



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!*

#346

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BRITISH-ISRAEL DOCTRINE PROBLEMS

by Arnold Kennedy

.....continued from January and February....

Going on to the book of Corinthians, we find that these so-called Gentiles could only be Israelites. The words, "brethren, our fathers and Moses" confirm this.

"Moreover **brethren**, I would not that ye should be ignorant, how that **our fathers** were under the cloud, and all passed through the sea [on dry ground], and were all baptized **unto Moses** ... for they drank of that spiritual rock ... and that rock was (Christ) anointed." (Jacob's Pillar rock) [1 Cor. 10:1-4.

"Our Fathers" gives definition in a most positive way. The children of *The Fathers* are those who are being addressed. Note: it does not say and that rock was Jesus Christ. ["Jesus" is added in some translations to change the meaning to make the verse comply with tradition] What is said is and that rock was anointed.

"Christ (the Anointed) hath redeemed us from the curse of the law..." Galatians 3:13.

Only Israel was given the Law so only Israel needed redeeming from the curse of the broken law. The pronouns are so important! To understand that only Israel had been the Law is most important. It is deception to believe to the contrary against all the clear statements of Scripture. "Us" in this context is still the same exclusive people of Israel.

"But when the fullness of the time was come, God sent forth his Son, made of a woman (not a surrogate), made under the law, to redeem them that were under the law, that we might receive the adoption (placing as) of sons." Gal.4:4-5

Paul here quotes Isaiah 54:1 which refers to the Redeemer **of Israel**. Again redemption only concerns them that were under the Law, and these are the people to whom it is written. Two parties had been under the Law. This is most important to understand. These two parties are known as:

[a] Jews and Gentiles [the House of Judah and the House of Israel], or

[b] The Circumcision and the Uncircumcision [the House of Judah and the House of Israel].

Both parties were Israelites and could not be otherwise since only Israel had been under the Law. What is traditionally taught about Jews and Gentiles is simply not right and could not be right because of this.

"That at the time ye were without Anointing, being aliens from the **commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and without

God in the world." Eph. 2:12.

Those to whom Paul was writing had become estranged from Israel. Examination of the highlighted word gives identification. The words *aliens* and *strangers* are not what they might appear on the surface. These particular *strangers* were the House of Israel. The exclusiveness of Israel in the book of Ephesians will be looked at separately. The "ye" refers to the *saints* as is found in the first verse of this book of Ephesians. A paper, "Strangers & Pilgrims" is available discussing these particular "strangers." In this verse we have the covenants of promise. Going back to identify to who these promises were made, takes us back to Israelites by race.

"Finally, my **brethren** ..." Phil. 3:1.

"Brethren" as we will see in James, refers to a brother or near kinsman.

"... of the **stock of Israel**, ..." Phil 3:5.

"Stock" is another genetic term.

"... not having mine own righteousness which is of the law, ..." Phil 3:9. Here as usual, there is the association with the Law that was only given to Israel.

"Salute every saint in Christ (an anointed people, belonging to) *Jesus*..." Phil 4:21.

"Saints" are always Israelites. For example, Psalm 148:14, "The praise of all His saints; even the Children of Israel."

"Knowing, **brethren**, your election of God..." 1 Thess

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1:4.

Isaiah 45:4 defines Israel as being God's elect—*Israel Mine Elect*. These elect are chosen by God and so are of Divine origin. They are of the seed “from above” (John 3:4,7). Remember to keep in mind this word “elect.” The ‘your’ in “your election” is related to “brethren” [of the womb].

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus the Anointed, who died for us, ...” 1 Thess 5:9-10.

In Scripture there are those who are appointed to wrath and vessels fit for destruction. That is their appointment. 1 Thess. 1:4 shows that this book is written to the Elect [Knowing, brethren, your election of God].

“But we are bound to give thanks always to God for you, brethren **beloved of the Lord**, because God hath from the beginning **chosen you to salvation**.” 2 Thess 2:13.

It is the “brethren” who are “chosen” and no one else! We will soon be looking at the definition of “brethren.”

“... how thou oughtest to behave thyself in the house [that is, household] of God, which is the church [ecclesia] of the living God, the pillar and ground of the truth.” 1 Tim. 3:15.

Examination here will define just who is “The Church.” The *Household of God* refers to Israel, as does “the church” which is called out of Israel. This is the remnant which still comes from Israel only, according to the Law, the Psalms and the Prophets.

