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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!*

#264

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"SPEAK OF THE DEVIL"

by Pastor Mark Downey

Have you ever lost something and turned your place upside down trying to find it? And then in futility gave up, only finding it a minute later. Of course, it's the last place you would think to look. Have you ever looked for something in the Bible and opened it to the exact page where it was? Sometimes we cannot find something without God's help, although it is the glory of God to conceal a thing (Prov. 25:20). Likewise, it is the honour of kings to search out a matter. I'd like to address two issues which are strangely interrelated. The first is the lost sheep of the house of Israel and the other is the supernatural. The latter subject conjures up all sorts of paranormal manifestations, but the truth is: there is only one source for all realities, whether it's walking on water or UFO's. As we take a glance at the history of the White Race, we can notice a plethora of cultural mythologies and chronic superstitions.

Why do people say 'God bless you' when you sneeze? An old wives tale purports that your soul is thrown out of your body and a blessing prevents it from being stolen by the devil. Speaking of the devil, isn't the devil in the details? And doesn't the common refrain of White people not wanting to hear the truth say: "Please don't bother me with the details"? This is quite understandable when our brain soaks up information like a sponge and reaches a saturation point. Some of our people have been inundated with more knowledge than what they are capable of processing and just finally conform to the social pressure of peer majorities. Perhaps this also explains why so many people are leaving churches with so much supernatural nonsense.

We can see this phenomenon manifesting itself in all sorts of racial, moral and spiritual conditions like integration, adultery and the occult. When Israel was lost in the wilderness, she had all the spiritual food from heaven called manna that she could eat for maintaining good health. They were not satisfied with God's provisions, so God gave them all the quail they could eat. They gorged themselves and were saturated to death. Likewise, our people today are saturated with jewish fables and doctrines of devils claiming their corner of the supernatural world to explain why things happen. It's very colorful for mass consumption and cultivating urban legends, however Mr. Satan and his legion of demons has no more a reality than it did for the mentally ill maniac of Gadera. Jesus released all of the superstitious accumulations in the madman's mind, like wringing a sopping wet sponge full of dirty water. It wasn't a catholic exorcism. No, it was more like relieving a person of strong delusions, which are commonly in the form of

hallucinations. They say 'seeing is believing,' but they don't say whether it is reality or an illusion of reality.

Many of the ancient pagans 'mystery religions' incorporated mind altering concoctions in their rituals to induce visual phenomenon. In principle, toxic ideas can produce the same kind of results. The biblical premise for salvation is thus stated, "Because they received not the love of truth, that they might be saved; and for this cause God shall send them a strong delusion, that they should believe a lie" (2 Thess. 2:10-11).

A good way to get lost is by not believing an official map for directions or hiking off-trail without a compass. Sheep get lost by straying away from their shepherd. They become vulnerable to wolves. The enemies of God and the White race account us "As sheep for the slaughter" (Romans 8:36). Jesus said, "I am come that they might have life," but conversely there will be others that have no other purpose than to "steal, kill and to destroy" (John 10:10). What better way is there to destroy Christianity and our race than through the toxicity of religion (the opiate of the people as one conniving jew observed)? In Revelation, John uses the word 'sorceries' as a means by which the nations were deceived (Rev. 18:23). Sorcery comes from the Greek word 'pharmakeia' (i.e. pharmacy) and means drugs or poison. [the medical profession and the drug companies are a part of those doing the deceiving!]

Jesus said that His exclusive mission on earth was directed towards being, "Sent but unto the lost sheep of the house of ISRAEL" (Matt 15:24), i.e. the White race, not jews. Our people have become lost because of the poison of jewish fables. A fable is a fiction or falsehood intended to appear true or real [e.g. the Holocaust ®]. In the book of

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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!

Titus (1:14) we are warned about giving heed to Jewish fables and commandments of men, because it turns us away from the truth. It's next to impossible to love something you've turned away from, so God will send them what? Something affecting their mental state! Titus suggests, "Their mind and conscience is defiled." This, no doubt, is in conjunction with God giving them "strong delusion." "They profess that they know God; but in works they deny Him, being abominable" (Titus 1:16). These deceivers' mouths must be stopped, because they subvert whole houses, teaching things which they ought not (Titus 1:10-11). That's why I'm bringing this message of things which should be taught; so that you may find The Way to Jesus the Christ rather than a way to "Satan."

There's been a gross misapplication of the supernatural attributed to entities other than God. This boils down to a witches' brew of so-called fallen angels, demon spirits, deities of darkness and whatever other nonsense a sick mind can imagine. God is not too keen on wicked imaginations (Prov 6:18), but if a person throws away the road map, God is going to send them in the direction of their own choosing and they will be lost.

The Bible must be in harmony and interpret itself (*sola scriptura*). Jesus is the supreme subject of Scripture, not man or devils. "Ye search the scriptures, because ye think that in them ye have eternal life; and these (scriptures) are they which bear witness of Me" (John 5:39). There is only one supernatural Creator of the universe; there is none else (Isaiah 45:5). Therefore there is not one supernatural realm for God and another supernatural realm for the devil. In fact, a supernatural devil only exists in a mind reeking in delusion. The person who believes in supernatural powers outside of God's control is out of touch with reality and their conscience is geared to private interpretations of God corresponding to their imagination. It is their unbelief in one supernatural power which causes them to drift in the wrong direction and thus becoming lost.

Supernatural devils, with or without a Christian label, are abominable to God and are reserved for the ash heap of occult history. The baptism of fire will either purge the mental dross, the idols of the heart and heal the backslider or the idolatry of reprobates will forfeit one's name from being written in the Book of Life (Rev 22:19). God's Law says, "Ye shall not add unto the word ... neither shall ye diminish from it" (Deut 4:2) and "Thou shalt have no other gods before me" (Ex. 20:3). Supernatural devils of one's imagination are gods, no matter how much one tries to wiggle out of it.

Of course the last place one would think to look for the true meaning of the word 'devil' is in the mind. Two people can read the same passage with the word 'devil' and have quite different interpretations. Why is this? I believe it's because some people have a predisposition to add or diminish what they read between the lines. It is presumption without foundation. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins [I test the mind], even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:9-10).

Pay close attention to the seat of your affections; you

never know when God brings forth a pop quiz regarding your accountability. You cannot sleep in this class and expect to pass. If you can't find any proof and/or justification for your paranormal beliefs, you may be dabbling in things that God prohibits. If you drive down the road of a personified "Satan," disembodied spirits, demon monsters and a world unknown to the Word of God, you may see a dark messenger of light along the way, but it will only be the blind wizards leading the blind enchanters filling the ditches per scripture, professing that they know the devil. Many will say to Jesus when He returns, "Lord, Lord have we not prophesied ... and in thy name cast out devils?" (Matt 7:22). You might want to rethink bragging about your exorcism and how wonderful your teachings of demons and devils are, because Jesus is going to tell them that He doesn't know them and for them to get away from Him. He accuses those living in their wicked imaginations of iniquity.

On the other hand, Jesus asserts, "My sheep hear My voice, and I know them, and they follow Me" (John 10:27). Could it be that these sheep have a firm grip on the reality of one supernatural power and are not deluded with Jewish fables? The Bible is the one book that will not lead you to false gods. However, mistranslations and false interpretations have led our people astray by making the Bible conform to cultural traditions i.e. unbiblical myths, rather than White society conforming to the Bible.

Our fears and resentments can be overcome with a love of the truth. People can study the Bible for themselves and find out what these interrelated words mean (such as: Satan, devil, serpent, dragon, Lucifer, demons etc). With prayer and supplication, God will help us to unlock the mysteries of His Word. I think our society has reached a saturation point of unchristian beliefs and traditions, whereby the time is fast approaching that, "The Son of man shall send forth His messengers, and they shall gather out of His Kingdom all things that offend, and them which do iniquity" (Mat

13:41).

We're really speaking about false accusers, slander and calumny when we speak of the devil in poorly translated Bibles. It's time we take responsibility by the horns and be accountable to God, lest we be sheep accounted for slaughter by our satans (otherwise known as human adversaries) for being lost on purpose. I believe in supernatural miracles and that every Israelite knee shall bow. "And he shall turn the heart of the fathers to the children and the heart of the children to the fathers, lest I come and smite the earth with a curse" (Malachi 4:6). That curse is the sorcery of words that darkens the hearts of men. The next time you see one of those Judeo televangelists preaching about the prince of the power of the air (waves) and he enters your household proclaiming 'the antichrist is coming, the antichrist is coming,' you might crack a condescending smile and think 'speak of the devil.'

