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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!*

#235

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October AD2005

"AN EXAMINATION OF AMERICA'S TURNING POINT"

pt 12

by Pastor Don Elmore

WHAT AMERICA HAS LOST BY BECOMING DIVERSE

In 1691, when the Puritan exclusive Christian Massachusetts Bay Colony was made to change who they allowed to vote in their political colonial elections, more was lost than the requirements of the electorate. To many the change may have seemed to be minuscule, but its ramification was the eventual destruction of Christian culture in America. After sixty years of restricting voters to white male church members, the required change was to white male landowners—with no regard to church membership.

This opened the door to the unbiblical notion of the "separation of church and state." It took awhile, but after three hundred years, instead of ONLY white male church members voting—men, women and children (over 18) of all races and creeds—church members, non-church members, drunkards, heretics, fornicators, sorcerers, blasphemers, non-Christians, non-landowners, excommunicated members, Muslims, Talmudists, Communists, socialists, Unitarians, Deists, Freemasons, Quakers, Cabalists, Buddhists, Hindus, Jehovah Witnesses, Mormons, Jesuits, atheists, agnostics, evolutionists, etc., -- now can vote in elections in the United States.

THE SUFFRAGE MOVEMENT

The Constitution of the United States also linked voting to white landowners. But in the middle 1800's, a movement to allow white women to vote gained in popularity. Mostly Unitarians and Quakers supported this movement. And although it would take almost seventy years for a Constitutional Amendment to be passed to allow this substantial change, more was lost than just allowing more people to vote. What was lost was the concept of the covenant family.

So foreign is this concept in today's (2005) America, that most do not understand that women DID VOTE prior to the passing of the Nineteenth Amendment—the women who were wives voted by means of their husband; while the women who were single, voted by means of their father. The biblical head of the family voted for them, as well as for their children. He cast his vote for his family: Covenant families voted, not individuals of each family.

THE MOST IMPORTANT THEOLOGICAL IDEA IN EARLY PURITAN AMERICA

The covenant was the single most important theological idea in early Puritan America. By means of the three divine covenant-based institutions—the family, local church, and civil government--God's covenant people in

early America were able to gain dominion. But with the destruction of their covenant structure and their replacement with humanistic ideology, their dominion was lost and their enemies have captured God's people in economic and political slavery hidden by ecclesiastical darkness.

It began in earnest with the attack by the restoration movement in the early eighteen hundreds on the sovereignty of God, God's election, God's limited atonement and the historical biblical church creeds and confessions. Not only was this an attack on Christian theology, but also, indirectly, on the Christian way of life. For as the restorationists, along with the humanistic rationalists, reasoned that since God was either not sovereign or he was passive or He didn't exist at all, then He could not have made an everlasting unconditional covenant with Isaac's physical seed! And since God's people can only be united to their God and to each other by a covenant, then the teaching of the Second Great Awakening against covenant theology was a **turning point** in America's old way of covenant life to America's new way of individualistic life. For if God was not sovereign, or if He was passive, or if He didn't exist, then there could be no divine covenant. And:

(1) if there was no divine covenant, then there was no divine law;

(2) and if there was no divine law, then there was no responsibility for obedience to that law;

(3) and if there was no divine law, then there could be no disobedience to a non-existent law, therefore there could

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

be no divine judgment.

The stage was set for the dismembering of the *covenant way of life* in America.

THE FAMILY COVENANT STRUCTURE

The attack on the authority of the family was immediate. The liberals, mainstays of the Unitarians, Universalists, Freemasons, Deists, Humanists, Jesuits, restorationists, radical abolitionists and transcendentalists, were bold and outspoken as they began to chop at the two-hundred-year Christian structure that had existed in America.

Women began to keep their own name in marriage, they began to go to college, they began to seek careers, they began to speak in public meetings, they began to plan the amount and timing of their children, they began to seek the right to vote in political elections, they began to work outside the home to the detriment of their responsibilities to their husband and children—in other words they sought to change the curse given to Eve in the Garden and they sought to alter God's order and structure.

A COMPARISON OF THE PURITAN COVENANT FAMILIES OF EARLY AMERICA AND TODAY'S HUMANISTIC FAMILIES

In the early days of Plymouth Plantation and the Massachusetts Bay Colony, as well as some other New England colonies and towns, "the advancement of the Christian faith" was not just a dream—but also a reality. The Puritan "way of life" was the biblical covenant life. The three divine institutions of the family, local church and state were all covenant institutions formed on a self-maledictory oath.

The first to be attacked was the covenant structure of the family. Gradually, at first, but now, after almost two hundred years of assault, the entire family structure has been changed at an escalating pace. Now very few families are covenant families. And in addition, very bizarre ideas of families, such as families consisting of two women "partners" or two men "partners" have recently emerged and have challenged the legal system.

A brief comparison of the Puritan covenant family with today's modernistic family is shown in the following areas of the wedding ceremony, and the authority, laws and inheritance of the family.:

WEDDING CEREMONY

COVENANT: Early American families were based on the principle of a covenant marriage. The old family covenants of the bride and groom were terminated and a new covenant was made with the newly married couple forming a new family unit. Marriage was a divine institution. Sacred vows were made before God, the local church members, family members and friends as witnesses. The ceremony was a lawful declaration. It was solemn and based on the Biblical record of the marriage of Adam and Eve. The white wedding dress truly symbolized the purity and virginity of the bride. It was a church service.

HUMANISTIC: Today, most marriages in America are not church weddings. From elaborate ceremonies to quickie drive-in weddings, most ceremonies are simply a social contract. With a license from the state, most marriages are based on (1) intimacy, (2) physical attraction, (3) and feelings (emotions). Without God as the creator of the family, the modern American family has lost the source of salvation and hope for their family. And when difficulty

arises, since the local church was not a part of the ceremony, then its judicial jurisdiction is bypassed. Thus, the secular courts provide the decision as to the allocation of the assets and custody of the children in the case of a divorce.

AUTHORITY OF THE FAMILY

COVENANT: God not only created the family, but he also delegated who was to have the authority. God delegated that the husband/father was to be the representative of God to his wife and children. The father was responsible for the spiritual training of his children. The wife was to take her husband's name and she was to be his top advisor and guide for the household, including the responsibility of taking care of the children and home. The father is to be his daughter's cover, until her marriage. The father walking his daughter down the aisle to the groom symbolizes this in the wedding ceremony. The father, after publicly acknowledging that he is "giving her away," then takes his daughter's hand and places it into the hand of her soon-to-be husband—signifying the change of her authority from himself to her husband. (this cannot happen with those daughters who have already given their virginity away!)

HUMANISTIC: Most marriages today have devolved into into an equalitarian authority structure. An unworkable 50/50 relationship is the unwritten rule symbolized by the hyphenated name (maiden name-groom's last name) by the new bride. Interchanged and reversed roles are common. Usually both work, with the children placed in day care centers. Authority is not based on God's mandated pattern, but on the rule of might. As a result, abusive and dysfunctional families are the norm.

THE LAWS OF THE FAMILY

COVENANT: In the covenant marriage, since it was an institution ordained by God, the laws of God prevailed. The Ten Commandments and biblical morality were taught as the standard for the family's behavior. The parents had the right to make their own rules for their children within, of course, the parameters of God's commandments. Discipline of rebellious children was commanded (not suggested), usually with the switch or the rod. The goal was to instill wisdom: that is, the ability for each member to think and apply God's Law in their lives.

HUMANISTIC: In today's America, not only is spanking rare, but values are no longer derived from the mouth and hand of God. Instead, the following statement of the Humanist Manifesto is now the norm: "We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanctions."

INHERITANCE OF THE FAMILY

COVENANT: In a covenant family the children are taught to see the connection between covenant faithfulness and inheritance—both spiritual and material. Christian parents are not to subsidize evil, which is what unconditional inheritance does in a world of sin and covenant breaking. Parents are to love the covenant more than they do their own children. If a child leaves the covenant, he is to be removed from the family inheritance.

HUMANISTIC: Many parents have succumbed to the unbiblical principle of unconditional love to their children. They assert and practice that no matter how evil their children may become they are never to be cut off from the

Tapes of the Month:

A-7006 **The Covenants with Abraham** pts 1 & 2, Sheldon Emry. A beginners outline of what God promised Abraham and his seed.

A-7119 **The Abrahamic Covenants: Being Fulfilled? or Forgotten? Pts 1&2.** Sheldon Emry. A resume of the Covenants. The people among whom they are being fulfilled.

A-7805 **Covenant Judgment**, pts 1&2. Sheldon Emry. When the rulers in Israel transgress, God holds the whole nation responsible for the acts of its leaders.

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inheritance. Others, on the other end of the spectrum, fail to lay up any inheritance for their children or grandchildren. Instead of being a cover for their daughters until their marriage, they "show them the door" when they turn eighteen.

