



# Christian Identity Ministries

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Congregations of Israel

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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!*

#311

## Covenant Messenger

April AD2012

(a publication of N.Q. Fellowship of God's Covenant People)

### "ANSWERS TO OBJECTIONS ABOUT ISRAEL BEING EXCLUSIVE" by late Arnold Kennedy.

There are two opposing views that colour almost everyone's views 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.*" Because this idea is the standard teaching of churches, it is almost universally accepted. Not only is this the teaching of the churches, it is the dogma of World Government, Socialism and the New Age. Thus people are being pre-conditioned to think one thing from four ideologies, each of which oppose the Law of God. It is very hard for a pre-conditioned person to come to think differently from their long-held beliefs, especially when they are hampered with a belief from every side. But, for the few who do stop to think about the Bible, they come to see that it is about the one chosen people of Israel, as descendants of Abraham, Isaac and Jacob/Israel, and that other peoples are mentioned only as they have a connection with Israel. They should quickly see that the promises and covenants made by God to Israel could not possibly be fulfilled in any different peoples. Paul does confirm in whom these promises are fulfilled in Acts 13:32-33, "*And we declare unto you [Israelites at Antioch] glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children.*" There is absolutely no valid evidence of any later change in what is commonly called the New Testament Age.

Through the New Testament there are many topics and words that originate in the Old Testament. In the Old Testament there are words such as *promises, know, elect, called, chosen, seed* and variations of them which are generally agreed to refer only to the Israel nation. We have to ask if there is adequate reason to suggest a switch that might allow the equivalent Greek words to apply to some multi-racial church in the New Testament. Churches dream up doctrines and interpretations to circumnavigate these things and people accept these because they have been pre-conditioned to do so. When presented with anything different, they have varying reactions, and we will systematically look at the most common of these.

To use words like *deception* and *another Gospel* can-

not be done lightly. These are very serious considerations and if the weight of biblical evidence is accepted, then the popular teachings must have cultish elements. The implications of this conclusion are vast and almost devastating to many Christians and churches. It has bearing on missionary activity as well. But please note well, it has not been said or suggested that all the non-Israel nations should not be made subject to the Law of God. Neither has it been said that they are condemned by God. This matter is a consideration elsewhere. When we come to *God so loved the world* as taught, traditionalists have to try to immediately get around every reference to the exclusiveness of Israel (in both Testaments). They do this to try to change the nation of Israel into some multi-racial church, or otherwise they want to say there are both a national Israel and a Church consisting of non-Israelites despite the obvious contradiction. So they are operating outside of the given foundation of the Law, the Psalms, and the Prophets, and thus must be wrong.

God has told us that He will do nothing He does not reveal first to his servants the prophets of Israel. He will fulfill His Word to Israel. Any mention of the exclusiveness of Israel will cause immediate (and common) reactions among Christians who think they know their Bible. Now we can have a look at some of the common reactions.

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Only brief comments are made on these reactions, because they are all expanded at various places elsewhere in *“The Exclusiveness of Israel”* (#714 @ \$23.95) by Arnold Kennedy.

#### REACTION ONE (THE MOST COMMON)

**“Yes, that is true, but God was speaking to them, and not to us. Now God is speaking to everyone.”**

This would be the thought of the majority of church-going people today, and it is a thought that is wrongly encouraged. So should we go along with that reaction just because it sounds right? As soon as it is asked, “When in this church age did God’s speaking change from ‘them’ to ‘us’? there is no answer at all. If this question cannot be answered from Scripture, then it has no basis.

It would be profitable for any who would like to retain this particular thought and reaction, to look at the root word *grapho* that is used in the New Testament 194 times. It is used in the expression *it is written* and refers to the Old Testament Scriptures in reference to Israel. It would be profitable too, to look at *written* in a concordance where it will be seen afresh that many times the basis of all doctrine is *it is written*. *It is written* means **“written in the Old Testament”** and so these quotes refer to Israel.

If the basis of a belief or doctrine appears to be in the New Testament alone, it must be suspect because it is not written in the Law, the Psalms and the Prophets. This is important because there are a number of such ideas that are generally accepted, but which do not have *it is written* as a basis. In fact it might be said that much of what is debated has no foundation at all in the Law, the Psalms and the Prophets. Some traditional teachings cannot present a clear pattern of simple direct statements from the Old Testament to support these views. They rely mainly on fabricated “types,” “shadows,” and analogies. Man’s tradition therefore is not established in *the mouth of two or three witnesses* as is required by Scripture. Israel cannot be changed to mean non-Israel just by making such a statement without having a foundation.

If a New Testament book, written in the ‘Christian Age,’ [for example, James’ Epistle to the Twelve Tribes] was written and addressed to Israelites, then either the writer was wrong or there would need to have been something that happened since Pentecost in order for men to be able to say, *God is now speaking to everyone* [meaning every race]. There is no such happening!

#### REACTION TWO

**“Yes, but Israel has now become the church, so all these things belong to the church.”**

This says that “Israel” and “The Church” no longer have any connection and that Israel has vanished. The church is supposed to consist of non-Israelites, the so-called “Gentiles.” However, the Hebrew word *goi*, upon which the “gentiles” thought is based, is also used of Israel. So *goi* does not always equate with so-called non-Israel “gentiles.” The whole subject is simplified when we accept what we find when we build upon the right foundation and have the Cornerstone. Ephesians 2:20,

*“And are built upon the foundation of the apostles and the prophets..”*

The Cornerstone, the prophets and the apostles all agree. Since “apostles” is put before “prophets,” this Scripture is used to say that New Testament apostles have new prophecy and doctrine that was not contained or forecast

within the Old Testament. Just to say something like that does not make it fact. In the books of Galatians and Romans in particular, modern teaching says that the Apostle Paul has made a turn around from what is recorded in Acts where he tells King Agrippa that he spoke nothing other than what was said in the law and the prophets! In Romans and Galatians he is now supposed to be writing to certain so-called Gentiles who are supposed to be non-Israelites. The internal statements show that each letter in the New Testament is written **only** to Israelites. This is discussed in more detail in *“That Unfortunate Word ‘Gentile’*, by Kennedy, on its own #624 @ \$4.15] a chapter “Gentile” of the book, ***THE EXCLUSIVENESS OF ISRAEL*** (#714 @ \$23.95)

Let us look again at the Apostle Paul’s famous speech in Acts 13 which was made **long after Jesus’ death and resurrection**. Here, right in the New Testament age, Israel is still a genetic term. There is still no sign of “the Church” as this is commonly perceived. Consider all the following highlighted words from Acts 13:17-42:

v17, *The God of **this people of Israel** chose our fathers.*

v23, *Of **this man’s seed** hath God according to his promise, raised **unto Israel** a Saviour, Jesus.*

v24, *...the baptism of repentance to **all the people of Israel**.*

v26, *Men and brethren, children of the **stock of Abraham**.*

v32,33, *...how that the promise which was made **unto the fathers**, God hath fulfilled the same in **us their children**.*

v39, *And by him all that believe are justified from all things, from which **ye could not be justified by the law of Moses**.*

In the last verse we see the first “all” that people most like to generalise to include everyone on Earth. But the “ye” and the context, nails it down to Israel

alone as the ones to whom the Law of Moses was given. All the highlighted words in these verses give a very specific definition of who is being addressed in the New Testament; it is always to a genetic Israel! We can no longer say that these children of the fathers, (Abraham, Isaac and Jacob), come from other stock. These are the people whom he described as **MEN OF ISRAEL**, who feared God. “The Church” has not replaced Israel, but is formed out of Israel only.

#### REACTION THREE

**“The Gentiles are now adopted into Israel, so the promises made to Israel are now made to everyone who believes in Jesus.”**

A short answer to this reaction is not possible because there are so many aspects to cover. These are covered as individual sections on “gentiles,” “the church,” “strangers” and “adoption,” and the promises made to Abraham and his seed, in *“The Exclusiveness of Israel.”* As mentioned above, the words translated as “Gentiles” in both Hebrew and Greek are also used of Israel. This can quickly and simply be verified by looking at a Young’s Analytical Concordance (#536 @ \$57.20)

#### REACTION FOUR

**“It is said that the middle wall of partition between Jew and Gentile has been broken down so that all are now one in Jesus.”**

Here we have another-hinge point of much of what is taught in the evangelical churches today. But, in the Law, the Psalms and the Prophets, the partition is found to be between The House of Israel and The House of Judah. It is

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NOT between Israelites and non-Israelites [see Isaiah 11:13 - *Ephraim shall not vex Judah any more*]. In all of the New Testament Scriptures quoted above where the exclusiveness of Israel was shown, all the people addressed by Paul, the Apostle to the Gentiles, are clearly shown to be Israelites. All the books of the Bible provide the same evidence. It will be shown that the House of Israel had been “scattered” among the nations and that any pattern showing a gathering or the joining together of Israel with non-Israel races cannot be found in prophecy. What is found frequently in Scripture is the joining of the House of Israel with the House of Judah. The divorced House of Israel is grafted back into the un-divorced House of Judah —[Romans 11:17-24]. Only an olive can be grafted back into an olive. Note what the word “back” infers; they were together once before, prior to Israel being divided into two kingdoms.