We don't have to worry about incarnations of evil lurking in the ether or another dimension of evil spirits when they live right next door to you. Have you ever had a neighbour spread false rumours about you? This is the kind of devil the Bible alludes to. It's someone who is a liar and

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lives a life of lies. What could be more reprehensible? For some people it is gargoyles and mystical cherubs. For others it is simply dealing with megalomaniacs and social misfits. Yes, some may believe in their heart that a devil or devils are real, but it's a lie that only exists in their minds. I've come to the conclusion that to convince them otherwise (and by 'them' I mean the salesmen of "Satan") is to interfere with God invoking His "strong delusion" upon them.

Scripture is given to us for instruction in righteousness (2 Tim. 3:16), not for spinning scary tales from the dark-side. There are plenty of malevolent characters to deal with in the real world, rather than chasing phantoms. Perhaps that's why our enemies have devised modern superstitions for us; to distract us from the real problems we face every day. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim 4:3-4).

Catholic stigmata are one type of phenomenon in which certain individuals start bleeding from the hands and feet as some sort of supernatural recreation of the crucifixion. However, the entire drama is a divine irony of why there is a strong delusion in the first place. It's like God telling a Holocaust ® joke to a bunch of Auschwitz survivors. They just don't get the punchline, but others will. Members of the 'Heaven's Gate' cult committed suicide so they could be picked up by a flying saucer. Do you think their boarding passes were in order? Speak of the devil ... there's a mothership hovering in my backyard right now! Just kidding, but seriously folks, when we're talking about the devil in the Bible, we shouldn't mock God. A devil is synonymous with a mocker. A supernatural devil is a mockery of the delusional soldiers who offered Jesus vinegar while He suffered on the Cross. Now there's some devils for you. The same kind of cocky devilish attitude is with us today.

The stigmata is a mockery of the sacrifice made for the remissions of sins. There's always a fly in the ointment or should we say in the so called anointed. Because, you see, most Bible scholars will tell you the method of crucifixion was driving nails through the wrists not the hands (in order to support the weight of the body impaled). But please, Pastor Downey, don't confuse me with the details. Well, the joke is on the itching ears of Catholics or anybody else for that matter who loves a lie.

"The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so; and what will ye do in the end thereof?" (Jer. 5:31). Good question. What will you do? "Shouldst thou help the ungodly [the delusional] and love them that hate [mock] the Lord?" (2 Chron 19:2). Methinks I should help the godly and love them that love the Lord. No man can serve two masters or two realms of the supernatural, because one is real and the other is illusion.

When the Bible speaks about 'doctrines of devils' (1 Tim 4:1) it's talking about the teachings of God's adversaries (like Jews and Judeo-churchianity), who teach and persuade our people to believe in the credence of supernatural personalities, which are nothing more than superstitious

personalities. being that this concept of strange gods is alien to the Word of God, it's a teaching that should never be taught. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" 1 Tim 4:1-2). Yet again, we are warned about how a false belief can have a negative ramifications on one's mental health.

So how do the lost of Israel and the supernatural relate? Our race has a relationship with God as no other people do. However, our people lose their standing with God when they go whoring after supernatural entities pretending to be part of God's Plan for the Ages. There's a major difference between people who disregard their carnal sin nature and seek vicarious supernatural scapegoats and people who are born from above and repent. The two mindsets are illustrated in 1 Cor. 2:14-16, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Anointed."

In conclusion, probably the biggest evil spirit in rebellion to God is the pusillanimous punks and paltry pimps behind the pulpit for self glorification. It is the pathetic grab for power, to play God, to inculcate fear of boogiemens, to control people. This does not create a society of God-fearing men, but rather a culture of fear and myth. What better way to emasculate the men of Israel than top define the warrior's foes in Ephesians 6:12 as invisible "principalities" from another dimension and supernatural demonic "powers," when in reality they're just little hook-nosed Jews from the principalities of Hollywood and

pernicious banksters practising the power of usury. No one is personally fighting the insulated media moguls or governors of the Federal Reserve. But there are ministries, such as this one, who have been fighting the principle of anti-christ powers for many years. The principle of supernatural principalities is bogus. Christians should identify these noxious elements when they walk through the doors of churches or the gates of government, so that even a child can say with certainty, "Speak of the devil."

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WHAT DOES "ADOPTION" REALLY MEAN?

By late Arnold Kennedy

The commonly accepted doctrine about *Jews* and *Gentiles* provides a basis for the popular thought that non-Israelites can be *adopted* into Israel. In the Old Testament it is claimed that *strangers* who became circumcised, kept the Passover and Law of Moses, became *as Israel*. On the surface this looks to be a reasonable case and appears to fit together in a unified view. However, these views are contested; the intention is to show:

[a] That *adoption* refers to the *adoption of Sons* out of the Children of Israel, 'sons' being *huios* and 'children' being *teknon*.

[b] That *strangers* in the Old Testament may often refer to Israelites who were resident among other nations, living apart from the main body of Israel. There are different

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words for “strangers” in both Testaments, some being foreigners and some being Israelites.

THE WORD “ADOPTION”

The word translated poorly as “adoption” is *huiiothesia* and it occurs only five times in the New Testament. It is not found in the gospels although the proper meaning or principle is there. Before we examine the five Scriptures, and the context in which they are used, it is better to first look at the word *huiiothesia* itself. Lexicons do not agree precisely on the meaning of the word. Typically, they give meanings such as, *adoption as a son*, but this is a vague compromise.

Vine states *huiiothesia* is a composite word consisting of: *Huios* = a son and *Thesis* = a placing, or setting. Hence it means, the placing of a son or the placing of sons.

From Bullinger’s comments::

Adoption = sonship. An adopted child may partake of all the privileges of the family, yet is not begotten and born in the family. But the subjects of this verse are begotten of the Spirit [John 3:6] and are, therefore, sons of God by spiritual generation. It is therefore a real sonship-spirit that enables them to cry ‘Abba Father’.

Once we can penetrate the religious explanation, we find Bullinger is close to the Bible’s truth. The Israelites, who were the subject of John 3:6, contain spirit from their conception. They are born with the potential as “children” to be “sons” of God. However, in their dispersed or caste-off state, due to their disobedience and disbelief, they are not acceptable as sons of God. They are still to be “placed” as sons of God and this happens when they prove themselves to be worthy – just as Abraham did – be demonstrating their belief. Until that time they are known merely as children of God.

Jesus made it crystal clear to Nicodemus that anyone not born of this “spiritual generation” cannot acquire it later in life: John 3:5 “*Except a man be born [begotten] again [from above], he cannot [is not able] to see [perceive] the Kingdom of God* Jesus used *anothen* [from above] not *deuteros* [a second time], as Nicodemus did. This is why Jesus said that which is begotten of spirit is spirit and that which is begotten of flesh is flesh. Jesus is telling us there are two orders of human beings – those that are of the spirit and those that are of the flesh – spirit beings and natural beings. The spirit-carrying being contains the spirit from conception. The natural or non-carrying being does not contain the spirit at conception and can never acquire it.

The word *huiiothesia* is never used to mean *make anyone a son*. It is to *place a son*. Each son who is placed already exists as a son. The Greek does not suggest making anyone a son and some lexicons point this out. Strong G5206 also gives *the placing of a son*. Following this up in Thayer we find: “*That relationship which God was pleased to establish between himself and the Israelites, in preference to all other nations ... that blessed state looked for in the future life after the visible return of Christ from heaven ...*”

The word appears in five verses where we should read *placing of a son* rather than “adoption” and so let us look at the five verses where the word is used.

THE FIRST adoption VERSE

Rom 8:15 “*For ye have not received the spirit of*

bondage again to fear; but ye have received the Spirit of adoption (placing of a son), whereby we cry, Abba, father”.

It is this indwelling spirit which enables those who are begotten from above to cry [*krazo*] “Abba Father”. Dr. Bullinger’s comments: *Abba that is, father. Is said that slaves were never allowed to use the word Abba. Strictly therefore, it can be employed only by those who have received the gift of the Divine nature.*

Paul continues: v16 *The Spirit beareth witness with our spirit, that we are the children of God. We must clearly recognise to whom this book of Romans is written. It was to those who had the Law Covenant. This is why it was necessary to understand that Paul was writing to Israelites only. Only then can we understand what Paul goes on to say in the next verse.*

v17 *And if children, then heirs; heirs of God, and joint-heirs with Christ ...* There is no “Jesus” in this verse.

