



# Christian Identity Ministries

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"Blessed be the LORD God of *Israel*; For He hath visited and redeemed *His* people, And hath raised up an horn of salvation for *us* in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; That *we* should be saved from *our* enemies and from the hand of all that hate *us*; to perform the mercy promised to *our* fathers and to remember his holy covenant; The oath which he 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!*

#317

## Covenant Messenger

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### A SCRIPTURAL STUDY EXPOSING HOW "UNIVERSALISM" MISAPPLIES JOHN 3:16 by Kenneth W. Lent

***"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."*** John 3:16.

We have all heard this verse endlessly repeated as used by the universalist theologians in the attempt to convert everybody on the planet to their brand of "Christianity" when Jesus the Christ Himself said that He only came for Israel.

*"But He (Jesus) answered and said, I am not sent but unto the lost sheep of the house of Israel."* (Matthew 15:24).

The above discriminatory words of Jesus are also consistent with the Old Testament Scriptures on this same subject:

*"You (Israel) only have I known of all the families of the earth: therefore I will punish you for all your iniquities."* (Amos 3:2).

*"He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them. Praise ye the LORD."* (Psalm 147:19-20).

What do we make of this? Is this a so-called Bible contradiction? Do the Scriptures actually teach "God so loved the world," then turn right around in the Epistle of John and command us:

***"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."*** (1 John 2:15).

Isn't it somewhat perplexing that God supposedly "loves the world" but does NOT want *us* to love the world? Is the conviction of sin by holy spirit meant for everybody in the world as the preachers say? or is God's Word truthful when Jesus the Christ tells us that *the world cannot receive holy spirit???*

*"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."* (John 14:16-17).

The apparent contradictory position that "God (supposedly) loves everybody in the whole world" yet at the same time "hates the House of Esau (Romans 9:13), and compounded with the fact that "Jesus was sent only to Israel

(Matthew 15:24) is made easily understood by realizing one important Scriptural fact never heard from the pulpits of modernism. Namely, the modern churches have either not known or withheld from the people the truth that the Bible speaks of *two worlds* or *two systems* of operation in regard to salvation.

In light of John 3:16, upon further examination, let's see precisely what the Bible reveals about the dual "worlds" with which we must contend as Christians. The Scriptures tell us that there is a "world of the ungodly" in permanent rebellion against God, and there is a "world of the godly" which is in accord with The Almighty, and comprises His family which He has saved from the wages of sin. These two "worlds" must be differentiated within the parameter of any Scripture verse being quoted and pulled out of context. Those who are of the "world of the ungodly" are mention often in the Bible, as noted in Psalm 73:

***"They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are***

#### IN THIS ISSUE:

A Scriptural Study, John 3:16, .....	1
The Body of Moses, Jude 9, .....	3
Do Laws & Standards Evolve?, .....	4
Bring Back the Organ, .....	6
Where do we go from Here? .....	8
Those Long-lived 'Last Days,' .....	9
The Truth About the Dead Sea Scrolls, .....	11
Why Darwinism is now Dead, .....	13
Looking for a Few Good Men, .....	14

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**the ungodly, who prosper in the world; they increase in riches (unlawfully)."**

*"When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Surely thou (God) didst set them in slippery places; thou castedst them down into destruction. **How are they brought into desolation, as in a moment! they are utterly consumed with terrors.**" vs 8-12 and 16-19.*

And also from 2 Peter we see that God caused the great Flood in Noah's time:

*"And (God) **spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;**" (2 Peter 2:5-6).*

Contrary to the world of the **ungodly**, in which people are NOT chosen for salvation but for eventual destruction, we find the **"godly world"** established by the King of kings, Jesus the Messiah of Israel. This world is comprised of redeemed sinners according to the choosing of The Almighty. This is an opposite world or rather an opposite governing body in contrast to that held by the word of the ungodly. Jesus says that He chooses His own, they don't choose Him. (John 15:16, 19; Ephesians 1:3-5).

Furthermore we must understand that the Scriptures teach that a conversion of the ungodly world into the godly world is **not** an option in God's plans. Rather triumph and victory OVER the heathen ungodly world is what the Bible declares.

*"Say among the heathen that the LORD reigneth; **the world (i.e. God's World) also shall be established that it shall not be moved: He shall judge the people righteously.**" Psalm 96:10.*

*"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. --- And out of his mouth goeth a sharp sword, that with it **He should smite the nations:** and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God." (Revelation 19:11 & 15).*

This is a **reigning Kingdom** in the Earth which installs a "world of the Godly" **over** that of the "world of the ungodly." Thus, herein we see God's Scripture truth revealed: It is this specific "world" (the world of the Godly) that "God so loved" and to which He sent His Son in John 3:16.

*"The LORD reigneth, He is clothed with majesty; The LORD is clothed with strength, wherewith He hath girded Himself: **the world also is stablished, that it cannot be moved.**" Psalm 93:1.*

God's particular **"stablished world"** is in reference to divine government of the House of Israel that will be established and not moved as it will be placed in the Earth as a solid Kingdom ruled by Jesus. It is the "world of the Godly."

*"For a child is born to us, and a son is given to us: whose government is upon His shoulder: and His name is called the Messenger of great counsel: for I will peace upon the princes, and health to him. **His government shall be great, and of his peace there is no end; it shall be upon the throne of David, and upon his kingdom, to establish it, and to support it with judgment and with righteousness,***

*from henceforth and forever. The seal of the Lord of hosts shall perform this. The Lord has sent death upon Jacob, and it has come upon Israel." Isaiah 9:6-8. (Septuagint).*

Yes brothers and sisters, if you are of Israel your Heavenly Father beckons you to come out of the "world" that He the LORD God, hates; and you must get into the "world" which God **loves** and sent His only begotten Son to die for. It is the world of divine goodness where you are meant to receive blessings, wisdom, safety, love, and closeness with your Heavenly Father. It is a world of your happiness that God has made for you.

The only thing that temporarily keeps some Israelites out of their rightful divine world is carnal disobedience to the laws of our Father. Namely, unconfessed and unrepentant SIN! Furthermore, one can't "mentally guess" at what sin is. To find out what sin is, the Word of God must be read and understood, for *"sin is transgression of the law."* (1 John 3:4).

The written Word is your guidebook on how to get out of the ungodly world and get to where you belong, -- into the Godly world of the government (family, neighbourhood, national kinsmen) of Jesus the Christ our King. The Scriptures also compare the world that God hates to that of the world He loves as being different "temples" or different governing houses:

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they (Israel) shall be my people. Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the LORD Almighty"* (2 Corinthians 6:14-18).

It is easy to get into the proper World that God has made for you -- just recognize and profess the gift of eternal life given to you freely by Jesus, turn away from the world of the ungodly, and ask Father to guide you into an ever-growing walk on the road of His Kingdom. This does not mean that you must avoid people. It means that when somebody (whether friends, family, neighbours, visitors) crosses your property line that you make it clear that they are entering into a zone where the convictions and laws of your Father/King are followed to the best of your ability; and that when you yourself leave your property those laws and conviction of holy spirit go with you in your heart as you travel among the "other world."

Those who say they are "Christian" but have no desire to keep God's Laws have deceived themselves. Yes, it is a true Scriptural statement that eternal salvation can not be "earned" by trying to keep the law, as we all fall short. Eternal salvation is a free gift from God through the Cross of Jesus (Romans 6:23). However, Jesus tells us that if one is truly called into His New Covenant, that the proof of this is seen in a heart that makes a good faith attempt to be obedient to God's commandments (Sabbath-keeping, Tithing, Assembling together, lifelong marriages, and faithfulness, etc). When we fall short and stumble we have forgiveness by the blood of Jesus. But sin no longer rules and domi-

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nates a Christian's life.

*"If ye love me, keep my commandments."* John 14:15

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

*"And hereby we do know that we know Him, if we keep His commandments."* 1 John 2:3.

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

*"By this we know that we love the children of God, when we love God and keep His commandments."* 1 John 5:2.

*"For this is the love of God, that we keep His commandments: and His commandments are no grievous."* 1 John 5:3.

*"Do we then make void the law through faith? God forbid: yea, we establish the law."* Romans 3:31.

While we're at it, let's mention a quick note on 1 John 2:2: *"And He (Jesus) is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."* Do NOT be misled. The Scriptures are consistent and do not contradict themselves, even though this verse has been used by "universal salvation" teachers. This verse does not mean that Jesus the Christ died for all in inhabitants of the world. Again, there is a world of the Godly (those destined to be called; Ephesians 1:4-5) and a world of the ungodly, never to be called (Mark 4:11-12). First century sacred Greek language experts on this verse agree that John is referring to *the whole world of chosen believers in other areas*, in addition to the local believers to whom he was writing. In fact, in the phrase of 1 John 2:2 where it reads *"also for the sins of the whole world"* -- the words *"the sins of"* are **NOT** in the Greek manuscripts at all. The supposed "sins of the world" are not a consideration in this dialog by John. The apostle is referring to the brethren scattered throughout the whole world. The KJV shows the words "the sins of" to be in italics, which lets us know that they were added by the translators.

