the other. Suddenly, it rushed along the Rhine. It's like a Grand Canyon, but prettier, lush, tree studded and so many charming Saxon homes, cottages and thorps. And if that is not enough, a fastness (castle) perched on nearly every hilltop, one even in the middle of the river!

All trains have toilets in each carriage, all are clean and working. I never, in any train, felt unsafe. So safe indeed that if I went to the WC, that I left my baggage in the overhead

baggage racks, with passports and all. 99% of the passengers were Saxons, so I could simply give a nod, and it was as if to say, do you mind looking after this. In fact, everyone did likewise with their luggage if they had to 'spend a penny.' Assyrians? Proof of the pudding is in the eating!

Germany is not such a bad place. Of course, it is run by (Canaanite) Assyrians, but so is England, the USA and Australia. But the white folks there are Saxons, together we are **One Folk, One Blood, Kin is kin!**

CONQUEST OF THE POD PEOPLE

Brian M. Abshire

They are among us. They look like us, they talk like us, and they act like us. But they are not of us. They are

..... Pod People ...

In a recent essay, entitled "Pod People" I used an admittedly silly analogy from badly made 1950's Science Fiction movies to illustrate the dangers of the unregenerate in the church. (see Newsl. #195, June 2002, p5) "Pod People" are those who have experienced a psychological "conversion" to the Christian faith, but not a spiritual one. Thus, at the core of their being, they are still in rebellion to Almighty God, even though they may have adopted Christian "camouflage" in their outward speech and behaviour. I argued that despite the orthodoxy of their profession, in reality, their hearts were still in rebellion to God. Furthermore, these "pod people" have entered the church in vast numbers since the revivalism of the 19th century. I suggested that such

people might well be responsible for much of the apostasy of the modern church; over time, they move churches, denominations and the accepted standards of the Faith as they become consistent with their rebellious presuppositions.

Time and space however, in that essay, did not allow a fundamental question to be addressed; how do you recognize the difference between Pod People and the real deal (i.e., those who have been truly regenerate) and even more importantly, what do you do about them?

First, just to reinforce the seriousness of the problem; our Lord Jesus Himself said that there would be "wheat and tares" in His church (Matt 13:25ff) and that an ultimate disposition had to await the end of time. Jesus warned about wolves dressed as sheep (Matt 7:15) and the Apostle Paul was concerned about wolves entering the fold (Acts 20:29-30). In fact, Jesus Himself warned that on the Day of Judgment, many who give every outward indication of being among the elect were in reality, never known by Him (Matt 7:21-23). "For they are not all Israel, who are of Israel" warns the Apostle Paul (Rom 9:6).

However, only God knows the Elect for only God knows what is really in a man's heart (Acts 15:8, 1:24, 1 Sam 16:7, Jer 17:10, Rom 8:27, etc). Therefore, we cannot know what is really going on inside of a person. Is this man a "pod person" or just an ill-informed, immature Christian who needs love, discipline and instruction? The fact is, we cannot know and therefore must be extremely cautious in making judgments about the eternal status of others

Yet, as we noted in the previous article, our Lord Himself told us "by their fruits you will know them" (Matt

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7:15-20). Therefore, we DO have an objective basis to make a reasoned and informed judgment. If in fact, a man's heart has not been regenerated, then it will be demonstrated in the "fruit" of his life.

I argued that this "fruit" would be his attitude and his compliance with the Law of God. Jeremiah 31:33 says, "... I will put my law within them, and on their heart will I write it; and I will be their God and they shall be my people." The promise of the New Covenant is clear; those who belong to God have His Law written on their hearts. The preeminent sign of true, spiritual conversion is that men are transformed from those who hate the Law of God, to those who love it (Psa 119:97). The unregenerate man hates the Law of God because his very nature is to be autonomous, living according to HIS standards, rules and values. The Christian however, loves that Law because it represents the holiness and righteous character of God.

Now, sometimes, men are better than their theology. For the past 200 years, the doctrine of the Law of God has been under constant assault both from within the church, and the secular culture. Many Christians (yes, and I do mean Christians) have a poor, sometimes even heretical understanding of the Law caused by bad teaching. They may even preach, teach and write against the Law of God because their theology is sub-Biblical (see Matt 5:19ff). But when you meet these people, fellowship with them, examine their lives, you discover that they actually live completely inconsistently with their theology! Technically, they are antinomian, but practically, they are theonomists! In daily life, they acknowledge the Lordship of Jesus by humble submission to His commands, even when theologically they deny that they are under any obligation to do so! They worship the Lord in Spirit and Truth, protect His great name, keep His Sabbath, honor their parents, and protect the life, reputation and good name of their neighbour. They abhor immorality and strive to keep themselves pure from sexual sins. They love the truth, they respect another man's property and they humbly repent before God and their brothers when they sin even in their hearts. But, if you asked them if a Christian should keep the Law, they will respond by saying, "No, we are under grace, not Law." But their actions deny their words. The Law is written on their hearts, they want to please God, and serve their brothers.

Sadly, their truncated theology often leads them astray (sincerity is no substitute for truth), but from the fruit they do produce, one can see that despite their words, they love and keep the Law. Remember the words of our Lord Jesus that there will be those who speak against the Law, and who will be least in His Kingdom, BUT, they are still IN His Kingdom! (Matt 5:19).

