



Christian Identity Ministries' (in conjunction with N.Q. Fellowship of God's Covenant People)

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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 sware 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!*

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"A WARNING FOR AMERICA"

by Gemma Meyer

People used to say that South Africa was 20 years behind the rest of the Western world. (they used to say that Australia was 20 years behind America, CIM). Television, for example, came late to South Africa (but so did pornography and the gay rights movement).

Today, however, South Africa may be the grim model of the future Western world, for events in America reveal trends chillingly similar to those that destroyed our country.

America's structures are Western. Your Congress, your lobbying groups, your free speech, and the way ordinary Americans either get involved or ignore politics are peculiarly Western, not the way most of the world operates. But the fact that only about a third of Americans deem it important to vote is horrifying in light of how close you are to losing your Western character.

Writing letters to the press, manning stands at county fairs, hosting fund-raising dinners, attending rallies, setting up conferences, writing you Congressman—that is what you know, and what you are comfortable with. Those are the political methods you've created for yourselves to keep your country on track and to ensure political accountability.

But woe to you if — or more likely, when—the rules change. White Americans may soon find themselves unable or unwilling to stand up to challenge the new political methods that will be the inevitable result of the ethnic metamorphosis now taking place in America (and also in Australia!). Unable to cope with the new rules of the game—violence, mob riots, intimidation through accusations of racism, demands for proportionality based on racial numbers, and all the other social and political weapons used by the have-nots to bludgeon treasure and power from the haves—Americans, like others before them, will no doubt cave in. They will compromise away their independence and ultimately their way of life. That is exactly what happened in South Africa. I know, because I was there and I saw it happen.

Faced with revolution in the streets, strikes, civil unrest and the sheer terror and murder practiced by Nelson Mandela's African National Congress (ANC), the white government simply capitulated in order to achieve "peace."

Westerners need peace. They need order and stability. They are builders and planners. But what we got was the peace of the grave for our society.

The Third World is different—different peoples with different pasts and different cultures. Yet Westerners continue to mistake the psychology of the Third World and its peoples. Sierra Leone and Zimbabwe are perfect examples of those mistakes. Sierra Leone is in perpetual civil war,

and Zimbabwe—once the thriving, stable Rhodesia—is looting the very people (the white men) who feed the country. Yet Westerners do not admit that the same kind of savagery could come to America (or Australia) when through immigration of the right type assert themselves. The fact is, we are sitting ducks for Third World exploitation of the Western conscience of compassion.

Those in the West who forced South Africa to surrender to the ANC and its leaders did not consider Africa to be the dangerous, corrupt, and savage place it is now in Zimbabwe and South Africa. Those Western politicians now have a similar problem looming on their own doorsteps: the demand for power and treasure from the non-Western peoples inside the realm.

It is already too late for South Africa, but not for America (and Australia) if enough people strengthen their spine and take on the race terrorists, the armies of the "politically correct" and, most dangerous of all, the craven politicians who believe "compassionate conservatism" will buy them a few more votes, a few more days of peace.

White South Africans, you should remember, have been in that part of Africa for the same amount of time whites have inhabited North America; yet ultimately South Africans voted for their own suicide. We are not so very different from you.

We lost our country through skillful propaganda, pressure from abroad (not least from the U.S.A.), unrelenting charges of "oppression" and "racism," and the shrewd assessment by African tyrants that the white man has many

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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!

Achilles' heels, the most significant of which are his compassion, his belief in the "equality of man," and his "love your neighbour" philosophy—none of which are part of the Third World's history.

The mainline churches played a big role in the demise of Western influence throughout Africa, too; especially in South Africa. Today's tyrants were yesterday's mission-clothed protégés. Many dictators in Africa were men of the cloth. They knew their clerical collars would deflect criticism and obfuscate their real aims, which had nothing whatever to do with the "brotherhood of man."

Other tyrants, like the infamous Idi Amin, were trained and schooled by the whites themselves, at Oxford, Cambridge, and Harvard. After receiving the best from the West, they unleashed a resentful bloodlust against their benefactors.

From what I have seen and read thus far, I fear Americans (and Australians) will capitulate just as we did. Americans (and Australians) are, generally, a soft lot. They don't want to quarrel or obstruct the claims of those who believe they were wronged. They like peace and quiet, and they want to compromise and be nice.

A television program that aired in South Africa showed a town meeting somewhere in Southern California where people met to complain about falling standards in the schools. Whites who politely spoke at the meeting clearly resented the influx of Mexican immigrants into their community. When a handful of Chicanos at the back of the hall shouted and waved their hands at them, the whites simply shrank back into their seats rather than tell the noisemakers to shut up. They didn't want to quarrel.

In America, the courts are still the final arbiters of society's laws. But what will happen when your future majority refuses to abide by court rulings—as in Zimbabwe. What will happen when the new majority says the judges are racists, and that they refuse to acknowledge "white man's justice"? What will happen when the courts are with their people, or their sympathizers? In California, Proposition 187 has already been overturned.

What will you do when the future non-white majority decides to change the names of streets and cities? What will you do when they no longer want to use money that carries the portraits of old, dead white "racists" and slave owners? Will you cave in, like you did on flying the Confederate flag? What about the national anthem? Your official language?

Don't laugh. When the "majority" took over in South Africa, the first targets were our national symbols!

In another generation, America (and Australia) may well face what Africa is now experiencing—invasions of private land by the "have-nots;" the decline in health care (already happening) quality; roads and buildings in disrepair; the banishment of your history from the education of the young; the revolutionization of your justice system.

In South Africa today, only 9 percent of murderers end up in jail. Court dockets are regularly purchased and simply disappear. Magistrates can be bribed as can the prison

authorities, making escapes commonplace. Vehicle and airplane licenses are regularly purchased, and forged school and university certificates are routine.

What would you think of the ritual slaughter of animals in your neighbour's backyard? How do you clean up the blood and entrails that litter your suburban streets? How do you feel about the practice of witchcraft, in which the parts of young girls and boys are needed for "medicinal" purposes? How do you react to the burning of witches? Don't laugh. All that is quite common in South Africa today.

Don't imagine that government officials caught with their fingers in the till will be punished. Excuses—like the need to overcome generations of white racism—will be found to exonerate the guilty.

In fact, known criminals will be voted into office because of a racial solidarity among the majority that doesn't exist among the whites. When Ian Smith of the old Rhodesia tried to stand up to the world, white South African politicians were among the Westerners pressuring him to surrender.

When Robert Mugabe of Zimbabwe murders his political opponents, ignores unfavourable court decisions, terrorizes the population and siphons off millions from the state treasury for himself and his friends, South Africa's new President, Thabo Mbeki hold his hand and declares his support. That just happened a few weeks ago. Your tax dollars will go to those who don't earn and don't pay. In South Africa, organizations that used to have access to state funds such as old age homes, the arts and veterans' services, are simply abandoned.

What will happen is that Western structures in America (and Australia) will be either destroyed from without, or transformed from within, used to

suit the goals of the new rulers. And they will reign either through terror, as in Zimbabwe today, or exert other corrupt pressures to obtain, or buy votes. Once power is in the hands of aliens, don't expect loyalty or devotion to principle from those whose jobs are at stake. One of the most surprising and tragic components of the disaster in South Africa is how many previously anti-ANC whites simply moved to the other side. Once you lose social, cultural, and political dominance, there is no getting it back again (a good reason for Christian communities to be united in fellowship and daily dealings, and be separated from the rest of society! CIM)

Unfortunately, your habits and values work against you. You cannot fight terror and street mobs with letters to your Congressmen. You cannot fight accusations of racism with prayer meetings. You cannot appeal to the goodness of those who dwell around you when those who dwell around you despise you for your weaknesses and hacks off the arms and legs of their political opponents.

To survive, Americans (and Australians) must never lose the power they now enjoy to people from alien cultures. Above all, don't put yourselves to the test of fighting only when your backs are to the wall. You will probably fail. Millions around the world want your good life. But make no mistake ... they want your possessions, your power, and your status (and take your wife and daughter for

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good measure as well!)

And they already know that their allies among you, the “human rights activists,” the skillful lawyers and the left-wing politicians will fight for them, and not for you. They will exploit your compassion and your Christian charity, and your good will (therefore you must follow Jesus’ instructions in Matthew 7:6).

They have studied you, Mr. and Mrs. America (and Australia) , and they know your weaknesses well. They know what to do.

Do you?!