THE MAJOR ERROR OF BYPASSING THE BIBLICAL ORDER

So thorough has been the elimination of the covenant family that was so prominent in the first two hundred years of our nation, that the biblical order of the family has been obliterated: Few fathers are NOW the delivery system for the kingdom of God, and even fewer NOW are heeding God's command to teach their wife and children the sanctions of the covenant of the kingdom of God. And the family, as a result, has been experiencing disastrous consequences for failing to heed the simple instruction provided in the sixth chapter of Deuteronomy: "*And thou [Israelite fathers] shalt teach them [God's commandments, statutes, and ordinances that Moses had taught them] diligently unto thy children...*" (verse 7a). And when this hierarchical order is not properly functioning, the family is in spiritual turmoil and it effects the local church, community and nation.

Even the local church has paralleled what the world has done in the broader culture. "Progressively and often unwittingly, the church has taken the father's role and given it to preachers, women, Sunday school teachers, and childcare workers" (www.visionforumministries.org., "Return to Biblical Order in the Church and the Home," Scott Brown). Until fathers take their job back, there will be no reformation back to the faith and practice or the former biblical structure of pre-revolutionary War Christian families.

"The problem is clearly observable. Look where the bulk of the energy of human resources is directed in the average church. Massive amounts of energy are plunged into things that secure short term attendance bumps by making low entry level slots for people to be involved, but neglect the daily, long term activity and energy investment that secures a future for many generations" (ibid.).

The modern church world has gained more church members, but sustain fewer long-term disciples. The modern church world has more youth groups, but still loses most of the young adults to the world by the time they graduate from high school. They can boast of a full portfolio of programs, but neglect the basic order and authority of the church and their family. The programs drain the energies of fathers from their basic clearly defined role. They gain the energies of men as Sunday school teachers or committee members once a week, but lose their energies of the daily ministry of the word of God and prayer in their homes.

"The role of the father has been diminished in the spiritual training of their children as it has been distributed to others. What has been gained is Christianity where everything is packaged in a professionally run program that is measured by its numerical success. What has been lost is the relational model of Hebrew discipleship where the father is the chief delivery system for Scriptural truth to the next generation" (ibid.).

"If there is one people in the history of the country [United States] whose example the adversaries hates more than any other, it is the Puritans. And since rebellion is his specialty, it is no wonder that the Puritan-

have received such a bad press of late!

Thus, as customs which have been in effect in this country for more than three hundred years are vilified and torn down, the most withering negative epithet one hears attached to them is puritanical, be it the work ethic, chastity before marriage, modesty in decorum and apparel, shops closed in observance of the Lord's Day, legislation against immorality ... The list is endless, and the traditions are crumbling under an ever more determined onslaught" (*The Light and The Glory*, p.170-171).

While many wrong impressions are presented of the Puritans, i.e.; - they were always serious, they dressed in black clothes, they never laughed and had fun, they were mean and uncompassionate, they were overly legalistic, they arranged marriages for their children, etc., seldom are some of their unique favorable attributes ever published. The following is such a list:

1. Extraordinary compassion was the hallmark of their exceptional leaders.

2. Discipline, although strict by necessity, was almost always tempered with great mercy.

3. Magistrates, whose law book was the Bible, were generally far more anxious to see a sinner come to repentance than to mete out punishment.

4. Excommunication was a matter of utmost gravity, since first a church covenanted together, and then the town formed around it. (**this is a practice our people need to get back to in order to survive as a Covenant People!**).

5. Because of their practice of the Puritan courtship that included a code of conduct that they felt was pleasing to God, the premarital birthrate was negligible and sensual temptations were deliberately kept to a minimum.

6. Because of their great love for their children, they would no more tolerate sin in their children's lives than they would in their own. They would deal with sinfulness in their children as strongly as the situation required, regardless of how the children might respond at the moment.

7. Contrary to popular opinion, the Puritans did not arrange marriages between their children; they did, however, exercise their veto. If either set of parents felt that the marriage was out of the will of God, they had no compunction about withholding their permission.

8. The Puritans saw very clearly that authority, whether spiritual or temporal, invariably began in the home.

9. The Puritans put great stock in that community being an orderly one, with the parents in undisputed authority.

10. The Puritans were well-read and prolific writers.

11. Their children were expected to memorize and recite the catechism and Bible verses.

12. Christmas, Easter and halloween were not celebrated.

13. The Sabbath day was kept holy. No businesses were allowed to be open.

14. Sunday church service lasted most of the day. The morning session usually consisted of a two-hour sermon, singing and an hour and a half of prayers. After a short lunch, they would regather for another sermon, singing and prayers.

New Tapes:

E-108 **The 1800's & America's Demise**
pastor Don Elmore (Deut, pt 16)

E-109 **Exposing the Jewish Fables**
pastor Don Elmore (Deut, pt 17)

E-110 **Cutting the Covenant**
pastor Don Elmore (Deut, pt 18)

G-542 **Principles of Biblical Economics**
pastor Ted Weiland (pt 2)

G-543 **Principles of Biblical Economics**
pastor Ted Weiland (pt 30)

J-118 **The Idolatry of Statism**
pastor John Weaver

K-447 **Jasher: Israelite Terrorists in Ancient Egypt**, pt 1, James Bruggeman

K-478 **Jasher: Israelite Terrorists in Ancient Egypt**, pt 2 James Bruggeman

X-212 **What God Has Joined Together**
Israel & Brook Wayne



15. They cared for one another's souls.

"The Puritan way may seem foreign to our modern American family ways, but the quality of genuine Christian love and caring for one another's souls which so characterized the family lives of our forefathers, may well contain the beginnings of answers to our own family problems" (*The Light and The Glory*, p 183).

RECENT SURVEY: THE NUMBER OF "UNCHURCHED" AMERICAN ADULTS HAS DOUBLED

Barna, a prominent Christian research firm, in its most recent survey has found that the number of unchurched American adults has nearly doubled to 75 million since 1991. The California-based research group defines the "unchurched" as those who have not attended services once in a six-month period except for special occasions. In addition, the survey found that 54% of unchurched Americans say they are Christians.

The Associated Press distributed the following story in regards to this survey that was printed by the *Cincinnati Enquirer* on December 29, 2004:

"Graham Teaford used to attend the Presbyterian church where his father was pastor. His wife, Uyen Phuong Nguyen, attended catholic services after converting from Buddhism in her native Vietnam. But don't look for them in church on Sundays. Instead, the couple spends Sunday mornings at Heine Brothers Coffee, reading books or chatting with other regulars. Both say they value universal religious ideals such as helping the needy, but they are turned off by what they see as intolerance and infighting among churches. 'I suppose you could say I identify as a Christian, just not practising,' Teaford said."

At the end of the article the A.P. gave several more reasons from the "unchurched" as to why they no longer attend church:

"Several at Heine Brothers last Sunday said they are turned off by churches that preach that only Christians are going to heaven. 'My division from religion came when I could not sit in catechism and believe that little kids in Africa were condemned' for not being Christians, said Ruth Fister of Louisville."

THE POLITICAL CORRECTNESS OF THE SURVEY

The mainstream Protestant churches are experiencing a decline in membership. But as the above newspaper article shows, there is a lack of understanding of true Christian doctrine that even the Presbyterian "preacher's son" has not been taught. According to the article:

First, Graham Teaford married outside of his faith (Buddhist/Roman catholic).

Second, he married outside of his race (Vietnamese). I wonder if his Pastor father married him in the Church that he pastors?

Third, they said that they value "universal religious ideals." However, such universal ideas are **not** Christian.

Fourth, they see "intolerance" as being a negative attribute of Christianity, unlike the early Puritans who saw it as a positive.

Fifth, just what is a "non-practicing Christian"? Jesus' definition of His disciples was limited to those who kept God's Laws. Therefore, **one who does not "practice" God's Law is NOT a Christian.**

Sixth, others who were interviewed exhibited a complete denial of the exclusiveness of the Christian message of redemption and salvation. It is as if God's everlasting covenant that He **unconditionally** made with Abraham, Isaac and Jacob and their seed is absolutely meaningless!

Notice there was not any mention of any of God's covenants in the article—old or new. In modern "Christian" theology covenants make no difference.

Even though, the Bible is divided into two sections—the Old Testament (Covenant) and the New Testament (Covenant). Nevertheless, the pattern of churchgoers is that most are losing their children to the godless world. Believing that God's Laws have been "nailed to the cross," and without the "anchor" of God's everlasting covenant, their children are easy prey for the "wolves in sheep's clothing."

A REPEAT OF HISTORY

History has a way of repeating itself. A similar situation (failure to evangelize their children) has happened to the Puritans by their third generation in America; even though the reasons were somewhat different—

(1) **Priorities were rearranged:** The lure of the frontier with its enticement for financial and material gains overcame many Puritans who gave up their **Christian community** for a life without a church. In most cases, their decision to move was made independently of any counsel with the church elders or a serious effort to find God's will in their lives (something that is being repeated again - if moving, move to where there is a suitable church community for you and your children to be a part of!).

(2) **God's warning was ignored:** God had warned his people in Deuteronomy 8:17-20 not to forget Him when they became prosperous, lest they perish—but many did. As they became less dependent on Him, they became more dependent on themselves. (the love of money is still the root of all kinds of evil!).