The meaning of this verse is the exact meaning given us by James 1:1, *"James, a servant of God and of the Master Jesus the Christ, to the twelve tribes scattered abroad, greeting. My brethren....."* These were Israelites for whom Jesus said He exclusively came, and they were Christians ("my brethren"). We know that this is Scripturally consistent and evident because there is clearly a certain "world" that Jesus did not include in His propitiation and for whom He did NOT pray. Please see John 17:9-11, Jesus' prayer to the Father: -- *"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."*

We also notice that the Greek idiom "whole world" is repeatedly used in a localized and limited context such as noted where Rome issued an edict that *"all the world"* be taxed (Luke 2:1) which tax, however, was limited to the Roman Empire and did not apply to all the other empires of the entire planet at that time.

Let's regroup our thoughts for a moment and slow down -- We have seen that God's Word says that eternal salvation is a free gift from Jesus to His chosen of Israel. God knows the specific reasons why salvation is limited in

scope and not "universal" (i.e. for the entire planet population). The proof that one has become aware of this salvation, is that they love to keep God's Law. The keeping of God's Laws shows divine love is active within, and exemplifies love for God's world. This "world" is the world which God loves so much that He sent His only begotten Son to die for (John 3:16).

It is this discriminatory divine reality which removes all supposed contradiction of the Scriptures on this matter. This Scriptural clarification, where God's cross-referenced Word itself explains John 3:16, is the truth of God beyond and above the carnal emotional faulty reasoning of universal theology. With no apology, we now see that the modern church clergy have been incorrect all along—John 3:16 is not for "everybody." It is for the "world of the Godly" (the LORD's household which was in need of redemption and has been thus redeemed), and it is not for the world of the ungodly. It wasn't for the "whole world" in Noah's day and it isn't in the day of the New Covenant in Jesus Christ—our latter days.

*"And (God) spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;"* (1 Peter 2:5).

*"But as the days of Noe (Noah) were, so shall also the coming of the Son of man be."* (Matthew 24:37).

Regardless of the mission efforts of the world order churches to supposedly "save" the heathen lands of the communal world, Scriptures teach us that the true world of the Godly will never "convert" the world of the ungodly no matter how many millions of bank credit dollars are collected from the church pews for that effort.

On the contrary, the world of the ungodly will be conquered by the saints of The Most High, not converted.

In view of John 3:16 the two distinctive "worlds" of the Scriptures must be understood. Jesus was sent to only one of those worlds—*the world of the Godly*—His called-out Kingdom saints. The different "worlds" are grouped below:

*"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."* (1 John 5:4).

*"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."* (1 John 2:17).

Next a reference to a different "world" in the age of fullness of Jesus Christ's Kingdom where the "other world" and its influence has passed on.

*"... Who shall not receive manifold more in this present time, and in the world to come life everlasting."* (Luke 18:30).

*"For it was not to angels that God subjected the world to come, of which we are speaking."* (Hebrews 2:5. Paul knew about the different "worlds.")

In John 3:16 we must be aware of precisely **"which world" it is speaking**, as the totality of Scripture clearly teaches that it refers only to those of Jesus' world, His chosen saints.

Blessings to the Remnant in Jesus Christ, *Ken Lent*.  
<http://ezra98.yolasite.com/resources/GodSoLoved.pdf>

## THE BODY OF MOSES

*"Yet Michael, the archangel [chief messenger] when contending with the devil [adversary] he disputed about the body of Moses durst not bring against him a railing accu-*



sation but said, *The Lord rebuke thee.*" [Jude 9].

This is not to be taken as having reference to the physical remains of Moses, any more than the physical body of Jesus us referred to in 1 Corinthians 12:27-30. Moses' "body" here was the selected group of men "of ability" (Exodus 18:21) serving as judges over the people under the supervision of their chief messenger (agent), Moses.

Verse 9 of Jude obviously refers to Numbers 16, where Korah disputed with Moses regarding Moses' authority. Korah was the "devil-adversary" of Jude 9.

We don't find the words, "the LORD rebuke thee" in Numbers 16, but words to the same effect. However, we do find them in Zechariah's vision (Zechariah 3:2) that tells about a debate on whether or not the Judah people should return to the land of Israel from their Babylonian captivity. In both cases it can be said the "Michael was in dispute with the adversary" (Hebrew - satan). It just doesn't make sense to believe that Moses' physical remains were fought over by two *supernatural* beings, as some would have us think. See also Numbers 11:16 and note in Daniel 12:1 and 12:7-9, where Michael and satan are used to represent the two opposing spirits in the world, respectively Christ and anti-Christ (1 Peter 5:8; 2 Corinthians 11:14; Romans 16:20).

Moses served under the title *Michael* (he was as "El" or "God" in Exodus 18:19-22), a prototype of the Head of the body of Christ. Jude, Peter, Paul, and all of the apostles quote or refer extensively from the Old Testament. They use the Old Testament as the historical foundation to foreshadow the "Israel of God," a "new creation" (Galatians 6:16).

*"So that, if anyone is in Christ, there is a new creation; the primitive passed by. Lo! there has come new! 2 Corinthians 5:17.*

*"For in Christ Jesus neither circumcision nor uncircumcision is anything, but a new creation (Galatians 6:15 - Concordant Version).*

Jude is concerned about "faith-obedience" (Romans 16:26; 1:5) in the hearts of the new-covenant, chosen people.

*"He showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly and love kindness, and walk humbly with thy God (Micah 6:8; see also 1 Peter 5:6)*

He warns believers against the ungodly who creep into the congregation of the believers to subvert the teachings of Jesus for personal gain, etc. (see the Tele-vangelists). These unbelievers, like those of past Biblical history, are to be kept in darkness (ignorance) until the great judgment day (vs 6), during which time they are to learn righteousness (Isaiah 26:9; 1 Corinthians 15:22-28) and thus be set free from the bondage of corruption (Romans 8:20-21), having been marked out for this before they were born (Jude 4). The words "for ever" in verse 13 of Jude call for an important study not to be gone into here, other than to say, the Hebrew word so translated does not mean unendingness.

We sum up: Jude 9 is not about some "supernatural" adversary, but is about one man, Korah, rebelling against the ruling body of Israel. He (Korah) himself was the adversary, the "devil."

(I thought that I had seen a longer article dealing with Jude 9 recently, but when I went looking for it, was unable to find it - therefore I used this appendix from "Satan Dispelled" CIM (#325 @ \$6.65).

## DO LAWS AND STANDARDS EVOLVE?

by Douglas W. Phillips, Esq.

Every intellectual and cultural battle is won or lost in the assumptions. He who defines, wins. The controversy between evolution and Biblical creation is about much more than fossils and ape men. It concerns the basic presuppositions by which our society will answer questions concerning life, law, and human relationships. Most importantly, it is a battle over lordship: Who is Lord . . . God or man?

For much of this century, Darwinian evolution has appeared victorious in the cultural battle. The theory of evolution has done far more than just reshape America's biology textbooks, it redefined the nature of the debate. Darwin offered modern man the same question which the serpent posed to Eve: "Hath God said?" thereby declaring man the ultimate source of authority.

The results have been devastating. Our society has declined to the point where Christianity is excluded from the public arena, parents may kill their own nine-month baby in the womb, and the lawfulness of homosexual marriage is openly debated by legislators. Many Christians disapprove, but when challenged to defend their position, are

quickly silenced by protests that morality is not the proper domain of politics.

The way in which society addresses such controversies is directly related to how it answers the following three foundational questions: (1) Can man legislate morality? (2) If so, by what standard should man legislate? and (3) Does this standard evolve? The answer to each of these questions is determined by one's approach to origins. By convincing large numbers of Christians that law is morally

neutral, that human reason is the arbiter of truth, and that standards change as cultures mature, Darwinism has neutralized the restraining influence of Biblical Christianity on culture. While many Christians resist formal acceptance of the evolutionary hypothesis, they have implicitly accepted the assumptions on which the theory rests.

### CAN MAN LEGISLATE MORALITY?

It is impossible to pass a law which is free from moral implications. The real question is not whether man can legislate morality, but which system of morality will be legislated. All laws are either explicitly moral or procedural to a moral concept. Even laws requiring traffic lights are an imposition of morality. The purpose of traffic lights is to stop people from having accidents, thus protecting property and preserving life. This is a moral concept which presupposes that (a) order is good and chaos is bad, (b) property rights should be honoured, and (c) life preserved. Each of these principles is rooted in the Genesis account of origins: (a) God the Creator, who declared His work "very good" (Genesis 1:31), is not the author of confusion (1 Corinthians 14:33); (b) He commanded man to bring order to Creation by taking dominion over the earth, thus laying the foundation for property rights (Genesis 1:28); and (c) He established the sanctity of life as the first principle of lawful government (Genesis 9:5-6). These are the unspoken moral assumptions behind a traffic light.

Of course, law can neither save nor sanctify. God intends civil law to be a restraint against evil, not a source of spiritual deliverance (Romans 13:4). Ironically, it is the evolutionary humanist who argues for salvation by legislation. Because man's problems are believed to be environmental, not sin-related, the evolutionist hopes to solve them

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through government programs and better education. In such a world, the State, not Jesus Christ, is honoured as the true redeemer.