Courtesy New Covenant Messenger, Box 321, Union KY 41091

AMERICANS LIVING IN AN AGE OF TOLERANCE by Pastor Don Elmore

[On August 2, 2008 *The Journal Gazette* of Fort Wayne, Indiana newspaper published articles on the topic of pluralism—that is, there are many paths to salvation. These articles certainly show that Christianity has drastically changed to where it is now nothing more than an entertainment society with certain, various and distinct beliefs—none of which affects the national morals and very little affects the individual morals. Thanks to Brian Jones for submitting this article.]

Americans Living in An Age of Tolerance.

Pew Survey finds more of us accepting of other faiths. by Jaelyn Youhana.

A vast majority of Americans believe in God—they’re just not certain their way is the only way. The Pew Forum on Religion & Public Life is in the midst of releasing series of findings from its U.S. Religious Landscape Survey, designed to study and chronicle the religious makeup, beliefs and practices in the United States. Interviews with about 35,000 respondents showed that 92 percent of Americans say they believe in God, but 70 percent say many religions can lead to eternal life.

According to the Rev. Jay Abernathy, a minister at Unitarian Universalist Congregation [not a Christian religion] in Fort Wayne, the sentiment is quite a change from five years ago, when about half that number reported belief in multiple paths to God. “People are broadening their perspectives, saying ‘Gee, there are other beliefs out there, other practices’” Abernathy said.

As people become more acquainted with other belief systems and meet people of other faiths or life-styles, they are more likely to realize, “Those folks are good folks. They’re nice folks. I’m friends with those folks.” Abernathy said.

“I think the meanness of the narrow approach has left too many people feeling uncomfortable and incomplete and unfulfilled,” he said. [The author quotes a pastor of a church that is anti-Christ who says that the narrow approach is mean. By the narrow approach he means the belief in only one way to salvation]. So, the conclusion is that anyone who believes in only one way to salvation is mean and leaves one in an emotional state experiencing three different situations:

1. Uncomfortable
2. Incomplete
3. Unfulfilled

[Strange, but I believe that there is only ONE way to salvation and I do not feel any of these three emotional

ways. It is an abomination to YAHWEH for anyone who teaches that there are multiple ways to eternal life. DE]

Abernathy said he believes there are “hundreds, millions, billions” of possible paths to God. He figures mathematics’ own limitations may keep humanity from knowing just how many possible ways there are to get to eternal life, he said. [Billions of different paths to God? ... This means that the death and resurrection of Jesus Christ is meaningless to salvation. DE]

That belief is right in line with his religion; Unitarian Universalism is a religion of tolerance, he said, and the church’s Web site says most of the church’s congregants come from Methodist, Lutheran, Catholic, Presbyterian or no religious background. The church is open to all people, be they atheist, gay or of other groups not always embraced by religious organizations. [These people were not embraced by the religious world because they are an abomination to God. As long as they are living in their present life-style, they are not to be embraced, but shunned—but if they repent (i.e. turn from their evil way, and turn to the way that God instructs us to live) then they can be embraced. DE]

AUBURN CHURCH OF THE NAZARENE

It’s an age of tolerance, surely, said the Rev. Dan White, pastor of the Auburn Church of the Nazarene. There can be some danger in that, however.

“We buy into tolerance so much that we don’t know about right and wrong and absolute truth,” White said. “I think we’re going to have to own up to the fact that there is absolute truth.”

More than tolerance, he suspects that many of the believers in “more than one path” are from the younger generation. Younger believers have an interest in spirituality and a spiritual life but not necessarily the church, he said, perhaps because some are disappointed with the institution. As a result, people are looking for answers their own way. They’re less interested in black and white and more interested in saying, “Let’s talk about it.” The older generation, meanwhile, prefers things to be more clear and packaged.

Pew’s numbers back White’s hypothesis. Consider white evangelists younger than 30: Although the Pew study found that the younger group is more opposed to abortion rights than white evangelicals overall, it is almost twice as accepting of gay marriage as the oldest generation: 62 percent versus 34 percent. The Barna Group, a national Christian polling group, reported a similar trend in January—35 percent of born-again Christians age 18 to 41 said they considered homosexual life-styles to be a “major problem facing America.” Twice as many of those older than 60 said they were a problem.

More than 80 percent of respondents who answered that there were multiple paths to eternal life came from faiths such as Buddhism, which does not have a deity; Hinduism, which has thousands of deities; and Judaism, which has one. [All non-Christian religions, DE].

Judaism teaches that everyone who tries to be a good person has an opportunity to get into heaven, said Rabbi Mitchell Kornspan, of Congregation B’Nai Jacob in Fort Wayne. Therefore, there are as many paths to eternal life as there are people. [This enemy of Christianity says that everyone in the world will be saved. Again, Jesus is not the

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redeemer and Saviour; man is. This is nothing more than humanism, DE]

“Judaism believes we are always striving to refine ourselves, to become more godly, but realizing that we can fall short, he said. As such, Kornspan said, he was surprised only 82 percent of Jews fell in the “multiple paths” group.

Judaism wasn't the only group where responses showed some disparity with doctrine: 57 percent of evangelicals, for example, said many religions can lead to eternal life. Yet, according to the National Association of Evangelicals, “Together we stand on God's revelation in Scripture of redemption alone in Jesus Christ the son of God, by grace through faith.”

The Rev. Bill Campbell said he does not have strong feelings either way about that statistic. The pastor at Life Bridge Church, a member of the evangelical Foursquare denomination, Campbell said there will always be people who see things differently, even when a belief system is often viewed as rigid.

“I have come to the conclusion that it's not my job to judge people,” he said, “it's my job to love people. I'm not here to get into an argument with someone who says they're evangelical but chooses to believe differently from what traditional evangelical beliefs are.

At the same time, I do believe that what the Bible says is our basis, and on the basis we see Jesus as a way to salvation.”

Meanwhile, 66 percent of Protestants said there was more than one path to eternal life. As a Nazarene, White said he believes the only way to eternal life is through Jesus. He teaches a religious pluralism class through an extension program at Nazarene Bible College in Colorado Springs, Colorado, and though he doesn't want to see people alienate others with their beliefs, he said it's important not to lose sight of one's own belief system.

But people will always see things differently, Campbell said. “At the end of the day, what is important is that we never be perceived as judgmental,” he said. “That's God's business.” [The church was called to judge. They are the judicial system of this age. They are to judge in all areas of life, including marriage. The church is to judge its members—they are not to go to the state court system. DE]

In the front of this article, they had a graph showing what percentage each religion gave in answer to the question: Percentage of Americans agreeing that many religions can lead to eternal life.

Total Affiliated	70%
Protestant	66%
Catholic	79%
Mormon	39%
Jehovah's Witness	16%
Orthodox	72%
Jewish	82%
Muslim	56%
Buddhist	86%
Hindu	89%

[Covenant Theology 0% - DE]

[Salvation is not decided by a polling event. It seems like the majority of the religions of the world now believe

that there are many paths to salvation. It doesn't make any difference if 100% of all the religions that were polled say that there are many ways to salvation—it still would be wrong. How many were right in the days of Elijah? In the days of Jeremiah? Throughout most of history, there has only been a REMNANT that believed the truth in the case of salvation.

Who is now a heretic? Who teaches heresy? Who preaches to those who have “itching ears”? The truth of these articles shows us that we are living in the close of this age—we are to believe the Bible no matter how many people are apostate.

Shortly after God delivered Israel from slavery in Egypt, He gave them the Ten Commandments. The very first one was that they should have no other gods. They were to exclusively worship and serve ONLY Him! DE]

On the same page, the author, Jaclyn Youhana, posed some of the Pew's questions to local churchgoers to see where they stood. Here's what they had to say:

Karen Goldner, Fort wayne
What religion do you consider yourself?

“Unitarian Universalist”

How certain are you that you're right?

“I'm 100% sure that it's correct for me, and different religions will be right for different people.”

How many paths are there to God or eternal life?

“I don't know. Many. I'm not sure that there's a number for it. I think everybody finds their own.”

Roger McNett, New Haven
What religion do you consider yourself?

Zen Buddhist

How certain are you that you're right?

“Each person sees the world through his own brain. The question assumes there is wrong. I am comfortable with what I believe. It makes sense. If I discover there is something wrong (with what I believe), I will change it. Your understanding should be an evolutionary thing. It should evolve as you learn more and see more.”

How many paths are there to God or eternal life?

“That's making an assumption that you believe in God. We should define “God,” shouldn't we? Are we talking paths to heaven? Eternal life assumes there is a heaven. I suppose there's a path for each and every person, although they don't all head to the same place. it's very difficult to answer in general because I don't think I know all the answers, and I'm comfortable with that. If you want to go from a Buddhist perspective, the main path is kindness.”

Carol Butler, Fort wayne
What religion do you consider yourself?

“Baha'i”

How certain are you that you're right?