Now compare this with a "pod person." Since his heart is unregenerate, he is still a slave to his own will. His very nature is in opposition to the Law of God, and he hates it with a passion. He does not just speak against the Law, but actively seeks to undermine and break it. Wanting to be a god in his own eyes, and determine good and evil for himself, the essence of a "pod person" is a commitment to autonomy. No one, no thing holds his ultimate allegiance except his own self will. If his will happens to coincide with God's Law, then fine, he may go along for a while. But the "acid" test is what does he do when God's Law requires one thing and he wants to do something else? His response may be most enlightening as to the true nature of his heart.

Never forget that Man, by his nature is religious, and

loves religious things. Ritual and mystery are appealing to people. Hence, many people LOVE the church, but hate God. They derive a sense of personal satisfaction from serving on boards or committees. They like programs that make them feel as if they are accomplishing something. They like going to church services just because it gives them a feeling of being in touch with the ultimate. But in effect, their "worship" is little different than a naked savage dancing around a human sacrifice because the essence is meeting God on THEIR terms, rather than His. Thus, just because a person "loves" the church, and is involved in many activities, says NOTHING about the condition of their heart.

As mentioned above, even the Lord Jesus Himself said that we would always have the tares among us. Furthermore, He warns His workers NOT to tear out the tares lest some of the wheat be torn out inadvertently. The only reason why Jesus allows the tares to continue in His church is for the benefit of young wheat stalkings that might be confused for a tare, or torn out with it.

However, it is most interesting to note that tares only look like wheat when they are young. But over time, as they mature, they become quite distinct so that by the final judgment, the wheat and tare can be safely separated. However you cut it though, our Lord does not give us either the right or the responsibility of removing tares from the church; He reserves this job to Himself and His holy messengers at the end of time. (note that tare seed produces tares, and wheat seed produces wheat - **one does not produce the other!** CIM)

Are we then just stuck with the situation as it is? Is there nothing we can do about wolves entering the fold, destroying the peace and purity of the church? Well, even though our Lord will make the final judgment, we can create an inhospitable environment for tares that will inhibit their growth. If nothing else, they might tend to migrate to other, more comfortable churches and leave ours alone. Does this sound cynical and self-serving? Perhaps so, but it seems only realistic. We cannot discern the heart and therefore cannot know who is a pod person and who is regenerate. But we can create a climate where Pod People's growth and influence is inhibited.

Preach, Teach and Discuss the Law

Now not everyone is in a position to formally preach the Law of God on Sunday mornings, but that is the "sacred/secular" dichotomy anyway. All of Israel was to love the Law of God, to meditate upon it, discuss it, teach it and encourage each other to obey it (cf Deut 6:4ff). Therefore, all of God's people today have a responsibility to teach each other (Col 3:16). This is not some upper story, academic and theoretical discussion about arcane aspects of intellectual theology, but rather the practical application of Biblical principles to real life situations (Josh 1:8). This is the essence of true, Christian fellowship; gathering together for encouragement, discussing the things of God and exhorting each other to practically relate this Law to real life. Isn't it really sad and pathetic for Christians to find the only thing they have in common is supporting a particular sports team? Isn't true Christian fellowship about helping each other grow in grace, humility and obedience to our Great King (Heb 10:24-25)?

Pod people on the other hand, hate the Law because they are autonomous. They do not want to change their lives, but rather want to change the Law to justify them-

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selves. They want to be approved by men, not God and will back down from real, life-changing application of the Law. Oh, some might like to discuss the intellectual and philosophical aspects, but they do not want to put it into practice.

Now, never forget that Pod People want to enforce THEIR law on others. Hence, pod people are by nature legalists. They have all sorts of man-made rules, regulations and proscriptions they want others to follow. This is the heresy of the Pharisees. The Pharisees were not men who loved the Law of God, but rather those who loved the traditions of men! Furthermore, they were PROUD of their adherence to man-made rules and judged everyone else by their own standards. The Christian though has liberty of conscience under God's Law. Where God speaks, we must obey. But our gracious Lord has also given us many areas where we can make legitimate moral choices freely and responsibly under that Law. Pod People literally cannot stand such liberty, and will seek to overturn the Law of God and bind men's consciences to their own little rules and regulations.

Thus, a church where the people KNOW the Law of God, LOVE the Law of God and encourage each other in OBEYING the Law of God is inherently hostile to pod people. Because such people know the Law, pod people cannot manipulate them with false guilt and control them (a common Judeo-Christian tactic, e.g. Racism is sin! CIM). Pod people find that they cannot enforce their own will on others because the objective standards of the Law bear constant witness against them. They may sneak into weak women's homes and deceive them (2 Tim 3:6) but over all, the truth of God's Law is a shining light that drives them away. Usually, they will give up and seek some other, more "hospitable" church where they can control people without being interfered with.

Hold to A Confession or Some other type of Objective Doctrinal Standard.

In the same way, a church that has and enforces an objective doctrinal standard is inherently inhospitable to "pod people." Remember, the essence of the unregenerate is autonomy. The unregenerate man wants to live autonomously from God and His Word. He may say that he loves the Scriptures, but so does every cultist and heretic. What he really wants to do is use the Word of God to bolster his own claim to power and authority. When a church has an objective Confessional Standard (such as the Westminster Confession and Catechisms), and enforces those standards, Pod People go crazy. They can no longer twist and distort the Scriptures to give their power claims the illusion of authority. they are forced to admit that their beliefs, actions and attitudes are contrary to the church's official standards. It therefore inhibits their ability to gain unlawful power over others.