“I thank God, whom I serve from my forefathers,” 2 Tim. 1:3.

Paul again will not discount racial origin [my forefathers]. He says that he endured all things for THE ELECT'S sake and for the appearance of the Kingdom. Again, this Kingdom is the one of which Jesus is to be the King.

The Gospel of the Kingdom, or the restoration of the Kingdom to Israel, is not proclaimed any more. This is because the doctrine of a multiracial church has taken the place of Israel. *My Forefathers* and *The Fathers* do not signify all races as having come from the loins of Isaac.

“For verily he took not on him the nature of angels; but he took on him **the seed of Abraham**.” Heb. 2:16.

Why would it be necessary to specify *the seed of Abraham* instead of the seed of either Adam or mankind in general? Throughout this chapter we find many references to “brethren” [of the womb], together with Old Testament references to Psalms 8:18 and 22. These are Psalms of Israel [and that is why we sing, and must continue to do so, the Psalms!] among which we find, *all ye seed of Jacob glorify Him; and fear Him all ye the seed of Israel* [Ps. 22:23]. The *Ye* is absolutely specific and limited to Israel as the seed.

“But Christ as a son over **his own house**....” Heb. 3:6

So, there must be other houses [*oikos*] that Jesus is not over! This chapter then goes on to talk about Israel and the fathers of Israel.

“So the Anointed was once offered to bear the sins of many ...” Heb. 9:28.

We are not told Jesus would bear the sins of every race. “Many” is not “all” of every race. “Sin” is transgression of the Law that was given to Israel only. Isaiah 53:11 and 12 agrees about this word “many” which is limited to “my people.” — Compare:

Matt 20:28, “... to give his life a ransom for many.”

Matt 26:28, “... which is shed for many for the remission of sins.”

Rom 5:15, “... much more the grace of God, ... hath

abounded to many.”

1 Cor. 10:17, “For we (those Israelites being addressed) being many, are one bread and one body.”

So, with whom is the New Testament made?

“Behold, the days come, saith the Lord, when I will make a new covenant with the **house of Israel** and with the **house of Judah**: not according to the covenant that I made with **their fathers** in the day when I took them by the hand to lead them out of the land of Egypt; ...” Heb. 8:8-9

Of all the verses in this book of Hebrews, this verse identifies clearly with whom the New Testament is made. If any one thing is clear, it is the continuing presentation through this book that the New Testament is made with those who had the Old Testament and there is never a statement to the contrary. The two Testaments are contrasted as they relate to one another, to the one people, through this book of Hebrews. Old Testament prophecy says exactly the same [Jer. 31:31], where Jeremiah prophesies to whom the New Testament would be made. “*The Fathers*,” again, gives racial definition. The book of Hebrews begins, yet again, with reference to THE FATHERS. The immediate connection is made, *hath in these last days spoken to US by His Son* [“Us” being the children of “the fathers,” those whom Jesus came to redeem; “The Hebrews” being addressed]. These are the children of “The Fathers.” When God said *I will put my laws into their minds, and will write them on their hearts*, the Old Testament reference was, and is still, only to Israel. The historical references through this book of Hebrews would have had no meaning to those without the knowledge of Israel's history or of the Law given to Israel. [At this point it is better to forget all you have been previously taught or thought about “Israel”].

“James, a servant of God and of the Lord Jesus the Anointed, **to the twelve tribes** which are scattered abroad, greeting. My brethren ...” James 1:1-2.

For two excellent reasons, this possibly is the best statement to show who the “brethren” are. They are the twelve tribes of Israel by statement, and they are *adelphoi* in Greek. *Adelphos* is translated 346 times as “brother” or “brothers.” Dictionaries and lexicons give the prime meaning as a kinsman [racially related].

Strong: 80 “from the womb—near or remote”

Vine: *Adelphos* denotes a brother, or near kinsman; in the plural, a community based on identity of origin or life”

Thayer: “From the same womb...”