### **BY WHAT STANDARD SHOULD MAN LEGISLATE?**

There are only two standards by which man can govern: the law of God, or the will of man. America's Founding Fathers understood that there is no middle ground. They declared their allegiance to the Creator and acknowledged that He had established a law-order with transcendent moral principles: *We hold these truths to be self evident that all men are created equal, that they endowed by their Creator with certain inalienable rights.* (they did not include the Indians as "all men" as they were declared 'merciless indian savages' in the same Declaration! CIM)

By so stating, the Declaration of Independence drew from and incorporated into the charter of our nation a one-thousand year western legal tradition firmly rooted in the Genesis account of origins. For decades American law students learned the Genesis foundation for law from Sir William Blackstone, whose Commentaries on the Laws of England was their primary text. The Commentaries were not merely an approach to the study of law, they were the law.

#### 1. The Blackstone Tradition

Blackstone predicted his entire analysis of law on the superiority of special revelation (the Bible) over general revelation (nature), on the reality of a literal twenty-four hour, six-day creation week, on a literal Adam and a literal Fall resulting in the corruption of human reason, and on the Dominion Mandate of Genesis as the foundation for the law of property ownership. Blackstone affirmed the authority of Scripture as the only legitimate foundation for society, and he specifically refuted the idea that laws could evolve as societies change. He wrote:

"Men do not make laws, they do but discover them. Laws must be justified by something more than the will of the majority. They must rest on the eternal foundation of righteousness.... The doctrines thus delivered we call revealed or divine law, and they are to be found only in holy scriptures.... And if our reason were always, as in our first ancestor before his transgression, clear and perfect, unruffled by passions, unclouded by prejudice, unimpaired by disease or intemperance, the task would be easy.... But every man now finds the contrary in his experience, that his reason is corrupt.... The foundational common law doctrines pertaining to the laws of contracts, property, torts (personal injury), and evidence find their origin in the first eleven chapters of the book of Genesis. Genesis reveals the authority of God as lawgiver [Genesis 2:17]; the meaning of justice and mercy [Genesis 3:15]; the significance of marriage as the first institution [Genesis 2:21-24]; the necessity of atonement and restitution for crime [Genesis 2:17; 3:17; 9:6]; the nature and meaning of covenants [Genesis 9:12, 13; 15:18]; the jurisdiction of the state to execute murderers [Genesis 9:6]; the jurisdiction of the family to raise children [Genesis 1:28; Malachi 2:15]; the jurisdiction of fathers to direct families [Genesis 3:16;

18:19]; the jurisdiction of man over the environment [Genesis 1:31]; etc."

Despite the enormous influence of Blackstone's distinctively creationist approach to law, his writings have been relegated to obscurity in most law schools. In the July 1978 edition of the American Bar Association Journal, noted historian, Henry Steele Commager, summarized what happened: "[They] substituted the laws of God for the operations of the law of evolution."

#### 2. The "Scientific" Approach to Law

There proceeded during the nineteenth century, under the influence of the evolutionary concept, a thorough-going transformation of older studies like History, Law, and Political Economy; and the creation of new ones like Anthropology, Social Psychology, Comparative Religion, Criminology, Social Geography. A millennium of Christian legal tradition came to an end in 1870. In that year, Christopher Columbus Langdell, newly appointed Dean of Harvard Law School, began a revolutionary approach to legal education which specifically discarded the Genesis foundation of law in favor of a philosophy rooted in Darwinism.

Langdell abandoned the historic method of teaching Christian principles of the common law in favor of the new "case-book method" which directed the student to discover law through the constantly evolving opinion of judges. Langdell described the relationship between science, law, and utilitarianism in the preface to the first "case-book" ever published, his *Cases on Contracts*:

"Law, considered as a science.... has arrived at its present state by slow degrees; in other words, it is a growth, extending in many cases through centuries. This growth is to be traced in the main through a series of cases; and much the

shortest and best, if not the only way of mastering the doctrine effectively is by studying the cases in which it is embodied."

Legal scholar, Herb Titus, explained that Langdell "believed that the cases were the 'original sources' of legal doctrines, and principles: the case gave birth to a rule of law, which slowly evolved through a series of cases into full-fledged legal principle." Langdell began a century-long tradition whereby judges no longer viewed themselves bound to interpret pre-existing laws. They may now decide what laws should be. Thus, Langdell answered the question, "By what standard should man legislate?" by pointing to the autonomous reason of man.

#### **DO LAWS EVOLVE?**

The Langdellian legal revolution proved to be the single greatest influence on American law since the publication of Blackstone's Commentaries in 1765. In the years that followed, with the introduction of the case-book method, scholars and jurists would continue to integrate evolutionism, into the American legal system. While Langdell's primary influence had been to create a distinctively Darwinian methodology of legal education, the job of reshaping the conclusions of law in the image of evolu-

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*Mystery Babylon #25, James Bruggeman*



tionary humanism would be left to his student progeny and intellectual successors.

The single most influential jurist of the Twentieth Century was United States Supreme Court Justice Oliver Wendell Holmes, Jr. His massive treatise, *The Common Law*, supplanted Blackstones Commentaries as the premier text for law students. Holmes taught "the life of the law has not been logic, but experience," and argued that it was the responsibility of courts to direct the evolution of law. Because right and wrong do not exist in any absolute sense, judges must determine which standards are most appropriate at a given point in the evolution of a society.

For three decades, Holmes brought his distinctively Darwinian bias to the court. He spoke candidly: "I see no reason for attributing to man a significance different in kind from that which belongs to a baboon or a grain of sand."

A consistent evolutionist, Holmes declared that "the sacredness of human life is a purely municipal ideal of no validity outside the jurisdiction." He authored the landmark decision in *Buck vs. Bell* upholding a Virginia eugenics law mandating the involuntary sterilization of people the State deemed undesirable. "It is better for all the world if, instead of waiting to execute degenerate offspring for crime, or to let them starve for imbecility, society can prevent those who are manifestly unfit from continuing their kind."

Holmes and his contemporaries laid the foundation for legalized abortion, no-fault divorce, the legalization of homosexuality, and the rejection of the Framers' vision for Constitutional interpretation. Today, most courts have embraced an evolving standard for Constitutional interpretation, rejecting the notion that the Constitution must be interpreted in light of the meanings intended by the Framers.

### CONCLUSION

For evil to triumph in the cultural battle, it is not necessary that the theory of evolution gain wide-spread acceptance, only that the assumptions behind the theory do. The battle between evolution and creation is comprehensive because it is a battle over lordship. The source of law will always be the true Lord of that civilization. Standards will never evolve because the Lawgiver never changes (Hebrews 13:8). His moral law for man can never change because it reflects the immutable character of a righteous, holy God. This standard was established from the beginning, in revealed in Scripture, and is eternally binding on civilizations. While specific application of these principles may change from culture to culture, the principles do not. Consequently, debates pertaining to separation of morality and politics, children's rights, overpopulation, environmentalism, homosexual marriage, education, capital punishment, and the purpose of the criminal justice system can only be properly addressed by building upon a Genesis foundation. Only armed with this foundation can Christians speak authoritatively to the defining issues of our day.

Courtesy The Vision Forum, 4719 Blanco Rd, San Antonio TX 78212

## BRING BACK THE ORGAN!

by John Allen Bankson

Throughout the 1990s, churches experimented with the 'seeker-friendly' or 'Willow Creek' philosophy of church marketing. One of the underlying premises of this philoso-

phy was, if you want to attract 'unchurched' people to your church, then the last thing your church should resemble is - a church. Pulpits had to go, replaced by flimsy music stands that could be removed at a minute's notice. Baptismal fonts and Communion tables had to be kept sight unseen (only to be brought out for the mid-week 'believers' service': Sunday was reserved for the 'unchurched'). Many churches got rid of the choir in favour of more showbiz-oriented 'worship teams' or 'praise teams'. In some cases, the choirs stayed around, although they were usually relegated to the role of background singers for the 'stars' on the worship team. But even if the choir escaped the axe, the organ (and organist) almost never did.

So far, the American church in the 21st century is exploring emergent and missional philosophies. (I realize that these terms are not synonymous, but there is considerable overlap between the two.) One of the encouraging aspects of these current trends is that churches have finally realized that most worshippers are longing for a sense of connectedness to historic Christianity. People want to know that they are part of a larger story: a story that began long before we arrived on the scene and that will continue long

after we are gone. Seeker-friendly churches could not deliver the goods in this area. Seeker-friendly worship was extremely tied to its own temporal and geographic context, whereas emergent or missional worship tries to reflect a more global view as well as what Robert Webber called the 'ancient-future' outlook. One important element, however, is still largely missing:

### Bring back the organ.

If you ask the average person on the street what a church is 'supposed' to look like, they will most likely mention pews, stained glass windows, pulpits, altars, etc.: all those 'churchy' furnishings the Willow Creek movement tried to eradicate. Similarly, in surveys, people routinely associate church music with psalms, hymns, choirs, and organs. In Western culture, the sound of a pipe organ is probably the most 'churchy' sound people can imagine. For some reason, church leaders have got it in their heads that 'people don't want that,' but this is mistaken. Marva Dawn, in *Reaching Out Without Dumbing Down*, cites a survey of American Christian teenagers which reveals that the type of music they deem appropriate for worship is music that is characterized by all these churchy elements: choirs, psalms, hymns, and the organ. Adults suppose that teens will consider rock and roll the most appropriate for worship, since that is what they prefer to listen to in their daily lives, but this is not the case. So, by removing 'churchy' music and instruments in the name of 'what the young folks like' actually results in an environment that young people actually find fake and, frankly, embarrassing. If the survey Dawn cites is any indication, when young people go to church, they want it to 'sound like church.' They want it to 'feel like church.' Most churches can take one simple step that will go a long way in recapturing that feeling:

### Bring back the organ!

Besides the fact that most people connect the sound of a pipe organ with church more than any other sound, there are many sound reasons (pun intended) for retaining (or recovering) the use of the organ as the primary instrument in worship.