“I believe in the Baha'i faith, but the Baha'i faith doesn't buy into the fact that there is only one religion. Baha'i recognizes all the major religions that they are just a matter of being revealed in different times for the maturation of civilization to meet the needs of the people. We believe Baha'i law is the messenger of God for this day, but we do not believe that the messengers of the past—such as Mohammad and Jesus Christ and Moses and Abra-



ham—were wrong. We believe that they were right for the time that they were revealed.”

How many paths are there to God or eternal life?

“There are many, many paths. Within the one path that I am following as a Baha’i there are many, many paths because we are individuals. As a Baha’i, I may not be as far along as another Baha’i.”

Rosetta Moses-Hill, Fort Wayne

What religion do you consider yourself?

“Baptist.”

How certain are you that you are right?

“I lean and depend an awful lot on the Bible and what it says is right. I feel confident that I’m right in my beliefs. I don’t go up against any other person and their beliefs, but for me this is the right way.”

How many paths are there to God or eternal life?

“I believe in the Bible. The Bible says that Jesus Christ is the way, and so that’s my response to that.”

[What religion do you consider yourself?

“Covenant Theology”

How certain are you that you are right?

“As sure as the words are in the Holy Bible.”

How many paths are there to God or eternal life?

“Only one—and that is through our Saviour and redeemer Jesus the Christ. The Messiah came and died and was resurrected on the third day for the sins of His people—called “sheep” in the Bible. As a result, only sheep have the opportunity to be saved.” DE]- see also **The Exclusiveness of Israel, #714 @ \$22.55**

Courtesy New Covenant Messenger, Box 321 Union KY 41091

TWELVE TRIBES! TWELVE TRIBES!

by Don Robson

James, a servant of God and of the Lord Jesus Christ, greetings to the TWELVE TRIBES SCATTERED ALL OVER THE WORLD. This is a paraphrase of James 1:1, but yes, James was right: TWELVE tribes were scattered all over the world. So you say, “We know that! What’s the fuss?” The truth is we do NOT know it because we certainly do not publicize it. I have just read two British-Israel publications that talk about the ten tribes, under the name Israel, migrating to become the Anglo-Saxon, Celtic peoples of the world. Why do we insist on speaking about the ten tribes? Perhaps it is God inspired to accomplish His purpose, but, by re-enforcing this untruth, we add to the confusion that has allowed the Jews in Palestine to appropriate the name, “Israel” for themselves. Furthermore, because many Christians believe this error, they have pledged undying support to, “God’s chosen people.” I would like to review with you my understanding of Sennacherib’s conquest of Israel and Judah, the exile and the escape from Assyria.

When Sennacherib invaded the two nations, Israel and Judah, he started by overcoming the two and a half tribes on the east side of Jordan; namely, Gad, Rueben and half of the tribe of Manasseh. Then, after a three year siege of Samaria, he took it and deported all the tribes of Israel to Assyria; namely to Halah and Habor in the territory of the Gozan River, the cities of the Medes. Then, he attacked Judah, 2 Kings 18:13, “In the fourteenth year of Hezekiah’s rule in Judah, King Sennacherib of Assyria invaded the country and captured EVERY WALLED CITY except

Jerusalem.” They were exiled to the same locations as the tribes of Israel. So, a remnant was left in the city of Jerusalem, as recorded in 2 Chronicles, 2 Kings and Isaiah. At Jerusalem, the Angel of the Lord slew 185,000 men of the invading army and Sennacherib returned home to Nineveh, only to be slain by two sons. So, all the tribes were sent into exile in Assyria EXCEPT the city of Jerusalem which contained members of the tribes of Judah, Benjamin and Levi.

In the time of the prophet Jeremiah, Nebuchadnezzar took the city of Jerusalem and the craftsmen and nobles were deported to Babylon. The poorest sort of the people were left in Jerusalem. Previously, the king of Assyria, after deporting the Israelites to Assyria, back filled the country with residents of Assyria. 2 Kings 17:24, “And the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria and dwelt in the cities thereof. Later, when 42,360 exiles returned from Babylon under Ezra and Nehemiah, they intermarried with those people whom Sennacherib transplanted from Assyria. Ezra 10:2

“One of the sins of Elam answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land; yet now there is hope in Israel concerning this thing.” And in vs 11, Ezra responds saying, “Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.” And he exhorted the people to confess to the Lord and put away their wives and children. In this way the bloodlines were contaminated as they had been from the conquest of Canaan. This was the

basic sin of Israel because the foreign wives insisted on worshipping their gods, just as God had warned them. Indeed, it was the main reason for their subjection and exile. (inter-marriage is still a problem for Israel today, CIM)

Let us digress for a moment and consider the unusual tribe of Judah. Judah had three sons by a Canaanite woman. The first two were slain by the Lord for their sinful ways. Shelah was left. Tamar, the widow of the first two sons expected to be given to the third son but Judah was hesitant knowing the fate of the first two [although I am of the opinion, that the first two were never consummated, HR] Impatient, Tamar tricked Judah into lying with her, with him thinking she was a prostitute; and the birth of the twins, Pharez and Zarah resulted. Zarah was the twin with the red thread tied on his wrist by the midwife, but Pharez was born first. I suspect there was rivalry between the boys because of the benefits accruing to the eldest. The Zarah family did not follow Moses out of Egypt but made their own migrations. One of his sons, Calcol, is credited with founding Athens and migrating to Ireland where a king of Judah was prepared to receive Tea Tephi, Zedekiah’s daughter, thus transplanting David’s crown to the Isles of the sea. Another son, Darda, went into the territory now known as Turkey, and founded Troy [Darda-nelles, HR]. When Troy was defeated by the Greeks, (probably the tribe of Dan) they were led by Brutus to Britain where he founded New Troy, now London. So, now we have one half of the tribe of Judah in the British Isles. The Pharez branch of Judah carried into exile became Jutes and migrated to Jutland and Britain. So, Judah became part of the Anglo, Saxon, Celtic story.

The escape from Assyria began when that empire fal-



tered and the beginning of the migration is recorded in 2 Esdras 13:41-45, "But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that there they might keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a long way to go, namely, of a year and a half; and the same region is called Arsareth (or Ararath)." Daniel the prophet described the exact 70 weeks (490 years) of the Jewish state. During that time, John Hyrcanus defeated Edom and through forced circumcision, brought them into Jewry. Now Edom were the descendants of Esau. The Bible provides a triple witness to this fact in Gen. 36:8, Deut 2:22, and Joshua 24:4. The Edomites were called Idumeans in Greek and Herod the king, who tried to kill Jesus in Bethlehem, was an Idumean. So, the people in Palestine in Jesus' day were a mix of many people as well as some 'pure' Judahites and Benjamites (known as Galileans in Jesus' day). I say 'pure' because Jesus defined them as His sheep, who knew His voice. Many Judahites and Benjamites accepted the Lord Jesus and acting on His counsel, when Titus of Rome besieged Jerusalem, fled to join their brethren abroad. As we know, Titus killed about one million Jews, scattered the rest abroad to many nations, and destroyed Jerusalem ending the Jewish state, thus fulfilling the prophecy of Jesus that "the Kingdom shall be taken from you and given to a nation bringing forth the fruits thereof."

The nation that was given the Kingdom were the countries making up the Anglo-Saxon-Celtic-and related peoples, in other words, Israel. God showed through the two sticks marked 'Judah' and 'Israel' that the two nations would be united under the throne of David and through his nurturing, guidance and protection That has been achieved. It only awaits the arrival of shiloh, unto whom shall the gathering of the people be from the four winds of the earth. So, can we stop talking about the ten tribes? Let us agree with James who referred to the **TWELVE tribes scattered abroad. TWELVE TRIBES!! TWELVE TRIBES!!**

Courtesy TKC, PO Box 1478, Ferndale WA 98248 USA

PLEASE NOTE:

Whilst the majority of our overseas readers are very good when it comes to sending money be it for subscription to the *Covenant Messenger*, or for other material, occasionally someone, somewhere, will send a personal cheque (check). This causes us difficulties with the bank, who takes a substantial slice of the proceeds (\$10-\$15), and then also has us wait 28 days before it is cleared.

Please send your money either in bank notes, as asked for (US Fed Notes, Euro Notes, Australian notes), or get an Overseas Bank *Draft* from your bank, drawn in Australian Dollars. This way we get the full amount, without a bank rip-off, and we don't have to wait 28 days to see whether it will be cleared. Thank you for understanding - and thank you for your cooperation. Blessings, Hank.

HOW MANY RULES?

By John Zimmerman

Rules have always held an important place in govern-

ing people. Even the first two people placed on the earth were not without at least one rule. After man became defiled with sin, rules became even more important and more abundant.