The words *brotherhood* or *brethren* are mostly used to indicate those having a kinsman-blood relationship, rather than some common belief. From the translations the common belief might sometimes appear to be the meaning but the proper meaning of ‘brother’ should never be overlooked. The words are used in both the near and remote relationships. Because the words *brethren* or *brothers* are much used words in the New Testament books, it is important to know the common usage. In James it is given as being those of the Twelve Tribes [Israel]. The remote relationship is given in James 2:2 as *our father Abraham*. James suggests a spiritual origin in James 1:18: “*Of His own will begat He us with the word of truth*.” This only confirms the word of truth being given to Israel. The wrong use of the words in a belief connection or a spiritual application does not eliminate this from its proper relevance to kinsmen of Israel.

In some of the post KJV-translations, either the *Twelve*

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Tribes or brethren are omitted, thus hiding the troublesome-to-them truth of Scripture. This book is addressed to the Twelve Tribes. A glance at an interlinear literal Greek-English translation will immediately show the misleading translation in some versions. Sad to say, some modern, religious translators and teachers seek to insert or substitute their particular doctrine, especially when it comes to the racial issues in the Bible. The Living Bible is probably one of the worst in this respect. Paraphrases cannot be used to study the Bible.

"Was not Abraham our father justified by works, ..." James 2:21.

"Father" here is *pater* meaning an earlier member of the same family. When we look at these two quotations from James we have to admit or deny that this letter was written in this present age [AD]. Anyone who wants to say this letter is written to other than the Twelve Tribes as well as to those whose father was Abraham, has to explain when the transition took place to make it include everyone else. This explanation is required also for other New Testament books.

"... to the strangers scattered ... elect according to the foreknowledge of God the Father, through sanctification of the spirit, ..." 1 Peter 1:1-2.

Comparison of this verse and also pilgrims and strangers [1 Peter 2:11] with other places in the New Testament, and with the counterparts in the Old Testament [see Psalm 39:12], will quickly identify these particular strangers as being Israelites who had been living apart from God and the temple system. The author's paper entitled, *Strangers, Pilgrims and Israel* deals with this in detail. These particular words are used of Israel when Israel is scattered among the other races. They were "elect," a word covered lightly earlier on in the Old Testament texts. They were "holy" or "sanctified" by the Spirit upon them [both are the same word in the original texts, meaning "separated" or "set apart"]. They are holy in a way in which no other race is separated unto God.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." 1 Peter 1:10.

The "you" here refers to the strangers etc. of verses 1 and 2. The prophets all prophesied about grace that would come to Israel. There is no prophecy about this grace being to others. Peter was writing to Israelites!

"Searching what, or what manner of time the Spirit of Anointing which was in them did signify ..." 1 Peter 1:11.

This anointing spirit was in them [note this well because we will come upon this again later] and the Word goes on to say:

"But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1:15.

This is another quotation from the Old Testament which shows that there is no New Testament change in the separate nature of Israel. This separation is to be maintained. The KJV translates Lev. 11:45 as, "I am the Lord that bringeth you up out of the land of Egypt to be your God. Ye shall therefore be holy, for I am holy." It is God who made Israel a holy people. God is holy now. Israel also is holy [separate] to God now. This is what the verse is saying. "Holy" does not mean righteous, as some would lead us to believe.

"But ye are a chosen generation, a royal priesthood, an

holy nation, a peculiar people; ..." 1 Peter 2:9.

We have looked at this quotation from Exodus 19:5 which Peter quotes here. Israel is still *an holy nation* and not a "church" in the commonly accepted meaning of the word "church." Peter goes on to show that this nation had a king that they were to honour. This nation must have been in existence at the time of writing. In a later chapter we will show that this king was not the Emperor of the Roman Empire, as some modern translations say in their footnotes.

"Whereby are given unto us exceeding great and precious promises; ..." 2 Peter 1:4.

These promises are stated in Romans 9:3-4 to be given to *kinsmen of the flesh who are Israelites* and that the promises pertained to them. Peter also wrote to Israelites!

"... honour the king," 1 Peter 2:17

In prophecy, the House of Israel would always have a monarch in the last days. When the two Houses gather to the Holy [separate] Land, they will have *one Head* again [Hos. 1:11 and please note the timing of this]. It has not happened yet!

"Who his own self bare **our** sins in his own body ... for ye were as sheep going astray; but **are now returned** unto the Shepherd and Bishop of your souls." 2 Pet 2:24-25.

This is under the New Testament which some of the House of Israel had come under.

Jesus bare the sins of Israel and Jesus describes Himself as the Shepherd of the sheep, but never as the shepherd of the Tares or the Goats or of any other race. Again, the pronouns refer to those being addressed, again they are *brethren*, etc.