(3) **Cares of this life:** As their lives became busier, they concentrated on the educational and social needs of their children, but ignored their spiritual care.

(4) **The leaven of false doctrine:** As more immigrants came and as the Unitarians and transcendentalists gained influence, many ministers were slowly swayed by their damning doctrines.

(5) **The lack of persecution:** By the third generation, the stories of the suffering of their great-grandparents and grandparents for the cause of the kingdom of God were faded memories. With no recent martyrdoms, tortures, prison times or other forms of persecutions in their lifetime to help motivate their faithfulness, many drifted into the sin of indifference.

As more and more children grew up without being converted to Jesus, the Puritans faced a major problem. When the children of church members grew up and became adults, i.e. **unconverted** adults—what about their infants? According to the concept of the covenant family, the children could not be baptized. But this would have been offensive to many. As a result a terrible compromise was made that led to the eventual demise of Christian Puritan New England— "the Half-Way Covenant":

"And thus the Puritan churches faced a further dilemma: what to do about the children of members who had never been converted to Christ [Jesus] themselves, but who now wanted to have their own children baptized in the church? In

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the end, they came up with what was dubbed the “Half-Way Covenant.” This extended partial membership to such parents and enabled them to have their children baptized, but it did not permit them to take Holy Communion. It was the best solution that they could come up with, and it fairly well defined the place they had come to: a half-way covenant for half-way committed Christians.” (*The Light and The Glory*, p.220)

As the seventeenth century drew to a close, so enfeebled had the affluent Christianity of the Puritans again become, that the supernatural manifestation of adversarial power—occultism, witchcraft, poltergeist phenomena were coming out into the open. But as the embers of the Puritan era were about to be burnt out, there occurred a rekindling of the flame of the **deep national desire for the Covenant Way of life**—known as the First Great Awakening. However, this “national conversion” at the end of the Puritan Era did not last long. For shortly thereafter, came the emergence of the strong, detrimental influence of the humanistic, Unitarian, Deist Era.

And then came the Second Great Awakening that led to new denominations, new masonic religions, and a new type of revival pioneered by heretic Charles Gradison Finney. From converts of Finney’s new gospel, emerged men such as Theodore Weld, who while at Lane Seminary in Cincinnati caused the shift of America’s sentiment away from the gradual emancipation of slaves to the radical immediate emancipation of slaves—that was also the aim of the Unitarians and Quakers. And Finney himself, who became head of the Theology Department of extremely liberal Oberlin College, produced graduates that would bring about unchristian cultural and societal change in America—including the most bloody war in America’s history. As Finney and his school played a role in destroying the covenant structure of America, he did this while he was the pastor of the largest church in the country—and it was shamefully a Congregational (Puritan) Church.

SUMMARY

THE TRAGIC FAILING: PASSING ON THE FAITH TO THE NEXT GENERATION

As Finney’s Congregational Church led America down the path to humanism, it is apparent that the Puritan’s once exclusive Christian Church/State had failed to continue into subsequent generations. The Puritans, even though they had such a great, unique foundation of Christian culture, had failed to pass on their Faith to their children’s children. And so was the history of all the main denominations of Christendom of America in the North by the mid 1800’s. But most of the Southern Churches had maintained their separation from the radical, heresies of the Unitarians, Quakers, Jesuits, Freemasons and from the liberal Presbyterians, Methodists, Baptists and Anglicans. This set the stage for one of the major reasons for the War of Northern Aggression.

However, now the tragic failing of the contemporary church in all parts of the country is in its ineffectiveness in passing on the Faith to the next generation. The children of believers too often abandon the faith of their fathers and blend into an increasingly godless society. This is happening despite a growing smorgasbord of children’s programs and family ministries. Church leaders and members realize that something is wrong, but are at a loss as to what to do about it.

The choice has always been: knowledge or relationship, which is more important? Most families, churches,

and schools today choose the Greek method (knowledge) of rearing children, despite the fact that only the Hebrew (relationship) method will prove effective in preserving true Biblical faith over time.

There is biblical covenant hope for those fathers who are willing to redirect their priorities and properly lead their homes. Local churches must help equip and encourage their men to rediscover and develop the biblical patterns of discipleship and family life. The biblical order is for faithful fathers to pass on the covenant **knowledge** to their children through godly **relationships** with them. This, of course, takes hard work and sacrifice.

No other method really works. maybe some seem to, but just for a short time. Maybe some methods seem to succeed, but just for an outward show. But only God’s commanded way works for the long haul and is genuine.

History is painfully clear: the state can’t do it, the local church can’t do it, public education can’t do it, the “global village” can’t do it, Sunday school teachers can’t do it, day care teachers can’t do it, pastors can’t do it, Christian schools can’t do it, homeschooling can’t do it, youth groups and programs can’t do it, sports teams can’t do it—ONLY

godly fathers can do it. ***The passing of the biblical covenant to the next generation rests in the faithful and obedient hands of the FATHERS.***

The Pilgrim and Puritan founding fathers gave to the United States its Christian culture and heritage. The Church was the center of their communities. Only white male members could hold public and ecclesiastical office, as well as vote. But the Deist, Quaker and Unitarian founding fathers started the process to take away the Christian foundation of our nation. By promoting women suffrage, they subtly

attacked the covenant Christian structure of the basic unit of Christendom—the family. Now we are in as bad, if not worse situation as the Pilgrims and Puritans were in their native England in the late 1500 and 1600s: a corrupt church and a godless society.

As the Pilgrims and Puritans in England did in their time; as the Afrikaners in South Africa did in their time; may we do in ours—may our priority also be for the “glory of God and the advancement of the Christian Faith.” The starting block is that the hearts of the fathers be turned toward their children with a trust and belief in the sovereignty of the God of Israel so that the covenant may be kept in the next generation. In the heart of each Christian father needs to be one of the favourite verses of the Puritans (Psalm 50:5). For this verse, as it was to the Puritans, can also be a source of constant encouragement:

“Gather my saints together unto me; those that have made **a covenant** with me by sacrifice.”

—for it refers directly to the sacrifice required of each of them by the covenant into which they had entered, to build a relationship with their children by providing a truly godly government for them.

To restore the Christian covenant theology and way of life to the next generation can only be accomplished by the obedience and sacrifice of the head of the family—the fathers. Another Reformation is needed—even more profound and drastic than Luther’s.

..... *to be continued*

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CHRISTIAN CHURCH: THE CHURCH AND THE KINGDOM



R.J. Rushdoony's Doctrine of the Church by Brian M. Abshire

"The church is God's armory for the application of the aspects of God's image ... the church issues God's conscription, trains the troops for action and sends them out weekly to conquer in Christ's name..." (R.J. Rushdoony, *Systematic Theology*)

Secular Humanism, Marxism, Enlightenment Humanism, Atheism, etc., are all inadequate worldviews, arbitrary and inconsistent, and could never have successfully wrestled Western culture from Christendom unless there was something fundamentally flawed in the church. It wasn't the faith that was at fault, it was the abandonment of a full Christian orthodoxy and the substitution of man-made religion that has brought us to the brink of disaster. Now it is time to recapture the Biblical vision for what the church is and what it should do for the glory of God.

R.J. Rushdoony, building on the philosophical and apologetical work of Cornelius Van Til, throughout his life laboured to re-establish the Biblical foundation for a Christian social order. Since Rushdoony focused more on the social, ethical and practical implications of a Biblical worldview, during his life he was sometimes unfairly criticised because of a seeming deficiency in his view of the church. The problem of course was not with Rushdoony, but with his critics who failed to see that he simply refused to be drawn into academic debates on irrelevant denominational details while an entire culture sank into judgment.

In his *Systematic Theology*, Rushdoony addressed two specific problems affecting all theological discussions. The first is a tendency towards reductionism, where in pursuit of clarity and precision, the richness of Biblical faith is reduced to a few articles of faith (or a statement of beliefs). A good example of this could be the popular acronym TULIP. Total depravity, Unconditional election, Limited atonement and the Perseverance of the saints are vital and essential clarifications of the Reformed doctrine of soteriology (that is, the doctrine of salvation). They were highlighted specifically to counter the errors of Arminianism at the Council of Dordt. But as important as these five precepts are, the Reformed faith is much more than TULIP. Many people who call themselves "Calvinists" don't have a clue as to what Calvin taught or what the totality of the historic Reformed faith requires. Some apparently believe that simple assent to these five points is a sufficient expression of the Reformed Faith and forget that they are but a summary of a vast, comprehensive Biblical worldview. Biblical faith is MORE than its doctrine of redemption (though agreed, if you lose this aspect, you have denied the heart of the faith).

The second problem attending theological discussion Rushdoony calls "abstractionism" which separates the context of life from Biblical faith to give us some abstract ideas as the essence of the faith. The Westminster Confession and Catechisms are brilliant summaries of basic Christian doctrine. Every committed Presbyterian for example, works to teach his children the Shorter Catechism. But knowing the words, even understanding the words, is not the same as LIVING the words. Impeccable theology does not necessarily lead to a sanctified life. The demons believe and tremble, says James; yet many Christians have essentially confused intellectual acceptance of certain proposi-

tions, and an affluent, middle-class value system with holiness and godliness.