IMPORTANCE OF RULES

Rules are important to the school for several reasons. They give a clear sense of direction and help keep the group on a consistent course. Rules actually bring rest to those who are mellow and pliable. Also, they help to expose those who are bent on mischief. Rules are imperative to maintaining order and respect in the classroom (and home) and making it a place that is conducive to study and learning.

RULES FOR THE TEACHER

The first rules of any classroom are for the teacher. Teachers need to be disciplined themselves before they can make and enforce rules. They may not allow their mood to rule the day. And they will not be telling of escapades they were involved in as students. Effective teachers respect the guidelines of the church. They inspire as well as require respect in their students.

RULES ABOUT RULES

Now lets consider a few rules about rules. When Jesus was asked to comment on the commandments and the Law, He condensed His reply into two concise statements:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. - Thou shalt love thy neighbour as thyself." Matthew 22:37,39.

This is a good pattern for our rules today. The rules that we make ought to be fairly basic and easy to understand (it is likely the school board will give direction on at least some of the rules). As the year progresses, we may find we need to add to clarify a rule to keep things going smoothly. But adding a good rule is far better than deleting a bad one. If

we need to list all the rules on a big classroom poster so the students (and we) can remember them, perhaps they are too many or too cumbersome.

KEEP RULES BASIC

Rules can be kept basic if we remember that we are dealing with two basic principles—order and respect. Rules such as requiring the students to ask permission to leave the classroom and to avoid communication with others during class time deal with **order**. Requiring a title of respect for the teacher, prohibiting gum chewing, and asking the students to walk and not run in the building deal with **respect**. If a student does not want to be orderly or respectful, no number of rules will keep them in line. We need to get to the root of the problem and deal with their attitude.

ORDER AND RESPECT

An atmosphere of discipline is necessary to maintain order and respect. In such an atmosphere, some rules are implied rather than stated. For example, it ought not to be needful to have a rule that students may not slouch in their seats if it is commonly understood that the teacher disapproves of slouching. The student who slouches in defiance of the teachers' or parents' wishes ought to be dealt with in the same way as one who breaks a written rule. The less of a disciplined atmosphere we maintain, the more we will need to depend on a list of rules to keep order.

In a properly disciplined atmosphere, we ought to be able to deal with minor infractions as God deals with ours. 'I will guide thee with mine eye' (Psalm 32:8). A look from



the teacher or parent or a frown will call the offender back to order. And don't forget the smile of approval when there is proper order.

ENFORCING THE RULES

Our rules must be enforced to be effective. Teachers and parents, the students will test you sooner or later to see if you mean what you say. One adult remembers this about his school days:

"The teacher put our names on the board every time we broke a rule. The plan was that if we got our names on the board four times, we received a punishment. But we soon discovered that our names never got up there the fourth time."

You see, the whole scheme was meant to scare the students into being good, without the hard work of enforcing the rules.

Don't nag. Not many reminders are needed, especially for upper grade students. A student bent on mischief will soon learn to endure your displeasure—they will let it go in one ear and out the other as long as it is not painful. Give them (and yourself) the peace of mind of knowing how far is too far. Maintaining order and respect is not so much a matter of how many rules we make as it is of how well we enforce the ones we have.

BE CONSISTENT

Remember, consistency is the golden key to making and enforcing rules. A consistently cheerful and respectful teacher, a positive attitude, and a few class rules with consistent consequences if disobeyed will make your classroom a pleasant and orderly place.

Courtesy Light of Life, 200
Florey Drive, Charnwood ACT 2615

THE HOLY SPIRIT by Lloyd Palmer

One of the most mysterious, confusing and divisive topics in Scripture is the Holy Spirit. This study is an extension of our earlier one on the Godhead. The depth of this study required it be printed separately

Any researcher, who tries to explain Holy Spirit, or more correctly, Yahovah's Spirit, has to address the misinformation, half-truths, and false doctrines that surround the subject. As examples, the Pentecostal "tongues-people" claim when they babble in "unknown tongues" that this is evidence that they are "born again." Those who don't possess this "ability" are not "born again," in their estimation. They also claim this "gift" is an extension of events found in Acts 2. To them, this is the Holy Spirit extant.

Other Judeo-Christian denominations scoff at the "tongues-people" and claim that the Holy Spirit is really the "third person" of the triune God, or the Trinity.

What is the truth concerning the spirit? Do the arguments of either the tongues-people or Judeo-Christians fit scripture, or is there another explanation to Yahovah's Spirit, what is it, and how does it work in our lives?

First of all, the English word "spirit" was translated, in most cases, from the Hebrew word *ruwach* (#7307) and the Greek word *pneuma* (#4151). Both words from **Strong's Concordance** mean: a breath of air or a breeze; with figurative meanings of the rational soul; vital principal, mental

disposition etc. The words, in the original languages of the Bible, give little support to babbling tongues or a "third person" of a trinity, in either the real or figurative sense.

To really grasp this subject, let's look at some scripture. The first mention of the spirit is in Genesis 1:2 where it moved on the "face of the waters." This was obviously a breeze, which fits the definition of *ruwach*. The second mention is in Genesis 6:3 where Yahovah says, "My spirit shall not always strive with man, for that he also is flesh..." This spirit, as explained in our book **The Two Creations**, (#423 @ \$20.70) was inborn when Yah breathed into the Adam man of Genesis 2:7. It was the "breath" that gave the Adam man his rational soul, vitality, and mental disposition to do the work that Yah created him to do—that is "till the ground," with all the implications that phrase implies. Genesis 6:3 are pregnant with information about our subject. When Yah stated that His spirit would not always strive with man, for that he also is flesh; Yah introduced the conflict of man's flesh with Yahovah's spirit, which we will discuss shortly. The word strive (#1777) means: contend, plead (the cause). The context of Genesis 6 explains what this means.

The descendants of Adam man cohabited with the daughters of men from the first creation (Gen 1:26), who were devoid of the spirit breathed into Adam. The result, was the Word says, the children born to these unions became wicked. Obviously, miscegenation adulterated their gene pool and Yah's spirit was impaired so that the carnal spirit became dominant in the offspring. Only Noah and his family remained perfect (without blemish, undefiled) in his generations (v. 9), and were spared the destruction of Noah's flood.

In this politically correct world, this is a controversial subject. But it is one of the basic tenets of scripture. Race-mixing is prohibited for a very good reason. Mongrel children are bereft of the ability to obey

Yah's spirit, with the result that man's flesh nature becomes the driving force in their lives and wickedness prevails.

The apostle Paul spent a lot of time explaining the contrast between God's spirit and man's carnal spirit, or the spirit of the world. I'd recommend you study Romans 8:1-16 in this regard, and mark the words of Jesus, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). This verse is key to understanding the source of Yah's spirit. Did you recognize it?

Jesus' spoken words are spirit. And whom did Jesus represent, according to the Apostle John? Jesus was the Word made flesh (ref. John 1:1 & 14); therefore, Jesus' words are Yahovah's spirit! Not only is Jesus' spoken words life, but also he spoke in parables so only certain people could understand (Matt. 13:10-17). He also inspired the prophets. Paul explains this in 2 Timothy.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16-17).

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Peter narrowed it down more, "... no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the holy ghost" (2 Peter 1:20-21). Throughout scripture we read that it was the "Word of the LORD" that came to the prophets, and these written words now comprise our Bibles. Keep that in mind as we proceed. Another mystery of the Spirit is revealed in John's Gospel where Jesus said,

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost (Spirit) was not yet given; because that Jesus was not yet glorified." (John 7:37-39).

Simply put, Jesus' words were spirit, but the disciples couldn't understand the Word because the Spirit hadn't illumined them, because Jesus wouldn't be glorified until his resurrection from the dead. This matches Jesus' announcement to his disciples in John 16:7,

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you."

John 14:26 says the Comforter is the Holy Ghost (or Spirit), and the Father would send it in Jesus' name, and the Holy Ghost "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The disciples were filled with the Holy Spirit at Pentecost. They were given the ability to speak in the languages of the saints assembled out of every nation under heaven (Acts 2:5). The disciples did not babble in unknown tongues, because every man there heard the disciples speak in their native tongue (v.8). This is the truth of Pentecost. It was a one-time event in which Yahovah endowed the apostles, who were basically unlearned men, with the ability to communicate with the dispersed, divorced sheep of the House of Israel. Praise Yahovah.