#### REACTION FIVE

**“The seed of Abraham has now become the seed of Jesus ... it is now a spiritual seed.”**

The promises were made to Abraham’s seed, but not to Jesus, who came to fulfill them. The promises were made to Abraham and his seed, which is named in Isaac (Genesis 21:12). The promises were therefore given to the Israel people as a whole. Now, as Jesus was born into Israel, He is regarded as the seed of Abraham and of David (Matthew 1:1). But the promises were not specifically given to Jesus as the ‘one seed’ in Galatians 3:16. And of course, Jesus had no ‘seed.’ The word “seed” is always used in the physical sense in Hebrew and Greek as a collective noun. If Jesus were that one seed, then everyone between Abraham and Jesus would be disinherited, including Isaac and Jacob. Israel then, could not have existed as the seed of Abraham through Isaac and Jacob, if Jesus were that seed. A more accurate translation of Galatians 3:16 reads:

*“And to Abraham and the seed of him the promises were spoken. He says not, ‘And to the seed of thee’ as of many, but as of one. And to the seed of thee which is **anointed**.”*

It is the seed of Abraham that is anointed [christ] here, just the same as in the Old Testament, which also talks about “the holy seed.” [Ezra 9:2]

#### REACTION SIX

**“The Jews are God’s natural children, but the members of the Church are God’s spiritual children.”**

Two sets of parallel promises can not be found in the Law, the Psalms and the Prophets, that is, there is not one set of promises to “natural” children and another to “spiritual” children. Therefore there cannot be any New Testament change. Neither is the promise made to Abraham’s seed directed specifically to Jesus. The promises made to the fathers are always presented as being fulfilled in **us their children**. Israelites are the children of the promise. There is only one promise in this respect. There is not any second similar promise found for non-Israel races.

NOTE: The “children” still have to be redeemed individually from the curse of the broken Law. They are born at physical birth as heirs of salvation. They are conceived as “children”=*teknon*, with the ability to become sons = *huios* by belief in Jesus.

This sixth reaction results from attempting to get around the problem of a national and racial Israel and retain tradition at the same time. The word *Jew* has to be made to

equate with Israel and the word *Gentile* has to be made to equate with non-Israel. This is not the world of reality! Yet it has been drummed into most Christians, conditioning their thinking, teaching and writing, on almost every subject. “The Jews” are not spoken by Jesus as being God’s children ever. Jesus said they originated “from below” and that the devil was their father. Please view John chapter 8 about this. The Jewish Encyclopedia claims the modern Jews descended from Esau, and if so they could not be of the promised seed through Jacob. See Genesis 21:12, Romans 9:7 and Hebrews 11:18, “*For in Isaac shall thy seed be called.*” This confirms what was said in Reaction Four, about “seed.”

#### REACTION SEVEN

**“That seems to be true, but no one knows who is an Israelite today.”**

May we quote 2 Timothy 2:19? *Nevertheless the foundation of god standeth sure, having this seal, the Lord knoweth them that are his.* There is a holy [separate] people which are called in the Bible *stone, elect and precious, above all other people* which have now obtained mercy. They are *brethren from the womb* and are anointed [*christos*]. They are *born from above* (that is, *begotten from above, the first, or an origin*). The Bible does give marks of

identification that are clear and unmistakable, but this identity factor is outside the scope of this article. One thing certain is that God promised David Israel would remain a kingdom as long as the sun and moon shine.

#### REACTION EIGHT

**“This is all very well, but now everything is spiritualised.”**

It is unfortunate for such a belief that the Twelve Tribes of Israel keep appearing in the New Testament. In this present New Testament age they are not spiritualised away! To react this way is to say that Jesus and Paul are wrong. Paul said *unto which promise our twelve tribes instantly serving God day and night, hope to come* - Acts 26:7. How can twelve

individual tribes be spiritualised?

#### REACTION NINE

**“The law has been fulfilled, therefore nothing in the law applies anymore.”**

Jesus says in Matthew 5:17-18, *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

The Law has different aspects. There is Mosaic Law and Levitical Law which are not the same. In Romans 13:8-10 we have a discourse about fulfilling the Law, which concludes with, “*therefore, love is the fulfilling of the Law.*” This Scripture is sometimes quoted as proof that everything relating to the Law is finished, but verse 8 is about people, as individuals, fulfilling the Law by their actions. It is not about God fulfilling His covenants and promises. This is confirmed in Matthew 7:12 where Jesus is saying, *therefore all things whatsoever ye would that men should do to you, do YE also unto them, for this is the Law and the Prophets.* Jesus fulfilled what is written in the Law concerning Himself [Luke 24:44]. His sacrifice has fulfilled that part of the Law concerning sacrifices.

Possibly the short answer to the rest of the matter of fulfilling the Law is that heaven and earth have not yet passed away. When they are passed away, all will have

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been fulfilled. What has been written in the Law, The Psalms and The Prophets, will come to pass. The promises to the seed of Abraham still stand and will yet come to pass!

### REACTION TEN

**“Everyone is now the same because all are one in Christ Jesus.”**

This epitomises the traditional teachings.

Galatians 3:7 *Know ye therefore that they which be of faith, the same are the children of Abraham.*

Galatians 3:26 *For ye are all children of God by faith in Christ Jesus.*

It sounds right at first glance, particularly when the pronouns are ignored. The “ye” are the people being addressed. That is why it is necessary to establish that the so-called Gentiles in the Epistles were Israelites. The *Exclusiveness of Israel* devotes a chapter to this subject. There is no pattern through The Law, The Psalms and The Prophets to support tradition. It is not there, so something must be wrong with the traditional teaching. In both the Hebrew and Greek, the word translated “all” here means “all of the context only,” not “all of everything else.” The same applies to words like “whosoever” and “every.”

### REACTION ELEVEN

**“It makes no difference now because all nations are blessed in Abraham. All is now of Grace.”**

Some teachers actually do say this, believe it or not. Now, if this were true, it means that the Old Testament is invalid. It is like the Roman Catholic idea of saying that the Church is the authority rather than the Bible and yet quoting the Bible wrongly about Peter and the rock (which is feminine) to support their view. But to whom is God gracious if all is of grace? Is it every one of every race on Earth? Both Testaments deny this.

*“.. and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.”* Exodus 33:19.

*“For he saith to Moses, I will have mercy on whom I will have mercy, so then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy ... therefore hath he mercy upon whom he will have mercy, and whom he will he hardeneth.”* Romans 9:15-18.

This question of the Grace of God is a subject in itself, but the over-riding principle is the Sovereignty of God. It is “whom He will”... To say glibly, *all is of grace* to include everyone is to make a mockery of the Sovereignty of god. If redemption is for every man of every race, then the whole choice is man’s choice and this is *another gospel* [2 Corinthians 11:6 and Galatians 1:6].

In the New Testament, “grace” refers to *the Divine influence upon the heart*. We can find no reference to *God writing the Law on their hearts* other than to Israel, nor can we find a word of prophecy about a new heart being given to any other than Israel.

**ARE THERE TWO OR THREE WITNESSES for “EXCLUSIVE ISRAEL”?**

*“In the mouth of two or three witnesses shall every word be established.”* [2 Corinthians 13:1]

First Witness:

1. The Old Testament is contained in the Law, the Psalms and the Prophets.

2. The New Testament is contained in the Gospels, the Epistles and Revelations.

Second Witness:

1. The Old Testament speaks redemption being for Israel ALONE.

2. The New Testament speaks of redemption being for Israel ALONE.

Third Witness:

1. The Old Testament (Covenant) was made with Israel ALONE [Psalm 147:19,20 etc].

2. The New Testament (Covenant) is made with Israel ALONE [Hebrews 8:8]

Let us go on to look further into these issues and to meet the objections and things that might appear to be at variance. A chapter is devoted to the world as found in *Go into all the world* in the ‘*Exclusiveness of Israel.*’

### STUMBLING BLOCKS to an EXCLUSIVE ISRAEL

Earlier we looked at the general reactions which immediately spring to mind when the consistent pattern of Scripture about *The Exclusiveness of Israel* is introduced to people. It is time now to look at the stumbling blocks that modern teaching put in our way. It is appreciated that people’s objections and concerns are very genuine and that such people are usually sincere. It is also recognised that it is difficult for people to “unlearn” what they have been taught for years. It is necessary to look at a selection of stumbling blocks that would represent most of those that are raised.