"That ye may be mindful of the words which were spoken before by the holy [that is separated] prophets, and the commandment of us the apostles of the Lord and Saviour." 2 Peter 3:2-4.

These prophets were prophets of Israel. The Lord and Saviour is the

Lord and Saviour of Israel and never of others. The words of the Apostles do not override the words of the Prophets. The Apostles confirm the Prophets. In this verse the Apostles and Prophets are linked together. Peter had already written about the false prophets who would be "among you" and he describes their character. John's letter there is much separation by pronouns.

"I write to you little children, because **your** sins are forgiven for his name's sake." 1 John 2:12

"They went out from **us**, because they were not of **us**; for if they had been of **us**, they would no doubt have continued with **us**; ..." 1 John 2:19

"But ye have an unction from the Holy One, ..." 1 John 2:20

"But the anointing which ye have received of him abideth in you, ..." 1 John 2:27

"**whosoever is born of God** [that is, from above by spirit and by water] does not commit [practise] sin." 1 John 3:9

"We know that **whosoever is born of God** sinneth not, ..." 1 John 5:18.

"Your sins" refers to the sins of those to whom John is writing. Jesus did come to save "HIS People" from their sins. John also refers to certain people who are false and by pronoun separation these are "they" as opposed to "ye" and "we." *They were not of us* tells us that they were different in some way, even if they professed to believe in Jesus! It becomes self-evident that the anointing "which abideth in you" could only abide because the anointed people are con-

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ceived with this potential. How else could it abide? This bears witness to the anointed race in the Old Testament. These alone have the capacity to “hear” and to “believe.”

The first chapter of John’s epistle speaks of hearing, seeing, looking upon and handling “*that which was from the beginning.*” These were Israelites to whom Jesus was manifest. John the Baptist said, “*that He might be made manifest to Israel*” [John 1:31]. In 1 John 2:7, he shows that he is addressing those who had the old commandment from the beginning. These can only be Israelites. 1 John 2:24 indicates that what was heard from the beginning about the old commandment must remain in the hearers in order to continue *in the Son and in the Father*, These also can only be Israelites.

“... *the common salvation* [that is, common to Israel and Judah] *the faith which was once* [that is, without change] *delivered unto the saints*—[that is, the separated people]. Jude 3.

“*These be they who separate themselves, sensual, having not the spirit.*” Jude 19.

Amongst God’s saints are others who separate themselves from God through their disbelief. They were not born in such a state — they become that way by their own choice and their own actions. They are described as *not having the spirit*, that is, they may well have been born outside Israel. They are in the same category as foreigners who try to separate themselves from other nations by living in Israel — they are not *begotten from above* and hence are also *not having the spirit*.

ISRAEL IN JOHN’S REVELATION

Jehovah is not the God of all nations. He is confined to one nation — the sons of Jacob. No Biblical record can be found that Jehovah is the God of any people other than Israel. In the book of Revelation, THE TWELVE TRIBES still feature! They have in no way become some non-Israel, non-twelve-tribed church! This book begins by speaking of the revelation, to show unto His servants things which must shortly come to pass. This revelation is to His Servants of the Twelve Tribes only and this is confirmed in many places.

“*Who bear record of the word of God, and of the testimony of Jesus the Anointed*” Rev. 1:2.

This book does not bear witness to anything outside of what has been revealed in the Word of God or the Spirit of Prophecy. The testimony of Israel racially has been clearly revealed through the Word.

TO CONCLUDE

These Scriptures show the exclusive nature of Israel as a continuing theme throughout both Testaments. If we do not want to accept all these references, then what is to be done with them? The acceptance or non-acceptance of an exclusive Israel determines the prophetic stream one subscribes to. When *exclusive Israel* becomes the foundation of prophetic interpretation, much of the common conflicts in prophecy are found to disappear. But, above all, the acceptance or non-acceptance determines our ability to believe and to understand Jesus’ words.