1. The organ is the best man-made instrument for supporting congregational singing. I say the best man-made

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instrument, because the best instrument for encouraging singing is the human voice itself. One sings more freely and with greatest confidence when one is surrounded by good singers. But if one is going to have accompanied singing in church (discussions of accompanied vs. unaccompanied singing will have to wait for another time), instruments that most closely resemble the human voice in terms of sound production will encourage better singing than instruments which differ from the human voice. The human voice is a wind instrument: supported air is sent through the larynx, causing the vocal folds to vibrate, thus creating sound. The organ is a wind instrument too: actually a collection of wind instruments all in one place (flues, flutes, trumpets, etc.) and one person can play them all simultaneously. The piano is a percussion instrument, not a wind instrument. As soon as a note is struck on the piano, the sound immediately begins to decay. That does not encourage sustained singing 'on the breath'. This is not to say that the piano is not a great instrument, or that great music has not been written for the piano: I am a pianist myself and love the instrument a great deal. But it is not well-suited for accompanying congregational praise. Neither is the guitar. The guitar is, technically, a stringed instrument, but it is played as a percussion instrument (by plucking or strumming the strings), not in a sustained manner (bowing) as other stringed instruments can be played. Guitar-led congregational singing is inevitably throaty singing, and is usually pretty anaemic as well, except for those who are singing into microphones, and then, of course their voices are being artificially amplified or 'lifted up,' and there should be no artifice in our worship. Forced, throaty singing does damage to the musical instrument that God gave each of us (our voices): God's people need to learn to sing 'on the breath' (note: this is not the same thing as breathy singing!), and accompanying singing with wind instruments, such as the organ and/or a brass choir, is one of the best ways to encourage healthy singing.

2. The organ is made up of choirs. In a previous article (about choral music in the church), we saw that biblical worship is all about choirs. If Christian worship is fundamentally choral worship, then it follows that instrumental choirs would accompany the singing of human choirs (remember that the congregation itself is one of those human choirs). One should assemble brass choirs, woodwind choirs, handbell choirs, etc. to use in worship, but it is impractical to use these on a weekly basis. (I do not recommend the weekly use of a church wind ensemble or orchestra, as they are almost always out of tune and do not play together, due to their limited rehearsal time. It seems more desirable to have these groups make contributions to worship every so often, so that their gifts are being employed, but not so often that their performances sound thrown together. Worship should not be artificial, but it should not be shoddy either.) Employing the organ is a way to have wind-ensemble-led congregational singing every week.

3. Furthermore, the various choirs (ranks or stops) or families of pipes that make up the organ mean that there can be an almost limitless variety of tone colours in the worship service. A talented, thoughtful organist will change registrations as necessary to complement the changing moods of the various stanzas of the psalms and hymns

that are sung.

3. The organ is a powerful instrument. It is no wonder that the organ is called 'the king of instruments.' Such power is useful in painting a picture in worship of the majesty and grandeur of our God. Now many instruments can produce loud sounds, but in case of the organ, it is the instrument itself, not the performer, that is the source of this strength. A pianist must exert his strength to play loudly, drawing attention to his own might. Playing the organ indeed requires great skill, but the player himself is dwarfed by the sheer magnitude of the instrument, so the 'look at me!' factor is much less in the case of an organist [who is even often-times hidden from view] than with a pianist, guitarist, or other instrumentalist. It helps to have such an instrument in worship that points beyond ourselves, particularly one whose power comes not from the one playing it, but from the wind, as God reminds us that life is to be lived 'not by might, nor by power, but by my Spirit (Heb. *ruach*, = 'breath' or 'wind'), declares the Lord of hosts (Zechariah 4:6).' It is animated by the same breath we breathe.

4. The organ is a very expensive instrument. Yes, I see this as a plus, not a drawback. Too often churches assume that 'good stewardship' means being cheap, but some things are worth the money. Christ's honour is worth the money. We live in a nation littered with disposable-looking metal buildings erected as houses of worship because it was the cheap thing to do. Contrast this with the great Romanesque and Gothic cathedrals of Europe, which took centuries to complete. Those who began building those churches never lived to

see their completion. In many cases, their children never lived to see the completion of these churches. That is dedication to something bigger than one's self. That is looking past one's own nose. Evangelicals gather in their disposable buildings and play disposable music on disposable instruments. An organ installation, by contrast, is a permanent thing. It says, 'We committed to excellence in church music, and we want to encourage that excellence for many, many generations to come.' Isn't Christ's honour worth that? Spend the money on something that will last. Let the world keep its disposable music. Some European organs are still performing well, having been built in the early 1700s.

5. The organ can help create a 'church culture.' The church should not follow the world; rather, in all areas, including the arts, the church should lead the way, setting the example of excellence, and let the world follow suit. For the past century or more, the world has led the way and the church has followed suit, usually with results that are far from excellent. Evangelical Christians in particular have been known for creating inferior copies for themselves of things that already exist in the world. This is what Francis Schaeffer referred to as 'the Evangelical ghetto.' Or, as Ken Meyers has put it, Evangelical Christians have learnt to be of the world but not in it. Instead of aping the culture around us, the church should be creating a 'church culture' that is superior to anything in the world. In church music, the organ is the cornerstone of the 'church sound' and thus of a church musical culture. With the exception of some concert halls and old-time movie palaces, churches are pretty much the only buildings where pipe organs can

*Peter J. Peters:*

### **BAAL WORSHIP IN AMERICA?**

*How long will you hesitate between two opinions? If the Lord is God follow Him; but if Baal, follow him."*

*(I Kings 18:21).*

*Baali or Ishi?*

*Demos or YHVH?*

*Man's Law or God's Law?*

*Uncle Sam or Jesus Christ?*

*The New World Order - or - the Kingdom of God on Earth as it is in Heaven?*

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be found, and since the organ is not a portable instrument, that also means churches are pretty much the only places that pipe organ music will be heard. This means that the sound of church music will be unique. A renaissance of interest in pipe organ music will also mean that those churches with fine pipe organ installations will be in demand as locations for recitals, which can only help further the church's visibility in the community.

Colleges in this country have seen a dramatic decrease in the number of organ majors. It is no wonder: young people have grown up in churches in which, if there was a pipe organ, it sat in a corner gathering dust. Since so few churches are looking for organists, the job prospects for young people who might desire to become organists are slim, so they major in something else. But it is not too late. Forward-thinking churches can, and should, endow organ scholarships for the purpose of raising up a new generation of skilled, theologically-minded church organists who can help create a new, more excellent culture of church music. If your church's organ is in disrepair, have it fixed. If it has fallen into disuse or is used rarely, have that problem fixed too. Search for a gifted, dedicated organist (i.e., one who takes his or her job seriously and will practise accordingly), and reward him or her handsomely for undertaking this important part of leading in worship (you pay peanuts, you get monkeys). We need to restore the 'king of instruments' to a place of prominence, as it can help us exalt the King of kings like no other instrument can.

**Bring back the organ!**

Courtesy, Organ Australia,  
PO Box 315 Camberwell Vic 3124.

In response to Chuck Baldwin's article  
**WHERE DO WE GO FROM HERE?**

Robert Alan Balaicius responded with the following:

I've written in several books of mine over the past several decades that Jesus called His true followers salt and light. Salt and light have one thing in common: they both kill bacteria. Jesus said the gates of Hell would not prevail against the true Church.

(However, the majority of modern churches are actually themselves *within* the gates of Hell. Oh yes, they fancy themselves as spiritual, but they are not of Jesus Christ).

This puts the true church on the offensive—not complacently sitting on her hands, with a pseudo-pious look, smiling fondly at all the sin around her. **THAT** is the church that Jesus said He would spew out of His mouth. Jesus rhetorically queried: Why call ye Me, "Lord, Lord" and do not the things I say? (What He was saying was, "ye are not of My sheep: for **MY** sheep hear (heed) My Voice and follow Me (obey Me). Jesus' response to such people on the Day of Judgment will be: "Depart from Me ye that work iniquity, I never knew you." Those following an agenda that is not of Christ, are not of Christ and Christ say, "He that is not with Me is against Me and He that gathereth not with Me (he who is not doing the work that I commanded) scattereth abroad (works against Me, attempting to undo the work I am doing)."

Salt kills bacteria. That is why salt has been used as a preservative for meat since ancient times. However, the simple fact most people overlook, is that you don't waste

salt on meat that has already spoiled rotten. Unfortunately, this describes both society and the world (---and the church\_ today. Does anyone wonder ...? That is why God terms it "a remnant."