#### 1. IT IS CONTRARY TO THE NATURE OF GOD

This is a sincere feeling that many have, but it has its origin in an unbalanced view of the character of God. Where there is continual

emphasis on the Love of God and almost total neglect of the Righteous Judgments of God, this is understandable. The universalising of “all” and “every” beyond each context, together with the absence of teaching about the sovereignty of God, are the root cause of this feeling. In His nature, God is unchanging. That God should create vessels for different purposes is not readily acceptable to many people, but it is the clear teaching of Scripture. For example:

1. It is God who put the perpetual enmity between the *seed of the serpent* and the *seed of the woman* [Genesis 3:15]

2. It was The Lord who put a mark upon Cain and his offspring [Genesis 4:5]

3. It was God who saved Noah and his family because Noah was *perfect in his generations* [Genesis 6:9]

4. God gave different destinies for Noah’s sons Ham, Shem and Japheth.

5. God even placed different “last days” destinies on each of the 12 Tribes of Israel [Genesis 49 and Deuteronomy. 33]

6. We find Scriptural discrimination between “men” as *enowish* or *adam*, etc.

7. We find words for “men” that do not apply to women in both Hebrew and Greek (*iysh* and *aner*)

8. *Jacob have I loved and Esau have I hated* [Malachi 1:2,3 and Romans 9:13]. God’s hatred for Edom is for “all generations” so they could not be part of that “world” that God “so loved.”

9. God chose Israel and said they should not *be reckoned among the nations* [Numbers 23:9] and *the God of this people Israel chose our fathers* [Acts 13:17].

10. And she shall bring forth a Son, and thou shalt call His name Jesus, for he shall save His people from their sins

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[Matthew 1:21]. They were and are God's people before they are saved.

## 2. "OF EVERY KINDRED, TONGUE, PEOPLE AND NATION."

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests: and we shall reign on earth." [Revelation 5:9-10]

"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne". [Revelation 7:9]

NOTE: Attention is drawn to *out of* in the first verse and *of* in the second verse. Both are the same Greek preposition *ek* with the literal meaning showing it is not all the nations, peoples, etc., but a people taken 'out of' them and not 'of' them. These two passages appear to stand out against what has been written so far. It looks conclusive as a statement to say that before the Throne of God will stand people from every race on earth. This appearance is used as a basis for the teaching about universal or (inter)-national salvation. Because this does not fit with any foundation in the Law, the Psalms and the Prophets, these verses require closer examination. Firstly, we must look at what this verse is fulfilling. We must ask if there is any stream of prophecy confirming the popular multi-racial view. If there is none, then the original prophecies must stand.

"... ye [Israel] shall be a peculiar treasure unto me above all people: for all the earth is mine, and ye shall be unto Me a kingdom of priests, and an holy [separated] nation." Exodus 19:5,6.

NOTE: In the Hebrew *all people* is plural with the article giving the meaning *all the peoples*. These verses are addressed only to Israel, as are a multitude of other Old Testament prophecies. The Apostle Peter tells us about the same singular, peculiar people also, showing confirmation of the Old Testament in the New Testament.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people..." 1 Peter 2:9.

Although there is reference to every tribe, tongue, people and nation, these are all national, not racial, terms. It must be remembered that Israel had twelve tribes that became scattered among nations and peoples. Their languages became those spoken by their captors and later those of the nations amongst whom they were dispersed or scattered. This is from whence the people of Israel were regathered. They were from among every tribe, tongue, people and nation, as was prophesied. It is repeated again that there is no prophecy about all races being in the Kingdom of Heaven or of any race being redeemed other than Israel. Others had no broken Law-covenant that required redemption. But Israel is redeemed out of [not of] every kindred, tongue and nation and people. Most of the prophetic books speak consistently about the re-gathering of the House of Israel and the House of Judah. There is nothing about the modern concept of this being "Jews and Gentiles." Both would still have to be Israelites.

Quoting R.K. Phillips in *Incontrovertible Facts Of The Bible*, we find:

This 'Holy Nation' was to be the next step in the re-establishment of the Sovereignty of the Kingdom of God on the Earth. This Sovereignty of God denotes a sphere of God's rule and requires that:

1. It has a territory;
2. It has a people;
3. It has laws;

4. It has a King.

5. It has an economy

6. It has an administration

All these things God was now about to give to the Children of Israel and at Sinai the people the people accepted God as their King, thus making them a holy nation. God has never rejected that Sovereignty over that throne or that nation.

If every race was included then this would all be meaningless. A number of commentaries refer to the redemption as that of the people who had once been redeemed from Egypt. The Exodus is the first place where there is mention of redemption [Exodus 15:13]. The redemption in Scripture is always that of Israel, and Israel only. The issue of the redemption of Israel is stated before the Covenant of the Law. *Bullinger's Lexicon* comments:

"But now the People had been scattered among every kindred, and tongue, and people, and nation and therefore they must be redeemed from out of these the second time, like as it was to Israel in the day that he came up, out of the land of Egypt."

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people from Assyria, ... and from the islands of the sea." Isaiah 11:11.

The re-gathering is always of *His People* and not of other races. Contrary to prophecy does not exist! The scene of Revelation 5:9 is in heaven as it is in Revelation 7:9. Here, there is a great multitude *out of* all nations, and kindreds, and peoples, and tongues. It does not say of all races; the word *genos* (races) is not used in this passage It may not be appreciated

that Israel is spoken of as *the families of Israel*, the Tribes becoming nations.

"At the same time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people." Jeremiah 31:1.

### 3. "ALL THE ENDS OF THE EARTH"

"Look unto me and be ye saved, *all the ends of the earth*." Isaiah 45:22.

The word translated as the earth is the Hebrew word *erets* which is mostly translated as 'country,' or 'earth' in the sense of a localised area of that earth belonging to a people [for example, the land, or earth, of Israel]. In context, this whole chapter is about Israel and no other. It certainly is not used in the generalised sense as the universalists who try to prove the expression *the ends of the earth* means every race or place on Earth. A quick look at the word "ends" in Hebrew and Greek will dispel this idea as it has to do with time, not place.

### 4. THE EXODUS

When Israel made the Exodus from Egypt, it is evident that some Egyptians, or some mixed blood, came out with the Israelites. The claim has been made that these saw the miracles that God had done in the land of Egypt, and so they joined themselves to Israel. These are then wrongly said to be a type of *non-Israelite Gentiles joining the church*. This mixed multitude was continually a problem within Israel. It should be remembered that these were not permitted to assemble with Israel, before god, because they were not Israelites. There are two expressions translated, 'The congregation of the Lord,' namely the *edah* of Israel and the *qahal* of Israel, and this difference is important because they separate the mixed multitude travelling through the wilderness from the Israelites themselves... to

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be continued.

## DOES CHRIST OWN YOUR CHILDREN?

### Rethinking a Reformed Defense for Infant Baptism by *Tristan Emmanuel*

When Reformed Christians defend the practice of infant-baptism, we generally present a detailed delineation of covenant-theology. The problem, however, is that most evangelicals just don't know what the covenant is. They do not understand "covenant theology" and, therefore, our defense of infant-baptism based on the inner workings of the covenant generally sounds forced, contrived, and disjointed.

That's not to say that covenant arguments are useless. On the contrary, they are clear and definitive arguments; since the Christ did not come to abolish the law but to restore it, the nature of the covenant and its administration has not changed in the slightest (Matthew 5:17). It was and still is a covenant of grace. Man comes into union with God by grace alone. This was the clear implication of God's calling of Abram from the land of Ur. God showered grace upon Abram and his entire family—including the male infant who was only eight days old. Since the covenant under the immediate administration of the Christ is also of grace, our insistence that infants are still included in the new covenant, as they were in the old, is most fundamentally true.

Unfortunately, too many Christians no longer think in terms of *covenant*. Moreover, they tend to expect all theological answers to be as simple as pointing to a verse in the Bible, and express great suspicion with arguments that are more complex. Take for example the most common objection to infant baptism: But show me a passage from the New Testament that commands it.

#### THE TRADITIONAL APPROACH

A typical response to this objection is to rehearse a litany of covenantal evidence starting in Genesis with Abraham, Isaac and circumcision, following through to Malachi to show that for nearly two thousand years God had included infants in the covenant of grace. And the main reason for marshalling this evidence is to get our brethren to think seriously about the nature of the covenant. We want them to realize that God's covenant is not an individual thing—it is fundamentally corporate and familial. But we also want them to understand that their dependence on a New Testament command is misleading. The issue isn't whether the New Testament explicitly commands the baptizing of infants; it is that the New Testament does not explicitly (or implicitly) forbid it. Had the exclusion of infants been mandated by the coming of the Christ, not only would this have been a dramatic shift in covenant policy, but also God would have clearly revealed the change. However, He did not, so we cannot exclude them.