It is not difficult to conclude that the Bible is a book primarily about Israel [as a people] because Jehovah is consistently declared to be the God of this one people. We find other Biblical statistics, such as:

Israel as Yisra’el	2,514 times [Old Testament]
Israel as Israel	70 times [New Testament]
Jacob [KJV]	358 times [24 in N.T.]
Judah	813 times
Ephraim	172 times
Manasseh	143 times
Hebrews	21 times
Lord God of Israel	110 times
God of Israel	90 times
Holy One of Israel	31 times
Lord God of the Hebrews	5 times
Mighty God of Jacob	4 times
Hope of Israel	2 times
Congregation of Israel	160 times (as <i>qahal</i>) 173 times (as <i>edah</i>)
Assembly of Israel	21 times (as <i>atsarah</i>)
Ekklesia	116 times in N.T.
Tribes [<i>shebet</i>] of Israel	190 times in O.T.

Tribes [*phule*] of Israel 31 times in N.T.

People of Israel 19 times KJV.

My People of Israel 1,692 times

To Israel 23 times

For Israel 24 times

Then we find expressions like, *Israel’s God, the Light of, the Rock of, the Redeemer of, the Stone of, the Portion of, the God of;* all of which refer expressly to **Israel**. Then there are expressions like the *God of your fathers* and fathers of Israel [“fathers” is mentioned 549 times including 56 in the New Testament].

There is the intimate word Jeshurun for Israel. There are about 5,000 direct references that isolate

Israel as a people. Their personal God, Jehovah [*Yehovah*] is mentioned 6,528 times. In most cases the AV renders this as ‘LORD’ and only four places as ‘Jehovah.’

This presentation might well come as a shock to sincere dedicated Christians and there will be immediate reactions, all of which can be answered when we find out which “world” it is that God “*so loved.*” The hinge-point Scriptures, “*Go ye into all the world*” and “*God so loved the world*” can likewise be answered clearly. The author has written on these topics.

Jesus said, “*I lay down my life for the Sheep.*” Israel is described so often as the “*sheep of my pasture.*” There is no record of Jesus giving Himself for “goats” or “tares” or anyone else. The whole premise shown in the British-Israel quotes are absolutely wrong, being based upon a superficial interpretation of a passage. The author has papers dealing with every objection to “*The Exclusiveness of Israel*” #714 @ \$23.95. - end -

ARE YOU DECEIVING YOURSELF?

by Gerald Flurry

Here is a simple test to find out—and a straightforward solution.

Did you know that you can hear the Word of God—and at the same time, *deceive yourself*? Out of everyone on earth, very few ever even hear the true Word of God. And a great majority who do actually *deceive themselves*.

Self-deceit destroys your happiness and deprives you of blessings. It makes your Bible muddled and confusing in many ways—in fact, God says He will actually *hide* His revelation from you!



However, if you *overcome* self-deceit, you will have a strong spiritual house that can weather any storm. Your life will overflow with joy and happiness, and God will pour out blessings on you. You will understand your Bible better. These are all promises from God!

So, are you deceiving yourself? How can you know? And how can you break away from self-deceit? Here is the plain, direct answer from your Bible: **“Be ye doers of the word, and not hearers only, deceiving your own selves”** (James 1:22).

You deceive yourself by *hearing and not doing*. And you break free of that deceit by **DOING** God’s Word.

HOW TO BE HAPPY

God has revealed the way of life that gives us wonderful blessings. When we violate that way, we bring misery and unhappiness into our lives.

Jesus [the] Christ led an exemplary life so we can have a picture of the way we ought to live. “For I have given you an example, that ye should do as I have done to you,” He said in John 13:15. “*If ye know these things, happy are ye if ye do them*” (verse 17). *Hearing* God’s Word does not make us happy. What makes us happy is the doing. That is a promise from God! How many truly happy people do you know?

Many reject Jesus’ example and successfully gain temporary pleasures. But those pleasures do not bring real happiness, and they do not last. God created us to be continuously filled with hope, joy and vision! How much of those qualities do you see in the world today? A big reason for the prevalence of unhappiness is *self-deception*.

Jesus also said, “*Blessed are they that hear the word of God, and KEEP IT*” Luke 11:28. We must go beyond simply hearing God’s Word. We must guard it, protect it, live by it. When we do that, Jesus promises we will be blessed.

‘THEY WILL NOT DO THEM’

This truth that Jesus emphasized also appears in Ezekiel 33. This prophecy has a powerful warning about the hazards of being a *hearer only*.

In this passage, a mortal threat is approaching the nation. This prophecy actually describes the serious dangers facing our modern nations—problems that are becoming visible in world events today! God prophesies that He will commission a watchman to warn the people. He commands: “*So thou, O son of man, I have set thee a watchman unto the of Israel; therefore thou shalt hear the word at my mouth, and warn them from me”* (verse 7). This man must hear God’s word—and then do something: Warn the people of Israel from God. If that man fails to warn, God will hold him bloodguilty (verse 8).