You don't leave the 10 good apples in the bushel of 200 rotten apples, hoping the good apples will be a "good influence" on the rotten ones. No, you salvage the 10 good apples. However, the modern corrupt church and corrupt state has it all backwards. They want the 200 rotten apples to spoil the 10 good ones. Why...? 2 main reasons: [Those in positions of power are psychopathic, immoral degenerates with no conscience. Like the Edomite Pharisees of old (from whom many no doubt, have actually descended) who had slithered their way into positions of power in church and state, they want the righteous to fall into the pit, which they have digged for them.]

1. Christ exposed these immoral tares as not being able to enter the Kingdom of Heaven - and who did all they could to prevent from entering those who could. There are 2 types of people in the world. The one type of person (those not of God) is like the immoral psychopath who is infatuated with a beautiful woman who wants nothing to do with him, he determines to kill her, like the marine soldier who throws himself on the grenade to save all of his buddies (Christ, our example, having thrown Himself on the grenade of our individual and collective sin). However, the modern church, having been infiltrated by the enemy, has, in essence, fooled the well-intentioned marine into throwing himself on the grenade to save the enemy army...! (let that sink in)

2. Noah, simply by living righteously, condemned the world. If there is no one righteous left (all having been either killed or corrupted: which is a perfect picture of 99.9% of those in politics today), then the wicked, on the Day of Judgment, irrationally believe they may have a case...declaring to God: "You can't expect us to live up to Your standards of morality, they are too high...look, there are none righteous in all the earth... no one follows Your ways... they are impossible, unrealistic..." Of course, to a Holy God, such an argument is specious, but immoral people are often quite irrational and illogical, being consumed by their lust and being drunk on the wine of Babylon.

**The job of the remnant: survive.**

The job of God's servants (ALL His people are His servants, if they are not His servants then they are not His people; if they are serving someone else, that is their god; if they are not obeying God's commands, they are not His people). The job of God's servants, while surviving ("occupy 'till I come") is to seek out the lost sheep (not the pigs or goats or wolves), to be salt and light - standing against evil. In order to stand against evil one has to recognize the difference between good and evil, and against modern society and the modern corrupt church has erased and redrawn the moral boundaries that God established. Those "well-intentioned" people who will say to Christ, "did we not do all these 'righteous' things in Your Name" will hear Christ's reply: "Depart from Me ye that work INIQUITY." That describes the modern church and society. They have established their own morality, but in Christ's

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eyes, it is iniquity, for it is the opposite of what He commanded. Thus, the remnant needs to carefully examine his own life and doctrine and RE-READ what God commanded, “call good evil and evil good, that put sweet for bitter and bitter for sweet, light for darkness and darkness for light.” If a good soldier cannot discern between his fellow soldiers and the enemy, how ignorant concerning the difference between an apple and a banana... if the fruit examiner cannot even distinguish a real pear from a wax pear... -he really is engaged in an exercise of futility (and like most pseudo intellectuals in the modern world, they would rather pretend they know what they are doing, when they are utterly ignorant, than admit they are ignorant). The true test of spirituality, the true test of whether a person is actually of God, is to find out in which way God is going and go that way too. [“The strength and happiness of a man consists in finding out the way in which God is going and go that way too.” H.W. Beecher] This entails reading God’s Word daily and understanding it and implementing it in every area of life, not merely thinking of the words as “nice ideas” and - not simply accepting what any alleged minister “says” God’s Word says, God says there are false shepherds and also blind shepherds. The Bereans searched the Scriptures daily to see if anything that was preached was true. Modern society has become evil because Christians stopped double-checking their ministers, and corrupt ministers led them far from the truth of God’s Word, straight into the Harlot Church which has lain down with the beast. He that hath ears to hear, let him hear ... Robert Alan Balaicius

STM, PO Box 18, Mountain City TN

## THOSE LONG-LIVED “LAST DAYS”

by P. Andrew Sandlin

In recent times, we have heard a lot about “The Last Days.” A large number of non-mainline conservative Christians in this country (“evangelicals”) believe that we are living in the last few years (or even months, or days, or hours) before the “rapture” of the church, which will precede a seven-year tribulation period dominated by a single, sinister figure known as “The Antichrist,” followed by the Second Coming of Jesus at which He will establish an earthly, visible, thousand-year reign in Jerusalem. This is classic or “scholastic” dispensational eschatology.<sup>1</sup> Today we witness the queer coincidence of, on the one hand, the refusal of almost any leading conservative seminary in the country to defend classical dispensationalism and, on the other hand, the dramatic revival of dispensational eschatology in the form of the staggering series of best-selling novels in the *Left Behind* phenomenon. What is indefensible in the seminaries is indefatigable in the bookstores.

The notion that in the Bible “The Last Days” denotes the final few years or months before Jesus’ Second Advent reflects a fundamental misunderstanding of Biblical eschatology (the doctrine of last things). Proof that this view is mistaken appears in prominent statements like those of Peter in Acts 2, quoting Joel in describing the events of that first post-resurrection Pentecost as inaugurating “The Last Days,” during which “*your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams*” (vs 17). In his first epistle, John writes (2:18), “*Little children, it is the last time: and as ye have heard that antichrist shall come, even now are*

*there many antichrists; whereby we know that it is the last time.*” Jude writes similarly in vs 18 of his epistle. And the writer of Hebrews declares (1:1-2):

“*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, for whom also he made the worlds....*”

Whatever else these statements denote, they certainly indicate that their human authors recognised the days in which they lived as “The Last Days.”

Consistent dispensationalism is forced to argue in the light of passages like these that “The Last Days” did in fact begin at Pentecost but were “postponed” when God “withdrew” the offer of the kingdom to unbelieving Jews.<sup>2</sup> There is not a shred of Biblical evidence to support this view, which is maintained only to conform to a preconceived theological system. The ministry of Paul himself was immersed in the kingdom of God (Acts 20:25; 28:31; 1 Cor. 4:20; Col. 1:13; 4:11). Jesus’ earthly kingdom and reign are *not* postponed until the Second Advent. They are events continuous with Jesus resurrection (Acts 2:22-36). Jesus is *presently* reigning at His Father’s right hand, and we are living in “The Last Days.”

### THE “TIME BETWEEN”

“The Last Days,” in fact, refers to the *entire interadvental era*—more specifically, to the period between Jesus’ *past* bodily resurrection and His *future* bodily return. Why is it termed “The Last Days”? Because it is the last epoch or period of God’s redemptive work in the earth. Paul tells us that when Jesus returns, “*then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power*” (1 Cor. 15:27). That is, there is no period of redemptive history subsequent to Jesus’ Second Coming. “The Last Days” is the consummation of redemptive history—when we bask and work within the victory of Jesus’ death, resurrection, ascension, and session.

We sometimes speak of AD 34-90 or 100 as the “apostolic age;” but in a profound sense, the entire inter-advental era is the apostolic age. It is true that the apostles and their miracles and certain other works seemed unique to their lifetimes.<sup>3</sup> For one thing, the requirements of an apostle cannot be met in the modern era (Acts 1:21-22). Theirs was, in fact, a unique, unrepeatable era of redemptive history (Hebrews 9:26-28).

We must never allow these facts, however, to deter us from recognizing that the *message* of the apostolic era and its *effects* are designed to cover the entire inter-advental age. The *first* days of “The Last Days” were the historical age of the apostles, whose authority and message and power persist into the present and will persist until Jesus’ Second Advent. While in the *chronology* of history we are far removed from the first century, in the *theology* of history we are united to that age. In *salvation history*, we are as close to the resurrection of Jesus Christ as the first century apostles were, just as they were as close to the Second Advent as we are today. The first-century Christians did not know when the Lord would return, any more than we do. What they did know—and what we should know—is that the great battle has been won on the Cross and in the empty tomb. Salvation history in Jesus Christ is a unit, beginning with His birth and ending with His delivering His kingdom to His father (1 Corinthians 15:24). His atoning death and

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bodily resurrection stand at the center of history and in fact constitute the gospel (1 Corinthians 15:1-8). All of this hangs together as a cluster of events in one overarching history.<sup>4</sup>

### THE ESCHATOLOGICAL EXPECTATION

This readily explains many of the New Testament writers' apparent expectation of the Second Coming within their lifetimes. While Jesus Himself did not expressly teach this, and in fact implied otherwise (Mark 13:32-37; Luke 12:37-48), the apostles were dramatically aware, as many of today's Christians are not, of the basic meaning of "The Last Days" in redemptive history. Their consciousness of the relative nearness of the Second Coming is not equivalent to today's sort of dispensational date-setting, about which our Lord Himself warned His followers (Matthew 24:42; Acts 1:6-8). They were not aware of the exact timing of His coming, having intentionally limited His divine omniscience (Mark 13:24-32). The theologically liberal accusations that the New Testament writers taught that Jesus Christ would return in their own lifetimes (thus denying Biblical infallibility)<sup>5</sup> is no less erroneous than is the notion by some conservatives that we must attribute most or all of such texts to the destruction of Jerusalem in AD 70 in order to maintain the integrity of the Bible's infallibility.<sup>6</sup>

Both of these views constitute a critical misunderstanding of the nature of redemptive history. The New Testament writers were not attempting to set forth "futurist" eschatology.<sup>7</sup> Vos and Gaffin are correct to assert that for the New Testament writers, eschatology was a present reality.<sup>8</sup> In the Person of Jesus Christ, the future had invaded the present, because the (recent) past had reshaped all history from beginning to end.