Notwithstanding, using a fully developed covenant argument to defend infant baptism involves a total theological reorientation. Reorientation takes a great deal of effort.

and, more specifically, time, for the critic to rethink every text he believes justifies "adult-believers-only" dogma. All of this is a dilemma for the covenantally-minded apologist.

#### THE LORDSHIP APPROACH

How does an apologist for the covenant unequivocally defend the Biblical necessity of infant-baptism, knowing that many evangelicals don't understand the covenant, and have been conditioned by an anti-intellectual culture to expect answers to be as easy as sound-bite news? Answer: The Lordship of the Christ.

Notwithstanding the effectiveness of a covenant argument, the most straightforward—dare I say the easiest—argument that justifies the Biblical necessity of infant-inclusion, is the fact that the Christ is Lord. Jesus Christ's Lordship makes infant-baptism an absolute necessity!

I realize that some may find this a little hard to swallow. But these are not bald assertions. Think about it: what is Lordship if it doesn't involve complete mastery over everything we are and own? If Jesus Christ is Lord, then He is the Lord over every square inch of our existence. If He is Lord, then we may not withhold anything from Him. If He is Lord, then He is Lord of our whole household. If He is

Lord, then He is entitled to receive that which is most precious to us—our children. Obvious isn't it? To make it clearer, consider the relationship between the Christ's sovereignty and baptism in the Great Commission.

#### LORD OF THE NATIONS

All Christians recognize the evangelistic imperative of the Great Commission: "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations...." But many Christians, have overlooked its connection to baptism and its implication for infants. This is unfortunate because the Great Commission not only establishes the evangelistic imperative, it teaches us that Jesus has divine right to own and administer every nation on earth. In concrete terms this means that the Christ has the

divine prerogative to claim every individual, and every family in every nation.

Jesus Christ, the Son of God, has always owned the nations. He is as Paul describes Him, the "firstborn" of every creature (Colossians 1:15). This is a title that established His legitimacy as the rightful heir of the world.

His defeat over sin merited not only the Father's favor, but also the Father's reward. And the Great Commission is the fulfillment of the Father's inheritance promise to Jesus. From all eternity the Father promised the Son that He would grant Him direct authority to administer and enforce His direct reign over the inheritance.

"I will declare the decree: The LORD has said to Me, 'You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" (Psalm 2:7-9)

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The nations were deceived, and they rebelled against God. With the coming of Jesus the Christ, however, God placed His King, Jesus, on the throne. Essentially, the Father fulfilled His vow when Jesus arose from the grave and gave Him, the rightful heir, the deed to the nations. That didn't mean that every nation immediately became a Christian nation; it simply meant that Jesus was given the right to rule directly over the inheritance. The nations had always been His, the difference now is that the nations are His to organize and administer directly into the kingdom.

In practical terms, the Great Commission is Jesus' policy of kingdom reconstruction. He accomplishes this through His ekklesia. Jesus is marshalling His disciples forward in the task of breaking all rebel states with a "rod of iron" and "dashing them to pieces" with the gospel of the kingdom.

Naturally, this has bearing on infant-baptism. But to see the connection, we need to deal with the concept of "nation" in the Great Commission. What does Jesus mean by nation? Is He referring to different groups of people, to various ethnic groups in the world? Or is it rather to geography; is He calling us to go to all the different places in the world and search out His people? What does He mean?

The underlying assumption for many is that Jesus can't literally mean all nations, including every individual and family germane to a nation, because such a task would seem entirely implausible. The predominant belief is that the Christ is simply commanding us to go and make disciples "out of" - not "of" all nations.

But the text is emphatic: "Go therefore and make disciples of *all nations*." [the author hasn't made the connection to Matthew 10:6 and 15:24 - being "all ISRAEL nations"!] The wording is very specific and it categorically implies corporate-ness. Jesus wants the nation as a corporate entity disciplined. Moreover, He means to disciple all that makes a nation a nation. In other words, He wants to make disciples of the whole nation including all people in the nation and all the essential cultural institutions that are unique to that nation (i.e., its civil government, judiciary, schools, religious institutions, etc.).

Dr. Ken Gentry, author of *The Greatness of the Great Commission*, agrees. He states:

*"The term [that] Christ employed ... carries with it an important significance ... He calls for the disciplining of "all the nations" (ethnos), involving men as individuals united together in all their social-cultural labors and relations."*

The aim of the Great Commission is to seek to comprehensively influence of the Christ's sovereignty over every facet of a nation. Obviously, national institutions like supreme courts or civil governments can't be disciplined in the strictest sense, only people can. Nevertheless, national institutions play a vital role in the social fabric of every nation because they are an expression of the will and passion of people, and so they must be subjected to the reign of Jesus; after all, without people cultural institutions don't

exist. Therefore, since Jesus wants all people disciplined in His nations, it is indicative that the social fabric of a nation must be completely permeated by the policies of Jesus the Christ - the nations must be disciplined. Matthew Henry puts it this way:

*"Christianity should be twisted in with national constitutions, ... the kingdoms of the world should become Jesus' kingdoms, and their kings the ekklesia's nursing fathers ... [we must] make the nations Christian nations ... Christ the Mediator is setting up a kingdom in the world, bring the nations to be His subjects."*

#### **DISCIPLESHIP BEGINS WITH BAPTISM**

So far, all we've established is that Jesus wants the nations of the world. But we still haven't answered the question of infant-baptism.

Since we are trying to establish that infant-baptism is a necessary outworking of Lordship, it is important to see the relationship between discipleship and baptism. A disciple is simply someone who has been brought into the organic kingdom of Jesus Christ. [disciple: someone who is taught, who follows the teaching, and who helps to propagate that teaching - from *Webster's*] The question of regeneration, election, or the inorganic kingdom is a point I will soon address.

How does one go about making a disciple? Those who argue for believers' baptism only would insist that the process begins first with preaching the gospel to individuals and thus eliciting faith in them. Some might even assert that it involves teaching the law, since Jesus said, *"teaching them to observe whatsoever I have commanded."* But the **ordo salutis** (order of salvation) is not necessarily the concern of this text. What is of concern is discipling, and the text makes clear that the process of discipling officially begins with baptism. Jesus says, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the holy ghost."

Some believers-only advocates might want to argue that the Great Commission actually justifies their theology since Jesus is commanding us to make disciples, then baptize them and teach them. But this rendering is incorrect. The assumption that we must first lead someone to faith before we can baptize, and then begin instruction in morality, is incorrect. Although in most cases, faith probably precedes baptism and instruction in righteousness, it is not necessarily the case. Many people have come to faith after baptism, not before. Moreover, the actual rendering of the text places no primacy on the order of salvation. Jesus does not say make a disciple first, then baptize him, and then teach him to obey. [the discipling is actually where the teaching and instruction is involved - see the definition from *Webster's* above, CIM] Regardless of the order, a person does not become an official disciple of Jesus until he is baptized. Therefore discipleship, in that sense, begins with baptism [*"for to you is the promise, and to your children, and to all that are afar off...."*]

### ***Demons and 'fallen angels' still troubling you? WHO THE DEVIL IS SATAN?***

**by Francis Christen**

*If you believe in a supernatural, evil god names "Satan" then you have accepted a pagan doctrine and are therefore a practising Idolator. If you believe in any other God than the God of Israel, then you are an Idolator. This pervasive Satan doctrine has taken Christendom by storm. It has changed the way people read and perceive the Bible from Genesis to Revelation. It has changed the way people perceive God Himself!*

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### **THAT OLD SERPENT Called the Devil and Satan by Sheldon Emry**

*The 12th chapter of Revelation Biblically explained, also changes the whole meaning that the churches' give to this passage!*

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How does this relate to infants? Jesus wants all the nations to become His disciples. He wants disciple-nations, and the process of discipleship begins with baptism. Therefore, discipling the nations as nations means He wants them baptized corporately. The baptism of the nations is essential to the Great Commission. He simply will not accept the idea that the baptism of a few individuals here and there is in keeping with His commission. Jesus wants the nations baptized in His name so that the nations might be organized into His kingdom and come under His direct administration.

### IS IT POSSIBLE?

At this point the critic may say that such a task is impossible. It is impossible because its scope hardly seems achievable, or that it is erroneous because such a view of the Great commission turns baptism into a political sacrament, and thus would be no different from baptism by political coercion. It is impossible because we cannot expect the whole nation to be “born again,” or “born from above.”

In the first case, the scope of Jesus’ commission is entirely possible since it is not accomplished in our own strength. Jesus made sure of that when He gave the disciples these comforting words:

*“and lo, I am with you always, even to the end of the age.”*

Second, when the Father promised the Son that He would “dash” the nations in pieces and “break them with a rod of iron,” the Biblical language undeniably conveys some type of coercion; of that we need not apologize. Jesus is Lord. As Lord He demands total submission—or you pay the consequences: total annihilation. I realize this sounds harsh, but it is true. Nations that refuse to bow their national knee will be wiped away. The history of redemption is replete with examples.