Both reductionism and abstractionism can lead to technically correct observations, while missing fundamental truths. This is exactly where most discussion regarding the church begins and ends; endless wrangling over minute details with no clear Biblical guidelines on what precisely one is supposed to do!

Rushdoony notes that a correct church is not necessarily a living church; "people buried in a cemetery commit no actual sins, but they are irrelevant to history." In the same way, he demonstrated that though the church in Corinth was full of sin, and that they had none of the familiar marks of a church, Paul does not deny them the status of a true church. Corinth, for all its glaring faults, did have one quality lacking in many modern churches: the ability to grow in grace and knowledge. Thus in his development of the doctrine of the Church, Rushdoony is concerned with neither abstractions, nor reductions, but of a vibrant, living faith, inhabiting a vibrant, living Church.

Rushdoony begins by cutting through the confusion caused by terminology. Our English word "church" (or

Scottish "kirk") comes from the Greek *kyriakos*, the "house of the Lord" and therefore refers primarily to both a building as well as the historical institution. It is fair to say that when most Christians hear the word "church" they automatically think "building" or "organization." Yet, Rushdoony argues that this is a less than satisfactory understanding. The Greek word translated as "church" is *ekklesia*, which has a far different range of meanings than *kyriakos*. *Ekklesia* was used in the Septuagint for the Hebrew *qahal*, the assembly of the people of God. Thus Rushdoony concludes that the church ought to be understood as "the called people of God in all their work together for the Lord."

This is a crucial definition and fundamental to everything else Rushdoony says about the church. He does not deny the validity of the institutional church; he merely insists that the Church is more than its buildings, programs or institutions. The *ekklesia* must not be confused with the *kyriakos*. Because modern Christians often do not distinguish between these two different concepts, Rushdoony says that loyalty to Christ and his body is often confused with loyalty to a building, institution or denomination. Furthermore, many, many people believe that unless their work is *kyriakos* related, then it has no religious or spiritual significance. Rushdoony, to the contrary, has a much broader vision: the "church" is the entire body of Christ in all its dominion work. There is no Neo-Platonic division between the spirit and matter. All Christian men have a dominion calling; all have important work for the Kingdom to do regardless of their vocation. In Rushdoony's understanding, the "Church" is bigger than the "church."

There is often much discussion amongst well-read Christians about whether the Kingdom of God is coterminous with the church. Both British and Continental Reformers actually wrote into their Confessions that the "Kingdom of God is the church." However, Rushdoony would amplify the word "church" as meaning more than just the *kyriakos* but also to include the *ekklesia*; the Kingdom is the reign of Christ in every aspect of their work and life which is much, MUCH more than the formal work of the institutionalized "church." Thus the carpenter shaping

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wood, the artist before his easel, the civil magistrate in parliament or the scholar in his study, all are expanding the Kingdom as they work diligently and conscientiously at their calling for the glory of God. When they assemble together for formal worship, they bring all these aspects of life to bear in encouraging one another and helping one another to glorify God. The pastors and elders' function is to equip each of these men for *their* work of service (Eph. 4:11ff).

Rushdoony traces the origin of the church back to the Garden with Adam and Eve in their dominion calling. His view is that the church is not just an after thought or something established to cope with sin but was an essential part of creation. Adam and Eve were to exercise dominion over the earth as well as grow in knowledge, holiness and righteousness by means of work and obedience. They fellowshiped with God, heard His commands and acted on them. After the Fall, Rushdoony says that the church has an added task of proclaiming redemption through Christ, but he insists that the initial call in the Garden is still valid. Therefore, Rushdoony concludes that the church is "God's armoury for the application of the aspects of God's image, righteousness, holiness, knowledge and dominion to every area of life and thought ... the church issues God conscription, trains the troops for action and sends them out weekly to conquer in Christ's name. The church becomes the instrument whereby all things are made new (Rev. 21:5)."

FAITH AND THE CHURCH

Rushdoony states that too often the church is defined in terms of its polity; i.e., Congregational, Presbyterian, or Episcopal or practices (as with Baptists), or by its creed or confession. While Rushdoony does not denigrate the importance of any of these, he insists that the Church is nothing apart from Jesus Christ. Correctness on these other points, however good, cannot replace faith in Christ. Obedience to God, the love of God, etc., are all vital and important, but faith is the "frontal grace, the instrumental condition of salvation ..."

But faith is not something in and of itself, nor is it of man, it is God's gift to us. For the church to stress the centrality of faith means that it is not the institutions nor its forms which mark it as a church, but rather that she exists because of something more than herself, which is from God, the grace of faith. Without surrendering its Baptist, Episcopal or Presbyterian nature, Rushdoony states that the more any of these churches grows in the faith, the less it stresses its own distinctive and the more it emphasizes the distinctives of Christ and His Word.

Thus it is faith which Rushdoony insists must mark the church. Yet, too often the church identifies faith with itself and faithfulness to its institutional forms and practices. It seeks conformity rather than faith. Thus Rushdoony concludes that though the traditional marks of the true church are valid, they are limited. A formally correct church is not necessarily a faithful church.

In Rushdoony's historical analysis, he demonstrates that for centuries, the church saw itself as a necessary institution. They began with a sound proposition, the absolute priority and necessity for the Kingdom of God. Unhappily, as time went on, they came to solely identify the institution of the church with the Kingdom. Thus much of Medieval history can be seen as a battle between Kings and Popes each striving for ultimate power. Popes excommunicated

Kings, and Kings captured Popes and made them puppets.

However, central to Rushdoony's thinking was that God's kingdom is much more than the Christian Church, state, school, or family. It is even more than time and history. The Church is the body of Christ; His on-going physical presence in the world and the means by which He makes His will made known to His Creation. Furthermore, it is through the church, that the Kingdom of God (i.e. His sovereign rule over every aspect of life) is expanded until the kingdoms of men become the Kingdom of God. Hence His Kingdom is both present (now) and yet coming (future) (Rev. 12:10). Thus the Westminster divines were perfectly correct in saying that the church is the Kingdom of God, just as long as we understand that the church means more than an institution or organization. The church, by proclaiming the requirements for entrance into the Kingdom, therefore can be rightly said to have "*the keys to the Kingdom*" (Matt 16:19). But the man who opens the gate is by definition distinct and separate from what is inside the gate. The church, through preaching the gospel of Jesus Christ and rightly administering the sacraments, opens the door to the Kingdom to the Gentile and unbeliever; the church, through godly discipline, ejects some unrepentant people from the Kingdom. One might even argue that the church explains the rules for living in the Kingdom. But the Kingdom is bigger and greater and more glorious than the gate: and the *ekklesia* is greater and more glorious than the *kyriakos*.

GOVERNMENT

Not unexpectedly, Rushdoony develops his doctrine of church government in the Old Testament. In Deuteronomy 1:9-18, Moses declared that eldership was ordained by god himself. There had been elders or rulers over Israel from within Israel during the captivity (Ex. 3:16). He notes that the office of elder originated in the family. The head of the family was its elder. God thus ordained that the family be the nucleus of government.

He goes on to note that eldership is a pattern of government in a variety of spheres: (2 Kings 19:2, Jer. 19:1) e.g. the priests and Levites were ruled by an eldership within their own ranks, there were elders of the city (Deut 19:2, Deut 21:3,6, Deut 21:19, Deut 22:15, Deut 25:9), judges were spoken of as a form of eldership (Deut 19:17-19, 25:1-3, 17:8-11, 16:18-20, 21:2). Moreover there are elders of the people or of the country who made up the civil government (Nums 11:16, 1 Kings 20:7-8, 2 Sam 3:17, 5:3, 17:14-15).

Rushdoony states that in the New Testament, both the synagogue (meeting/place) and the church were ruled by elders; an aspect of the church's continuity with the Old Testament, representing a hierarchical and graded authority. In the Old testament, every man who was a free and responsible head of a family was an elder (Deut 1:9-18). One elder was elected over every ten families to exercise some sort of government and oversight. Problems too difficult for him were passed on up. There were then elders over 50s, 100s and 1000s. Over and above all, there were seventy elders ruling with Moses (Ex 24:1, Num 11:25).

But rather than go on to argue for one specific type of Church polity over another, as if getting the form right were all that was important, Rushdoony then cuts to the heart of the issue: Biblical government requires that men and families be trained to govern. The basic government is on the family level and all other forms of government rest

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thereon (cf. 1 Tim 3:1-7 where an elder must be one who first rules his own household well). Rushdoony emphasizes that the free man is thus a governing man. He notes that in the Law; the slave, who seeks security above freedom, cannot be an elder (i.e., ear piercing demonstrated that a slave now belonged to a particular house and was no longer the potential head of a house). Modern men are largely slaves. And if men do not live self-governed lives under God, if they do not exercise dominion in their homes, then the particular polity of a local church is simply irrelevant. Presbyteries made up of feminized men, who seek peace over righteousness, cannot adjudicate problems rightly, or govern churches properly. The same problem afflicts both Congregational and Episcopal churches. The real issue is not so much the form of government, but rather its function. And it cannot function without men who are trained to govern first in the home.