But is there any indication that the Holy Spirit is a "third person" of some nebulous trinity? Actually, as our study has shown, the Holy Spirit is an extension of Yahovah and not a separate entity. Yahovah's spirit gave Adam his rational soul, his vitality and mental disposition; without it Adam had not life. Adam and all his descendants are also flesh and subject to the lusts of the flesh, which war against the spirit, according to Romans 8. This is a constant, life-long battle as Paul explained in Romans 7:14-25.

The spirit inspired holy men to write scripture. The Word, as we've studied was made flesh. The Word had to "go away" in order for the disciples to be illuminated and understand all the ramifications of inspired writings found in the Psalms, the Books of Moses and the prophets and how they all tie into their mission as disciples of the living Word of God.

That enlightenment began after Jesus' resurrection when he "breathed" on the disciples as recorded in John 20:22, and came as a rushing wind at Pentecost. The result was the evangelization of "lost," divorced, put away Israel

and their conversion to "the way," which is now called Christianity.

Now if the Holy Spirit isn't manifest in babbling tongues, and isn't the third person of the trinity, how can we obtain its power and understanding? The short answer is obedience to the Word. Jesus said:

"If you love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not: for he dwelleth with you, and shall be in you 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 ... and my Father will love him, and we will come unto him, and make our abode with him" (John 14:14-17, 21, 23).

The Father has provided us with the written Word, which is our Comforter. It's the Holy Bible folks! That is our Comforter, our modern day manifestation of the Holy Spirit. Obey the Word, read the Word, study the Word and

receive the Comfort it provides in your individual war with the flesh. You too can be an Overcomer if you know it's the flesh that must be overcome by the Spirit, which dwells within you when you obey the Word. That is what the Holy Spirit is, and can do for you.

"Then Peter and the other apostles answered and said, we ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:29-32).

Courtesy Straws in the Wind, PO Box 513, Albert Lea, MN 56007

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THE PSALMS AND GENEVAN MELODIES

by **Ron Dykstra**

Rediscovering Congregational Singing

Psalm 100: A Psalm For The Thank Offering:

"Make a joyful noise to the Lord, all the lands! Serve the Lord with gladness! Come into his presence with singing! Know that the Lord is God! It is he that made us, we are his; we are his people, and the sheep of his pasture. Enter his gates with thanksgiving, and his courts with praise! Give thanks unto him, bless his name! For the Lord is good; his steadfast love endures for ever, and his faithfulness to all generations."

We have just read a short passage from the Bible, the Word of God. And, as most of you will probably know, the Bible consists of many books. There are in fact 66 different books which all have their own name. But, perhaps the most well-known, and also the most often read, is the Book of Psalms. This book is considered by some as the greatest collection of "the world's best-loved poems." There is hardly anyone who does not know at least one or more of the Psalms by heart.

The Book of Psalms is not only the most often read book of the Bible, but the Psalms are also quite frequently



sung. We can read throughout the Bible that the people of God used singing and music to praise the Lord their God. They were happy, and they rejoiced in the mercy and faithfulness of their God. They showed their happiness, their joy, their thankfulness, by praising the Lord their God, in music and song. And in praising God they often used the Book of Psalms; they used the very words of these Psalms to sing praises to God. In the Psalms we encounter the words of man within the Word of God.

Psalm 100 is a good example of the fact that the call to rejoice and to be joyful in the Lord; the call to praise Him, goes out to all of us. In this Psalm we are called to “*make a joyful noise to the Lord...*” to “*come into His presence with singing...*” to “*enter his gates with thanksgiving, and His courts with praise...*” [It is therefore very important to come together to enter into His presence and to sing praise, as alone we are much less inclined to do so!] There are of course many ways in which we can praise our God, but the Psalmist, the writer of this particular Psalm, reminds us of God’s beautiful gift of music; of the fact that the Lord has given us a voice so that we, with our voice, and in our songs of praise, may sing of His faithfulness, and praise Him for His steadfast love.

The Psalm speaks of joy and gladness, of praise and thanksgiving. The Psalms, however, describe or depict far more than simply or exclusively praise and thanksgiving. In the year 1542, John Calvin, the well-known reformer, said of the Psalms: “There is no movement of the spirit which is not reflected here as in a mirror. All the sorrows, troubles, fears, doubts, hopes, pain, stormy outbursts by which the hearts of men are tossed (to and fro, RD) have been depicted here to the very life.” Therefore, in the Book of Psalms, we will find all kinds of Psalms or songs.

There are Psalms of thanksgiving, of praise and adoration. There are Psalms which are prayers or petitions, and also laments or complaints. There are Psalms of confession, of penitence or repentance. As well, there are songs for instruction or teaching. And let us not forget the imprecatory songs; songs that tell us of God’s righteousness, God’s justice, God’s anger and wrath; songs of justice for, or vindication of God’s people. We can find love songs for the church: Israel, and of course, Messianic songs; songs which speak about the great Messiah; the Redeemer of His people, namely, Jesus Christ our Lord. The Psalms then give expression to the fears, hopes and joys of believers. They are the faith experience and expression of those who God has drawn into His Covenant community. (and we are following our ancestors, who sang them before us! CIM).

John Calvin, the well-known reformer who we mentioned earlier, also spoke about the Sunday worship services, and he explained that the worship services are not just a gathering of people, but a holy convocation; a holy meeting. This holiness is determined by the fact that the Word of God is proclaimed. [That is also the reason we do not allow ourselves to be or distracted or disturb others by talking to each other, or playing with mobile phones! Which should be turned off - or left outside! CIM] Furthermore, John Calvin also mentions prayer, and he distinguishes two forms of prayer during the worship service: the

prayer spoken by the minister and the prayer sung by the congregation. Calvin attached great importance to congregational singing, for he states, “The singing of the congregation takes place before the face of God and His holy angels, who listen to it.” [something that is easily overlooked or forgotten] They hear both the words and the melodies.

For a long time, during the middle ages, the people of the Church did not sing in the public worship services. As the result of the Great reformation people again becoming aware of the importance of congregational singing; singing in which old and young could participate. And it was precisely John Calvin who rediscovered the Book of Psalms for the people of the Church. It was he who began the task of bringing congregational singing back into the worship services. Unfortunately there were no suitable melodies available for congregational singing. These first had to be composed.

“There were indeed numerous melodies around in the streets, the fields, the inns and the homes. Those songs were not in any way related to Bible passages. people sang to entertain themselves and others. But melodies which

were appropriate for the worship services and suitable for Bible texts did not exist. This was the great challenge: to find songs which were not for cheap entertainment, but which were directed to God’s honour. The necessity was felt to search for songs which praised God and confessed His holy name. These songs were to be sung by the whole congregation as a collective prayer, and for mutual encouragement and edification.

Calvin determined the following criteria: no folk tunes, but melodies which are pleasing to God and the angels. These melodies must also measure up to high musical standards, and everyone must be able to sing them. They have to be suitable for children as well. It must be mentioned that it is a remarkable achievement to compose melodies which children can sing but which are not children’s songs.¹ In 1539 the

first Psalm melodies of master composer Louis Bourgeois appeared in print, and slowly the number grew, till in 1562 the Psalter was complete: a monument of texts and melodies. Every single Psalm could now be sung on a skillfully composed melody. And so John Calvin, during his stay in Strasbourg (France), and in his visits to Geneva, a city in Switzerland, taught the Church to again sing her Psalms. It was from this Swiss city, namely the city of Geneva, that the Genevan Psalter and the Genevan melodies received their name.

Starting already during Calvin’s lifetime, the rhymed version of the Psalms was printed and reprinted many times, and shortly thereafter, as it spread throughout Europe, it appeared not only in French, but also other languages. The Psalms could now be heard in many countries and in a number of languages. The Psalms were instrumental in the spreading of the Gospel and the conversion of thousands of people. They were of crucial importance in aiding the preaching of God’s Word. During the 16th and 17th century congregational singing of the Psalms became more and more a common occurrence and the Genevan melodies became well-known and cherished by those who heard them and sung them.

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(b) **Law of Two Witnesses** (pt 2)

bible teacher Rob Corry

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Many musicians, particularly organists, have used the beautiful Genevan melodies to improvise and compose fantasies, etc., to make music to the praise of the God of Israel and the edification of the congregation. These Psalm melodies are of immeasurable value. They have shaped the Church throughout the centuries; they have given the Reformed Churches their distinct and dignified character. These Psalm melodies functioned as a typical characteristic for the believers who confessed the truth of God's Word.