Then again, although coercion plays a role, it is not the type that comes by humanistic means. It doesn’t involve military means, manipulation, or economic repression. It comes by disarming the national philosophies of a nation through rhetoric, preaching, debate, teaching, instruction and acts of love. It comes by engaging the cultural ideas at every level of the nation with the truth of the gospel, believing that over time the gospel will disarm and destroy all lofty speculation—so much so that the nation at every level will give itself over to Jesus the Christ.

And finally, do we expect every citizen to become saved? Our answer must be clear: we can’t. We cannot ensure that nations, let alone individuals will be “born from above.” Even if we strategically execute the commission with great success, we can do nothing to save anyone. But Jesus is not asking us to do that. He is not asking us to make “elect” nations. He is asking us to make disciples of the nations—an important difference.

Not every disciplined nation is necessarily a society of elect individuals. Jesus is not asking us to go and make regenerate believers. Although every believer is a disciple, not every disciple is necessarily born from above. Of course, the ideal is a genuine salvation, and a regenerate society, but this is not what Jesus is commanding. He is simply commanding that we work to expand His kingly influence over the affairs of the world, and that means we must make disciples of the nations—leaving the question of their regeneracy and election to Him.

Jesus wants to extend His administration over the nations. Making disciples of the nations by baptizing them and teaching them is the divinely decreed means by which Jesus’ reign advances throughout the world. Making the nations “covenantal” commonwealths is what the Great Commission is all about.

If this is true for nations, it is also true for all families, including the infants. If Jesus owns the nations, does He not own all the families in those nations? And if He has commanded that the nations, as nations, should be baptized and instructed, then is this not true of all the infants in their respective families? Jesus redeemed His people and owns every individual. They are His by divine right, by divine inheritance. He wants them in His kingdom. He is their Lord. Infant-baptism is a necessary consequence of Jesus’ sovereign reign.

[But lest any have the idea that “once baptised, always baptised.” Let me paraphrase Paul in Romans: “*For baptism verify profiteth, if thou keep the law; but if thou be a breaker of the law, thy baptism is made un-baptism. Therefore if the un-baptised keep the righteousness of the law, shall not his un-baptism be counted for baptism? And shall not the un-baptism which is by nature, if it fulfill the law, judge thee, who by the letter and baptism dost transgress the law?*”

Most forms for infant baptism require a commitment from the parents to instruct their children appropriately in the Word of God. Some actually follow through with that, while others sadly neglect to keep the vows made. **Do you faithfully instruct your children in the faith?]**

Courtesy Chalcedon Report, Box 158 Vallecito CA 95251

### HOMESCHOOLING DADS

by Candy Foote

We are just beginning our 18th year of homeschooling! Wow! Time sure does move quickly. I spent eleven of those years convinced that my husband had nothing to do with our homeschool. I tried to get him involved. You know how the story goes. I wanted him to participate in read-alouds. I tried coaxing him into reading “Treasure Island.” (Note: I said, “coaxing” because it couldn’t be “nagging”—you know that I would NEVER do that!).

Over the years, he has attempted to read “Treasure Island” three times! It has never actually been completed. I have suggested to the kids that I could read it, but they laugh and say, “No, that’s Dad’s read-aloud!”

While at the library one day, two women started talking to me about home-schooling. One of the women said, “You must do all of that homeschooling by yourself. I mean, your husband can’t be too involved in their education. After all, he is a man.” I was surprised by her comment, but I was even more surprised with my response. I proceeded to tell her that yes, I did most of the book work in our homeschool.

But, my husband taught them more than I did. He taught them how to put on a roof, put in windows, hang sheet rock, hang doors, build walls, hang ceilings, lay floors, put in wiring, and do the plumbing. He taught them how to completely build a house and barn! He taught them to build shelves, benches, trunks and cabinets. He taught them to change the oil, change a tire, and pull and replace both a motor and transmission! He taught them how to milk a cow, tend animals, and put up hay. In essence, I taught

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them to read, and he taught them how to make sure they would always make enough money to keep food on their table!

I left that library with a whole new look at my husband and our homeschool. God doesn't need us to teach our children the same things, He uses us as a team. I have never looked at my husband as a non-participant in our homeschool again.

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

## TEACHING YOUR CHILDREN TO LIVE IN GOD'S COVENANT

by *Walter and Megan Lindsay*

A dominant part of family life is teaching one's children. The imperatives of Scripture make it so; the promises are to us and our children [as children of Abraham]. The demands of teaching our children are too important for our children not to dominate family life. And the Lord tells us so:

*"Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates."* (Deuteronomy 6:7-9).

In this passage, God gives us parents very specific and concrete directions about how we are to train our children to love Him. He does not tell us to teach them to "know" Him through detailed systematic theology, or to love Him through warm fuzzy feelings and mushy "Jesus Loves me" songs. Rather, throughout Deuteronomy He tells us that we are to teach our children to observe His commands so that they will teach THEIR children to do the same. To love God, to know Him, depends on knowing and DOING what He requires. Loving and knowing God is fundamentally covenantal (e.g. Deut. 5:10; 7:9; Dan 9:4; John 17:3,26), and we are to teach our children how to live according to that magnificent covenant.

Unfortunately, it has become too easy for parents to forget the meaning of this command, thanks to the vestiges of Enlightenment rationalism and Romanticism that prevail in modern thought. Rationalism and Romanticism during the 18th century sought to separate in man what God has not separated, namely his intellect, emotion, and will, and then to redefine what God has already defined. Knowledge and love, both of God and of man, were separated into two separate categories, the one rational and the other emotional, and were redefined, giving the power of God to man.

### FALSE CATEGORIES AND REDEFINITIONS

Whenever man attempts to redefine what God has already defined, the result is very, very messy. God tells us how intimately connected love is with knowing and serving Him, that they derive from Him and His love for His creation. Yet both the Enlightenment and Romantic movements sought to eradicate God from the Creation, and so the world became impersonal and purposeless. Enlighten-

ment rationalism defined knowledge as an act of contemplation, a purely rational exercise of man's fallible intellect to govern a mechanistic creation. And Romanticism defined love as an emotion, manipulated by man's will and experienced without any reference to value or meaning.

These have had malignant effects on man's daily life. A parent who taught his children romantic love would, therefore, teach them that love was meaningless. And a parent who taught his children rationalistic knowledge would only teach them that knowledge was impossible, and that life was meaningless.

While both Romanticism and Enlightenment rationalism borrowed from Greek thought, each also had its peculiar influence on modern Western thought. Enlightenment thought had been built on the legacy of the 17th century scientific revolution, in which rational science, and man's ability to comprehend and control the creation through it, was elevated as the key to knowing the natural world. By the 18th century, the Enlightenment had given flesh to the bones of this idea, and had created a culture out of the transformation.

According to rationalism, man's ability to know the truth lay completely within his mind, and it was his responsibility to categorize life with his mind, as well as to assign it meaning. These acclaimed responsibilities, of course, greatly affected his daily life. How husbands loved their wives; how mothers disciplined their children; how man made laws and governments administered justice; how ministers preached the Word—the impersonal laws of nature and man's power to manipulate those laws governed them all. Man, and

his mechanized universe, needed no Father, Son and holy ghost to create and uphold him by the power and counsel of His will. Without a purpose or goal for continued existence, man's world became a desperate, ugly place.

It did not take long for some of the grotesque consequences of rationalism to become apparent. The Enlightenment culture had reduced man and the creation to phenomena completely devoid of beauty and nobility, without personality or purpose. yet humanism would not give up so easily, and rationality was given a new face.

According to Romanticism, man's intellect was still able to comprehend truths about the physical universe, but it was his will that enabled him to break free from its constraints. Man's experiences gave meaning to reality, and they legitimized his emotions, his creative abilities, and his soul. He was his own god, and the creation only found purpose in his subjective divinations. And while he sought to free society from oppression, families, churches, and governments disintegrated in the meaninglessness of his program. Romantic thought sought to break man free from the chains of intellectual rationalism, but bound him instead by chaos. Neither Enlightenment rationalism nor Romanticism could give purpose or meaning to life, and thus parents who rejected God's order inevitably found themselves teaching their children the same.

### WARY TEACHING

Enlightenment rationalism and Romanticism have certainly perverted man's understanding of and commitment to teaching our children, and unfortunately this is true even within the Christian family. A parent who teaches his child(ren) to love the Lord with an Enlightenment bias will

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emphasize “head religion,” education in doctrine or theology, as the primary way to grow in knowledge of God. And a parent with a Romantic bias will instead emphasize “heart religion,” emotion and experiencing Jesus Christ. Some parents even emphasize both, as if the goal of the Christian life was a balancing act between the two. But Scripture does not tolerate any views that put man in the place of God.