Sadly, "pod people" are devious, and in many confessional churches, proclaim their submission to the Standards, while actively subverting or ignoring them when it suits their purposes. Elders are especially commissioned and responsible for enforcing sanctions against Confessional violations, but if the pod people have infiltrated the leadership, then often, they will simply pretend the Confession does not say what it clearly says. If they can get other elders to support them, then the church is well down the road to eventual apostasy. Just having good doctrinal standards is not enough; one needs to have men of integrity and guts

who are willing to enforce those Standards to keep the pod people in check.

Follow Matthew 18

Our Lord Jesus gave us a wonderful mechanism in Matthew 18 designed to preserve both the peace, and the purity of the church. The procedures of Matthew 18 confront sin, resolve personal differences and allow us to live in peace and harmony with each other. It also requires individual men to assume godly responsibility to take certain actions. Matthew 18 protects the church against gossip, slander, tale bearing and other vicious attacks of the adversary, which do more damage to her ministry than outright persecution.

But since pod people HATE God's Law, therefore, they HATE Matthew 18. Instead of going to a brother with whom they have a problem and confronting him in private, they will go to anyone and everyone else to make their case. They will whisper, backbite, assassinate men's characters, all to make their case and destroy their opponents. But they will not follow Matthew 18.

If you see a man who refuses to follow Matthew 18, odds are, you are dealing with a pod person. If you then go to such a person, (via Matthew 18) and lovingly confront him with the requirements watch carefully how he responds. A regenerate man will be convicted of his failure, will repent and will seek to make restitution. A pod person on the other hand will rationalize, justify, and excuse his actions. If you push him hard enough, he may even reveal his real heart, an obstinate refusal to obey Jesus, which is a sure sign of an unregenerate heart. He will

not follow Biblical principles for resolving conflicts because he cannot; he is still enslaved to His own will.

One of the marks of the true church is discipline and all discipline begins with Matthew 18. Churches that will not follow Matthew 18 are already horribly compromised. Matthew 18 requires personal responsibility; it is hard to go to someone with whom you have an offense and confront him. And most people today are looking for the easiest route possible. But Matthew 18 is essential for the peace and purity of the church. Pod people flock to churches weak on applying Matthew 18 because they can work in the background without interference. They can lie, cheat, break their word, undermine authority, disrupt whole households and no one will ever confront them on it.

But in churches where Matthew 18 is understood and applied, their evil deeds are exposed. They are confronted in love, privately, just in case they really are regenerate. If they do not repent, then two witnesses are called to verify every fact. If they still do not repent, their wicked deeds are to be exposed to the entire church. Pod people HATE having their evil deeds exposed. They much prefer doing their dirty work in the darkness (Eph 5:11-13). Like fungus, pod people hate the light of God's Word being shown on their deeds, and if you and your church practice Matthew 18 consistently, they will flee to some dark, dank place where they can grow and spread their poison without interference.

Practice Church Discipline

Formal church discipline is the last actual step of Matthew 18. It is a formal declaration by the lawful

"Asleep in the Arms of The LORD."

Colonel JACK MOHR, 87 of North Little Rock, passed away Thurs July 17. He was a retired Lt. Col. with the U.S. Army and was one of the 10 top most decorated men in the Korean War. He was of the Protestant faith, attended Moody Bible Institute in Chicago, and was a Lay evangelist for the last 40 years. 2 Sam. 3:38, *"And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?"*



authority of the church that a person is in unrepentant sin, and therefore is to be treated as an unbeliever, outside of the covenant of grace. If a man is truly regenerate, he will repent of his sin and be restored to the Church. But if his heart is unregenerate, he will continue in his rebellion.

Formal church discipline, especially excommunication is a serious thing indeed, and never to be used lightly or just as a club to threaten people. Yet sadly, church discipline today is seldom used wisely or justly - or at all. Usually, formal discipline is not used against heretics, apostates, church-splitters, back-biters and others who may well be pod people, but only against people who are obnoxious. And yes, there are some of God's children who are hard to love sometimes. They have rough edges, they don't relate to others quite the way we would like them to. They are sometimes a burden, and since some people are concerned only for the "peace" of the church, pressure is put on such brothers with OPD (obnoxious personality disorder) just so we can get back to holding hands for Jesus without some annoying nob making us think about things we would rather not deal with.

Churches that refuse to practice formal discipline allow pod people to breed unchecked. Even worse, when their unregenerate natures are exposed in certain recurring sins, sometimes we don't confront because we are afraid that we might LOSE them! So many churches today are so concerned with church growth that they deliberately create an environment where pod people are welcomed and encouraged! After all, every pod person in the pew is another number on the church growth charts. The more pod people we attract, the better we look! After all, we must be doing SOMETHING right if we manage to build a huge facility and get all those warm bodies to fill it.