Verses 10-11 show that the people who need warning are **steeped in sin**. God cries out: “*As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O House of Israel?”* God is trying to get sinning Israelites to **TURN**—to *change*—TO DO something about the wickedness that is leading them to death! These people don’t think they are

wrong. They believe they are right! But they have the same problem the Apostle James discussed—and it is a *fatal* problem!

Verse 30 adds a striking detail: These people actually *endorse* God’s message! While most people in the world *reject* God’s message, these individuals are talking about it, speaking to others about it, and saying, “Come, I pray you, and *hear* what the word is that cometh forth from the Lord” (verse 30). They realize that this is God’s own Word, and actually encourage others to come and *hear* it! They probably feel righteous for doing so.

But something is still lacking. They are flagrantly deceiving themselves. You can see this in what follows: “And they come unto thee as the people cometh, and they sit before thee as my people, *and they hear thy words* [from the watchman], but **they will not DO them**: for with their *mouth* they show much love, but their heart goeth after their covetousness” (verse 31). As Jesus said, these people will *hear*, but they will no *do*. They *talk* about God’s Word, but their hearts, their attitudes and their deeds remain wicked. They go after their own lusts. They hear where God’s Word teaches against sin—but they still *commit* that sin, and won’t even slow it down! That is a terrible problem! (one of those *sins* amongst many others is **stealing** from God, or failure to tithe).

God emphasizes this in the next verse: “And lo, thou [the watchman] art unto them as a very lovely song and one that hath a pleasant voice, and can play well on an instrument: for *they hear thy words*, but **they do them not**” (verse 32). These people love to hear God’s messenger; they admire him the way they would a skilled musician. But they have deceived themselves into thinking that if they *hear* the Word, and talk about it, that this alone will make them righteous, and they will not have to do anything more. They think of themselves as spiritual people. But the truth is, they are not **doing** the Word!

That is serious self-deception! If you don’t **apply** what you learn in God’s Word, it is of no value!

Every one of us needs to examine ourselves, because we have all made this mistake. We must keep and **do** all the words of God. Nothing else counts!

“And when this cometh to pass, (lo, IT WILL COME), then shall they know that a prophet hath been among them” (verse 33). The terrible prophecies discussed in Ezekiel 33 are **COMING TO PASS**! Once they are fulfilled, people will realize just how important the watchman’s warning was—they will *know* God send a messenger with His message. *Finally* they will begin to repent and turn to God. But by then it will be too late to be protected physically.

Is it possible you will be one who only takes action when it is too late?

LIKE A LITTLE CHILD

Here is an important biblical teaching that few people realize. In order to understand God’s truth, God must **OPEN YOUR MIND** to it. He must *reveal* it to you.

Jesus made this clear: “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth,



because *thou hast hid these things* from the wise and prudent, and hast REVEALED THEM UNTO BABES” (Matthew 11:25). How many people believe that? God *hides* His truth! He *hides* it from the powerful and scholarly of this world—and as a result, His Word has no value to them. They are not humble enough to listen to what He says and obey like obedient little children. They will *hear*, but they won’t *do*! So the truth remains hidden to them. They can hear it and read it from start to finish, but it only confuses them, and even after such a close brush with such incredible truth, they remain self-deceived.

God only reveals His truth to “babes”—those who approach God with a childlike attitude.

“No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will *reveal him*” (verse 27). These are Jesus’ own words! He said you cannot know the Son or the Father unless God is *revealed* to you. And that only happens if you listen to Jesus and obey.

Some people were following Jesus and even calling him “Lord,” or master. That surely seemed right and good. but here is what Jesus said to them: “Why call ye me, Lord, Lord, and DO NOT THE THINGS WHICH I SAY?” (Luke 6:46)

This is *shockingly* serious! These people felt very righteous! They wanted to hear His words. They regarded themselves as His followers. But they would not *do* what He said! They were self-deceived! Jesus boldly told them, “*I’m not your master if you don’t do what I say! There’s no point in calling me Lord unless you obey what I’m telling you to do!*”

How do you explain those people’s behaviour? Well, it is simply *human nature*. It is what we all naturally tend to do. We must overcome that carnal tendency, or we won’t receive the blessings—the happiness, joy and biblical understanding—that God promises. He will not reveal His truth to you.