It is further pointed out:

As xristos [christos] is in the genitive case, it means ‘of’ or ‘belonging to’ an anointed. There is no sound reason why the AV should alter this to ‘with Christ’. Surely He cannot be regarded as a joint-heir to these promises.

Consequently, verse 17 is better translated:

If we are children then we are heirs; heirs of God, and joint-heirs belonging to an anointed people.

The “joint” heirs refers to all of Israel, that is, the circumcised and the uncircumcised who constitute the two parts of the one anointed people.

THE SECOND adoption VERSE

Rom 8:22,23 “*For we know that the whole creation (ktisis) groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first-*

fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (placing as sons), to wit, the redemption of our body”.

In this verse we can see an explanation of what *adoption* is, namely the redemption of our body. It only remains to establish if this redemption is available to all and sundry. There is no way *huiiothesia* refers to the popular concept of presently bringing non-Israelites into Israel.

Ktisis refers to the whole Israel nation or *the whole creation* that is groaning waiting for the placing as sons. This is confirmed in Isaiah 43:1 where we read, *But now saith the Lord [that is, Jehovah] that created thee, O Jacob, and He that formed thee, O Israel. Ktisis (creation) in the whole creation does not mean all races, but means those of the two sections of God’s race who are waiting [together] for the placing of Sons – “and not only they” refers to the Uncircumcision or Dispersion and “but ourselves also” refers to the Israelites of the Circumcision in Judea.*

THE THIRD adoption VERSE

Rom 9:3,4 “*For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption (placing as sons), and the glory, and the covenants, the giving of the law, and the service of God, and the promises.*

If they are Israelites, then they do not include others than Israelites. This must be a difficult passage for those who want to insist on maintaining the traditional teaching that anyone of any seed can become an Israelite. The kins-



men according to the flesh and brethren [from the womb] are straight statements. So is, "Who ARE Israelites".

To whom was this covenant made? The giving of the Law that pertained to Israel was given by the disposition of angels [Acts 7:53]. The new covenant was made with the same Israel that had the old covenant. Under "disposition" (diatheke), Thayer gives: "As the new and far more excellent bond of friendship which God, in Messiah's time would enter into with the people of Israel".

Many lexicons also limit this to Israel, as does the context:

To whom was the giving of the Law? This law-giving was made to Israel alone.

To whom are the promises? These were the promises to Israel alone, as the children of the Fathers.

To whom is the service? Again, this Levitical law was exclusive to Israel.

In connection with the last point, see Rom 9:3 and Thayer's comment about "service" or latreia "The service, or worship of God according to the requirements of Levitical law".

The verse itself states who ARE Israelites. So, if they are Israelites only who are placed as sons, where is the scope for saying such placement could possibly refer to non-Israelites? To find any statement, anywhere in Scripture, saying that these things pertain to non-Israelites, is impossible. So, the placing as sons is not for everyone of every race and God sets the limits.

Exodus 33:19 ... and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Romans 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

God is always sovereign! God is gracious to those that He chooses! Hence this third adoption verse should read, "WHO ARE ISRAELITES, TO WHOM BELONGS THE

PLACING OF SONS". This can never refer to a church made up from all races. The subject refers always to the redemption and restoration of Israel [Jacob]. There are no references to other than the re-gathering of Israel. The remnant is always the remnant of Israel, who ARE Israelites. There is no record of any remnant of others outside of Israel.

THE FOURTH adoption VERSE

Galatians 4:5 "To redeem them that were under the law, that we might receive the adoption (placing) of sons".

The annoying thing with the AV handling of this verse is that it adds "of sons" in this instance but not in the others. This is a very straightforward statement as to whom the Son of God came to redeem. It was those who were under the law [Israel only]. These also are the only ones who can receive the adoption [or placing] of sons. These are the we in the verse.

Never is there a proposition in Scripture that others should be redeemed, or needed to be redeemed.

Strong G1805 exagorazo (redeem) To buy up, that is, ransom; fig to rescue from loss [improve opportunity] ... redeem ... [to buy out ek as of purchasing a slave to free him].

Thayer exagorazo (redeem) By payment of a price to

recover from the power of another ... metaphoric of Christ freeing the elect from the dominion of the Mosaic law at the price of his vicarious death ... to buy up for one's self, for one's own use.

It was Israel who was to be bought back by the Redeemer of Israel. The "receive" in this verse contains the prefix apo which makes "receive" mean to receive back again what is due. Therefore these are Israelites who are being re-instated to their former position with God. To receive back again therefore cannot include any who did not originally have this position; it cannot mean non-Israel.

Galatians 3:24 tells us that the child is under tutors and governors until the time appointed of the Father. But when the fullness of time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law. There is a progression from childhood to sonship in this chapter. This sonship is fully realised at the time of the manifestation of the sons of God. 'Children of God' is not a title, but 'Sons of God' is a title. Rom 8:18-23 gives the connection with "adoption":

v18 ... the glory which shall be revealed in us v19 ... the creature waiteth for the manifestation of the sons of God

v20 ... hope ...

v21 ... shall be ...

v23 ... waiting for the adoption, to wit, the redemption of the body

The time of the manifestation of the sons of God is an important subject.

1 John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is".

It is pointed out that one does not become a man without first having been a child. The child is under the schoolmaster. The child is the man earlier in time. He is still the same person. HE IS STILL OF THE SAME RACE AND BLOODLINE! Today we are taught that anyone of any race can become a son. This is based on the presumption that every person of every race was given the Law of

Moses and that all races are the same because, "they all came from Adam". This is manifestly not true!

THE FIFTH ADOPTION VERSE

Eph 1:5 "Having predestinated us unto The adoption (placing as sons) of children by Jesus Christ to himself, according to the good pleasure of his will".

Strong G4309 proorizo (predestinate) -to limit in advance or to determine before. Thayer: proorizo (predestinate) -To predetermine, decide beforehand, to foreordain, to appoint beforehand.

That there might be any limit in advance on who can become sons might find sentimental objections among sentimental Christians who think that whosoever has no limits. According to the good pleasure of His will might also find sentimental objections, but God is still sovereign and selective, and He is as unchanging as ever. The "good pleasure" (eudokia) is given as:

Strong G2107 Satisfaction, delight, purpose etc.

Thayer Delight, pleasure, satisfaction God does choose according to His purpose! For thelema (His will), we find: Strong G2307 is a determination ... desire ... will ...

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This documentary tells the story of how the United Nations, from 1960 to 1962 waged an unprovoked war against the anti-Communist state of Katanga and forced it under the control of the Communist puppet state of Central Congo (now called Zaire). In later years top UN personnel boasted in their public speeches and books of how they pretended to be merely preserving law and order while actually carrying out a massive military operation to crush the tiny nation - all in the name of peace. The great irony in this was that the free world was told - and the people firmly believed - that the UN army had been sent to the Congo to "Protect it from Communism." The reason this story needs to be told after all these years is that we have not seen the last of the UN's "peace-keeping" forces. We are going to see a UN army used more and more to bring its peculiar brand of peace to the world. One hour, black and white.

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pleasure.

Thayer What one wishes or has determined shall be done ... of what God wishes to be done by us.

The "us" in the verse is selective and not everyone of every race. Talking of God's selection,

the Apostle Paul also asks this question, How is anyone able to argue with God?

HOW CAN ANY ARGUE with god?

Rom 9:20-22 Nay but, O man, who art thou who repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Arguing with God is impossible. The we in this book of Romans is those to whom it is written. The relationship of this peculiar people, in particular, to the Law, is an issue in the books of Romans and Galatians. For this reason the argument Paul makes does not apply to all peoples but is limited to the two sections of God's people, Israel.

Can any really argue with God about His selection and limiting in advance? Paul goes on to tell of the vessels afore prepared unto glory. This is referring to Israelites only in the Book of Life. God determined long ago that it would not be everyone of every race. No, in context, it is to Jews and Greeks [The Israelites in Judea and the Dispersion]. Paul again goes on to associate the "Greeks" with those to whom Hosea prophesied, namely the House of Israel.

WHAT IS THE TEACHING ABOUT ADOPTION?

In all five occurrences of the word adoption in the New Testament, each is associated with Israel. At this point some might say, So what?, Israel is spiritualised in the New Testament. If Israel was not spiritualised when the Apostle Paul wrote his epistles, when was this change made? Again, this is one of the reasons why this point had to be covered in an earlier chapter to show that the common view is not valid. The thrust of Scripture is that the change is within the Israel people who now may receive sonship - that is, be reinstated and placed as Sons of God. It is not a change of non-Israelites into Israelites, but of those sons of Jacob who become worthy to have such a title. 1 John 3:2 tells us that we are now the Sons of God and that when Jesus returns we shall be like Him.