TRAINING FOR GOVERNMENT

Rushdoony notes that the early church met not only in homes, but the qualifications for officers were essentially family virtues (1 Tim 3:1ff). Furthermore, Rushdoony states that the main office, "elder" is the name of the head of a family and the word "deacon" essentially is the name for a family servant. Therefore, Rushdoony concludes that basic training for government in church, state or any other area is essentially within the family. Rushdoony carefully analyses the significance of the first Passover (cf. Ex 12:26-27), where instruction of the children was fundamental to the "sacrament." The children were required to ask concerning the meaning of God's Law (Deut 6:4-7, 20-25, Psalm 78:1-8). Hence, the godly man must be responsible for those around and under him. He states that "it is not enough for boys to be trained to be good; they must also be trained to be able rulers of themselves and of their domain under God." Rushdoony is sometimes misunderstood at this point. He is not saying that the family is everything, or denying the efficacy of the church's administration of the Word and Sacraments, far from it. But he is insisting that according to the dominion mandate, the explicit instruction and example of Scripture, the family is the beginning point of genuine Christian Reformation. Restoring a consistent Christian civilization does not end with the family, but it certainly must begin there.

Please note the significance of this. There are now many calls from various people for Reformation and restoration. Broad evangelicals seek to elect the "right" man as President and want to impose a top down reformation by executive fiat. Others want to reform the church first, and essentially state that once the church get it right, all the blessings will flow outward.

Both attempts are premature unless the foundation of any society, the family, is reconstructed first. If Christians managed to impose a "top down" reformation by the State, such an action would inevitably lead to tyranny or revolution. The hearts of the people must be changed first BEFORE they will submit to Christ's Kingship in the civil realm. A righteous president would find himself at war with an unrighteous congress and electorate. He would either be booted out of power, or have to use tyrannical means to stay in power, against the wishes of the people.

On the other hand, the church cannot be Reformed, unless it has godly men trained in Biblical government

(some attempts at "reformation" seem to have more in common with magic than Biblical religion: i.e., if we only get the sacraments right, or the liturgy right, then reformation and restoration will occur). Church government is only as holy as the men who hold the offices. Weak families produce weak men who can be nothing other than weak elders.

Now it may well be argued that all these are false dichotomies, for all these spheres of government influence and accept the other. But if forced to pick one place to start, then it is clear that all government begins with self-government; and self-government is learned within the family. Strong families make strong churches (provided they stay together and not scatter across the country!!). Strong churches make strong leaders in science, industry, business, education, and politics. Rushdoony does not undervalue the church in any way, but he is also aware that you cannot reconstruct any institution unless lives are transformed first.

THE ASSEMBLY

In his section on the Assembly, Rushdoony states that the church, the whole body of Christ called out of the world and gathered together as a holy convocation, has a call to rule. The church is a government, the government of Christ the King. Rushdoony cites St. Chrysostom, "the church does not exist in its walls, but its rules; when attending church do not go to the edifice, but to the light, the church is not in the walls and roofs, but in the faith and life."

Rushdoony emphasizes the importance of local assemblies. The pattern of evangelism in Acts 1 is to reach out first to Jerusalem, then Judea and all Samaria eventually filling the earth. This is the same process Jesus spoke about in regards of how the Kingdom grows; it starts small and then expands. Therefore, expanding the reign of Christ begins with the local assembly of Christian

men exercising their kingly functions in the community where God has placed them. As the people of God gather together for growth in righteousness and works of dominion, as they both worship and work at their individual dominion callings, and as God gives grace, the world is changed around them.

Rushdoony is careful to note that a local assembly can be as corrupt as a national congress or parliament. He insists however that the local assembly is God's pattern and that when this form has regenerate, self-governing men, personally ruled by God, then it clearly has great effectiveness and potentiality to transform the rest of the culture.

MINISTERS

Rushdoony observes that never in the New Testament are ministers spoken of as ministers of the church, our most common usage; rather they are called ministers of God (2 Cor 6:4, 1 Thess 3:2) ministers of Christ (1 Cor 4:1, 2 Cor 11:23, Col 1:7), ministers of Jesus Christ (1 Tim 3:2) ministers of the New Testament (2 Cor 3:6) ministers of the gospel (Eph 3:7, Col 1:23). He is careful to note that to make men ministers of the church is to make the church, rather than God, their master.

In fact, Rushdoony makes clear that much confusion results from our misuse of the word "minister." He argues that the term is best translated as "deacon," or "servant." The best understanding therefore of the "minister's" role as a servant of Christ, and by direct implication, a servant of

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Christ's bride by helping her become what God wants her to be (cf. Eph 5:21ff). The "minister's" function is to equip the saints for THEIR work of service to the glory of God (Eph 4:11).

Thus to restrict the "ministry" to the pastor is unwarranted by Scripture. The "ministry" is not just for an ordained few, but rather lay upon all. "We cannot do it all ourselves, but neither can we delegate it all. Members of a household have duties to one another." Therefore Rushdoony calls for a greater vision of the ministry and of the church. The elders and deacons have a ministry, but then so does every other member. The church is one body with many parts. For the body to operate responsibly and effectively, each of the members must fulfill their functions. "The modern attitude of many church members is that the paid staff exists simply to serve them." This, Rushdoony says, is humanism.

When we examine the modern church, we often find that it is unwholesome in its basic orientation. Churches today compete with one another for membership, with the sine qua non being whoever attracts the most people MUST be doing something right; regardless of whether people's lives are being changed or not. In the quest for attracting more warm bodies, worship has been reduced to spiritual entertainment, and Christian service means serving the church. Gone are the days when Christians built schools for the poor, hospitals, and offered charitable ministries in the name of Christ. The modern day church is by nature introspective and inbred, with the purpose of the church, to have church! The average Christian often sees the church as an institution whose sole function is to make him feel good and comfortable about himself, rather than as the means by which God extends His reign over every area of life. And both Christians, and the world suffer as a results.

CONCLUSION

Rushdoony's doctrine of the Church is neither radical nor revolutionary, nor did he have some hidden, "Familio-centric" agenda as some have accused him. The Biblical church is one that is alive with faith in Christ, trusts in His judgments, grows in grace and knowledge and works at training men in their dominion calling. He refuses to be drawn into fruitless controversies regarding forms and rituals but instead, cuts to the heart of the problems facing the Church in her coming battles.

Briefly stated, Rushdoony sees the church as more than a religious social club, bureaucratic institution, or Fort Apache, holding out until the Lord returns. Instead, the church is the entire body of Christ, made up of all His holy ones, called by God to exercise their gifts in all their dominion calling. He places the emphasis on the work of the local assembly, governed by godly men who have first demonstrated their competence in governing their own families wisely and Biblically.

Though Rushdoony did not live long enough to see it, there is a new generation of Christian warriors rising up right now, dissatisfied with a defeatist religion catering to

the sentimental affectations of traditional, business as usual, Christianity. Restoring a consistent, Christian civili-

zation will require arming the next generations with weapons that have divine power for demolishing strongholds, and taking captive every thought for Christ (2 Cor 10:4-5). And rediscovering how God sees His church is the first step to victory!

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KINSLAUGHTER

by Adam de Witt

part 7

A Little Saving Kindness

The Rhodesian Front did one wise bewaying (move) for which the land was given short-lived blessings amidst the curse of rising beasts. Its white Wealth-hood (economy) went forward as a direct outcome to the Front's deed of breaking away from Britain's besnaring (treasonous) black- and Canaanite-loving 'Crown,' queen and parliament. Seeing that the northern swathes of Northern Rhodesia and Nyasaland were seeking self-sway (independence) from the bond-state, (albeit by white-slaughtering blacks) the Front

in Southern Rhodesia felt it should do likewise, but under white-sway - albeit with heaps of blacks in the land.

The blacks-loving queen and her cronies would not allow full self-sway unless blacks were promised to have lordship one day - nice queen. The whore of Babylon, (well, let's be even-handed, she is but one of many whores) queen Liz and her clique, did not want to offend their Afro-Asian commonwealth members by blessing a new white land. In the same way the queen's whoring forebear, queen Victoria did not want to trouble her commonwealth heulings when whites in Australia sought a white Australia and turfed out nearly all the Asians before 1900. The establishment with its gaggle of "Sirs," Free-

masons and Edomites (Jews) worked hard to tear down what White Australian strugglers had built up- the "White Australia Policy" was was scrapped by 1972 (insert: An interesting thing: On *John Laws show* Wed 14/09/05, he conducted a poll as to who should be allowed to migrate INTO Australia, just Christians, or everybody - the result was 82% in favour of just Christians, and 18% for everybody! An interesting result.). It were the poor whites that sought racial purity, the very sort the white Rhodesians did not want in their land (poor whites, that is). Had they welcomed the poor whites, Rhodesia may well still be white. The Bible tells that well-heeled whites are to do well to their kin who are poor by their standards. The rich have an eye for business but the poorer kin are gifted with a feeling for even dealings - together they shape an even weighted (balanced) folk-fellowship (society) when they yield to God's Law.