"The Reformed Churches have always attached great value to the Psalter as a collection of songs of God's Covenant."² As we already mentioned, "the first complete Psalter was published in Geneva in 1562. Four years later the Genevan tunes were used by Petrus Dathenus in his Dutch versification of the Psalms. The Genevan Psalter has been associated with the Churches of the reformation ever since. When members of the Reformed Churches in the Netherlands (Liberated) came to North America after the second World War and established the Canadian Reformed Churches, they brought with them their appreciation of the Genevan Psalter. As early as 1954, the first General Synod of the Canadian Reformed Churches appointed a committee to study the possibility of introducing such a (complete) Psalter in the English language. In 1972 the first complete Book of Praise: Anglo-Genevan Psalter appeared, and English metrical versions of all the Psalms could be sung for the first time to the authentic Genevan melodies of the sixteenth century. The present text, which is a thorough revision of the Psalter, was accepted by General Synod 1980 as the definitive version."³

"Although in Reformed liturgy the Psalms have a predominant place, our Churches have not excluded the use of Scriptural hymns."⁴ The Canadian Reformed Churches added 65 hymns. Many of these hymns are in fact rhymed versions of Old and New Testament Scripture passages. They are of a different nature than the Psalms, yet "they too constitute a thank offering of praise when we sing of the facts of redemption by God, in Jesus Christ our Lord."⁵ Some have Psalm melodies. They can be selected in combination with the Psalms.

"The beauty of the Psalm and hymn melodies is not solely determined by the fact that they have historical value. Their beauty lies in the choice of tones and their progression. Many Reformed masters have shaped them. They are of the classical caliber that lasts."⁶ In summary, we will end with a few of John Calvin's own words about congregational singing, as found in his Institutes (Vol III, 20): "Certainly, if singing is tempered to a gravity befitting the presence of God and angels, it gives both dignity and grace to sacred actions, and has a very powerful tendency to stir up the mind to true zeal and ardent prayer. We must, however, be carefully aware, lest our ears be more intent on the music than our minds on the spiritual meaning of the words." And in the same context he says: "If this moderation is used, there cannot be a doubt that this practice (of congregational singing, RD) is most sacred and salutary."⁷

Footnotes:

1. & 5 About Psalm Melodies and Church Organs, Dirk Janz. Zwart, Information, March 17/97.

2 to 4 Preface: Book of Praise: Anglo-Genevan Psalter.

6. The Origin of our Psalm Melodies, K. Deddens, Clarion.

Courtesy:

Spindleworks.com/library/dykstra/congregationsinging.html

REFLECTIONS

You know, time has a way of moving too quickly and catching you unaware of the passing years. It seems only yesterday that I was young, just married and embarking on my new life with my soul mate. And yet in a way, it seems like ages ago, and I wonder where all the years went. I know that I lived them all (by God's grace) and I have glimpses of how things were back then and of all my hopes and dreams. But here it is ... the winter of my life and it catches me by surprise!! How did I get here so fast? Where did the years go? and where did my babies go? And where did my youth go?

I remember well, seeing older people through the years and thinking that those older people were years away from me and that my winter was so far off that I could not fathom it or imagine fully what it would be like. But, here it is ... we're retired now and we both are getting grey ... we move slower, and I see in us those older folks I used to see that we never thought we'd be. We're not in bad shape considering our years ... but, I see the great changes, and our winter is upon us.

Each day now, I find that just getting a shower is a real target for the day!! and taking a nap is not a treat anymore. Some days it's mandatory because if I don't nap on my own free will I just fall asleep where I sit!! and so now I enter into this new season of my life unprepared for all the aches and pains and the loss of strength and ability to go and do all the things I loved doing in my youth.

But at least I know, that though the winter has come, and I'm not sure how long it will last this much I

know, that when it's over, it's over. Yes, I have regrets!! There are things I wish I hadn't done!! Things I should have done!! But indeed, there are many things I'm happy to have done. It is all in a lifetime of living and loving. So, if you're not in your winter yet, let me remind you, that it will be here faster than you ever thought possible. So whatever you would like to accomplish in your life - please do it quickly!! (the things done to the glory of God and the furtherance of His Kingdom are the most important!!)

Life goes by swiftly, so do what you can today, because you can never be sure whether this is your winter or not! You have no promise that you will see all the seasons of your life. So live for good today and say all the things that you want your loved ones to remember (at least to those who are within earshot).

Life is a gift to you. The way you live your life is your gift to those who come after you. Make it a fantastic one.

[It is a blessing to have others carry on from where you left off]

The clock of life is wound but once,
and no man has the power
To tell just when the hands will stop,
at late or early hour.

Now is the only time you own.

Live, love, toil with a will.

Place no faith in time my friend,

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for the clock may soon be still.

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STUDENTS TO BE TAUGHT THERE ISN'T A GOD *ninemsn.com.au - Sun. Dec. 14, 2008*

Victorian State primary school students will soon be able to take religious education classes which teach there is no evidence God exists.

The Humanist Society of Victoria has developed a curriculum for primary pupils that the state government accreditation body says it intends to approve.

Accredited volunteers will be able to teach their philosophy in the class time allotted for religious instruction, the newspaper said. As with lessons delivered by faith groups, parents will be able to request that their children do not participate.

"Atheistical parents will be pleased to hear that humanistic courses of ethics will soon be available in some state schools," Victorian Humanist Society president Stephen Stuart said.

The society does not consider itself to be a religious organization and believes ethics have "no necessary connection with religion."

Humanists believe people are responsible for their own destiny and reject the notion of a supernatural force or God.

The US Supreme Court ruled some years ago that Humanism is a religion. (CIM)

CHRISTIAN EDUCATION AND BIBLICAL LAW *William O. Einwechter*

The subject of Christian education has generated significant interest in the conservative and Reformed church over the last 50 years. Because of the increasing secularization of life, the wholesale acceptance of the naturalistic theory of evolution, and the removal of prayer and Bible reading in the public schools, Christian scholars, pastors, and parents were forced (particularly in the 1960s and '70s) to take a close look at how Christian children were being educated in public schools.

What they found was alarming: the philosophy, methods, and content of public education were humanistic and hostile to Biblical truth at nearly every point. Some of the leading voices in calling the church to recognize the disaster of secular education and the danger that it posed to the Christian faith were men like Gordon Clark, Frank Gaebelstein, Cornelius Van Til, and Rousas J. Rushdoony.¹ But these men not only sounded the alarm, they also articulated the Biblical foundations for an explicitly Christian approach to education.

As a result of their work, many Christians began to think differently about education. Christians began to realize that true Christian education is based on the Word of God: the presuppositions, methods, and content of Christian education must be derived from the revelation of God in Holy Scripture. The power of such a revolutionary view of education (though in many cases only imperfectly understood) led to the Christian school movement of the 1970s, the homeschool movement of the 1980s, and the classical Christian education movement of the 1990s. All three of these expressions of Christian education, with varying degrees of success, have sought to apply Biblical principles of educating children.

Those of us committed to the concept of Christian edu-

cation need to take stock of where we are today.. Have we been faithful to the Biblical foundations of Christian education that were articulated with such cogency and power by the men mentioned above (and others who have built on their work²)? Are we really directed by the Word of God in our educational endeavours? Are our efforts to train the next generation for service in God's Kingdom properly focused to yield the maximum results? Are we providing our students with the foundation they will need to bring every thought captive to the obedience of Christ?

We have excelled in our attempts to produce a Biblically-based epistemology. We have done significant work to develop a distinctly Christian curriculum and have made good strides in setting forth a Christian approach to history, science, mathematics, language, economics, civics, and the arts. But is our work done? Is the development of the Christian curriculum complete, except for fine-tuning?

To help answer this question, we can use the four commonly recognized areas of human thought: the true (epistemology), the beautiful (aesthetics), the good (ethics), and the eternal (religion). In three of these areas, the true, the beautiful, and the eternal, Christian education is well on its

way; but what about the area we call the good, i.e., the sphere of ethics? Where do we stand today on the subject of ethics? What part does ethics play in the average curriculum in a Christian school, Christian homeschool, or a classical Christian school? Is this important area of life even part of the curriculum? And if it is, does it receive the attention that the other areas of the curriculum receive? Do we teach our students, year by year, history, science, math, and language employing a progressive and comprehensive approach, but neglect to teach ethics in the same way? If we teach the subject of ethics, is it limited to a single course taught in the later years of the educational process?

Honest answers may reveal a startling lack of attention to Christian ethics as a distinct area of study in most Christian schools and homeschools. Why is this? Perhaps it is because we do not think that the subject of ethics is that difficult. Isn't it enough that we tell our students to obey the Ten Commandments, to follow their conscience, and to let the Holy Spirit lead them? Perhaps it is because we do not think that the subject of ethics is really important for the success of our students in life. Perhaps we never considered ethics to be a definite area of thought and a part of the Christian curriculum. Perhaps we think that the subject of ethics will be covered adequately in our Bible courses.