Conclusion

One solution that is actually quite often proffered for dealing with "pod people" is in fact no solution at all; removing oneself from the visible church. An amazing number of people are willing to excommunicate themselves from the church, because the church won't excommunicate the pod people. This is no solution. The visible church will always have pod people within our ranks; only the Lord Jesus Himself can separate them out. All we can do is love the Law, submit to it, and help the church rediscover her true calling. [unfortunately, some churches have gone so far downhill already that the best thing to do is get out! CIM]

The average Christian in the pew is unaware of just how powerful his love and submission to the Law of God is to the health and effectiveness of the Church. All it takes is a few people, loving, discussing and applying the Law of God to turn a church around. If the church is past saving (i.e., has become in effect "no church" as the WCF puts it), then the few Christians left will be driven out., Praise God! After all, He is sovereign, and isn't it a great blessing to suffer for righteousness sake (1 Pet 2:19). However, we have the Spirit of the living God within us, filling us and empowering us. We have God's own promise that the gates of hell shall not prevail against His church. If more Christians would embrace the Law, meditate upon the Law and APPLY the Law in their churches, they would be amazed at how quickly the pod people would flee, the elders encouraged and the entire church be revived.

Courtesy Brian Abshire, PO Box 279, Colbert WA 99005

understanding Christianity's first sacrament THE FOUR MODES OF BAPTISM Pastor Jory S. Brooks

The Meaning and various Modes of Baptism in Jesus

Christian Baptism is a rite of purification and adoption as God's children, and one of only two sacraments recognized by Protestant Christianity. Although a sacred ordinance central to our faith, there is little agreement on how to perform it. Three methods are generally found in our churches today: immersion (actually *submersion*), pouring, and sprinkling. Other methods have been practiced as well. In the third century, the church father, Irenaeus, mentioned seven varieties of baptism extant in his day, but without leaving us a complete explanation of what they all were! Yet suppose that one of these other methods actually matched the original ordinance as carried out by John the Baptist and the disciples during the Apostolic era. What if there is a "fourth" mode of baptism, which relates even better to the correct meaning of the sacrament? That may indeed be the case, as we shall see.

EVIDENCE FROM THE DIDACHE

In the early part of the second century after Jesus, a dozen of the leading Christian scholars gathered to write on subjects of interest to the faithful. It is believed that some of them knew and spoke with the Apostle John on many of these subjects before his death at the end of the first century. The writing was called, "The Didache," or 'the

teaching of the Apostles.' Here is their teaching concerning the mode of baptism:

"Now concerning baptism, baptize thus: Having first taught all these things, baptize ye into the name of the Father, and of the Son, and of the Holy Ghost, IN LIVING WATER. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm [water]. But if thou hast neither, pour water thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost."

The key words are "IN LIVING WATER." The word *living* is an English translation from the Greek word, *zoe*, meaning "life, living, or moving." Thus, the key thought is that the water is to be living, moving or flowing, not standing still in a tank or bathtub. The International Standard Bible Encyclopedia says this:

"The water to be preferred is "living," i.e., running water, water in a stream or river, or fresh flowing from a fountain ... true and natural water (aqua vera et naturalis)." -ISBE, I, 419

To paraphrase the above passage in the Didache, we are to baptize in living or running water, as in a stream. However, if we cannot, we are authorized to use another method. If we can't use the cold water of an outdoor stream, then use the warm water inside a house (or church) with a basin or bowl.

The Revell Bible Dictionary adds support to the concept of flowing river ceremonies: *"Baptisms took place in river pools (it is more than probable that where we find the names of local saints given to pools in rivers, those places were their favourite places of administering the rite)"* Still another reference adds that baptism were performed in a river, because *"it's motion, its power, hinted at life; hence the vivid Hebrew phrase of 'living water.'" - (Hastings Ency. of Religion & Ethics, II, 368).*

New Video:

IN SEARCH OF EDEN

This interesting documentary was on TV (USA) about a year ago. It shows the amazing and convincing evidence of the actual location of the Biblical Eden, and the "garden" (actually city) of Adam & Eve. Historians and archeologists take you on the trail, as they followed it, to the ancient Biblical site. Lots of valuable information, and great evidence of the accuracy of the Bible. (Quality is not tops, but worthwhile!) [1 hour] CI-358 @ sug don \$20 or LOAN \$6



In addition to this imagery, it is probable that both the **Enveloping Movement of the Holy Spirit** (which is closely tied to baptism), and the symbolism of our **sins being washed from us and carried away** by the water were also in mind.

In the Old Testament, this concept of baptism is typified within the tabernacle worship. In Leviticus we read,

“As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.” Lev. 14:6

“And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.” Lev. 14:51

“And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood and with the hyssop, and with the scarlet.” Lev 14:52.”

From the foregoing it may be seen that the preferred method of baptism was in a running stream or river, but if this was not possible or practical, other methods were acceptable. Many examples could be given in the New Testament of baptism in a stream or river [note that it is not possible to submerge a bird in the blood of another, as there would be insufficient for that].

The Apostolic Mode

It is often claimed that the usual mode of baptism in the Apostolic church was by immersion. That this was actually not the case can be seen from the following source references: **“There is no decisive scriptural evidence for a preferred mode of baptism, and it is well-known that in the church Christians were baptized by sprinkling and by pouring of water as well as by immersion.”** (From the Revell Bible Dictionary, p.129). By *immersion*, adherents really mean *submersion* under the water; for a candidate standing in water to his ankles is *immersed* in the water, according to the true meaning of the word. The Bible, however, contains no command to *submerge* anyone!