So how then do parents reorient their thinking so that they may teach their children faithfully? Paul describes that we are transformed by the renewing of our minds, and that as our lives are transformed we will prove that God’s commands are perfect (Romans 12:2). We parents first learn God’s ways and laws. As Deuteronomy 6:1 indicates, Moses was to *lamad*, or teach, the Israelites the Lord’s commands so that they would obey them throughout the generations. The Hebrew word *lamad* literally means “to exercise in, learn,” and this illustrates the essential connection between teaching, learning, and obeying. Matthew Henry describes the process of teaching our children as “frequently repeat(ing) these things to them, try(ing) all ways of instilling them into their minds, and making them pierce into their hearts; as, in whetting a knife, it is turned first on this side and that.”

The promises for faithfulness are great, but our problems are also great. An enemy has sown weeds amongst the field we have cultivated (Matthew 13:24-30), and it is difficult to avoid the rationalistic and Romantic spirits of our age. Jesus commanded, “Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves” (Matthew 10:16). Parents must continually be on guard to teach their children that while Christians may share similar goals with some humanists (for example, secular conservatives), their commitments are never the same. Abortion arguments are a good example.

The secular pro-life argument—that all life is inherently valuable, and the pain that a fetus feels is evidence of that value—is a modern stepchild of Romanticism. Christian parents must teach their children that not all life is equally valuable; otherwise we could not uphold the death penalty. And while we may weep for the unborn child, experiences do not give value to existence. Christian parents must be wise to easy sounding arguments to help their children grow in love for the Lord.

As we learn God’s Laws and ways, we should expect not only that the content of our teaching will change, but also that we will see and think in new ways (Romans 12:2; 2 Tim. 3:16, 17), and even in the ways we think about our children. For example, some parents, upon seeing their child’s first steps, build themselves up with the knowledge that his DNA contained the code that caused his body to build the skeletal, muscular, and neurological systems that enabled him to walk—all mechanisms described by man’s knowledge, impersonal and purposeless.

The Romantic reaction is just as bad: A child’s innocence is thought to be so precious that watching his first steps becomes a nearly divine experience. As innocence departs into adulthood, parents mourn their “little baby’s growing up.” Christians should be on guard against these tempting tendencies. We should stand in awe that the same

God who is preparing creation to receive Him in glory, is preparing their children, bodies included, for that same purpose. And at each new milestone, their children reveal the image of God with greater fullness for His glory.

### **STRONG TEACHING**

We parents must teach our children when we sit at home, when we walk about town, when we go to bed, and when we get up in the morning. Instruction literally takes on every form possible, from the monumental to the mundane. And yet some opportunities for teaching our young ones are so essential that to miss those opportunities would leave our children to the wolves of the world. Catechizing is one of those opportunities. No catechism is infallible, or completely comprehends the Word of God (Romans 11:33). yet the Reformed catechisms are excellent tools for inscribing in our children’s hearts the doctrines of Scripture.

Both the Westminster catechisms, and the Heidelberg Catechism, begin with questions that not only establish the child’s purpose and meaning, but also remind them of the glorious blessings of their identity in Christ. If we treat doctrine as a synonym of faith, then Enlightenment rationalism has become a welcome guest in our households. However, if we teach our children right doctrine as a necessary ingredient for loving obedience, then catechizing them will nourish our children’s love for the Lord.

Family worship is another important way for parents to teach their children [see previous issues of the *Messenger*]. Even a small child can tell if Scripture is read with delight, and reading to them in that manner lays a foundation of

knowledge that works against worldly ideas. Frequent prayer teaches children that theirs is the living God, who works every moment in love for the good of His loved ones and His glory. And as we bring the events of the day and of the world to the foot of the cross, we help our children to examine them in the light of Scripture and God’s purposes. Singing Psalms and hymns in worship teaches children that truth is never dry or cranky, but full of joy and beauty, and is designed to enlighten our minds and delight our senses. Through family worship we seek to fill our children’s minds and hearts with truth, and to show them that obedience to God’s commands is the only way to know and love that truth.

Similarly, the covenant community we choose for our families deeply forms the ideas our children have about loving the Lord. A church whose worship bears more resemblance to a funeral than a marriage ceremony, whose sermons are dead orthodoxy and theological systems, will do little to protect the flock from strains of Enlightenment rationalism or from a Romantic backlash. And a church that emphasizes the warmth of being “slain in the spirit,” whose sermons merely warm the heart, will only encourage Romanticism in the hearts of God’s people.

However, if our children belong to a church where beauty and glory are manifest in the liturgy (Exodus 28:2,40), the Word is preached faithfully to transform the lives of the community (Hebrews 4:1-3), and godly tradition serves as a reminder of God’s work in history, past, present, and future (Joshua 4), they will be nourished in a faith that truly seeks to love the Lord in obedience. The

### ***This Month’s Special:* GOD’S SOVEREIGNTY, MAN’S AUTHORITY, AND THE HOPE OF CREATION by Stephen E. Jones**

*There are two ways of looking at the world. Both are necessary. Both are good. We need both to have a realistic, practical and balanced view. We must view the world through man’s eyes (the horizontal) and also through God’s eyes (the vertical). If we were to view the world only through man’s eyes, we would soon come to the conclusion that man is totally sovereign over his own destiny. It appears that God has nothing to do with my freewill decision. And yet we need to begin to learn the “Vertical View” in order to arrive at a position of balance.*

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ekklesia is the body of Christ, and we must reflect that glory. At the same time we, cannot train our children apart from the glory of Christ's bride and its nurture.

### AND THESE TOO SHALL PASS

Training our children faithfully to think their thoughts after God, to love His definitions and His commands, will always be a daunting task as long as sin is in the world. Thankfully, we know that this struggle will not last forever. The Lord of the harvest knows that we and our age are infested with weeds (Matthew 13:24-30), and today we walk among the very tall and gnarly weeds of Enlightenment rationalism and Romanticism.

Although we must be wise to the world in order to protect our children from its dangers, at the same time God does not require that each of us spend weary nights studying Enlightenment rationalism and Romanticism in order to root them out of our children's lives. Our calling is to pursue Him so that, in the natural course of events, He will so weaken false ideologies that even learned scholars will barely remember them. If we strive to teach our children to know and love the Lord through obeying Him, and how to teach the same to their children, then in the providence of God, Enlightenment rationalism, Romanticism, and all other false gods will be crushed under the footfall of faithful obedience (Psalm 110:1) Praise be to the Lord!

Courtesy Chalcedon Report, address p8.

### WATCH GOD WORK!

by Steve and Carol Ryerson

As homeschoolers, we understand the importance of teaching our children the Word of God and Biblical Worldview. We have family devotions in which we are looking into the Bible for nuggets of truth. But, while we are studying the all-important facts about our God, are we neglecting to talk with Him and obey what He is telling us?

The twentieth chapter of the second book of Chronicles has some interesting insights into our walk with God. This chapter begins by telling us that several nations were coming together to fight King Jehoshaphat and the nation of Judah. When Jehoshaphat heard the news, he was afraid and did two key things: he determined to seek God and he proclaimed a fast throughout the entire land.

Parents, what do you do when you are in a troubling situation? Have you experienced a job loss? Are you concerned about how you will ever have the money you need for basic necessities? Are you having a problem with one of your children and you don't know what to do? When your children come to you with their problems—be it simply a skinned knee or a troublesome sibling or friendship situation—how do you respond? Do you just take care of the physical need or counsel them only from your own wisdom and experience?

Recently, I heard two Christian women talking in a store. As one was updating the other on how a family member was doing in recovering from an accident, the other woman stated, "Well, all we can do now is pray." The message was, "Well, you've done all the things that should be done. It's time to turn to the last resort—the only thing left."

Friends, do we serve the "last-resort God"? God wants us to seek Him first! Jehoshaphat prayed and fasted, bringing in all Judah with him. It is not necessary to always call a lot of people [as in a prayer chain], but those who are involved in the situation at hand or those close to us can

join with us.

When Jehoshaphat stood before the people, he talked to God in a very interesting way. First, he reminded God of who He is. "God, You are LORD over the entire world. You even control the heathen nations." "God, you are OUR God. You gave us this land. We've built a house for Your presence, and we're now here seeking Your help."

We need to remind our children as we pray together that our God does control everything. We don't need to fear things in the world that we don't understand because He is taking care of it all. Not only that, but recount for them (and have them recount) things that God has done for them personally.

Jehoshaphat then reminded God that when Israel came out of Egypt, they would have killed these nations, but that God had told them not to. They had been obedient and turned away from them. Now, because of their obedience those nations were still alive and coming to fight Judah. What reward was that?