WHO ARE THESE SONS?

In the New Testament there are two Greek words translated as "son" or "sons". These words are not interchangeable. The Lexicons give enlarged coverage to these two words, so that the main points only can be presented here.

1. TEKNON [Strong G5043]. This is translated in the KJV as child 77 times, daughter 1 time and son 21 times and means a child.

Vine states: "In contrast to huioi, son, [see below] it gives prominence to the fact of birth, whereas huioi stress the dignity and character of the relationship".

Acts 13:33... Thou art My son [huioi], ...

All Israelites are teknon [children] of God but not all Israelites will be called huioi [sons] of God. The word huioi is used in a way that involves the character, orderliness and discipline of a particular group.

From Thayer's compilation we find: "Offspring, children, a male child, a son ... the name transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children ... in affectionate address, such as patrons, helpers, teachers and the like employ: my child ... in the NT, pupils or disciples are called children of their

teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters ... children of God: in the OT of "the people of Israel" as especially dear to God, in the NT, in Paul's writings, all who are led by the Spirit of God and thus closely related to God". ...

The religious tone of the comment almost buries the truth! When were the Children of Israel ever downgraded the status of being mere "dear" to God! But despite this bias, it seems they still cannot get away from the basic fact the Children of Israel were in a different relationship with God in comparison with all other races.

2. HUIOS [Strong 5207]

This word occurs 380 times, and is translated mainly as "son", or "child". It does denote kinship. [Note this well!]

Thayer "A son; rarely used for the young of animals; generally used of the offspring of men ... in a wider sense, a descendant, one of the posterity of any one ... used to describe those who are born again ... and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of God.

Vine Primarily signifies the relation of offspring to parent. [John 9:18-20 and Gal 4:30"]

Although Thayer's comment reflect those of the church, the special nature of those are begotten from above (not born again) is nevertheless present. This goes to show how vigilant we have to be when we read the lexicons and other such references - they all have their in-built religious beliefs that colour their discussions.

Let us look at some of the verses where huioi is found:

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Gal 4:5 ... that we might receive the adoption of sons.

Gal 4:7 Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ.

2 Cor 6:18... ye shall be my sons and daughters, ...

Heb 2:10 ... in bringing many sons unto glory ...

The important thing to establish is the origin of these sons of God. What is clear is that they come from a state of servanthood under the Law. From there they come to a state where they can be placed in sonship. That they do not originate from those who were never under the Law is clear. There is no possible way adoption can relate to the adoption of non-Israelites into Israel.

There is another point in Greek which might help understanding of this subject. If we consider Galatians 4:5 again, That we might receive the adoption of Sons, the word apolambano (receive) is a compound word. The prefix apo has the force of back again. These particular people must be receiving something back which they had possessed at some previous time. Hosea, prophesying to Israel, nails this:

Hosea 1:10 "... and it shall come to pass, that in the place where it was said unto them [that is, Israel] ye are not my people, there it shall be said unto them, Ye are the sons of the living God". In this verse My people and sons are different terms.

HE CAME UNTO HIS OWN

John 1:11,12 He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, ...

Once again, we need to determine the origin of the Sons of God. They are from among His own. Jesus came to His own possessions but those in control of these possessions did not receive Him as the owner. On the other hand,



the common people there heard Him gladly and recognised His authority. Their belief enabled them to become the Sons of God once again. The rulers who questioned His authority are to be cast out. As many [that is, of Israel] as are led by the Spirit, they are the Sons of God [Rom 8:14]. This is the qualification. It is from this verse that the verses containing the word "adoption" follow on.

We dare not change this context!

RESTORING THE FAMILY OF THE EVERLIVING

Have you ever wondered why people plan for weddings before they plan for the marriage?

It may sound an odd rhetorical question, but it speaks volumes to both the demographics concerning *rising divorce rates* and *rising co-habitation*, (shacking-up) without sanctification.

Prospective couples who will not seek either the approval of their parents, or suitable pre-marital counseling, are just as likely to spurn marital counseling when inevitable crises arise within the marriage workplace. And an introduction, and perhaps an occasional meeting, is hardly seeking approval.

What? Marriage is a job? Nobody ever told you this? Did your parents fail you in this regard? The public schools? (*Oops, those are only concerned with preparing you for wage-slave labour in their chosen corporations*). Like any "work," it should be something which not only makes you wiser and more productive, **but it should be an enjoyable experience!** It's not that hard, when God's rules are applied before you make the vows.

Marriage is a major element in God's plan for society, incorporating a logical system of authority, often neglected by prospective spouses. In 1 Peter 3:7, we find a chain of authority, by which households may run efficiently, and peacefully. Trouble is, too many men misinterpret this as permission to be a tyrant, or war lord over his wife and children.

The passage speaks of becoming "joint-heirs" of the grace of life. Law without grace is a harsh thing, as our mortal nature cries for supremacy, and our ego cries for recognition. Marriage is no place for such ego; check it 'at the door.' Ephesians 5:21-23 tells young men how they should relate to that lovely dish they'd like to wake up next to each morning.

Marriage is about service. Service to your spouse, to your children (should you be so entrusted), and to the Kingdom of God generally (Mat. 6:33), and this includes your (Christian) community. The reason so many states (still) jealously guard the definition of marriage as "one man and one woman" is that it is the bulwark of social stability. One look around you at America today, shows a shattered world of broken dreams, broken families, confused singles, welfare dependents and bottom-feeders like divorce lawyers.

When I was growing up there was a popular song in which the lead singer (female) sang, "... I'd like to know that your love, is a love I can be sure of. So tell me now and I won't ask again: Will you still love me tomorrow?" It was quaint, even 1962, but it suggested that, even then, the guy was only looking for a "one-night stand," something rampant today, something which mitigates against marriage and public decency, not to mention the emotional stability of young women.

It was suggested by someone that man is naturally

polygamous, thinking such an arrangement will ensure such emotional stability, but nothing could be further from the truth! Man is naturally *polyamorous*, meaning that, without a timely reverence for, and practice of, Bible principles regarding society and womanhood, he is no more than a procreator lacking scruples, a narcissist of the first order. It matters little whether he keeps a harem to serially rape, or an unending line of lassies to date rape.

On the other side of the equation, there is a tendency among women to look at prospective mates as lumps of clay, to be molded at the women's discretion. In a recent *Dear Abbey* column, a man married for 20 years to such a woman speaks of the misery of working several part-time jobs, so he could be away "from the never-ending arguments..." [Rogers, *AR Morning News*, 7/20/07]. It seems he married her because she discontinued the use of birth control pills in order to become pregnant, and get him to commit...

Hello?! The man is clearly at fault here. First, he should not have been sleeping with his girlfriend or fiancée, or she would not be taking the pills [and running a risk of breast cancer!]. This would have allowed him to discuss the nature of their relationship, and she (or her father) would corner him on what his intentions were for the future. You guys should not be trifling with a young woman's emotions, for it will come back to bite you (as it did in this man's case). In the column, he described his marriage as "...a train wreck in slow motion for 20 years."

How sad. All such men at some point become subject to a "root of bitterness" (Heb 12:15), and become useless not only to their spouses, **but to the Cause of Jesus Christ, as well.** It is a debilitating illness!

itating illness!

Sadly, some men may be suitable for marriage, in which case they should devote their energies to family and community needs. The Apostle Paul said, "...I would that all men were like myself in purity. But every man has his proper gift from God...I say this to those who have no wives, and to widows: It is better for them to be as I am. But if they cannot endure it, let them marry; for it is better to marry than to burn with passion." (1Cor 7:7-9).

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

SHOULD CHRISTIAN BE INVOLVED IN POLITICS?

by Dan Gentry

"Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas you know not what shall be tomorrow. for what is your life? It is even a vapour, that appeareth for a little time, and then vanishes. For that ye ought to say, 'If the Lord wills, we shall live, and do this, or that.' But now ye rejoice in your boastings; all such rejoicing is evil. Therefore to he who knows to do good, and does it not, to him it is sin." (James 4:13-17).

Like it or not, we are all political creatures; we all have political desires, ideals and aspirations, regardless of our spiritual faith, or lack thereof. Like it or not, whether involved or apathetic, politics has a direct impact on our daily lives, and (as we have especially seen in the last six years), our very liberties.