### POSTMILLENNIALISM

This is a hefty support for postmillennialism, despite the fact that a lot of amillennialists hold it. The advancement of the kingdom of God that the Old Testament predicts and the New Testament attests to centers in the redemptive-historical work of Jesus Christ. This kingdom, which will overspread the earth and dominate every area of life and thought by means of the preaching and acceptance of the gospel,<sup>9</sup> is a *present* reality, though it is worked out under God's sovereign hand incrementally in history (Daniel 2; Matthew 13:31-33). This advancing kingdom is "The Last Days." During this period, there is often great opposition to the gospel, but the gospel *will* win out. There will be great depravity (2 Timothy 3:1), but all enemies except death *will* be vanquished before Jesus returns (1 Corinthians 15:22-28). All of the Old Testament prophecies of a godly earth *will* be fulfilled as a result of the preaching of the gospel and the operation of the spirit of God. "The Last Days" are not the days of anxiety over the decline of the kingdom and the apostasy of the church; they are the days of battle against an already defeated foe—a "mopping up" operation:

**The decisive battle in a war may already have occurred in a relatively early stage of the war, and yet the war still continues.** Although the decisive effect of that battle is perhaps not recognized by all, it nevertheless already means victory. But the war must still be carried on for an undefined time, until "Victory Day." Precisely this is the situation of which the New Testament is conscious.... [T]he event on the cross, together with the resurrection which followed, was the already concluded decisive battle.... The chief point in question, therefore, is not the limitation that the imminent end will come within a generation, although this limitation is actually present in the New Testament. The

theologically important point in the preaching of the nearness of the Kingdom of God is not this fact, but rather the implicit assertion that since the coming of Christ we already stand in a new period of time, and that therefore the end has drawn nearer.<sup>10</sup>

The Second Coming was ever before the eyes of the apostles (just as it should ever be before our eyes), not because they expected to escape from the earth, but precisely because it signals the *dramatic* continuation of the earth's Christianization secured definitively by the Lordship of Jesus the Christ, His present rule from the heavens.

### A FUTURE ALIVE AND WELL ON PLANET EARTH

God is intensely interested in this earth as His creation, and He will not abandon it. The Bible, for example, does not teach that all Christians will live together with the Lord eternally in heaven. Rather, it states that the New Jerusalem will *descend* to the earth (a renovated earth [1 Peter 3:10-13]) in which God will dwell with men forever (Revelation 21:1-3). In short, *the entire inter-advental era constitutes "The Last Days," God's final period of redemptive accomplishment.* However, it is not God's final era of purifying sanctification for earth. This Christianization consisting of full sanctification will be God's final, enduring work of purification after Jesus returns. All enemies but one will be put down **before** the Second Coming. That final enemy to be subordinated is death (1 Corinthians 15:26).

Death—and the sin that fuels it—will survive within "The Last Days;" it will not be defeated with finality until Jesus returns to initiate the final resurrection and the final judgment.

Christians who are aware of redemptive history, therefore, anticipate the Second Coming as a time when they will see their Lord face to face (Revelation 22:4), and when the work of worldwide Christianization will receive its final catapult into definitive earthly perfection. The Second Coming is the destination of redemptive history; and the desire for it burns within knowledgeable believers, not because they wish an escape from the world, but precisely because they wish a more Christian world. *The Second Coming introduces a radical discontinuity into history, but it maintains a radical continuity in the Christianization that occurs within that history.* In this sense, the millennium is the period of partial, progressive Christianization that ushers in the full, definitive Christianization of eternity.<sup>11</sup>

"The Last Days" is the time of the great harvest, of Jesus' incrementally trampling down His enemies by the power of the gospel. The definitive victory on the Cross gives way to the final "mop-up operation" that will conclude at Jesus' Second Coming. "The Last Days" is a time of excitement and and ecstasy, of trial and hardship, of temporary defeat and permanent victory, of the worldwide expansion of the kingdom of God. It is a time of the "already/not yet"—the "already" of Jesus' universal mediatorial reign within time and history, the "not yet" of remnants of the Second Adam and the sin that war against the incursion of the kingdom of God and the new age (Romans 7).

We are called in "The Last Days" to faithfulness—and to victory in every area of thought, life, and society.

notes:

1. John F. Walvoord, *The Rapture Question* (Grand Rapids: Zondervan, 1979 edition).

2. Dwight J. Pentecost, *Things to Come* (Grand Rapids: Zondervan, 1958), 463-466.



3 But see Ronald A.N. Kydd, *Charismatic Gifts in the Early Church* (Peabody, MA: Hendrickson Publishers, 1984). For a complete view, see Kenneth L. Gentry, Jr., *The Charismatic Gift of Prophecy* (Memphis: Footstool Publications [1986], 1989).

4. Oscar Cullman, *Christ and Time* (Philadelphia: Westminster Press, 1950), ch. 4.

5. Martin Werner, *The Formation of Christian Dogma* (Boston: Beacon Press, 1957), ch.1.

6. R.C. Sproul, *The Last Days According to Jesus* (Grand Rapids: Baker, 1998), 2002-203.

7. G.C. Berkhouwer, *The Return of Christ* (Grand Rapids: Eerdmans, 1972), ch.3.

8. Geerhardus Vos, *The Pauline Eschatology* (Phillipsburg, NJ: Presbyterian and Reformed [1930], 1986), ch.2, and Richard B. Gaffin, Jr., *Resurrection and Redemption* (Phillipsburg, NJ: Presbyterian and Reformed [1978], 1987), 82 and *passim*. While the redemptive-historical school represented by Vos and Gaffin stresses the climactic effects of the future (clustered around Christ's Second Coming) as they protrude back into the past, the salvation-historical school epitomized by Cullman accents the climactic effects of the past (clustered around Christ's first coming) as they protrude forward into the present and future. See Oscar Cullmann, *Salvation in History* (New York and Evanston: Harper and Row, 1967).

9. Loraine Boettner, *The Millennium* (no loc.: Presbyterian and Reformed, 1957).

10. Cullmann, *Christ and Time*, 84, 87, emphasis in original. The New Testament writers were unaware of the timing of the Second Coming, just as Old Testament writers were unclear about details concerning Christ's first coming (1 Peter 1:10-12). See also Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975), 489.

11. On the impetus behind Christian culture, see Christopher Dawson, "Religion and Life," in *Enquiries into Religion and Culture* (London and New York: Sheed and Ward, 1933), 292-310.

Courtesy Chalcedon Report, PO Box 158,  
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## THE TRUTH ABOUT THE DEAD SEA SCROLLS

by Adam de Witt

There are several sets of thought as to who wrote the Dead Sea Scrolls and why, and how these got there. Much of the common thought was based on the idea of Judeo-Christian scholars and Jews with whom they worked. Note that I said 'Judeo-Christian' here, as they are a far cry from what is needed to be deemed CHRISTIAN!

In the meantime, many Identity Christians (those who know that the Saxon/Kelts are the true Israelites) have come to believe that the Dead Sea Scrolls belong to 'us' and not the Jews and that what is made known, is most likely twisted. I hope with this to make it clear, that such an idea is simply not true.... and, there is nothing to fear, in the sense that we are being slighted by not being in control of the ownership thereof.

### WIKIPEDIA

Now, a short summary based on what the Edomite-controlled Wikipedia has to say:

Biblical texts make up 220 of the 972 (22.6%) Dead Sea Scroll documents.

The **Dead Sea Scrolls** are a collection of 972 texts made up of biblical manuscripts from what is now known as the Hebrew Bible and extra-biblical documents found on the northwest shore of the Dead Sea, from which they take their name. They were specifically found at Khirbet Qumran in what was then British Mandate Palestine, and since 1947, what has been known as the West Bank.

The texts include the earliest known surviving copies of biblical and extra-biblical documents, as well as preserv-

ing evidence of great diversity in late Second Temple Judaism. They are written in 'Hebrew,' Aramaic, Greek, and Nabatean, mostly on parchment, but with some written on papyrus and bronze. These manuscripts have been dated to various ranges between 408BC and 318 AD. Bronze coins found on the site form a series beginning with Hyrcanus 1 (135-104 BC) and continue without a gap until the first Jewish revolt (66-73 AD). The scrolls are traditionally identified with the ancient Jewish sect called the Essenes, though some recent interpretations have challenged this association and argue that the scrolls were penned by priests in Jerusalem, Zadokites, or other unknown Jewish groups.....

Then, Wikipedia goes into greater detail on finds and how these were examined and by whom. But no real light is shed on the true issue, that being, are they of any relevance to Christians?

The oldest complete Biblical books within the finds is that of Isaiah, and dates from around 100 BC.

The Septuagint (LXX) is from 280 BC., although the oldest surviving copies are a few hundred years younger. Nevertheless, these are known to be true copies of the erstwhile LXX books used and quoted by Jesus and His apostles.