So Britain plotted hard to shred the Rhodesian bond-state giving blacks the overlordship over the whites in Northern Rhodesia and Nysaland. Britain besnared (betrayed) her own kind to prop up the beast-of-the-field. In both swathes the whites there loved their blacks and never drove them out when they could have. Instead, by

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1964 the 'propped-up' blacks either slaughtered or drove out the whites. Ian Smith came to might (power) that year. Only a year earlier an upswing in black mayhem in Southern Rhodesia had been quelled by setting a death sentence for petrol-bombings. Nice step - maybe - but not the answer. In August 1963 the black racist bewaying split into the Zimbabwe African (black) National Union (ZANU) and the ZAPU (People's Union). ZANU sent young blacks to China for guerilla training. The first slaying (victim) of black angstism (terrorism) was a P.J.A. Oberhozer at melsetter in July 1964.

What bright tactic did the new folkmote (government) of Southern Rhodesia undertake in the face of this new threat?

1) Drive out all ilfaresome (dangerous) beasts, namely the blacks?

2) Secure landlike (rural) swathes by bettering the standing of black tribal chiefs and their councils?

ANSWER = 2. Yes, would you believe it, 2!

Meanwhile there was no headway made with the founding of a selfstanding (independent) state for Southern Rhodesia, later to be simply called Rhodesia. The British Labour Party was strongly against a white selfstanding Rhodesia; it wanted a black Zimbabwe, as did the blacks with blacks at the helm. On the other hand, Ian Smith wanted a multi-racial Rhodesia with whites at the top of the heap whilst God wanted a fully white Rhodesia filled with God's-Law abiding, white underlings (subjects) with His Son as the Head. The last choice was of course not even looked into. So when in May 1965, Smith's party picked up every one of the 50 folkmote (government) seats in that year's forchoosings (elections), UDI was called later in December. (UDI=Unilateral Declaration of Independence).

Seeing that this went against the wishes of the black loving queen and her parliament, Britain declared war. A wealthhood (economic) war. The trouble for Smith was that this also went against God's will, too. God would have been happy with UDI had it been on God's terms. But it seems Smith did not have a clue as to what God's terms would be. Quite rightly did Smith cut ties with 'Babylon' but he only went forth to set up a baby Babylon for which he would be its king. Babylon is Babylon whether its sway is spawned from London, New York or Salisbury (Harare). One of the hallmarks of Babylon is a land with many races therein. King Jesus behested whites to seek the kingdom first, then wealth will be added. Whites do not know what the kingdom is because whoring priests have taught whites a pagan, make-believe kingdom filled with wimpy spooks on a cloud (or as Pete Peters used to say in days gone by: "we have traded our heritage in the land for a make-believe heaven, a tinfoil halo, and a harp that's probably made in Japan." nowadays, that would be all 'made-in-China'!). The true kingdom is a white ethno-land in which the only laws of the land are God's Laws (all 613 laws - not the present 3 million or more!). Smith's idea of dumping the queen's Babylon is like leaping out of the fire into the frying pan.

Now the whole thing becomes laughable to the point of being sickening. Britain did all it could do to strike down the whites (short of sending out troops) to help those 'poor little ole blacks' gain the upper hand and oust those 'nasty ole whites.' Rhodie whites showed the world that white nif-

tyness is unique and built up a living standard without any outside help (in the way of 'economic development funds') even though they were boycotted. Whites there built up a standard that in many cases rivalled that of the USA, Germany, Holland or Scandinavia. Surely all thanks would go to God who designed their specie to do such greatness? Surely they would show their thankfulness by heeding His Law. But it did not turn out that way.

They loved 'their blacks' too much to drive them out. Instead, white farmers, who were smart enough to overcome the sanctions by broadening their crop yields, FED - yes fed, the growing black befolking (population)! yes they fed the beasts that would spawn the broods of brutes that now slit their throats. Even now in 2002 as the blacks slay whites and shut down their farms and snatch these for themselves, leaving crops to rot, while the blacks at last starve, some dumb white farmers are saying, "we need to harvest to feed these poor blacks"! Surely they should be thanking God that God is smiting their foes? Let them starve. maybe if they all died, the only ones left in the land would be those Jesus died for. The true Israelites - the Saxons!

Dr. William Pierce put it so well. "The big commercial farmers were interested in current profits above all. They weren't willing to give up their black workers. They weren't willing to do the dearer things needed to replace black workers, such as offering free land or very cheap land to White workers in Europe, or America or South Africa, if they would come to Rhodesia. The big commercial farmers thought themselves indispensable. They could not imagine the blacks would be so foolish as to kill the goose that was laying the golden eggs." They couldn't be more wrong. King Jesus warned whites 2000 years ago not to

cast our pearls to the swine lest they later turn around and rip us to shreds, but whites will not listen.

..... to be continued

BUT IT DOESN'T HURT ANYMORE

The Myth of False Healing

by Peter Frogley

False healing methods are those that bring relief to the symptoms of the disease without addressing the cause of the disease. Modern medicine has led us to believe that diseases and illnesses are unearned; that somehow we catch them. It is geared toward finding a cure rather than finding the cause and removing it, thus restoring health. Most of the cures of modern medicine are really only a control of the symptoms and we often need to take them for the rest of our lives. Such cures, unfortunately, always compromise the health and life-style of the patient.

This approach to healing provides relief without responsibility. This causes many to say, 'Give me a cure, I don't care what the cause.' We live in a God-created world in which a body of laws both of the created world and the written law (The Bible) interact in life. Healing is heavily dependent of the law of cause and effect. Disease is seldom an accident, neither is health. Fundamentally we earn health or disease.

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realize that we all have one—we don't need to buy a new model, or have modifications done. Our bodies are programmed by the Lord to always work for our health. If you cut your finger the body immediately goes to work to heal the cut. Such miracles of healing are occurring in our bodies continually and we seldom stop to appreciate this wonderful gift God has given us.

The fact is that only the human body can heal the human body—all we can ever do is help it to do its work. In principle when we are sick it is because we have violated the laws God has set in place. Thus to be healed is to stop breaking the law and enable our bodies to heal themselves. Thus health cannot be forced on the body—it does not come out of a bottle.

WHAT IS FALSE HEALING?

A false healing method does not bring healing, nor is it often expected to! It brings change to the symptoms. So what happens when we apply a false healing method? When a pill, powder, potion or preparation is administered it produces symptomatic changes as a result of the body having to change priorities. It causes the body to shift its energies to the area of the body that is being stressed by the pill, powder, potion or preparation. It is like getting a splinter in your finger and then stepping on a nail. The pain caused by stepping on the nail causes you to forget about the splinter in your finger.

False healing will produce symptomatic relief without the patient stopping or even being aware of what caused the symptoms. The only way the body can restore itself to health is if the wrong that caused the disease is stopped. The relief of the symptoms is not obtained by what the pill, powder, potion, or preparation does to the body, but the body's reaction to it. This reaction of the body to the pill, powder, potion or preparation is an effort by the body to prevent the pill from harming the body.

DETERMINING FACTORS

A false healing therapy may give total relief, partial relief, relief for a time or symptomatic change. If the pill, powder, potion or preparation is of greater consequence to the body than the symptom, the symptom will be alleviated. The treatment is actually more detrimental to the body than the symptom. The 'Golden Seal' herb often used for liver cleansing is so toxic the liver reacts to eliminate the herb from the body. The liver seeks assistance thus cleansing the herb and other toxins providing a result that appears successful. The herb does not provide the nutrition or energy to enable the liver to cleanse and thus is more detrimental than the problem. If there is no relief it will usually be due to the pill being of lesser consequence to the body than the symptom. The body will still need to expend energy to rid itself of the toxic pill. If the pill is of the same consequence as the symptoms there will be partial relief.

In each case real healing has not occurred, the body has been stressed by the pill and the person will probably continue to do that which caused the disease in the first place.

MECHANISMS

There are two types of false healing: the refocuser and the intensifier.

Refocuser: This approach stresses a part or system of the body other than the part or system producing the complaint or symptom. In response the body shifts energy from the symptom to the part being stressed by the pill, powder, potion or preparation. The result is that the symptom is put on hold by the body and we think the disease has gone. But it has not!

Intensifier: The intensifier is a therapy that stresses the part of the body that is demonstrating the symptom. In this case the body is forced to mobilise additional energy to the symptom area in an attempt to prevent that area being destroyed.

DRUG THERAPY

Drugs are almost without exception toxic to our bodies. Some drugs make people tired because the body is using so much energy removing the toxic drug from the body.