Have you ever been in a situation where, because of your obedience, you have ended up in a fix that, from your perspective, you would not have been in had you taken care of the original situation in your own way? You may rue the fact that you were obedient to God rather than doing what you are now sure would have been best.

In verse 12, Jehoshaphat prayed, "Our God! Won't you execute judgment against them? For we haven't strength enough to defeat this huge horde coming against us, and we don't know what to do, but our eyes are on you."

In other words, "God, we've tried to do what you've told us to do, and now look at where we are. There is no way we can handle this situation on our own. We don't know what to do, but, we are looking to you. God, we are trusting that you are continuing to work on our behalf and deliver us from this trial." All of Judah, (families together) were there standing before the LORD.

Parents, pray with your children. They need to hear you talk with God about your problems, and know how to pray for their own needs. When they come to you with that skinned knee, pray for it and for them even as you clean it.

After this, the spirit of the LORD came upon a Levite and he prophesied. God told the people through Jahaziel not to be afraid, because He would fight the battle for them. He then told them where they should go the next day, where they would meet their enemy nations, and that He would take care of the battle.

Immediately Jehoshaphat led Judah in bowing down to worship the LORD. Parents, do you earnestly seek God in prayer and fasting until you get an answer from Him? Then when your answer comes, do you immediately worship Him?

Many times people say that after God takes care of a particular need, then they will really worship Him. This is not what God tells us to do. Through the eyes of faith, we are to worship now, knowing that God does not lie and if He has told us He will do something, then He will do it. If we refuse to worship Him when we receive our answer from Him, then we are saying to ourselves, our children, and the world, that we are not really sure that He is faithful.

Parents, expect God to work on your behalf and teach your children the same. "Trust in ADONAI your God, and you will be safe. Trust in his prophets, and you will suc-

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ceed" (2 Chronicles 20:20b)

*"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded"* (James 4:7-8).

The next day Jehoshaphat went with his people, as God had told him to do. He even appointed singers who went out in front of the army singing, *"Praise the LORD; for His mercy endureth for ever* (Psalm 118)."

Wait a minute here ... This is a bit much! Since when do you send singers to battle before the fighting men? Isn't that suicide for those musicians? It isn't if it is being done in obedience to God. God is faithful and knows what He is doing.

The next verse (vs 22) tells us that when they began to sing and praise, then the LORD began to work. He sent confusion among the enemy so that they fought each other, killing every person. By the time Judah arrived, there were only dead bodies. It happened as they sang and praised.

Parents, worship the LORD for Who He is. Praise Him for the things He has done in the lives of your family members. As you do this, watch how He works to fight your battles and your children's battles. Teach them that God knows all things and can do all things. Teach them to praise God that He is going to take care of the current need, even before it happens.

God also rewarded Judah's faithfulness by giving them many riches from their enemies. After three days of gathering the spoil, they gathered to bless God Who had delivered them. Jehoshaphat then led them back to Jerusalem rejoicing, praising God with instruments as well as with their voices. Verse 29 says,

*"And the fear of God was on all the kingdoms of those countries, when they heard that the LORD fought against the enemies of Israel."*

When God does mighty works, people sit up and take notice. All through the book of Acts, we see that God worked through His people and it brought unbelievers to Him. The same is true today. When God does something that is clearly beyond the natural realm and could only have been done by Him, people notice.

Parents, walk with God together as a family and see how He takes care of all your needs. Train your children to walk with Him daily in obedience and see how He honours your family.

Courtesy Home School Digest, address above, p.9

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## PURITY'S PURPOSE

by Tom and Lisa Houck

people often have a negative view of the concept of purity because they do not understand its purpose. Some view it as a set of arbitrary restrictions God has placed on the physical use of sex in order to ruin a person's fun. Still others believe He decided to come up with a set of difficult rules to test our loyalties. The truth is that God, as a loving father, gives us instructions about purity in the Bible because of its short and long-term benefits to us and to others.

Sometimes people miss the purpose of purity because they lump abstinence and purity together as being exactly the same message. They often miss what is being said in a purity teaching because they think they already know people shouldn't have sex before marriage and begin to wonder why it is taking so long for the instructor to make that

point. While there are some similarities between abstinence and purity, actually, they are two different pieces of the same puzzle, they each have a particular purpose. I am not saying that one of them is right and one is wrong; this is not a case of either/or. Therefore, we must know the purpose of each of them to be able to apply them properly. Let me mention at this time that when I refer to abstinence teachings I am speaking about the way they are typically taught. Some abstinence teachers do combine their message with a purity message also.

With an abstinence message we expect to hear about some of the negative consequences of having sex before marriage. Unplanned pregnancy or sexually transmitted diseases (STDs) are two of the most common deterrents discussed in order to encourage people into choosing to abstain from sex until marriage. Abstinence concentrates more on what a person shouldn't do to avoid *some* of the negative consequences caused by that particular behavior. But, as true and necessary as the information given by the advocates of abstinence may be, teaching it without also teaching purity alongside it will not produce the best possible results. Together abstinence and purity make a powerful combination.

But, sometimes abstinence teachings are the only viable option for the person who is not interested in pleasing God. Teaching about purity doesn't always have the same impact on those who have no interest in God in comparison to those who do. Therefore, an abstinence teaching that explains the physical risks of sex outside of marriage is sometimes the best deterrent available.

When such information is given accurately, I commend and applaud the proponent.

Purity, on the other hand, has the prerequisite of having a relationship with God and dedication to the desire to please Him and not harm others. Anyone without that type of relationship with God will be missing the power needed to live pure. For committed Christians, their unwillingness to violate any of God's standards of purity should, by itself, be enough of a deterrent from immorality. This doesn't mean that a person doesn't need to learn about abstinence at all, it is still good to be well-informed.

To understand the purpose of purity we must first identify what it is we are trying to keep pure. The purpose of purity is to keep the marriage relationship pure. To keep the marriage pure we have to honor all of God's relationship boundaries for marriage; keeping that which is reserved for marriage only, in marriage only. Therefore, purity's primary purpose is to bless and protect the marriage union. The reason God made boundaries that separate the marriage relationship from all other relationships was to protect the marriage relationship and make it unique. Abstinence is part of what it takes to keep marriage pure, but there is a whole lot more to it.

One of the differences between abstinence and purity is that purity covers a wider range of beliefs and behaviors. Purity, while including abstaining from sex before marriage, is a belief system that encompasses every biblical belief that pertains to relating to the people of the opposite sex and explains every negative consequence caused from not following those beliefs. Purity is the biblical principles that pertain to all of our thoughts and actions to instruct us in how a person can remain emotionally and physically pure. Therefore, purity is more comprehensive than abstinence because it seeks to eliminate all of the negative con-

### WATER - THE SHOCKING TRUTH

by Paul & Patricia Bragg, N.D., Ph.D.

*Water is the key to all body functions! Essential for health and healing. Stop Fluoride-learn why. The water you're drinking may look pure & safe - but is it? Water can make or break your health. You are 70% water. Bottled? Distilled? Soft? Tap water? Fluoridated? Mineral water? - MUST READING!*  
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sequences of violating the boundaries of marriage such as, broken hearts, weakened marriages and divorce. This is in addition to unplanned pregnancy and STDs covered by abstinence teachings.

One of the motivating factors of purity is the desire to have a strong and successful marriage. I think you will find that most people who desire to get married also want to have that. However, what they will differ on is how to accomplish that goal. They may have good intentions but sometimes how they intend to execute those intentions will not work. I do not believe that God holds back in any way the instructions He has given to us in the Bible on how to have a great marriage. Any conflicting instructions will always prove to be inferior. Therefore, a good motivator for making a commitment to purity, rather than the fear of negative consequences, is the knowledge that purity plays a vital role in achieving the strong and successful marriage goal.

Purity includes, and places a high value on, conduct in relationships prior to marriage. It places more of an emphasis on how and why those relationships should be conducted. Keeping a marriage pure cannot be accomplished during marriage alone, it must also happen prior to the marriage itself. A person should be emotionally and physically faithful to their future spouse both before and after marriage. Boyfriend/girlfriend relationships need to match the types of relationships that will translate into a successful marriage.

Purity prevents sexual immorality from taking place because it catches it at its early stages. It teaches what a person can do to avoid even getting close to stepping on the path of sexual immorality. To avoid sexual immorality completely, one must not involve him/her self with those things that are found at the beginning of the sexual immorality path, as well as those found further on down the road. *“But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people”* (Ephesians 5:3, NIV). Knowing that sexual immorality is progressive in nature, a person must never do anything to start that progression.

Purity is much more than simply avoiding the final act while ignoring the different types of beliefs and behaviors that lead to that act. The Bible not only instructs to abstain from sex before marriage, it also tells us how and why to avoid it. Emotional purity is a very often overlooked aspect of purity, but it is important because not being emotionally pure is what leads to physical immorality. If we merely set up boundaries against physical acts and not against emotional involvement, once the emotional boundaries are crossed, the physical boundaries will eventually follow. This is another one of the differences between abstinence and purity; abstinence tells us not to have sex outside of marriage, while purity teaches how to live in a way to prevent us from even getting close to that boundary.