“There are numerous instances in which the action denoted does not imply immersion and which prove that baptism does not mean immersion (cf. Lev 14:6, 51; Matt 15:2; Mark 7:2-5; Luke 11:38; 1 Cor 10:2; Heb 9:10-23). The Greek term baptizo indicates a certain effect without prescribing the precise mode by which this effect is secured. Hence the ordinance is properly administered by sprinkling or affusion.” (Zondervan Bible Dictionary, I, 468).

“No definite information is given of the mode in which baptism was administered in apostolic times ... The Greek word for baptism in the New Testament is sometimes ambiguous in its usage. Thus the question cannot be resolved upon linguistic grounds ... If the witness of the earliest pictorial representations be collected, then we must infer that affusion (pouring) was the usual method and that immersion was exceptional; for the PICTORIAL REPRESENTATIONS, ALMOST WITHOUT EXCEPTION, DISPLAY BAPTISM PERFORMED BY AFFUSION, i.e., THE RECIPIENT IS SEEN STANDING IN WATER WHILE THE MINISTER POURS WATER ON THE HEAD.” (ISBE, i, 419)

The Evangelical Dictionary Of Theology adds, *“The earliest artistic representations depict baptism by pouring (affusion), and some of the influences contributing to the [later] popularity of immersion may not have been healthy.”* - page 118.

Although the preferred method of baptism was in the running water of a stream, this was not always available. In

such cases, almost without exception, the early church practised *pouring* as the best alternative symbol of the motion of water in a stream: ‘living water.’

Several years ago, the Seventh-Day-Adventist Church printed an exhaustive colour picture book which reproduced many of the early Christian depictions of baptism. Few examples could be construed as submersion, but many were obviously depicting pouring: A bowl was often shown held above the recipient’s head!

Here is an early church statement on the method of baptism: “The question [of the proper mode of baptism] was even raised in the middle of the 3rd century, whether baptism by aspersio [sprinkling] was a valid baptism, and **Cyprian** was asked for his opinion on the matter. His answer is contained in his 75th epistle. There he contends that the ordinance administered this way is perfectly valid, and quotes in support of his opinion various O.T. texts that assert the purifying effects of water sprinkled (Eze 36:25f.; Num 8:5-7; 19:12f.) It is not the amount of

the water or the method of its application that can cleanse from sin: *“Where the faith of the giver and receiver is sound, all things hold and may be consummated and perfected by the majesty of God and by the truth of faith.”* (ISBE, I, 419-420).

DOES “INTO” SIGNIFY ‘SUBMERSION’?

As to the claim that entering “into” the water is proof of submersion under the water, McClintock and Strong’s Bible Encyclopedia says: *“Not being a verb implying motion, baptizo is properly followed in Greek by the preposition en, denoting the means or method ... which has unfortunately, in the Authorized English Version, often been rendered by the ambiguous particle “in,” whereas IT REALLY SIGNIFIES ONLY WITH OR BY, or at most merely designates the locality where the act is performed ... The statement that the primary force of the verb is “to dip, immerse,” etc. is not sustained by its actual usage and grammatical construction. This would always require eis, “into,” after it; which occurs in 15 examples only out of the exhaustive list (175) adduced.”*

“From this it appears that in classical usage baptizein is NOT FIXED TO ANY SPECIAL MODE of applying the baptizing element to the object baptized; ALL THAT IS IMPLIED BY THE TERM IS, THAT THE FORMER IS CLOSELY IN CONTACT WITH THE LATTER ... It does not express the manner ... but only the thing done.” (I, 639-640).

OLD TESTAMENT TYPES

“The major meaning of baptism is purification ... the various cleansing ceremonies in the Old Testament were performed by a variety of means ... (Mark 7:4; Heb 9:10)” (ISBE, I, 419) New Testament concepts such as baptism are prefigured, or typified beforehand, in the Old Testament. Not only running water, but both sprinkling and pouring are ancient Sacred symbols connected with purification for sin, and closely connected with the meaning of baptism:

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I SPRINKLE clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” Ezek 35:24-25

The baptism of the spirit is also described as a ‘pouring out.’ (Acts 2:33; cf. Isa 32:15; Eze 36:25-26) Due to *“the close association between baptism and the outpour-*



ing of the Holy Ghost, which was from above ... true baptism requires the symbolism of pouring rather than immersion." (ISBE, I, 419).

In 1st Corinthians 10:2, the Apostle Paul connects baptism with Israel's Red Sea passage and wilderness wanderings. "And were all baptized unto Moses in the cloud and in the sea." The only ones immersed in the Red Sea were the Egyptians; Israel passed through dryshod! Similarly, God poured water down upon the heads of the Israelites in their wilderness trek. It has been suggested by some that the Laver, a large basin filled with water in tabernacle worship, symbolized immersion. However, the Israelite priests did not immerse themselves in it; rather, faucets on the side poured water out upon the hands and feet of the priests for purification. One Bible reference sums up the facts well: "Affusion (pouring) ... is certainly a more vivid picture of the bestowal of the Holy Ghost, which is equally symbolized in baptism. (ISBE, I, 419)

DEATH SYMBOLISM IN ROMANS 6

It has been argued that baptism is called a burial, and that this is best symbolized by immersion. To this, the **Evangelical Dictionary of Theology** states, "While baptism certainly signifies union with Jesus in his death and resurrection, it is denied that this has relevance for the mode. In Romans 6:6 union with Jesus in his crucifixion and in Galatians 3:27 being clothed with Jesus are included in the signification of baptism, but no mode illustrates these aspects ... Further; water is a singularly unlikely symbol for the earth into which one is buried, as the immersionist contends. Actually, sprinkling is as well established in Ezekiel 36:25 and Hebrews 9:10, 13-14; 10:22." (page 118).