Politics is defined by Noah Webster as, "The science of



government; that part of ethics which consists in the regulation and government of a nation or state, for the preservation of its safety, peace and prosperity; comprehending the defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with preservation and improvement of their morals..." [American Dictionary of the English Language, 1828].

Admirable goals. Notice that it is the *nation* or *state* which is governed, not the people living therein. This is for good reason. The government (of man) is (in America) an artificial entity, a corporate being having *perpetual life and limited liability*. It cannot change individual behaviour (except in a very negative way when it becomes errant, and its administrators utilize fear to control citizens). Man's government consists mainly to regulate mundane affairs, such as commercial intercourse and common defense. This sets it apart from YHVH's moral laws, governing (or rather punishing aberrations of) Man's behaviour.

The troubles we see today exist largely because we have individually & collectively traded adherence to Yah's Law, for adherence to commercial codes, partly because we have perverted the purpose of government by *seeking material benefits from it*, which we have no logical or reasonable expectation of possessing.

Regulation of commerce is a necessary function in any civilized country, and it is when we neglect application of Christian & Israelite statutes and precepts in the process, that commercial law becomes corrupt and overriding.

In all civilized countries, there is overlapping of spheres of government: of *civil, family, religious and economic matters*. In America, we also have a Division of Powers (Executive, Legislative, Judicial), a principle found in Isaiah 33:22. When an executive becomes an end unto himself (issuance of *executive orders, vetoes, signing "statements"* [reservations] etc), it corrupts other spheres. When an executive loads the judiciary with biased judges, evil results. When the legislature drafts bills having no authorization in delegation of powers, evil results, and so forth. There must not only be a balance of powers, but spiritual guidelines, and administrators who are *statesmen*, not politicians (as we know them).

Enter Christians. Those who follow Jesus Christ are both salt and light wherever they settle, in that, *they retard spoilage* (moral decadence) when they incorporate YHVH's Holy Law not only in their personal lives, but in their civil documents; as light, in that they illuminate a path for national progression, from poverty to prosperity, and this by implementing YHVH's economic and monetary laws. This Americans did in 1792, when the Mint and Coinage Act was passed.

The main arguments heard today regarding God & Government point to *tolerance of all religions* (a Hindu concept dating back to King Asoka, who used toleration *as a weapon* to subdue those he sought to conquer). To the extent that our federal government has a secular duty (as stated) it should be administered fairly and ethically for the benefit of all inhabitants, citizens, residents and *non-resident aliens* (sojourners).

However, rules governing commerce can vary widely, depending upon the *worldview* of those proposing (and passing) legislation. Take "interest" on loans, for example.

Christians used to call it *usury*, and avoided it like the plague. Because non-Christians eventually became legislators, the official definition was changed to "*excessive interest*" (determined by banks?). Christianity, founded on the laws and statutes of ancient Israel, forbade the charging or paying out of any amount of "interest," except that on loans made to non-Israelite nations. [those one could make war against]

Trouble is, the people known as "Jews" today are widely (and falsely) believed to be the continuation of ancient Israel, since a small part of them sit on some Middle East real estate which hosted Israel millennia ago. Their attitude toward non-Jews *vis-a-vis* banking, is that they could make loans to Christians at usury, with impunity. *The Federal Reserve System*, instituted in 1914 by Congress, enshrines the Jewish worldview, and perverts organic American monetary laws, to our common detriment. Practically everything we do in the public arena is directly affected by whatever Ben Bernanke and his brother wizards determine behind their curtain in Emerald City. Congress has the power and obligation to dismantle this beast, which manufactures "money" *out of thin air*, in the form of a public debt, and then *charges us all interest on it!* Try doing this individually, or as a coalition, and see what happens to you!

So, you can see how Christians derelict in their civic duties can adversely impact everyone. nature (and politics) abhors a vacuum, and if we will not do it, heaven's antithesis will reign. In 1980, there was a resurgence of Christians active in politics, partly due to many coalitions, plus national organizations like *Moral Majority*. It bought America a little time to repent.

Though Ronald Reagan failed in monetary regards, failing to

restore economic sanity, he sparked many Christian men and women to exercise their worldview in the public arena on state and local levels. Many are still in office.

This is similar to the pre-Revolutionary War enlightenment embodied in minister John Witherspoon, who became president of College of New Jersey (which became Princeton). During Witherspoon's tenure, 478 young men graduated and went on to become: **114 christian ministers, 13 state governors, 3 Supreme Court justices, 20 US senators, 33 US congressmen, 1 vice-president (Aaron Burr), and 1 president (James Madison)**. Now, that was political impact!!!! We can, and will, do it again, YHVH-willing.

There is an old saying, applicable in the area of Christians and earthly governments, and it bears repeating:

There was an important job to be done and Everybody was asked to do it. Everybody was sure that Somebody would do it.

Anybody could have done it; But Nobody did it. Somebody got angry about that...because it was Everybody job.

Everybody thought Anybody could do it; but Nobody realized that Everybody wouldn't do it.

It ended up that Everybody blamed Somebody, when Nobody did what Anybody could have done!

Why should Christians be concerned with, and involved in, politics? After all, many believe in what they call "The Rapture," thinking they will be taken out of this world before things get too bad for them (which is not only bad doctrine, but narcissism). If Christians are obligated (as the Apostle Paul says in Romans 13) to "... *subject to the*

ANSWERS TO OBJECTIONS ABOUT ISRAEL BEING EXCLUSIVE

by Arnold Kennedy

There are two opposing views that colour almost everyone's view of things like education, politics, philosophy, law, racism, and religion. These two views are essentially Nationalism and Internationalism. The latter view includes the "Brotherhood of Man" idea that pre-supposes all people are brothers who are the same in God's sight, in all ways. This idea is taught to children at Sunday school in the words, "*Red and Yellow, Black and White, all are precious in His sight, Jesus loves the little children of the world.*"

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sovereign authorities...civil authority..." verses 1,2), then they should have some say in assuring godly men are elected and/or appointed to positions of gravity.

Verse four clarifies the matter: "For the ruler is the minister of God to you for good. But if you do that which is wrong, be afraid; for he is not girded with the sword in vain; for he is the minister of God, and an avenger of wrath upon those who commit crime." (Lamsa Translation) This unequivocally defines the ruler's role as that of enforcer of Bible Law, not Man's ideas of what is right and wrong. Remember, "The way of a fool is right in his own eyes: but he that hearkens unto counsel is wise" (Prov 12:15) and "Every way of a man is right in his own eyes: But YHVH ponders the hearts" (Prov 21:20. False pretenses and idolatry seem to go together (Judges 17:1-6; Judges 21).

Without the timely intervention of Christians in political affairs, America quickly devolves to anarchy, which non-believers revel in for a time, until they destroy each other.

Scripture teaches us to pray for those in authority (1 Tim 2:1-2), not because they are (personally) worthy, but because the office is holy, to the end that YHVH's Law is infused. We may have evil rulers not because of their particular evil(s), but because of ours, and this includes dereliction of duty. Party affiliation or church-box affiliation are irrelevant. What you do for your country, you also do for the Kingdom of our King Jesus the Christ.

In Judges 17:1-6, we are told, there was "no king in Israel," and people acted like it. We have no such excuse today, for we have a risen King, who is also **King of kings**, and will appear to judge the world, including our actions, or inactions.

Armed with The WORD, which is sharper than any-two-edged sword, we are like Gideon's army. And then some.

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

"A NATION AND A COMPANY OF NATIONS" SHALL BE OF THEE

The statement below is perhaps the traditional one with many British-Israel, Anglo-Israel, Israel-Identity, Identity and Christian-Israelite groups in their interpretation of the statement made in Genesis 35:11. However, the question is asked - is this the correct interpretation of the source of reference mentioned?

"Israel has become 'a nation and a company of nations' (Gen. 35:11) - the United States of America became the nation, and the British Empire/Commonwealth became the company of nations."

The source reference - Genesis 35:

10 "And God said unto him, Thy name is Jacob: thy name shall not be called anymore Jacob, but Israel shall be thy name: and he called his name Israel. 11 And God said unto him, I am God Almighty: be fruitful and multiply; **a nation and a company of nations shall be of thee**, and kings shall come out of thy loins; 12 And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land..

This begs the question: What about the other nations that also constitute the modern Commonwealth of Israel? - Norway, Ireland, Sweden, Netherlands, Iceland, Switzer-

land, Belgium, France, Finland, Germany, Greenland etc - to name just a few, and when you think of it, a large portion of modern Israel nations, are they not! These of our kindred have unfortunately been left out of the picture.