If we have a headache, we or the doctor prescribe aspirin, the headache disappears and we are happy. We neglect, however, to ask 'What caused the headache'? We may conclude that the headache was caused by an aspirin deficiency! Aspirin is composed of salicylic acid which is a poison. Drugs are composed of chemical toxins that are poisonous to the body. How then can drugs alleviate symptoms, cure ills, wipe out disease and generally make us feel better if they are poisonous?

Let us look at how aspirin takes away pain. Aspirin helps relieve any pain except stomach pain. Every aspirin causes a teaspoon worth of bleeding in the stomach.

The headache is usually caused by toxic blood, commonly caused by something harmful we have eaten (or had in drinks, like coffee—and have not had enough water, CIM). In most cases the bleeding in the stomach is more life threatening to the body. Thus the body shifts its attention to the stomach and the headache disappears. The aspirin did not cure the cause—toxic blood—it just created a more life-threatening situation. If the aspirin does not work it means that the cause of the headache is still more life threatening than the stress caused by the aspirin. Generally, we take more aspirin to fix the problem until the stomach stress becomes greater than the cause of the headache.

Other pain relievers act in similar ways. Tylenol, for example, causes significant stress to the liver. Such drugs relieve the symptom without removing the cause.

We could say that a drug *cures* your complaint by creating a *disease* of its own. The cause of the disease was not addressed nor eliminated and true healing did not take place. Since there is no such thing as drug deficiency the body puts the disease process on hold in order to eliminate the drug and in some cases to literally keep the drugs from causing death.

One of the great laws God has placed in His creation is the law of cause and effect. Diseases are not *caught*, they are *earned* by not taking care of our bodies. If drugs mask the disease we need to find a better way to stay in the health God intended for us.

(The author has used resources composed by Dr. Joel Roberts as the basis for this article. The materials produced by Dr. Robbins and available from Light Educational Ministries are recommended to those wanting to gather further information on health from God's perspective.)

Courtesy *Light of Life*, L.E.M. 200 Florey Drive, Charnwood ACT 2615 <www.lem.com.au>



THE SEVENTH COMMANDMENT, PT 3

"Thou Shalt Not Commit Adultery," (Ex. 20:14)

Many Christians have limited the Seventh Commandment to infidelity. However, in addition to marital unfaithfulness, Leviticus 18 provides several other Seventh Commandment statutes. Verses 6-18 pertain to incestuous relationships and were addressed describing five other forms of adultery seldom associated with the Seventh Commandment.

MENSTRUAL IMPURITY

"Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness [during her menstrual impurity, NASV]"



(Lev. 18:19).

This verse addresses an area of privacy that is seldom spoken or written about in public. Nevertheless, it is something that Yahweh included in His Word several times, and, therefore, in order to preach the whole counsel of God as it pertains to adultery, it is necessary to address this statute in this forum as well. Because many people are unaware that the Bible addresses this area of intimacy, many non-Christians and Christians alike are consequently transgressing this statute. This Seventh Commandment statute is principally speaking of a woman's monthly cycle that follows ovulation, technically known as menstruation or a woman's menstrual cycle. To speak of this cycle in the context of Yahweh's Word is not something lewd or indecent. This cycle is how Yahweh designed a woman's body to cleanse and prepare itself again for reproduction.

A man's wife, especially a prudent wife, is a gift from Yahweh - Proverbs 19:14. However, Yahweh has not given man carte blanche license to do whatever he wishes with his wife whether she be prudent or otherwise. The gift comes with certain conditions.

All of Yahweh's gifts come with conditions. For example, Adam and his progeny were given the earth to inhabit, till and subdue. Nevertheless, the Bible contains many agricultural statutes that dictate how the land is to be farmed. Included in those laws is a stipulation that the land is to be rested every seven years. It could be said that the same applies to a man's wife, not every seven years, but for at least seven days every month. In other words, menstruation is a time when women are to be set apart and protected.

Consider also that the well-being or health of the land is contingent upon whether we are keeping Yahweh's laws as they pertain to the land. Just as the land suffers when Yahweh's agricultural laws are abandoned, so does a woman's health suffer when Yahweh's statutes regarding sexual relations are discarded. It is a medical fact, for example, that a woman's health, specifically the environment of the womb, is compromised when Yahweh's statutes concerning sexual abstinence after childbirth are disregarded. Along with other possible consequences, the same is true for Yahweh's statute concerning sexual abstinence during a woman's menstruation cycle, and, therefore Yahweh forbade sexual contact during this time:

And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And everything that she lieth upon in her separation ... also that she sitteth upon shall be unclean. And whosoever toucheth her bed ... whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even ... And if any man lie with her at all, and her flowers [menstrual impurity, NASV] be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. (Lev 15:19-24).

Couples should abstain from conjugal relations for seven days from the beginning of the menstrual cycle, providing a woman's cycle is normal. Although, there are differences of opinions as to whether this passage requires total separation, there is no question that Yahweh demands sexual abstinence during this cleansing cycle.

“And if a woman have an issue of her blood many days out of the time of her separation, or it run beyond the time of her separation; all the days of the issue of her

uncleanness shall be as the days of her separation: she shall be unclean ... But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.” (Lev. 15:25-28).

In other words, the same law of abstinence applies so long as the flow of blood continues with an additional seven days of abstinence added when the blood flow extends beyond its normal cycle. The same law of abstinence also applies following childbirth; however, the duration is for different lengths of time depending upon the gender of the child:

“... if a woman have ... born a man child: then she shall be unclean seven days; according to the days of the separation ... And she shall then continue in the blood of her purifying three and thirty days [forty days total]; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days [eighty days total]. (Lev 12:2-5).

The Bible does not disclose why sexual abstinence is to be twice as long following the birth of a female child as it is for a male child. Although probably having something to do with hormonal variances, medical science has yet to determine the reason for this stipulation. Unquestioning obedience is, nonetheless, required. At the best, it is an inconsiderate and selfish husband who would demand or do otherwise.

The judgment for transgressing Lev. 18:19 depends upon whether defilement during menstruation is inadvertent or deliberate. According to Lev. 15, inadvertent contamination results in physical uncleanness, requiring purification by a self-imposed separation or quarantine, whereas a deliberate offense is a much more serious transgression in Yahweh's sight:

“And if a man shall lie with a woman having her sickness [a menstruous woman, NASV], and shall uncover her nakedness; he hath discovered her fountain [laid bare her flow, NASV], and she hath uncovered the fountain of her blood:

and both of them shall be cut off from among their people.” (Lev. 20:18).

The phrase “cut off from among their people” is used in the Old Testament for both capital punishment and excommunication, the latter probably being the punishment in this instance. No matter how this phrase is interpreted, it is obvious that deliberate transgression of this statute is a serious infraction in Yahweh's sight.

INFIDELITY

“Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.” (Lev. 18:20).

This verse is not a reiteration of the Seventh Commandment; it is, instead, just one among many Seventh Commandment statutes. There are many warnings in the Bible against infidelity and its consequences:

“... wisdom ... knowledge ... discretion (and) ... understanding shall deliver thee from the strange woman, even from the stranger which flattereth with her words. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life.” (Prov. 2:10-12).

Within marriage, sexual relations produce life, whereas outside of matrimony, they can lead to both physical and

ENGAGEMENT NOTICE



Hank & Wilhelmina Roelofs
are pleased to announce the
engagement of their oldest
daughter
Marella to Greg Willson
of Bendigo, Victoria

Congratulations!



spiritual death. The last statement of the previous passage is used as a hyperbole for the sake of emphasis. There are individuals in the Bible, such as David, who were involved in such immorality and who repented and did return to the path of life. The Apostle Paul, likewise, commented about such people:

“Know ye not that neither ... fornicators ... nor adulterers ... shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Yahshua, and by the spirit of our God.” (1 Cor 6:9-11).

Nevertheless, there are far more people who never escape the addictive nature of this sin and its dire consequences once they are entrapped therein. King Solomon devoted a good part of four chapters in his proverbs urgently warning his sons about the dangers of the type of adultery described in Lev. 18:20.

“... the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Remove thy way far from her, and come not nigh the door of her house: Lest thou give thine honour unto others, and thy years unto the cruel: Lest strangers be filled with thy wealth and thou mourn at the last, when thy flesh and thy body are consumed. Drink waters out of thine own cistern, and running waters out of thine own well. ... rejoice with the wife of thy youth. ... let her breasts satisfy thee at all times; and be thou ravished always with her love ... the commandment ... the law ... and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread... Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent; ... whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul ... Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart ... That they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement, and beheld among the simple ones ... a young man devoid of understanding, passing through the street near her corner; and he went the way to her house ... And, behold, there met him an harlot ... subtil of heart ... So she caught him, and kissed him, and with an impudent face said unto him, ... Come, let us take our fill of love until the morning ... For the goodman is not at home, he is gone on a long journey. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter; or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life ... Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.” (Proverbs 5:3-7:27).

..... to be continued....