BAPTISM AND THE BELIEVER

Based on the evidence of Scripture and Apostolic practice, the various modes of baptism may be given in the following descending order of preference: Running water, Pouring or Sprinkling, and Submersion. Nevertheless, it has been a longtime policy of our church (*Bible Restoration Church, Royal Oak, Mich.*), from the time of its founding through most of 60 years, to allow baptismal candidates the choice of their own preferred method. Baptism is an experience all Christians should avail themselves of!

In the column following are some additional quotes which shed light on the meaning and practice of baptism.

THE HISTORY OF THE MEANING & MODE

"Argue from inference that immersion must not have been the exclusive method used in New Testament times. For example, could John have been physically capable of immersing all the persons who came to him for baptism? Did the Philippian jailer leave his jail to be baptized? Was enough water for immersion brought to Cornelius' house? Or, did the apostle Paul leave the place where Ananias found him in order to be immersed?"

"It is also interesting to remember that when most of the Anabaptists of the 16th century insisted on baptism upon confession of faith, immersion was not the method practiced by them. During the great baptismal scene in the marketplace of the city of Munster the ordinance was performed by the ministers pouring three cans of water on the heads of the recipients. They were baptized by affusion and not by immersion. This was also the practice among the Mennonites or early Baptists." ISBE, I, 419.

"Washing rites characterize priestly preparation for offering sacrifice in the OT (Exo 40:12-15). On the Day of Atonement, the high priest bathes both before and after his

offering (Lev. 16:4, 24) Visitors to the Temple should not enter the inner courts without washing hands and feet. Water washings are linked not only with religious purity but also with concern for sinfulness and moral purity (see Isa. 1:16-17; Jer 4:14; Ezek 36:25). John 2:6 speaks of large stone jars that hold water "for purification" (see Mark 7:2-4). Christian baptism of converts retained the sense of rites of purification (1 Peter 3:21), as well as adoption as God's children. John 3:3-5, in fact, makes baptism - not circumcision - the formal entrance rite into the covenant community (see Col 2:11-12) - Harper's Bible Dictionary.

to be continued.....

SOVEREIGNTY by Warren Mark Campbell

For many homeschooling families the land has become an important piece woven into the fabric of God ordained family life. For more homeschoolers, "The Land" has become an important factor for parents desiring to raise Godly seed. There is a strong urging many parents sense from the Lord to live as simply as they can on land they call their own.

Does however, the fact that someone gives so many bank notes to another for property, entitle that

person to absolute ownership? It would be well to remember Psalm 24:1, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Note that the land upon which we live, is not yours or mine, and it is certainly not the Federal or State Government's (not does it belong to Aborigines!). It is God's. We are stewards of that which God has blessed us with.

It is critical in understanding tithing to recognize and acknowledge the Lordship of Jesus Christ, because the doctrine of tithing encompasses all that God has required in His Word for His people to pay, whereby our Sovereign receives His due. Tithing and Sovereignty are indivisible, in that the power to tax can only be done lawfully by the authority of the Sovereign. Tithes in the Bible, are God's taxes for our use of His earth. When a Christian tithes he is not giving a gift to God, but simply paying that which God has commanded.

In the Christian context, tithing and taxation are interchangeable and I will be using them as such in this article.

Unfortunately, I find an alarming number of homeschooling parents don't tithe. What is the implication of tithing? It is the recognition that God is Sovereign (the Supreme Power). To render to the Lord His taxes or tithes, is to confess that Jesus Christ is the true owner of everything. The author of Hebrews in chapter 1:3 declares that Jesus Christ is, "upholding all things by the word of His power."

Because Jesus Christ is the Blessed and only Potentate (1 Timothy 6:15), when His claims are rejected we must suffer the consequences of our disobedience. For example, the property taxes we pay today are part of the chastisement we are receiving as a result of the Christian church's disobedience in regards to God's tithe.

R.J. Rushdoony has written, "To understand the tithe, it is important to know that Biblical Law has no property tax; the right to tax real property is implicitly denied to the State, because the State has no title to the earth."

In Exodus 9:29 Moses reminds Pharaoh that, "The



earth is the Lord's." When we tithe we are acknowledging that God is the owner of the earth and our lives. When the State claims the right to tax the earth they are in effect challenging God and His creation of the earth.

The implications of the Biblical form of taxation are truly liberating indeed. H.B. Rand, in his *Digest of Biblical Law*, (#321 @ \$22.50) writes, "It was impossible to dispossess men of their inheritance under the law of the Lord as no taxes were levied against land. Regardless of a man's personal commitments, he could not disinherit his family by being dispossessed of his land forever."

God desires to bless His people but has allowed the State to tax us unlawfully because of our disobedience in the Christian community as a whole to tithe, thus recognizing His claim of ownership.