Another Interpretation:

When God made the promise to Jacob/Israel the nation of Israel had not yet been formed. Later when Israel moved into Canaan/Palestine they eventually established a United Kingdom under King David and then Solomon.

This was obviously the first part of the promise—"a **nation**." The "**nation**:" then divided into two constituent parts—**Israel and Judah**. After a while Israel and a large part of Judah was taken into captivity by the Assyrians. They then formed a larger number of nations - **a company of nations**.

These nations were known by different names historically, and the nations they formed sometimes only lasted for a short time. Generally we can identify them under these names - the list below is not exhaustive by any means:

Parthia, Sparta (plus other Greek states), Milesians, Troy, Carthage, Vandals, Goths, Ostrogoths, Visigoths, Cymru/Welsh, Germans, Normans, Bretons, Britons, Irish, Scots, Galatians, Khumri, Massagetae, Alba, Kernow, Etruscans, Norway, English, Tocharians, Scythians, Netherlands, Angles, Veneti, Scuths, Albany, Sweden, Norway, Belgium, France, New Zealand, Australia, Canada, USA, South Africa - etc.

This view covers all the different groups that have made up the "company of nations" that have constituted the Israel nations over the 2,500+ years.

Conclusion: The alternative interpretation of the source reference presented here, is faithful to the evidence of the historical records that we have access to. It avoids any

interpretation based on political or religious bias of the time, and gives a better understanding of the overall context of the source reference.

Courtesy Historic Research Group, 66 Boundary Rd, Whangarei 0101 NZ

ANTI-SEMITISM

Arnold Kennedy

It is pointed out that the United Nations Conventions have the effect of changing race into any group having an ethnic belief, religions, common customs, national origins, etc, so that in this context multi-racial Jews can now claim to be an ethnic group. "Anti-Semitic" now is made to refer to anything against the concept of this "Jewish" ethnic group. Anti-semitism is in no way what it is presented to be. The word, "Anti-semitism" was first printed as late as 1880, according to modern Jewish authority who state, "Jews began in the 19th century to call themselves Hebrews and Israelites in 1860. This coincides with the cry anti-Semitism"-[Enc. Jud. 1971, Vol 10:23].

The New Zealand Jewish chronicle of Sept 1995 on page 15 quotes historian Robert Wistrich who says, "It dates back to 1879, the invention of a German journalist and writer who wanted to signify that anti-Semitism was not the same as traditional religious hatred of Jews, and therefore coined a phrase which had a racial connotation."

The word, "anti-Semitism" was first printed as late as



1880 according to the 1901 Jewish Encyclopedia: Vol 1, P.641. The word is used as a cover-up by those claiming to be Israelites or Shemites, "but who are not" - [Rev. 2:9]. These are who are known and identified as international Jewry today; they themselves state that they are Edom, as has been shown.

To be anti-Semitic rightly means being against the descendants of Shem, the son of Noah. Biblical Israel are Shemites. Historically and biblically, there are peoples known as "Jews" who are not Shemites, and some of these others descend from the other two sons of Noah, Japheth and Ham. They are not Israelites, but neither are some other Shemites.

Today we find a push for world government by these particular people, as usual through the socialist platform:

"Jewish Encyclopedia Vol 11:P418 - *Jews have been prominently identified with the modern Socialist movement from its very inception.*"

We also find evidenced the Communist ideal surfacing again in the United Nations Conventions. Very soon after the Communist revolution in Russia, the Jewish Chronicle of April 4, 1919 said: - "There is much in the fact that the ideals of Bolshevism are at many points consonant with the finest ideals of Judaism."

The Encyclopedia Judaica [1971], Vol 16:1032 says: - "The modern term Zionism first appeared in the 19th Century...as the establishment of an organization."

Communism sought to eliminate all opposition to its control and objectives and we find a similar operation emerging today against those who would contravene the U.N. Conventions. Communism, Zionism and United Nations have a dominating "Jewish" content. We will soon see more cries of anti-Semitism world-wide against those who oppose Edom in their war of extermination against Biblical Israel and Christianity.

NON-ISRAELITE "JEWS" - There are Jews of many racial origins.

1. The Ashkenazim Jews.

Some claim a link between Edom and the Khazars, but apart from that there is more than one identity calling themselves "Jews;" all of these have no claim to the name "Israel." Regarding the Ashkenazim Jews who speak Yiddish, most dictionaries and encyclopedias define Ashkenazim in words like "asfter 'Ashkenaz,' the second son of Gomer." This confirms Scripture concerning the sons of Noah, [Shem, Japheth and Ham], and their offspring:

Gen. 10:1-3 "... the sons of Japheth, Gomer, ... the sons of Gomer, Ashkenaz."

The Khazars themselves claimed descent from Japheth, and from their adoption of Judaism, they became known as Jews. But, they did not descend from Shem, and therefore are not Semitic in origin. To relate the term "Anti-Semitism" to Jews of this origin is nonsense and part of the great deception! Eastern European Jews of this origin have no Israelite connection. Anti-Semitism could not apply to them! These people are the majority in the State of Israel [see Jewish author Arthur Koestler's book *The Thirteenth Tribe* # 396 @ \$17.95, for more historical background, etc].

2. The Sephardim Jews.

The American People's Encyclopedia, [1925] indicates that these descended from Edomites who were cast out

from Palestine by Prince Titus in AD70. From thence they spread to North Africa and to Spain converting Berber tribes and others to Judaism. There were Cardinals and Popes who were Sephardim Jews. They have no simple blood line, being Edomites diluted with Syrian, Canaanite, Phoenician and North African blood.

3. The Sephardim/Ashkenazim Jewish Mixture.

It is impossible to determine the degree of intermarriage between these two groups of non-Israelites, but there is evidence that this has been common.

4. The Ethiopian Descendants of Ham.

[The Falashas]. These are known as "Jews" because of acceptance of Judaism. The Encyclopedia Judaica says: - "The history of the Falashas speaks to their Hamitic origin."

5. Babylonian Jews.

Those in the days of Mordecai and Esther, many who obviously were not of Judah took up Judaism - "And many of the people of the land became Jews" (Esther 8:17).

6. Proselytes to Judaism.

These are people from other Semitic and non-Semitic origins, being known as Jews because of religious spirit and belief. To add to the confusion, we have the Arabs who come from the line of Shem through Abraham. To be anti-Arab is then to be anti-Semitic also.

Anyone who wants to call this mixture "Israel" is not speaking about the true Israel of God as defined in the Bible. If we have another Israel we then have another gospel. The argument often raised is to infer that Arabs are not now Semitic and that racial admixture has rendered them so. But the same people will insist that Jews of such racial mixture are a single race when they are not. They want it both ways.

The territorial term "Ioudaios" is wrongly accepted as the racial term "Ioudas" when reading the New Testament is the root of understanding the problem. The use of the territorial term is not a measure of race, although some true Israelites were amongst the proselytes to Judaism in Judea.

CAN WE PRAY AGAINST GOD WITHOUT REALISING IT?

By Arnold Kennedy

One cannot afford to be sentimental in the things of God. What we want to look at is the possibility of prayer enthroning sentimentality over God's Law and thus such prayer being an abomination.

"The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight." Prov 15:8

Prayer when not in uprightness is not a sign of grace; rather it is a sign of depravity when we place our feelings above the Word-Law of God. We have to see that this is evil; we are given to know that the judgments of God are true and faithful. There are blessings only when we walk in His ways.

"But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the LORD should have submitted themselves unto him: but their time should have endured forever. He should have fed

The Missing 18 Years in

The Life of Christ

by Kenneth Goff

from "The Pilgrim Truth"

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them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee” Psalm 81:1-16

As God is righteous altogether, we cannot expect him to deny His own statements and laws. Thus we should not pray against God’s righteous judgments. It is not uncommon to hear Church people praying for ease for themselves or others when they are reaping what they, and others, have sown. If God is chastening a person, would it be right to try to ease this judgment by praying against it? Sowing and reaping is a law of God but it has become the church vogue to reject these laws and to pray against them.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of spirit reap life everlasting.” Galatians 6:7-8.

“But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.” Colossians 3:25.

What right then have we to even try to help a person or try to mitigate through prayer against God’s judgments when God has decreed that a person should reap what he has sown. Let us consider some examples:

1. Say an elder in a church has been and still is a stumbling block to others through smoking, and eventually the elder has lung cancer, should we pray for the elder to be healed? Remember the thief upon the cross who still had to pay for his deeds, and even if he was forgiven. Jesus did not get him taken down from the cross to be restored to society.