Courtesy Mission to Israel, PO Box 248, Scottsbluff NE 69363

7/7 BOMBINGS FINAL WORD

**Her Majesty's Terrorist Network
by Paul Watson & Alex Jones**

The wealth of evidence that has emerged in the month following the 7/7 London bombings only leads us to one

clear conclusion, that the attacks had to have been orchestrated by or with the help from the very highest levels of British intelligence.

The latest piece of evidence to suggest that the official story is a fraud focuses again on the contention that the bombs were placed under the trains and were not detonated by suicide bombers wearing backpacks. The first eyewitness to report this was Bruce Lait, a victim of the Aidgate Station bombing. He told the *Cambridge Evening News*:

“The policeman said ‘mind that hole, that’s where the bomb was.’ The metal was pushed upwards as if the bomb was underneath the train. They seem to think the bomb was left in a bag, but I don’t remember anybody being where the bomb was, or any bag.”

Now another credible source, *Guardian* journalist Mark Honigsbaum, who talked to eyewitnesses at the Edgware Road bombing, who essentially described the same thing. Eyewitnesses told Honigsbaum “tiles, the covers on the floor of the train, suddenly flew up, raised up.”

How could the floor of the train raise up from a bomb supposedly in the backpack of an individual seated in the carriage, above the floor? The victims then heard “an almighty crash” as a train traveling in the opposite direction collided, clearly indicating that the train had derailed due to the bomb exploding under the carriage.

For individuals to plant bombs underneath trains and secure them in place without being caught, they would need to secure access to the trains. In this scenario, London Underground (LU) could have been told that a dummy device was to be placed underneath the train as part of an exercise to test security and alertness. When the real attacks happened some LU officials would have been alarmed but their suspicions would have dampened when it was revealed that the bombs were carried in backpacks, meaning that the drill was just a strange ‘coincidence.’

The fact that the bombs were actually planted underneath the trains could have easily been buried in an avalanche of official announcements to the contrary. On the other hand, the backpack bombs could have just been diversionary blasts to enable patsies to be framed, just like the planes flying into the towers acted as the diversionary cover for the explosives planted inside the World Trade Center. The fact that the ID’s of all the so-called suicide bombers were found in pristine condition right next to where the bombs went off strongly suggests the planting of evidence to frame patsies. The ID’s would have had a very good chance of surviving if the bomb was not in the backpack with them, but underneath the train.

The drill scenario would have provided culpability cover if investigators started asking questions about objects underneath the carriage. As we have exhaustively documented in earlier posts, such a drill did take place on the morning of 7/7. A consultancy agency with government and police connections was running an exercise for an unnamed company that revolved around the London Underground being bombed at the **exact same times and locations** as happened in real time on the morning of July 7th.

On a BBC Radio 5 interview that aired on the evening of the 7th, the host interviewed Peter Power, managing Director of Visor Consultants, which bills itself as a ‘crisis management’ advice company, better known to you and I as a PR firm. Peter Power was a former Scotland Yard official, working at one time with the Anti Terrorist Branch. Power told the host that at the exact same time that the London bombings were taking place, his company was running a 1,000 person strong exercise which drilled the LU being bombed at the exact same locations, at the exact same times, as happened in real life.

How can anyone credibly claim that this was sheer



coincidence when pieced together with the rest of the evidence? Our original article on this matter is the **top link** on [the search engine] Google when you type in 'London Bombing' —above BBC, CNN and ABC News, proof of how much attention this article received. Our suspicions were aroused just hours after the bombings when it was reported by Associated Press that Israeli Finance Minister Benjamin Netanyahu had received a warning from the Israeli Embassy not to leave his hotel for a speech he was to give that morning. The location of the speech was right next to the site of one of the bombings. Despite debunking attempts from much of the establishment press, Associated Press never retracted the story, and later the Israeli Mossad admitted it was true.

A group that is known to not physically exist and which, at best, is one guy sitting at a computer posting messages on a forum made the so-called claim of responsibility for the attack. And yet the establishment media still reports Al-Qaeda is responsible for the attack, as if it were the gospel truth. Exactly what evidence have we seen to even agree with the contention that four men with rucksack bombs carried out this attack? Four grainy CCTV pictures of dark-skinned men with rucksacks? Should we not question this evidence especially when verified witnesses on two of the three trains that were bombed said that the bombs were underneath the train and that they saw no men with rucksacks even in the area? Questions about the attacks are never ending.

Why was it reported that the explosives used were military in origin but then the story changed to say they were home-made? Can explosives experts not tell the difference or was the story changed for a reason? Why would a man with a 8-month old baby, another who was only interested in sports, and another who taught disabled children, want to kill themselves, other innocent people and cause so much carnage in the process? Even the establishment media started speculating that someone else duped the bombers into killing themselves.

Why did the cameras on the targeted bus malfunction that day? Why was the bus diverted from its usual route? We personally visited the site of the bus bombing at Tavistock Place and verified that no number 30 bus travels down that road. What are we to make of claims by **Stagecoach bus employees** who say that a different group of contractors inspected the CCTV cameras in the days before the bombings and that they took two entire days to carry out tasks, which normally take just two hours to complete. What is the reason behind Alan Greenspan's decision to flush nearly \$40 billion in liquidity into financial markets two days before the attack? Was this an attempt to preemptively head off a run on the markets? If Greenspan had information about a terror attack then why didn't the people on the trains and buses get the same warning?

Who were the individuals that profited from short-selling the British Pound in the ten days before the attack? The pound fell 6% for no particular reason. Fortunes were made after the pound dropped even further in the aftermath of the attacks. This directly mirrors short selling of United and American Airline stocks in the days before 9/11. These suspicious transactions led directly to the CIA.

Why was an innocent man, Jean Charles de Menezes, shot in the head eight times at Stockwell tube station? Why did the police change their story from saying Menezes was wearing a heavy jacket to admitting it was a lightweight denim jacket? Why did the media initially report that Menezes was shot in the stomach but then change the story when it was pointed out that it would be stupid to shoot suspected suicide bombers in the very place that the bomb would be. Was Menezes shot because he knew something

about the drills? Menezes was an electrician by trade. Did he have damaging knowledge of why the bombings were reported as an electrical surge for over an hour? Why did Tony Blair immediately reject a public inquiry into how and why the bombings took place? In Britain, there is a public inquiry for every event, no matter how insignificant, and yet after Britain's biggest tragedy since the [WWII] blitz, Blair shuts the door. What is he frightened of?

The final nail in the coffin regarding inside involvement emerged when it was admitted that the so-called mastermind of both the 7/7 and 7/21 attacks, Haroon Rashid Aswat, is a British Intelligence Asset. Terror expert John Loftus told **Fox News**, "Back in 1999 he [Aswat] came to America. The Justice Department wanted to indict him in Seattle because he and his buddy were trying to set up a terrorist training school in Oregon ... we've just learned that the headquarters of the US Justice Department ordered the Seattle prosecutors not to touch Aswat... apparently Aswat was working for British Intelligence."

The mastermind of the London bombings was under the direction and protection of MI6. How much more obvious does it need to be that criminal elements of the intelligence agencies were involved in this attack.

[note by SITW, Alex Jones' articles and postings are available at www.infowars.com]

Courtesy Straws In The Wind, PO Box 513 Albert Lea MN 56007

WORLD NEWS

Embryo stem cells - sperm and eggs: Scientists from the University of Sheffield in the UK have used embryonic stem cells to create the early forms of cells that become human sperm and eggs. Professor Harry Moore & his team believe that if they are able to create actual sperm and egg cells and the technique is proven safe, the manufactured gametes could be used in IVF to avoid the need for donors and to provide eggs for cloning experiments. However, the research is still in its early stages. [Yahoo News, 20 June]

Nike supports 'civil unions': According to USA, Nike has become the first major corporation in America to publicly endorse homosexual "civil unions," a back-door move to legalize homosexual 'marriage.' Nike endorsed a bill in their home state of Oregon which would legalize "civil unions." Once they get their "civil union" approved, they will then go to court to secure the right to marry.

IVF - Donated eggs: Scientists from Sungkyunkwan University in South Korea have warned that women who use donated eggs to become pregnant through IVF are far more likely to suffer serious medical complications. Women who use donated eggs are more likely to miscarry, suffer high blood pressure and pre-eclampsia, and are five times more susceptible to pregnancy-related hypertension. [The Guardian, 22 June]

UK-BMA and Euthanasia: The British Medical Association has voted to drop its opposition to assisted suicide and euthanasia at their annual conference in Manchester on 30/06/2005. They passed a motion stating: "The BMA should not oppose legislation which alters the criminal law but should press for robust safeguards both for patients and for doctors who do not wish to be involved in such procedures." [Daily Mail, 30 June]

In another development, the BMA voted against a motion to reduce the legal limit for abortion from 24 weeks to 20 weeks by 77% to 23%. Pro-life advocates argued that, with premature babies surviving at younger ages, this would give a clear distinction between when a baby is viable and when abortions can be done.

Courtesy - Saltshakers, PO Box 6049 WANTIRNA Vic. 3152--

Thanks for all the mail and support. May our God bless you and keep you and give you His protection,