In this article, we argue for the necessity of making ethics a distinct part of the Christian curriculum. Without a firm grounding in Biblical ethics there can be no true Christian education. If we have not taught our students a Biblical approach to ethics, and given them the knowledge and skill to make wise moral decisions in every area of life, we have failed to give them a thorough Christian education.

1. Education and Ethics - It is always good to define your terms. *Ethics* comes from the Greek word for morals. Morals are principles or standards of conduct that define the difference between good and evil, and right and wrong, in the sphere of human action. Ethics seeks to determine the "ought" dimension of life, i.e., what we ought to do when faced with moral decisions and dilemmas. Therefore, the study of ethics is learning how to make proper moral judgements and live righteously before God and man.

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The sphere in which ethics operates is the whole of life. The very nature of ethics requires systematized moral thinking, i.e., ethics requires critical thinking that not only defines what we ought to do in each situation, but places our moral decisions in the context of a coherent ethical philosophy that self-consciously acts on the basis of a recognized standard. This is why the word *ethics* is commonly joined with a descriptive term to designate an ethical system, eg, Platonic ethics, natural law ethics, transcendental ethics, utilitarian ethics, Islamic ethics, and Christian ethics.

“Christian ethics” refers (or at least it should) to the ethical system presented in Scripture, and another name for Christian ethics could be “Biblical ethics.” Christian ethics is a distinct discipline that seeks to answer the question of good and evil in human conduct in every sphere of government (personal, family, church, and state) and in every aspect of life (work, business, the arts, education, war, economics, entertainment, science, medicine, and law) on the basis of God’s Bible-revealed law.

The word *education* is based on a Latin term that means to lead forth, bring up, or train. Noah Webster defines education as: “The bringing up, as of a child; instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations.”³ The central idea of education is not the accumulation of knowledge and facts, or of mere technical skills. Though education includes these things, education aims to train the student in all facets of his being so that he will be prepared to live life successfully. Central to a proper education is training, as Webster puts it, in “manners.” What does he mean by manners? Manners, according to Webster, refers to “behaviour; conduct; course of life; in a moral sense.”⁴ In other words, education involves training in ethics.

Much that passes for Christian education has not taken this aspect of education seriously enough. We want our students to have a distinctly Christian approach to science, the arts, language, history, and math, but do we also seek to give them a Biblical approach to ethics? Do we have a place in our curriculum to teach our students an explicitly Christian system of ethics? If we do not, and if we claim to be Christian educators, then we must provide a place for instruction in Biblical ethics.

This is an absolute necessity in the world we live in. The moral sphere is in near total chaos in the wider culture, and the church is not far behind. If Christians are going to live lives to the glory of God, walk a path of righteousness, and be a light to the world, they need to know how to determine good and evil and how to answer moral questions from the Bible.

Furthermore, since all of life involves moral judgments, we cannot dispense with the questions of ethics in anything we do. You cannot have a Christian approach to science, economics, or the arts without grounding the pursuit and application of these disciplines in Biblical ethics.

Mere knowledge and technology may determine what we *can* do, but in themselves they cannot answer the question of what we *ought* to do; for this we must have Christian ethics, i.e., a Biblical system of ethics that can determine on the authority of God’s Word that we ought to do with our scientific knowledge and technical skills.

2. Education and Wisdom. We have defined Christian education as a process of training students to live productive and successful lives for the glory of God. This training involves the mind (knowledge) and the body (skills); but it also includes training in ethics. Ethics gives the student the moral knowledge and skills necessary to discern between good and evil and is the foundation for all that he does with his mind and body. Education aims at successful living (as God defines success), and this idea brings it into connection with the Biblical concept of wisdom.

Among the Greeks, “wisdom” primarily was speculative, while among the Hebrews, “wisdom” primarily was practical. Through “wisdom” (the power of human reason) the Greeks sought to answer fundamental questions about the world and man: what is the nature of reality? How did the world come into being? What is the nature of man’s being? What is true and good?

But the Hebrews already had these questions answered for them in the written Word of God. With these fundamental issues settled by divine authority, the main focus of the Hebrew was fulfilling his calling and living his life to the glory of God. Instead of speculation on the nature of reality, the sons of Abraham, Isaac, and Jacob set their minds on how to apply the revealed truth and law of God to life.

The Hebrew word *wisdom* (*hokma*), means, essentially, skillfulness in any art. It can be used in terms of skill in technical work, but its more common Old Testament meaning is skillfulness in the art of living. It designates a man who knows how to live successfully, who knows how to meet each challenge he faces with sagacity and prudence. This wisdom is not of man’s own doing, but is based in the fear of God. Wisdom is something that God gives to man when he seeks it with his whole heart (Prov. 2:1-9).

To understand the Biblical concept of wisdom, it must be seen in relation to the fear of God. The fear of God is one of the leading designations for true faith in the Old Testament. To fear God is to believe in Him as He has revealed Himself; it is to believe in God as He is, not as a man might conceive Him to be in his own imagination. Those who fear God have seen Him, with the eyes of faith, as the almighty God and sovereign Lord of all creation. Hence, they hold Him in the highest honour and reverence, and humbly submit to His authority.

To submit to God’s authority is to obey His commandments, and His commandments are revealed in His Law. This is why the fear of God and the Law of God are inseparable in the Old Testament. The fear of God is one of the leading themes in the teaching of Moses in Deuteronomy (Deut 6:13, 24; 8:6; 10:20; 13:4). According to Moses, the fear of the Lord is the starting point for wholehearted obedience to God’s Law (Deut 10:12-13). In the wisdom literature of the Old Testament (Job, Proverbs, Ecclesiastes, and

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selected Psalms), the fear of the Lord is also the beginning of wisdom. The connection is clear: wisdom is based on the knowledge of God's Law, and it is the skill of applying the righteousness of God's Law to every aspect of life. Wisdom is not human sagacity and shrewdness, but the expertise of using the Law of God to direct all decisions, to answer all moral questions, and to faithfully serve God and man.

The Biblical concept of wisdom needs to be applied to Christian education. Education is training designed to make a man successful in life. Wisdom is skillfulness in the art of living. The skill of godly wisdom is the ability to understand and apply the Law of God to life. True education, in the Biblical sense, is far more than the acquisition of knowledge or technical skills. True education is training students how to live in the fear of God and use His Law as the foundation for their callings in family, church, and state; it is training on how to employ their knowledge and skills within the ethical framework of God's revealed law. Without knowledge of God's Law, students cannot be wise; and if they are not wise, they are not educated in the Biblical sense of the term. So the Hebrew concept of wisdom demonstrates that a formal and rigorous training in Christian ethics is an indispensable aspect of authentic Christian education.

3. Education and Biblical Law. We have argued that ethics is a fundamental aspect of Christian education. Furthermore, we have pointed out that ethics needs to be taught as a system of truth and moral principles, and not simply as a footnote in other courses of instruction. The next question we have to face as Christian educators is the very important question of what system of ethics we will teach.

As it is imperative that we set forth a Christian perspective on the subjects that we teach, so it is imperative that we teach a true Christian perspective on ethics. Therefore, not any textbook or approach will do!

So what ethical system will we teach? It may be helpful in determining the answer to look at the ethical systems that have appealed to Christian teachers in the past. Some have used the ethical system of the classical writers (Greeks and Romans), i.e., natural law to instruct their students in ethics. Others have used the ethical system of Thomas Aquinas, i.e. a fusion of Aristotelian philosophy and natural law ethics with Roman Catholic theology and the Bible. Others have used evangelical systems that blend natural law (whether classical or Thomistic versions or both) with Protestant theology and its respect for the authority of Scripture. Others have used an explicitly Biblical and Reformed approach to ethics; this approach is known in our day as "theonomy" (the rule of God's Law).

It seems incongruous that Protestant Christians, who supposedly believe in *sola Scriptura*, should find it necessary to go to Athens or Rome for the essence of their ethical theory. In Scripture there is not a single verse that instructs God's covenant people to look anywhere beyond God's perfect revelation in the Bible for the knowledge of good and evil. Never once are believers in the Old or New Testament exhorted to seek moral wisdom at the feet of the priests of false religion or from the books of pagan philosophers of Greece or Rome. The Law of God is the only standard of ethics in the Bible.

In the Word of God, men are commanded to go "to the law and to the testimony" to find moral light (Isa. 8:20); never are they commanded to go to "natural law" or any other source for moral direction and wisdom (Prov. 3:5-6). This is because God's Law is entirely sufficient as the basis of Christian ethics. (Psa. 19:7-11; 2 Tim 3:15-17). Therefore, the ethical system that we teach in our Christian schools must be based on Scripture alone. Scripture ought to supply the theological presuppositions and the episte-

mology for our system of Christian ethics, and Biblical law to supply its content.