I understand the difficulty of the implementation of this, but I have an even greater awareness of the danger of not doing so. I know it is Human Nature to want to receive pleasures earlier than later, but I am also aware of God’s supernatural ability He gives us to increase our desire to look towards a better future event to overcome the temptation of being unwilling to wait. Jesus, our ultimate example, thought of it this way in Hebrews 12:2:

*“Looking unto Jesus the author and finisher of our*

*faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”*

It wasn’t that Jesus learned how to endure pain; it was the reward was greater than the pain it took to receive that joy. It was the joy of the redemptive power of the cross that was greater than any suffering He would have to endure to achieve that for us.

Parents sometimes mistakenly believe it is sufficient to tell their children not to have sex before marriage. That is simply not enough! Children need to know why certain actions and beliefs are immoral in order to understand what is morally right. They need to understand the principle behind the rule. This explanation should not be viewed as giving in to a defiant questioning of authority, but rather as a child’s need to understand what is moral that will enable them to avoid sexual immorality. It is impossible to give your child enough rules to protect themselves in every situation. Only when they are truly grounded in the why of Biblical emotional and physical purity, are they then able to truly abstain and protect themselves.

Many parents also make the mistake of incorrectly thinking that discussing sex with their child is nothing more than an anatomy lesson. This is another difference between abstinence and purity. Abstinence should not be taught to

younger children; but purity, when taught beginning with a child’s early years, provides the greatest protection. Teaching abstinence to a young child robs that child of their moral innocence. Purity, however teaches us that talking to your child about sex should be a continuous lesson throughout life about the proper conduct to be used in relationships with people of the opposite sex. If a parent is not instructing and guiding their child about their relationships with the opposite sex, both emotionally and physically, they are not training them in purity.

Purity is a message of hope and freedom. It provides the only way to avoid the immorality of our world

that produces heartache after heartache, broken heart after broken heart, and the destruction of the family base of society. Purity is our way out of the corruption in the world. While at the same time, it creates a foundation for strong marriages free from baggage that leads to divorce. Through purity we can see God’s callings fulfilled by people with whole and pure hearts who are able to fully give themselves to the person they marry. God’s plan creates strong marriages that create healthy families and strong societies.

*Tom and Lisa Houck are the parents of three daughters ages 17, 12 and 4. Tom is the author of Parenting for Purity and speaks at conferences. Check out their website at [www.ParentingforPurity.com](http://www.ParentingforPurity.com).*

Courtesy Home School Digest, address above, p.9

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## SHOOTING BACK

### The Right and Duty of Self-Defense

by Charl van Wyk

We hope all of you are aware of the St. James Massacre that took place Sunday Evening 25 July 1993 in South Africa, and of the bravery of one young man, who saw his duty clearly and acted quickly. It is hard to imagine such horror here, but it is not so uncommon among our brothers and sisters in South Africa. In Charl van Wyk’s own words, he describes the scene as the Reverend Ross Anderson opened the service after the choruses and the first hymn had



been sung . . . when a scuffle at the front door, to the left of the stage, drew the attention of many.

"I ignored the noise and wished that people would be more considerate when entering during the service. Why couldn't they wait until a song item was over?"

"When I saw a man with a rifle standing in the doorway, I thought, 'I wonder if this is the play that is to be presented to the young people tonight?'"

"The chaotic scene that was unfolding was no play; it was serious and incredibly real. Grenades were exploding in flashes of light. Pews shattered under the blasts, sending splinters flying through the air. An automatic rifle was being fired and was fast ripping pews—and whoever, whatever was in its trajectory—to pieces. We were being attacked!"

"Instinctively, I knelt down behind the bench in front of me and pulled out my .38 Special snub-nosed revolver, which I always carried with me. I would have felt undressed without it. Many people could not understand why I would carry a firearm into a church service, but I argued that this was a particularly dangerous time in South Africa."

If Charl van Wyk had not returned fire with his revolver, and as quickly as he did the blood-shed would have been far greater. For after Charl van Wyk returned fire with his revolver, the shooting stopped and the attackers withdrew. He then pursued the terrorists into the parking lot and fired at the getaway car as it sped away.

If one compares the St. James massacre with similar atrocities in Zimbabwe, Mozambique, Angola and Sudan — it becomes apparent that many more people would have died had Charl not fired back. His presence of mind, mental and practical preparedness and quick action had saved many lives.....

### RESPONSIBILITY OF DEFENSE

In the Introduction to his book by Peter Hammond, Director of Frontline Fellowship, you will learn of the Biblical responsibility Christians have to protect themselves and their families:

"The fact is that churches have often been the targets for terrorists.

"On a recent visit to Zimbabwe, I took my family to visit the site of the old Elim Mission Station in the Vumba region. As so much of my mission work is spent helping persecuted Christians, I wanted to show my children an example of how Christians suffer persecution. I also thought that it might help to explain why I must travel away from home so often to serve those suffering for their Faith.

"On 23 June 1978, terrorists who supported Robert Mugabe murdered nine British missionaries and four young children, including a three-week-old baby, at the Elim Mission Station. I showed my children the school buildings and we walked into the field where the missionaries and their children had been herded, then tortured and bayoneted to death.

"My point in explaining this atrocity was to illustrate the vicious hostility of communism to Christianity. However, the reaction of my children was quite different from what I had expected.

### "WHY DIDN'T THE DADDIES PROTECT THEIR FAMILIES?"

..asked my oldest daughter Andrea.

"Well, these people were pacifists—they believed that they could never use any force to defend themselves or their families,' I answered.

"Then they couldn't have been Christians!" declared my younger daughter, Daniela.

"No, Daniela, actually these people were very sincere Christians,' I explained. 'They were very brave people who died courageously—even praying for the terrorists that they

would be converted. They died as martyrs for Jesus.'

"Andrea was horrified, 'How could any Christian father stand by and refuse to defend his own children? The Bible commands fathers to protect their family!'"

"You are right, Andrea. They were very wrong not to fight to protect their children, but they were sincere Christians all the same!"

"Well I don't think they acted like Christians!' Daniela was adamant.

"A long discussion over parental duties, self-defence, what constitutes a true Christian and all the related issues continued for days afterwards. Although Andrea was only eight years old at the time, and Daniela was six, they were more concerned over the passivity of the parents than over the wickedness of the communists. Even our son, Christopher, who was only four years old at the time, was deeply offended and genuinely horrified that there was a father who would fail to do everything necessary to defend his wife and children

"But if the bad people tried to hurt us you would shoot them wouldn't you, Daddy?"

"Yes, Christopher,' I assured him, 'I most certainly would.'

"We discussed some of the Scriptures that clearly teach a man's responsibility to provide for the protection of his family: *If anyone does not provide for his relatives and especially for his immediate family, he has denied the faith and is worse than an unbeliever.* 1 Timothy 5:8.

"Obviously I, as a husband and father, cannot only provide my wife and children with housing, food, clothing, education and medical care. I must also provide spiritual guidance, love and protection. *If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed.* Exodus 22:2.

"Like a muddled spring or a polluted well is a righteous man who gives way to the wicked. - Proverbs 25:26.

"Don't be afraid of them. Remember the Lord who is great and awesome, and fight for your brothers, your sons and your daughters, your wives and your homes. - Nehemiah 4:14.

"From these and other Scriptures, it is clear that God holds men responsible for being armed and prepared to protect his family. In fact our Lord Jesus taught....

*'if you don't have a sword, sell your cloak and buy one.* - Luke 22:36.

"Pacifist beliefs do not stand up to the harsh reality of our fallen world. Nor can pacifism be reconciled to the clear teachings of Scripture. *There is a way that seems right to a man, but in the end it leads to death.* - Proverbs 14:12.

"It is worth noting that the only British missionary at the Elim Mission Station who had a firearm - he owned a .38 revolver - was also the only survivor! Being cowards, the terrorists left him alone, preferring defenceless victims. The first he knew of the attack, was when he woke up the next morning to find the base deserted. He later discovered the bodies of his fellow missionaries on the sports field. Gun-free is no guarantee.

"As Charl's story so clearly shows: armed citizens save lives, but unarmed citizens too often become helpless victims.

Courtesy Hear Ye! Hear Ye!, G.P.O. Lead Hill, AR

Grace be multiplied to you, and peace. It seems to be getting more difficult to keep up with everything, and get it done on time. Apologies for any lateness with orders. We appreciate your letters and thank you for your continued encouragement and financial support. Please keep it going and try and get your friends and relatives interested in our Messenger. May our Father, the God of Israel bless you and watch over you and keep you safe,