2. Even King David, a man “after God’s heart” was not let off consequences for his sin, even if he had repented in saying, “I have sinned greatly in that I have done:

and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.”

“Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days’ pestilence in thy land? Now advise, and see what answer I shall return to him that sent me. And David said unto gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man. So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.” 2 Sam. 24:12-15

“For they have sown the wind, and they shall reap the whirlwind;” Hosea 8:7. Where God is blowing a whirlwind, should we try to set up windbreaks in prayer and act against God and His righteous judgments?

3. The Apostle James makes a simple but profound statement about double-minded people, and if God will not give such people anything, why should we? Would prayer and sentimentality move the hand of God? James 1:6,7,8

“For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.”

If such a person is not going to receive anything from God, why should we pray against God and ask God to bless them by giving them what they want? Many churchgoers

are double-minded in thinking that God turns a blind eye to their deliberate misdemeanors and that He will still give them what they want. Instead He says:

“But lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul.” Psalm 106:14-15. Most people in our churches have leanness in their souls!

4. Should we pray for people with doctrinal error? Are we too sentimental to obey?

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” 2Jn:9

Popular sentimentality does not instruct along these lines. “God speed” in Greek means “to rejoice and be glad” and “to give one a greeting.” “God speed” is an interesting expression because neither does “God” nor “speed” appear in the Greek text. The words have to do with “rejoicing with and giving greetings to.” Can we “give greetings to” or rejoice with those who “abideth not in the doctrine of Christ,” lest we become a “partaker”

[which means “to enter into fellowship, join one’s self to an associate, make one’s self a sharer or partner, to come into communion with”] in the same condemnation. And, we need to understand the meaning of “abideth not in the doctrine of Christ,” because what we have to struggle with is a particular subtle incitement to disobedience through praying for or “rejoicing with and giving greetings to” those we should not. Churches can be menacing because of this incitement to disobedience. The matter is one of doctrine here rather than perfection of behaviour.

Remember Jesus says in John 17:9, “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.” So Jesus does not pray for everyone—why should we? We have to answer the following questions:

• Should I pray with or hug one who remains a Bahai, a Jehovah Witness, a Roman Catholic, or a Mormon, etc?

• Should I commune with those who support ancestor worship and who pray to ancestors at the same time as professing Christ? This may include Roman Catholics, Maoris or those of other ethnic extractions.

• Should I pray for and with those about whom God says “Pray not”? [1 John 5:16 “There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death.”] There are those Jesus did not pray for [John 17:9, that is the ‘world’ of those who were not His].

• Should I pray with someone I am not to eat with? [1 Cor. 5:11 “But now I have written unto you not to keep company, if any man that is called a brother (or sister) be a fornicator; or covetous, or an idolater; or a railer; or a drunkard, or an extortioner; with such an one no not to eat”]. Can we then pray with a disobedient ‘brother’ for his welfare, apart from leading him to repentance?

If these people are nice and generous people and even good living people, yes, or even old friends, does sentimentality change God’s Word?

We must believe the “For he that biddeth him God speed is partaker of his evil deeds.” To do this is to be found praying against God and what is reaped from this is judgment, not blessing for anyone. The assumption that

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Dr. J. Franklin Snook

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prayer is holy and carries more weight than God's Word is not valid. It is seeking our will rather than God's will, and the enthronement of sentimentality. We cannot nag God into compliance with our wishes, even if we think our wishes are virtuous. Instead we will reap judgment from God, and we do not want to be *"partaker of his evil deeds"* through disobedience. Now we might understand why we feel very uncomfortable when we hear prayers that are a hope rather than being in accord with God's will as shown in His Word. It has been said that this is exalting feelings and prayers to a position of ascendancy over God Himself, thinking this position is a holy one. And, vows are to be made to God, to be witnessed by man but not made to man.

5. There are very few purely Protestant churches today. It has become the vogue to pray with and for those who worship the queen of heaven, and in doing this we have to ask if the churches have become pimps for the Roman whore that sits in the city on the seven hills. Such praying is against God! [see Jer. 7:16, 11:14, 14:11, 17:9 and 17:15].

*"Therefore **pray not** thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. (Jer 7:16-18) [see Rev. 17 and Jer. 44 also].*

Should we then agree with, or pray 'God speed' to those who accept Mary as the co-mediator [1 Tim 2:5] or say that the Mass is no longer blasphemy? [Rom 6:10, Heb 9:12, Heb. 9:26-28, Heb 10:10, 1 Peter 3:18]. Can we disobey God in fellowship when it comes to those who add Roman Catholic sacraments as being necessary to salvation?

6. Paul says, *"But if the unbelieving depart, let him (her) depart"*-1Cor 7:15. Godly parents must be on the side of the Law of God-(Deut 21:18-21), not on the side of rebellious children. In the case of an unbelieving spouse who has 'departed' there is no demand to pray for that person. Instead of doing this, people tend to pray to God for a conversion and then act as though they must obey their hope but not God's Word! They assume that their prayer is especially holy and carries more weight than God's Word.

They expect God to answer their prayers when they pay no attention to God's Word. Our love for an ungodly spouse or child cannot sanctify our refusal to obey God's Word. Have we done well by our stubborn insistence that our wishes and prayers must outweigh God's Word? Too often such praying people insist in seeing their position as the holy one. They will say that, in spite of their pastor's counsel and the word of friends, they cling to their prayers for the spouses or child's conversion. But their persistence is evidence of sin, not grace. If conversion later occurs, it may do so as a consequence of repentance on the part of the praying person, who has come to terms with God's Law, not his hopes nor his prayers.

7. There are times when God forbids us to pray with certain persons (1 John 5:16); there are certain persons we are not to help.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:" 2 John 10

"And Jehu the son of Hanani the seer went out to meet

him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD, therefore is wrath upon thee from before the LORD." 2 Chron 19:2

Yes, God says wrath! God does not say he does nothing in such cases. Rather, he places limits on our freedom to pray. Too often, praying is a way of saying, *'My will be done.'* One determined mother routinely asked friends to pray with her for her wayward son who had left home, saying, *'I am determined that he come to know the Lord.'* She was in effect saying, *'My will be done,'* and she was determined to nag God into compliance. Her prayers were not answered, and she became more and more a caricature of a Christian. Prayer is no substitute for obeying God; it cannot replace obedience. Stubborn insistence that prayers be answered has done damage to relationships. People who disregard God's plain word in praying for a miracle and what they want should not be surprised if the answer received is their own judgment instead.

8. Take 2 Corinthians 6:17 *"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean(thing); and I will receive you."* 'Thing' is an added word and the word "touch" is used in 1 Cor. 7:1 of sexual activity. This parallels Ezra 10:11-12, *"Ye have transgressed, and have taken strange [or foreign] wives, to increase the trespass of Israel. Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange [i.e. foreign] wives,"* So should we pretend that to try to pray against God for the salvation of other than God's people is somehow virtuous? Should we follow or pray for a movement such as Promise Keepers for instance where there is a hidden

motive to encourage race-mixing?

9. Then we have what primarily applies to some homosexuals. *"For this cause **God gave them up** unto vile affections"* and *"And even as they did not like to retain God in their knowledge, **God gave them over** to a reprobate mind, to do those things which are not convenient."* Might we pray against God here? There are two mentions of "without remedy" in the Book of Proverbs, namely, *"Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy"* and "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" - Will praying change this?

10. Should we pray for those who have rejected their inheritance? *"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For you know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."*

In all these matters we are required to judge righteous judgment, or as Paul puts it, "judge ye what I say..."

IGNORANCE IS NO EXCUSE

One thing that is very clear, and that is that the principle expressed in Lev. 5:17 is valid: *"And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; **though he wist it not** yet is he guilty, and shall bear his iniquity."* Should we then associate and fellowship with people who profess but who just do not want to know and thus *must bear their iniquity?* As pointed out earlier, *"For he that biddeth him Godspeed is partaker of his evil deeds."* God says this, not me!

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It seems that at a low level, church members of big organizations do not know what is going on in their upper echelons in the same way that a Mason novice has no idea what Masonry is really about, or a sincere Roman Catholic has little idea about international politics at the Vatican. There are no such secrets in Biblical Christianity where only those chosen of God to be disciples are given understanding of the mysteries of God.

"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt 13:11.

Most churches in their doctrine and practice will not believe that there are people to whom, "it is not given." The basis of this thus cannot be just a matter of belief; it is who they are.