In support of the proposition that the subject of ethics is central in Christian education and that Christian ethics is based on God's Law, it is instructive to note that the great passages on education in the book of Deuteronomy (Deut 4:9; 6:5-9; 11:18-21) are centered in commands to parents to teach their children to use these Deuteronomy texts to support the notion that instruction in God's Law (Biblical ethics) is something unnecessary or something tacked on to the core curriculum of a Christian liberal arts education. According to these magisterial texts on education, *the law of God is the core curriculum* around which everything else must find its place.

But today it is the Law of God that has trouble finding a place in our Christian education curriculum. Our Lord Jesus Christ endorsed the law-centered educational curriculum and methodology of the book of Deuteronomy in His Sermon on the Mount. He emphatically denied that He had come to loose the authority of God's Law over His disciples (Matt. 5:17-18). In fact, He said that true greatness in His Kingdom was tied to the work of doing and teaching the Law of God (Matt 5:19). Thus, true greatness in Christian education is to teach the Law of God (Biblical ethics) to your students so that they will learn to follow the moral imperatives of the law in every academic discipline, in every technical skill, in every vocation, and in every sphere of life. Biblical law is the foundation of Christian education.

This neglect of the Law of God (Biblical ethics) in Christian education has had and will continue to have long-term dire consequences for the church and society unless we begin to rectify it today. We will rectify it if we begin now to incorporate studies in Biblical law into the core of our curriculum. This means that teachers will have to become knowledgeable in Biblical ethics, and that we will need to produce textbooks and courses of instruction in Biblical ethics, and that we will need to produce textbooks and courses of instruction in Biblical ethics that will train Christian students in this vital area from their earliest years right through to the end of their formal schooling. Thankfully, we already have some outstanding works in Biblical ethics.⁵ Although these works are advanced studies, they can be used by teachers for training and lesson preparation for teaching their younger students, and as textbooks for their older students.

In Biblical history, reformation always began when God's people returned to God's Law (cf. 2 Kings 22:8-23:25; Neh. 8:1-9:38). May we who labour in Christian education, whether it be in a Christian school, Christian homeschool, or a classical Christian school, help ignite a new reformation by establishing the study of Biblical ethics at the core of our curriculum. *—*

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1. Gordon H. Clark, *A Christian Philosophy of Education* (Jefferson, MD: The Trinity Foundation, 1988; reprint of 1946 edition); Frank E. Gaebelien, *The Pattern of God's Truth* (New York: Oxford University Press, 1954); Cornelius Van Til, *Essays on Christian Education* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1971); Rousas J. Rushdoony, *Intellectual Schizophrenia* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1961); Rushdoony, *The Messianic Character of American Education* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1963); Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, 1981).

2. For example, Stephen C. Perks, *The Christian Philosophy of Education Explained* (Whitby, England: Avant Books, 1992).



3. Noah Webster, *American Dictionary of the English Language* (1828)

4. Ibid.

5. Rousas J. Rushdoony, *The Institutes of Biblical Law*, 3 vols. (Vallecito, CA: Ross House Books); Greg Bahnsen, *Theonomy in Christian Ethics*, 3rd ed. (Nacogdoches, TX: Covenant Media Foundation, 2002); Greg Bahnsen, *By This Standard* (Tyler, TX: Institute for Christian Economics, 1985); Walter C. Kaiser, Jr., *Toward Old Testament Ethics* (Grand Rapids, MI: Zondervan Publishing House, 1938).

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CONFESSIONS OF A MISSIONARY KID

My Story - by Sandi Blanchard - continued....

I believe now, before God, that I know why we are not to race-mix. The Bible teaches that God created each race as good and distinct for His own purposes. Everything He created was good, but He also sets the boundaries of "kind after kind." His creation command stands firm "kind after kind" (Genesis 1) and "do not mix the seed" (Leviticus 19:19). It is obvious that the different races are not the same kind. If we allow race-mixing to continue, we will destroy our own family line, our race, the other races, and God's purpose for each of the distinct races which He created.

When we attended the local Filipino church every Sunday, I couldn't wait to come home and just be with our own kind on the compound. I always felt different - very different. Our differences went far beyond skin colour. We don't think the same, react the same, or even smell the same, for starters. Yet, we were supposed to think that there was no difference between us and the Filipinos except culture. We were told that there was no difference between American and Filipinos and that the American was not superior. However, we lived differently - very differently and very separate. The Filipinos treated us like royalty. I remember being led to the front of the church for a meal where they served us while the whole church watched. The Filipinos used to sing: "I'm dreaming of a White Christmas" - meaning they wanted to live like an American. The house-girls even called me as a teenager "Mum." They knew we were different.

As an adult missionary, I felt the difference even more keenly. As a woman, I had a very hard time trying to belong there. I really tried. I began to really want to be with my own people but felt very guilty for my feelings. So I tried to stuff them and feel like a missionary. I was so glad when we came home to the U.S. for good.

WHY DID OUR PARENTS SACRIFICE US?

We were sacrificed for world missions theology. 1 Corinthians 15:22 says, "For as in Adam all die, so also in Christ all will be made alive." So it comes down to the question, Is redemption and salvation for all peoples on the planet or only for all people descended from Adam? World missions theology is absolutely correct in their interpretation **IF** the context of Scripture is clearly for every race on the planet due to all races 'coming genetically from Adam.'

But what IF only one of the many races could come from Adam? The Bible clearly states in Genesis 5:1 that this is the record or book of Adam and his generations. All of the biblical covenants, including the New Covenant, clearly trace to Adam's race. The honest answer to this question determines the interpretation of all of Scripture.

When we look back into the history of our nation, we clearly discover that America began as a White, Christian nation which forbade any other religion—especially Catholicism and the Jesuits.¹ [see *America: Free, White & Christian*, by Charles Weisman #060 @ \$16.95] Interracial marriage was absolutely forbidden in the churches and

many states.² And God greatly blessed America.

Slowly the churches let down their guard, welcoming anyone and everyone with their belief systems into our once godly nation. We have accepted all their rules for society, promoting tolerance and diversity. America has become a melting pot of races, religions, and every evil under the sun. States started issuing marriage licenses (licenses are permission to do something that would otherwise be illegal) so that the races could intermarry. California was the first State to legalize inter-racial marriage in 1948. Then in 1967 the Supreme Court passed a law making inter-racial marriage legal. Now they are legalizing same-sex "marriage." And as God begins to judge us, we sing in our churches "God bless America." How can He? Somewhere down the line the seminaries and pastors stopped teaching and being the guardians of the truth and were silenced or bought out by the 501 (c)(3) tax exemption status.

World missions theology became acceptable because it seems so loving, when in reality it is misapplying Scripture and trying to change God's purpose for His creation and actually promotes the destruction of God's unique creation. We MKs are the collateral damage. God is the same yesterday, today, and forever. His calling and purpose are irrevocable. God doesn't change and neither does His plan.

We MKs were sacrificed for world missions theology which teaches that all races came from Adam. Ken Ham of Answers in Genesis said that if all races did not come from Adam, "how can they [Christians] justify sending missionaries to every tribe and nation?"³ God clearly created the races each good (Genesis 1) and each unique for His own purpose and glory. But they do not all have the same purpose. God also commanded "kind after kind" - He didn't want His creation mixed up. We have no permission from God to mix and destroy what He created as unique. God created Adam for a specific purpose—he was given the job of dominion to rule in righteousness and justice as God's representative on earth and therefore, in order to carry out this job, only Adam was made in the image of God.

Only Adam's descendants came from Adam, which I believe can be proved from the Bible, as well as history, to be the Caucasian race.⁴ We were the ones created in God's image and given the responsibility of taking dominion to rule the world to bring it under subjection to God. It is we, Adam's race, that has failed miserably, broken His Laws and commands and covenants, and we need redemption. The Bible was written to Adam's race about Adam's race. "As in Adam all die, so in Christ will all be made alive" (1 Corinthians 15:22) speaks of only one race - Adam's descendants.

.....to be continued

After almost getting stuck in Rockhampton on the way back from the SouthPac Student Convention, at USQ, it was time to update our car when we got home. Thankfully, it was possible for us to do so as the Lord made the right vehicle available. It's been a bit of a rush to try and get this *Messenger* finished on time - I hope you appreciate the contents. The mail has been slow in both directions, and will take a while to get back to normal. If you are waiting on anything - please be patient; especially in regard to LOAN ONLY DVDs. We are getting through the waiting list. Thanks to all who help this ministry to continue - we appreciate all your letters and orders and donations!! May our Heavenly Father bless you for your faithfulness,