This is shown forth clearly in the history of the United States. Virtually everyone reading this article will recognize the following statement, "In America every man is king of his own castle." This used to be a true statement because our founding fathers set up a government which did not tax the land, based on Biblical Law. Even in 1774 the Continental Congress denied that Parliament could tax real property.

Unfortunately, property tax began to creep in slowly in New England colonies with the rise of Deism and Unitarianism. These anti-Christian doctrines placed more and more control in the hands of the State. At the same time, Pietism and Antinomianism caused Christian men to withdraw from boldly proclaiming God's Law in the political arena as our founding fathers once did.

By the time of the war between the states, the south has the last vestiges in our land of retaining the Biblical proclamation in practice of God's ownership of the earth. Reconstruction following the war effectively removed the non taxation of real property from the United States.

Property tax today is, in effect, rent paid to the State for its claim of lordship over the earth. Property taxation by the State is no little issue. How many people have heard about someone that lost their home or farm due to increased property taxes? The number continues to grow as we drift further from God's economy.

God is wanting to bless His people, the nation that fears and follows Him. (Prov 14:34). In fact, in the early years of this nation, the tithe was legally binding on all men, and failure to pay it was a civil offense.

Why would these men make such a law? Because they knew they were in covenant with God which meant Deuteronomy 28 and Leviticus 26 were applicable to them. These passages deal with the blessings and curses of breaking covenant with God. Many in the homeschooling community would do well to ponder these passages when they have such a strong desire to raise their children in Godly liberty on the Land.

In Malachi 3, probably the most famous tithing passage in Scripture, we see a very important truth overlooked by most Christians today. Preachers generally stop at verse 11, but verse 12 links tithing with national blessings. Homeschooling families must watch out for the "us four and no more" mentality. God wants to bless our nation, as well as families and individuals in it. Malachi 3:12 says, "And all nations shall call you (the you here is nation - vs 9) blessed; for ye shall be a delightsome land, saith the Lord of hosts."

It is my heart's desire that America would once again become "a delightsome land," which will be contingent, in part, upon the Christian church's obedience to the law of tithing, thus recognizing, once again, Jesus Christ as Sovereign over the earth and its inhabitants.*

Courtesy Home School Digest, PO Box 374, Covert MI 49043

THE AUSTRALIAN FARMER
With Apologies To Thelen Paulk



He grew up in a big white house, in the rural middle-west.
Hard working Christian parents made him feel that he'd been blessed.
He learned about the Bible, and the things that GOD had planned.
And like his dad before him, he learned to farm the land.

He works sun-up till sun-down, on land he calls his own.
He'd make an honest living if they'd just leave him alone.
He's proud to be an Australian, but doesn't understand
Why the Government tries to regulate the produce of his land

His costs are climbing upward, his profits only fall.
His heart is in the land he loves, his back's against the wall.
The International Bankers plan to do this country harm.
But he won't give in without a fight, he won't give up his farm.

He watched good men work lifetimes, just to lose the things they had.
He thinks about his neighbours' farms, it makes him feel so sad.
He gets no help from a country he works each day to feed.
He's an Independent Aussie Farmer, a rare and dying breed.

He might lose his farm someday, to those who hate this land.
He doesn't want a handout, but he sure could use a hand.
Let's help this Aussie Hero, to keep this country fed.
Let's keep the farmer on his land, before more blood is shed!



8.1 *There is much in the Old Testament that speaks against usury in the Bible, but what does the New Testament say about it?*

Usury is mentioned only twice in the New Testament: Matt. 25:27 and Luke 19:23. These two passages are two accounts of the same parable which Jesus taught the people.

Basically, the story goes like this: A man gave his servants charge over his goods while he went on a journey. One servant he gave five talents (money), another two, and another just one. The first two servants each doubled their money through good (lawful) business dealings. But the last one buried the talent and did nothing with it. When it came time for the rewards to be passed out, the first two servants were rewarded accordingly.

The unproductive servant then presented his single talent with these words: "Lord, I knew (*ginosko*) thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; And I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine" (Matt 25:24-25). In Luke's account, he said, "I feared thee, because thou art an austere (dry, hard, or harsh) man."

Jesus then gives the verdict: "Thou wicked and slothful servant, thou knewest (*oida*) that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers (bankers), and then at my coming I should have received mine own with usury" (Matt 25:26-27). Luke's account is basically the same, even using the same Greek word *oida*. This is very important. The wicked servant said, "Lord, I knew (*ginosko*) thee that thou art a hard man." The Lord replies, "Thou knewest (*oida*)..." Why is there a difference in wording here?

Ginosko means "to know by experience or by observation." *Oida* means "to know subjectively, to understand or perceive, or to be under the impression of something."

Thus, the wicked servant in effect said: "Lord, I knew by experience and observation that you are a hard man, stealing crops that you did not plant, so I was afraid to do

anything with your talent, lest I should lose it and incur your vengeance.”

His Lord answers, “You lazy bum, if you really were under the impression that I was a hard man and a thief, you should have loaned out the money at usury and increased my money by stealing from the poor!” In other words, Jesus here is equating usury with reaping what you have not sown and harvesting where you have not planted. Such theft is to farming what usury is to economics.