One also needs to be very careful of any claims being made that something is written in Hebrew. Too many tend to believe that the word Hebrew means Israelite-Hebrew. By and large what is called Hebrew is nothing more than a Babylonian dialect version thereof.

Hebrew was not a tongue born one day out of thin air and suddenly spoken by Hebrews. Erstwhile or original Hebrew is nothing more

than a Canaanite dialect, or better said, a Chaldean dialect which had many branches some of which were called Assyrian, Canaanite, and Paleo-Hebrew. This dialect later morphed into Babylonian and in Babylon, the odd square letter script (that is so associated as being Jewish) was developed. This was taken up by Zoroastrian bestirred scribes in Babylon, who took the teachings of Zoroaster with its six-pointed star and magic rituals and allied drivel., to form the basis of what is Judaism. The Zoroaster priests were called Pharsees and in Judaism they became known as Pharisees. This Babylonian dialect they used became the basis for the 'Scribal religious' or liturgical tongue, or dialect that is wrongly called Hebrew.

Therefore, what is deemed as Hebrew is often not Hebrew at all but a Babylonian dialect kept alive by heathen Babylonian priests who saw an advantage to steal the identity of Israelites WAY BACK then.

Any text found with the characteristic Babylonian square script is thus clearly of spurious origin as it is a Pharisical liturgical script and is not that of the original Hebrews. True Hebrew died out by the time the Septuagint (LXX) was written in 280BC.

All so-called Hebrew texts written from that time on were done by Babylonian offspring Priests (who had taken over the "kingdom by violence" as identity thieves) and they wrote these manuscripts using their Babylonian liturgical dialect. Most of the texts that are claimed to be Hebrew within the collection of what is called the Dead Sea Scrolls, are written in the Pharisical liturgical text. These are therefore NOT in the original Hebrew. Indeed the oldest surviving Biblical text in the collection is of Isaiah and is only from 100 AD., long after true Hebrew was a dead

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tongue, and it is written in the Babylonian liturgical dialect. It is a text by the “scribes and Pharisees” whose mouths and thus texts ‘must be stopped’ (read the Book of Titus).

Jesus is our King, and he called them a brood of vipers and in Revelation the saying ‘a brood of vipers’ is morphed into ‘a synagogue of satan.’ In other words, a gaggle of usurpers and cheats who work words of trickery to gain the heritage of the true heirs.

All other texts of the Dead Sea Scrolls, which form the bulk of the texts are made up of rituals and community ways of those who were nothing more than under the sway of, or of, Judaic cults and sects. Since the Assyrian invasions of some 700 years BC, the land of Judea was a melting pot of many races. The true remnant of Israelites had to live with this around them. By the time of John Hyrcanus, an Israelite/Isaac-son king, the status of the melting-pot rabble changed. He at around 150 BC had given the rabble, burgess or citizenship rights. And so, instead of being deemed as Edomites and a range of other ‘ites,’ these non-Israelites became burgess—citizens—of Judea and gained all rights. They too became known as Judeans—Jews.

When later Pontius Pilate asked Jesus if He was King of the Judeans, Jesus denied such a claim ..... logically, He is not and never has been, and never will be King of a melting-pot rabble. Thus the Bible states that on His cross was written the ACCUSATION that he was King of the Judeans. He was framed for high treason by the Scribes and Pharisees (the Babylonian identity thieves) that He was wanting to be a usurper ruler over a, then, Roman province ..... as if that was Jesus’ calling!

It was this rabble, mixed with whoring Israelites (and our history is full of whoring Israelites, indeed, it can be safely stated that over 90% of our kin whore with all that is Babylonian) - that said, Jesus’ blood be on their heads.

The bureaucracy and political life in Judea was in the hands of the sects and cults whose roots were grounded in Babylonian Zoroastrian tradition. That tradition branched into many Judean cults, the most best-known being the Sadducees, the Pharisees, the Essenes, the Zadokites; but there were many others. They can be likened in many ways to today’s church denominations, splinter groups and cults. The main hallmark is always the platform of the melting pot, but under their own sect way. Therefore, what ever they write is smutted by such a platform. However, God’s word is one of sunderness, or segregation, or ethno-state apartheid ..... thus no melting-pot of races under some religious guidance. Any present-day Jewish claim to preserve Jewishness is not actually based on race but on religion.

These many Jewish sects were state-approved and so part of a state religious system.

The Dead Sea Scrolls were not just written by the Essenes, but by many, and all sects who had taken over the ‘kingdom by violence.’

The latest archeological diggings have shown that Qumran, an ancient town nearest the caves was not a centre of writing as was earlier claimed, but rather a center of pottery. Although some scrolls are believed to be written in Qumran, the bulk was written elsewhere and a very large amount in Jerusalem, notably, in the Jerusalem temple which was in the hands of the anti-Christ Babylonian priestcraft. This is verified by a coded text in Babylonian

‘Hebrew’ found on Priest mugs with the word ‘Adoni’ (Lord). That same coded text was found in 10% of the scrolls. It was a Jerusalem priest code.

The 11 or 12 caves where the scrolls were found, one has to see these as a sort of store house for different cults, and not one set of common scrolls simply scattered amongst the caves. For instance 33 scrolls in cave 11 belonged to the Zealots as a sort of Zealot library.

The Judean melting-pot rabble began to rise up against the Romans as of 66 AD. This rabble had asked for Jesus’ blood to be on them some 30 years earlier. Pontius Pilate seemed to have understood the ancient law of washing one’s hands of a slain man’s blood. The law was, whereby the ashes of a red heifer were mixed in water and the hands of the chief priests were washed to protect the nearby city of the blood from a slain man found nearby. Pontius in so doing showed that Rome was not the guilty party, but the rabble was. In Ezekiel 35 we read that the Edomites love blood, so blood will follow them. The Jewish Encyclopedia admits that Edom is in modern Jewry ... as it was they, back then, when John Hyrcanus had made them “Judeans” by a ‘stroke of a pen’ around 150 BC.

When Jesus was slain on the cross, His blood safeguarded the true Israelites forever ... but as a double edged sword, it meant the death of the identity thieves. So Rome became Jesus’ instrument to have blood follow the identity thieves.

When the Romans sacked Jerusalem; in hopelessness and fear, sect leaders took their scribbles, the liturgical texts of the Judaic-Babylonian Temple services that has so smutted the Temple in Jerusalem, and began a desperate flee from the beleaguered city.

The Romans made a thorough cleansing of the Judaic cult rule and left no stone unturned in

Jerusalem, even street paving was upturned and the earth salted.

There were various rat-lines through the sewers, and one that led to a tunnel to Qumran through which the anti-Christ rabble leaders were able to flee with their scrolls.

In a modern context, we can look at these as Jehovah’s Witness Bibles and Watchtowers, or the Mormon Bible, and the Book of Mormon, or Doctrines and Covenants ... not worth a crummet to Christian Isaac-son truth and Jesus’ kingdom. Instead, they are the life-blood of the cults that made them and thus of the melting pot they stand for, under their respective ideals.

By 70 AD Jerusalem was utterly fordone—destroyed. After fleeing Jerusalem through the rat-lines to Qumran, the Zealots then fled to nearby Masada where some scrolls were also found. The 960 defenders of the fastness soon found out that the Roman Tenth Legion was not going to let them go ... it was Jesus’ instrument, albeit unwittingly, to bring about that which the Judean rabble asked for: His blood be on them ... for they so loved blood - blood will follow them. By 73 AD all the rabble in Masada was dead. Believed to be murdered by the keenest of the Zealots, who then lastly, committed suicide.

### IN CLOSING

The Dead Sea Scrolls are not of any use to Israelite Christians other than having historical worth of how their foe lived and what the foe wrote. The Dead Sea Scrolls are Babylonian-thought-based writings, by Babylonian tradi-

### *The Best of Sheldon Emry* **GOD PUNISHES ISRAEL**

*You know, it’s amazing how much preaching we have today, on this idea that we can walk with God, but we don’t necessarily have to agree with Him. In other words, we can put aside His word and not teach it, and not obey His Law, and actually cast aspersions on it, and yet still walk with God. God says He will punish His people! Some people would think that this is literally blasphemy, for a preacher to stand up before a congregation and say: Yes brother, the Lord creates evil! Doesn’t that sound terrible?*

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tion-based rabble priests of sects which were NEVER part of God's blessed ones. Instead they were of those who are the foes of God's heritage, those who are a brood of adders, a synagogue of satan in whom there is no truth, and whose mouths must be shut (up).

The scrolls were written by those who hated God's Kingdom and sought to kill the Son of God when He came. These were written by those who had stolen the identity of the true lost sheep of the true tribes of Israelites, who were renamed Sons of Isaac, or Saka Suni—Saxons, and stolen also from some true remnants of them still in Judea at the time, and nearby—before the Jewish revolts—these who were called 'Christians' first at Antioch. The Scrolls that are claimed to be written in Hebrew are not in Hebrew at all, but are in a Babylonian dialect held dear to the Pharisic temple priests, a dialect that came to be used to create the Masoretic Text of 900 to 1000 AD [which was sold to the Roman Catholic church as the genuine 'Hebrew' Old Testament] and became the basis of today's Jewish Hebrew.

The Dead Sea Scrolls belong to the Edomites and the Babylonian rooted priest craft that wrote them.