CONCLUSION

We have to watch against the promotion of collectivism which is the Communist/Anti-Christ mechanism for gathering together different ethnic groups and beliefs by supplying a wrong common objective in the form of a doctrine without it having the essential Gospel message in that doctrine. To collectivism under world government all must submit, ultimately by coercion. This also is the object of world government and also that of Rome as the "universal church" with a "universal Pontiff." Universalism as taught in the Protestant churches is an abomination that originated from Rome.

The Biblical condition of fellowship is "walking in the light as He is in the light"-1John 1:8. The statements some make about "faith alone" must be false. What they mean by, "The just shall live by faith" does not to them include what follows that statement, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; [Rom 1:17-18] "The wrath of God" is not what we want to experience. Jesus tells us to "judge righteous judgment," the stricture against judging others is when we are doing the same things ourselves. Otherwise we have to obey the command to judge, here and elsewhere, such as in 1 Cor 5:12 and 6:5.

It has been pointed out that it has become the church vogue to reject God's Laws and to pray against them. The conditions of answered prayer are clear and much of it is summed up by one small group of verses: (Prov. 28:9) and

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." John 15:10

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22

To call this legalism is to deny the word "commandments" as found in each of these verses. To pray otherwise outside of being *doers of the Word* is to pray against God.

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because you do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and

one shall take you away with it. And ye shall know that I have sent this commandment unto you..." Malachi 2:1-2

Our private wishes and hopes must not be enthroned above obedience to the revealed will of God and the righteous judgments of God. Thus when we come together to pray, we cannot pray in sentimentality for every person in a block of land lest we come into condemnation and are judged by God. ALL PRAYER IN SCRIPTURE IS FOR, OR FOR THE BENEFIT OF GOD'S PEOPLE ONLY. [This includes "Gentiles" of the House of Israel who have the 'fathers,' Abraham, Isaac and Jacob]. When Paul asked for prayer, it was for the ministry of the Word, not for any group of mixed people as a block.

"Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:" Colossians 4:2-3

The word "withal" is about praying together for a door of utterance. When God opens the door of utterance, no man will be able to shut it!

A LETTER TO THE EDITOR

By Pastor John Bishop

How a pastor views god will determine how he presents the Gospel in his sermons. The view of a majority of churches today that God will only save those who choose Him. This view is called "Arminianism." Then, once the majority view, that God saves those whom He chooses is is often called "Calvinism." Though these beliefs might seem to be an insignificant difference, is instead, conceivably the most important distinction among the various denominations and will be reflected in the preaching of a particular church.

As was mentioned previously, there were two large-scale revivals in America that started in the eighteenth century. These revivals changed the

moral landscape of large sections of America in a way not seen since. But during the second revival a movement swept through Christianity that rapidly and radically changed how many viewed God. It was the introduction of the revivalist.

Perhaps the most influential "revivalist" during that time was Charles Finney. He travelled the country holding "revival meetings" that often attracted big crowds. During these meetings he would attempt to persuade the unsaved to turn to Jesus for their salvation and large numbers went forward when Finney made the invitation.

Finney's Arminianism led him to say that if revival is not happening "it is only because you do not want one." And, "pious parents can render the salvation of their children." He considered his liberal preaching to be the only way to bring about revival stating that, "We should expect their attainment to be connected with great certainty with the appropriate means.' These means, "are wisely calculated to secure the end" (Finney C.G., *Lectures on Revivals of Religion*).

He also believed that man's total depravity was a "voluntary" condition. With this view in mind he wrote, "The sinner has all the faculties and natural ability requisite to render perfect obedience to God. All he needs is to be induced to use these powers and attributes as he ought. God cannot do the sinner's duty, and regenerate him without the right exercise of the sinner's own agency" (Finney C.G., *Lectures on Systematic Theology*).

To the Arminian way of thinking these statements seem

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reasonable. But to the Calvinist they are reprehensible. Nathaniel Taylor (1786-1858), writing on Arminian revivalists believed that they had been led “toward a modification of the truth by undue efforts of policy to make it palatable to men.”

Andrew Reed, after passing through central New York in 1834 where Finney had claimed to have ushered in a true revival, wrote, “where there has been the largest infusion of [Arminianism] into the [new techniques of revival], there has been the greatest amount of unwarrantable extravagance. There has been great excitement—much animal emotion and sympathy—high resolves, and multiplied conversions; but time has tested them, and they have failed” (Cox and Hoby, *Baptist in America*).

Even Finney admitted that many of these new “Christians” were in “a state of temporary repentance and faith but, falling short of urging them up to a point where they would become so acquainted with Jesus as to abide in Him, they would of course soon lapse again into their former states” (*Lectures on Systematic Theology*). In addition he said of his “converts” that “the great body of them are a disgrace to religion” (*Literary and Theological Review—March 1838*).

You might ask what this has to do with preaching for revival. In a nutshell: Everything! The movement by Finney and other Arminians brought about the outward display they had hoped would occur. However, as we have seen, an immediate outward display of emotion is not necessarily an accurate measure of one’s salvation.

Any time man is given any credit for his salvation God is denied some of His glory. All of the movements during the twentieth century designed to display outwardly an inward revival have been fodder for outsiders. Being “slain in the spirit” or “drunk in the spirit” or any other such heresy has done much to hurt the proclamation of the Gospel to a dying world. The offense of the Gospel is itself enough to make unbelievers seek dark places to hide. When we turn salvation (and revival) into a sideshow of silly contortions and emotional theatrics the Gospel reaches fewer people. This nonsense must stop by letting God be God and man the unworthy recipient of grace.

The sermons in many churches today, in an effort “to make it palatable to men,” do more to elevate man’s importance which will always result in diminishing God’s sovereignty. The natural offense of the Gospel is no longer viewed as a means to repentance. In its place is a message more designed to be therapeutic than convicting. Humorous stories and eloquent speech have become better suited to our consumer-based society, with no regard for glorifying God. Pastors must be able to say, “For I would have you know, brothers, that the Gospel that was preached by me is not man’s gospel” (Galatians 1:11).

Across our country today we have many mega-churches worshipping the self. Messages have become more akin to behavioural modification or self-appeasement than seeking to glorify God. The music is designed to entertain. Praise and worship is a phrase that too often means emotion-based and man-centered amusements. We have, in effect, embraced the ideas of Charles Finney by believing that we can manipulate God with the proper techniques. The notion of a truly sovereign God has been replaced by the man-centered religion that places Almighty God in a position of submission to man’s will.

Many of the unbiblical doctrines in “Christianity” today can be traced back to Arminianism. We have seen the prosperity gospel, the gospel of positive thinking, the crazy idea that God helps those who help themselves, and the acceptance of alternate life-styles, just to name a few. The common thread in these movements is that God has been

replaced by man as the object of worship. The call to repent is brushed aside and labelled “intolerance.” We are witnessing the fulfillment of the Apostle Paul’s prophecy:

“For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions” (2 Timothy 4:3).

Revival, properly understood, is not brought about by the ingenuity of man. There are no special incantations or emotional outbursts that will induce God into saving any man. We, as the body of believers, are called to glorify God in all things. It is in listening to the preaching of the true Gospel message and appreciating God’s amazing grace as a work solely His own that we glorify Him. Through our obedience and proper understanding of our position as a part of His creation, coupled with acknowledging God’s position as the Sovereign Creator that widespread revival will again be possible.

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Calvin on Congregational Singing, 1543.

“As for public prayers, there are two kinds: the one consists simply of speech, the other song ... And, indeed, we know from experience that singing has great strength and power to move and to set on fire the hearts of men in order that they may call upon God and praise Him with a more vehement and more ardent zeal. It is to be remembered always that this singing should not be light or frivolous, but that it ought to have weight and majesty, ... Now what Augustine says is true, namely that no one can sing anything worthy of God which he has not received from Him. Therefore, even after we have carefully searched everywhere, we shall not find better or more appropriate songs to this end than the Psalms of David, inspired by the Holy Ghost. And for this reason, when we sing them, we are assured that God puts the words in our mouth, as if He himself were singing through us to exalt His glory...”

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“...and now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and His statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the LORD’s thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day.” Deut 10:12-15. [is that what they call ‘supremacist’?]

We thank our heavenly Father for being able to continue for another month, and for the ongoing support which He has provided through the means of our readers, who we also thank for their continued support and commitment. We will be away from 4 to 11 March, so next month will bring some delays, in mail and newsletter. May our Father give us travelling mercies and a safe journey, and may He bless and keep you, make His face shine on you safe in His gracious care, and give you His peace,