That is all the New Testament has to say about usury in particular. As you can see, Jesus considered it to be stealing. He certainly did not condone it!*

8.3 *Micah 4:10 sounds as though the daughter of Zion is to bring forth a child. Can you explain?*

Micah 4:10 reads: “*Be in pain and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth from the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.*”

Yes, the daughter of Zion is to bring forth a child. The daughter of Zion is not an individual person, but the latter-day nation of regathered Israel. She is pictured as a woman in travail, and her child (like her) is a prophetic nation, the next stage in the future development of the Kingdom of God on the earth.

This is made evident in Isaiah 66:7,8, which reads: “*Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.*”

It is obvious that this man child is a nation that was to be born in the end of the age after the establishment of the daughter of Zion (nation). The birth pangs, according to Micah 4:9, are caused by the people’s forgetting that they have a king (Jesus the Anointed); i.e. forgetting that they are a Christian nation. As a result, they would “go even to Babylon” (vs 10) into captivity to Mystery Babylon. There the daughter of Zion would be delivered of her child and be redeemed from the hand of her enemies. The Kingdom Age would begin.

The man child which the daughter of Zion brought forth is also mentioned in Revelation 12:5, where it is said that he is “to rule all nations with a rod of iron.” A cleansed Israel with Jesus at its head shall rule all nations. For further explanation of Rev 12:5 see tape #A-8001, *That Old Serpent, the Devil, and Satan.* - or in booklet form, same title #123 @ \$3.95. Micah 4 is explained in great detail (5 sermons) in our series, “*Into Babylon to Prepare for the Kingdom*” (#A-7414, 7415, 7416, @ \$15)

Another tribute to Jack Mohr, with whom I carried on a regular correspondence for the past several years. A True Warrior and one whose two phrases characterize his outlook... One, related to his impressions when he understood the Truth of our Identity - that it was “like a rose opening to the morning sun,” the other, quite the opposite, a critique of some Christians, as being “foxhole Christians,” never willing to speak out about the faith ... hiding in foxholes until the battle withered away... JRN.

Thought I would add my own comments, a personal perspective. As many know, Col. Jack Mohr, a Christian Identity evangelist & Christian Patriot, had quite an extensive prison ministry for a number of years. During my own sojourn as a political prisoner in Ohio’s gulags, I was in regular contact with Col. Mohr. He wrote letters to the Parole Board, and even to the Governor’s office, on my behalf. He

even helped uncover and disprove some of the falsehoods APA was trying to use. There were occasions when Col. Mohr, by mail, was an invaluable spiritual advisor, and a great help during some of the more trying times of my imprisonment. In addition to his newsletters, he also personally corresponded with many regular prisoners, and in some instances had a profound influence in turning some of these prisoners around. I know from personal observation that he had a profound influence on a few who came to the faith while in prison. Of course, Jack & I continued our association and contact after my release, and his insight and advice continued to be helpful. In each of his last few letters to me, which, because of his deteriorating health was increasingly a major project, Jack kept stating that, regardless of how ill he was, he’d continue his work, even if scaled back, “until the Father says, enough, time to come home.” The Father has finally called one of his truly remarkable and faithful workers and servants home. Col. Mohr undoubtedly falls into the category of the under-appreciated giants of our movement, whose passing away creates an unfilled void. I’m sure I’m not alone in expressing the sentiment that he will be sorely missed. Rest in peace, Brother Jack, you have been called home, and I have no doubt the Father will say, “Well done, faithful servant. Your name has been inscribed into the Book of Life.” JG.

I am greatly grieved and hurt at this news, yet I do know that we have a hope not given to the beast of the field, of the quickening or resurrection. Nevertheless, this is a great loss and sad to know that I will not be able to write to him anymore. He was indeed a good man and although some argued that he never understood some points they often felt he ought to have; he did however, do much for our folk. Much more than many on the sidelines, and gave himself fully to God. I think he puts many to shame. He will be sorely missed. Never having met him in person, I feel it is true to say that I still loved him as a brother. ... JV.

In Memoriam: Lt. Col Gordon “Jack” Mohr, (1916-2003) Most who knew him, knew him as “Jack,” this being, of course, short for “Jacob,” an identifier of Israelite heritage and goals, despite the fact he had other strains of blood which some would use as an excuse to vilify the man who, like his good friend Gerda Koch (whom some others ALSO call a “serpent”), was not only a brave, decorated Korean War veteran, who became a lay minister who drew heat from John Birch Society muckety mucks when he began speaking of the ties between world communism and Judaism. but he was a man’s man, who was Spirit-led to get his message across to the Celt-Saxon peoples of this world, Like the late Earl Jones, Jack, being a man’s man, was level of temper, duty-bound, and single-minded, while still having great empathy for the plight of his kinsmen. I first met Jack at an America’s Promise 1982 Family Bible Retreat in Wisconsin, where Jack spoke a few times dressed in full combat camouflage gear!! Jack saw the ongoing ingress of ineluctable determinism in America, and could do no other than to risk personal safety by exposing it. We will miss him very much here, as I know many of you will. We extend our prayers and sympathies to his surviving family. ‘Till we meet again, Brother Jack, may Yah bless your memory and service. DG.-----

CIM has known Jack and been in touch with him since about 1984. The above comments really say it all. Regarding the Camp at the end of this year, *pastor Don Elmore* has agreed to come, but the costs are significantly increased. *Please give us an expression of interest in coming*, so we can evaluate the numbers! God bless,