They can keep them.

## WHY DARWINISM IS NOW DEAD!

by John Heininger

For over 150 years the scientific community has failed to convince the vast majority of people that 'Darwinism' is true science, and for good reason. All historical theories are founded on "unobserved" and unrepeatable past events. None of which can ever be verified by the scientific method, as this involves repeated testing by experimentation and observation.

Historical theories are thus stranded on a "hypothetical island" far removed from the verifiable scientific mainland. Theories relating to past events are ultimately based on a multitude of assumptions as to what "supposedly" happened in the past, with no possible way of ever "verifying" that past events happened one way, and not another way, or even whether cosmic existence and life are the result of natural causes at all.

For such reasons the Oxford dictionary relegates historical theories to a secondary definition—namely, "Theory, sense 2: a hypothesis proposed as an explanation; hence, a mere hypothesis, speculation, conjecture; an idea or set of ideas about something; an individual view or notion."

Similarly, the Nobel Prize Committee does not regard historical theories as having the same value as verifiable empirical science. To quote *New Scientist*, "Evolutionary biology does not fall within the Nobel Committee's definition of prizeworthy science." As was noted by Harvard's Stephen Jay Gould, the absence of evolutionary science from Nobel prizeworthy science "is another example of the traditional view that historical science isn't the "real" thing." (*New Scientist*, Dec. 11, 1986, p.48). Who could disagree!

A further reason people reject Darwinism is its inability to provide any verifiable scientific evidence for any of the stages essential to evolutionary theory. To this day, there exists no "verifiable" scientific answer for the origin of life, the DNA double helix, consciousness, information, intelligence, reason, or a vast multitude of other phenomena, including all human characteristics. The scientific

community simply assumes that "Evolution did it," rather than God. Evolution is declared to be a "fact" on the assumption that biological and fossil relationships "infer" that evolution took place.

However, science has never been able to overcome the natural cross-breeding boundaries that exists with all forms of life. This reality makes the gradual, continual evolution of life from simple to complex life forms highly improbable, and contrary to all known observations. This is further confirmed by 'origin of life' research specialist Dr. Nick Lane, first Provost Venture Research Fellow, University College, London. As reported by *New Scientist* ("Life: Inevitable, or Just a Fluke," June 2012), Lane has discovered that the pathway from simple to complex life cannot be explained by natural causes, and thus relies on a "fluke accident." Meaning, the supposed evolution from simple to complex life is "shot to pieces."

Darwinism is ideology, not science. One of the most active anti-creationist advocates agrees that evolution is "religious ideology." Michael Ruse, professor of philosophy of biology at Florida State University, has stated, "Evolution is promoted by its practitioners as more than mere science. Evolution is promulgated as an ideology, a secular religion—a full-fledged alternative to Christianity, with meaning and morality. I am an ardent evolutionist and an

ex-Christian, but I must admit that in this one complaint . . . Evolution is a religion. This was true of evolution in the beginning, and it is still true of evolution today . . . Evolution therefore came into being as a kind of secular ideology, an explicit substitute for Christianity." (Ruse, M, "How evolution became a religion: creationists correct?" *National Post*, pp. B1, B3, B7, May 13, 2000)

I spoke with Dr. Michael Ruse personally when he was in Sydney and asked him this question, "Where would evolution get the overall perspective to evolve different lifeforms, in different ways, at different times, or not at all (*stasis*)

to ultimately produce an overall environment of fully integrated co-dependent life forms?" I still remember his blank look. He was literally speechless, and had no answer. I have stayed in contact with Dr Ruse via email, and he has never provided an answer, then or now.

This, together with the vast "biological complexity" of every form of life, is the rock that Darwinism ultimately perishes on. The total lack of perspective and predictability of random mutations and "natural selections" is the death of Darwinism. Natural selection has absolutely "no overall perspective" and "no predictive power." Thus, there is no possible way of natural selection over knowing where anything and everything is evolving to, or even why, meaning that evolution has no overall view of where it is going, or what is out there in the broader environment. Thus it cannot possibly know or predict where things are heading or how to integrate everything into a fully integrated working whole.

Because of this lack of perspective and predictability, evolution could never account for such breathtaking complexity. Nor can it account for the complex matrix of living systems and ecosystems, as this lack of perspective and predictive power makes it impossible for Darwinian natural selection to ever assemble specific parts, for a specific purpose, combined in a specific way, as part of a specific biological assembly, which is superbly integrated as part of a

*must reading:*

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Robert Alan Balaičius

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specific system, which then combines with a breathtaking network of other biological systems and multiple sub-systems, to produce a workable whole.

This whole then integrates with all other forms of life into a complex matrix of interdependent and co-dependent lifeforms, which are part of a life-sustaining environment, on a life-supporting planet, in a life-supporting Goldilocks location, with a suitable tide-producing moon, and a life-supporting G2 sun, within a life-supportive Solar System, within a universe of precisely balanced sub-atomic particles and finely-tuned cosmological constants, together with structure, coded patterns, symmetry, natural laws and mathematical regularity.

The wondrous works of a true cosmic artist.

The probability of this vast complexity and arrangement ever being assembled by “undirected” cosmic events, and “unguided” natural selection, would be equivalent to a “blind infant” designing and building the CERN particle accelerator, the Large Hadron Collider, recently constructed and launched near Geneva, Switzerland.

The tragedy is that in the quest to meet the challenge of modern science, large sections of the Christian church have naively accepted a godless ideological “interpretation” of science, based on “metaphysical” naturalism and Darwinism—neither of which had any place for Christianity, or any God, as the whole ideological thrust of modern science is to explain the nature of ALL reality, without reference or regard to God or the supernatural. To this end the quest is on for a godless “Theory of Everything.”

Nonetheless, every effort has been made by theologians to distort and manipulate “special revelation” to conform to the “ideology” of philosophical naturalism and Darwinism. The Church’s tragic lack of discernment in this regard would have far-reaching consequences and would undermine the Judeo-Christian worldview more than any other factor. In doing so, the church accompanied the godless pallbearers to their own funeral.

The end result was that both theism and Christianity would be removed from centre stage and increasingly relegated to the outer fringe of western culture. Instead, the new religion of evolutionary Humanism is dominating every area of modern culture and Christians are struggling to be heard on every front.

It was a disaster that should never have happened, since both “metaphysical” naturalism and Darwinism are founded on a delusion that has no verifiable scientific basis, then or now.

\*John Heininger runs *The God Reality* - a Christian apologetics website at <http://thegodreality.com/>  
Courtesy Saltshakers, PO Box 6049, Wantirna Vic 3152

## LOOKING FOR A FEW GOOD MEN

by Mrs. Michael (Linda) Hoffman

“Blessed is the man who fears the Lord, who delights greatly in His commandments. His descendants will be mighty on earth; the generation of the upright will be

blessed.” Psalm 112:1-2.

From Mister Rogers to Rambo, the media displays a disgusting picture of what our culture believes a man to be. Even disguised as a purple dinosaur, our children are being filled with ideas of what a true man is. What would my sons and daughters be led to believe about men if they sat and watched TV all day? From the feminine men on the children’s programs in the morning to the homosexual men on evening TV, I have yet to see a man who deserves the least bit of respect.

Sometimes I have actually been unable to notice the men on television, or even in the grocery store, or at the next table over at a restaurant. As the whining and belittling women sit beside them complaining and nagging, it’s easy to miss them. It seems that the men have become the brunt of the joke, treated by the women in their lives as Neanderthals with no inkling of what’s happening around them.

How can a man even begin to be respectable if he’s teased, laughed at, and scolded throughout the day? Society

has also found enjoyment in helping men to find their “feminine side” with the thought that our culture would somehow blend better if the strong male hormone were tamed a bit. This is evident in the classrooms where little boys are told to sit still for hours like a little lady, and reprimanded or even drugged when “boy-energy” shows through. I want my daughters to look forward to being given to men in marriage who have those qualities that God intended for men to have. My prayer is that they each will find a husband who lives to glorify his God as he serves Him; who will cherish his wife with his life; one who desires to have children and to train them in the fear and admonition of the Lord; a strong man each will be able to respect daily as she learns more about him; a man who works hard, plays hard, and loves his family with his whole heart. I desire for each of my daughters to marry a man who won’t be swayed in his beliefs and convictions, and who finds total joy as the family worships together daily (see previous articles by Brian Abshire on Secret and Family Worship).

As I see yet another program on television with a man showing his “feminine side,” I’m thankful for

two things: I can use the off button on my remote, and my daughters have a man in their lives who is the kind of man I pray they will someday marry. And for now, they call him Dad.

Courtesy Chalcedon Report, Box 158; Vallecito CA 95251.

Greetings in Jesus’ name.... another month has flown by. Is it just me, or does everyone experience this rapid passage of time? Not enough time to get everything done.

Thanks for the good comments on recent newsletters. I am glad that you found items of value and interest. I pray this will be equally well received. Thank you for your faithfulness and support which helps to keep us going. Keep trying to get children and grandchildren interested in continuing with these truths, or they will again be lost. May the God of Abraham, Isaac and Jacob bless you and keep you safe in these difficult and dangerous times,

Hendrik (Hank) Roelofs

14