BUILT ON A ROCK

Jesus went on to emphasize the importance of *what we do* with what God teaches us. “Whosoever cometh to me, and heareth my sayings, AND DOETH THEM, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock” (Luke 6:47-48).

What a marvellous picture. When you DO as God commands, your life becomes stable and grounded—because you are building your life on the *Rock*! Hearing and then *doing* the Word of God gives you great spiritual strength. Violent storms, difficulties and trials can arise, yet they will not shake you. No problem can cause you to leave Jesus the Anointed!

What happens if you *don’t* do as God commands? “But he that *heareth*, and DOETH NOT, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great” (verse 40).

This man didn’t build on the Rock—Jesus the Anointed. He may have heard Him. He may have agreed with Him. But he did not do what He said. Matthew 7:26-27 say this man built his house on *sand*. When the flood

came, this house’s foundation washed away in an instant. *Many* people who hear what God says fail to concentrate on applying it. Because they are not *doing* these words, they have no strength. Once a trial comes, their house quickly falls in, and they leave Jesus.

God promises that if you take action and build your house on Jesus’s words, *nothing* will dislodge you! Nothing will take you away from God. That is a WONDERFUL group of verses to encourage us. *Nothing* can stop us from *doing* and *obeying* God.

Don’t deceive yourself into thinking that finding the truth, hearing the words and talking about them is all God requires of you. *Hear*—and then **DO!** As you do, God will pour out blessings on you and bring tremendous happiness into your life, even amid trials and storms. He will reveal more and more truth to you; He will supply you with greater biblical understanding. And He will give you an abundant, joyful life. This is a promise from God: If you know these things, *happy* are you **IF YOU DO THEM!**

Courtesy The Philadelphia Trumpet, Box 3700 Edmond OK 73083

A GOVERNMENT OF WOLVES:

The Emerging Police State

by John Whitehead

reviewed by Jerri Lynn Ward, J.D.

“A man I had never seen before in my life touched my fourteen-year-old son’s genitals today right in front of me. I was ashamed, angered, in fact saw red with fury. If my intentions at that moment had been read by some sort of brain scanning device (which is certainly being developed) I would no doubt not be at liberty to write this. It was the most vile violation of his privacy, his person, his innocence. There was not a single thing I could do about it. He worked for the TSA.”¹

“Today, most people have lost their faith in Jesus as Saviour, and they expect civil government to be their saviour. They have no desire for the responsibilities of self-government, and so they say to politicians, ‘Do thou rule over us.’ Instead of Jesus the Anointed as their good shepherd, they elect politicians to be their shepherds on a program of socialistic security for all.”² - R.J. Rushdoony.

In 2003, 71-year-old legally-blind Eunice Crowder was hit in the head with such force her prosthetic eye flew out, kicked in the back, and pepper-sprayed in the face. These acts were not committed by a mugger, but by a police officer. Ms Crowder, after city employees began removing shrubs that the city considered trash from her yard, had the audacity to request she be allowed on the city truck to look for a ninety-year-old wagon which was a family heirloom. Because she persisted in her request, police were called. Upon their arrival, the officer approached her and stepped on her foot and after the blind woman asked who was standing on her foot, the violence against her commenced.³

On June 7, 2011, a federal SWAT team, acting under the auspices of the U.S. Department of Justice, battered down Kenneth Wright’s front door, dragging him outside in his underwear, throwing him to the ground and handcuffing him. His three children, ages three, seven, and eleven, were detained in a squad car. The purpose of the raid was to obtain information from Mr. Wright as to the whereabouts of his estranged wife who was delinquent on her student loans.⁴



On August 16, 2012, veteran Brandon Raub's home was swarmed by local police, Secret Service, and FBI attempting to interrogate him about Facebook posts he had made wherein he pasted song lyrics, dialogue used in a virtual card game, and his political opinions. After briefly questioning him, they handcuffed him and eventually spirited him away to a medical center holding him against his will. After a hearing reminiscent of the old Soviet proceedings declaring dissidents to be mentally ill, he was sentenced to thirty days confinement in a VA psyche ward. Had friends and family not videotaped the initial encounter and posted it on YouTube, he might have been "disappeared" into a mental institution as John Whitehead points out has happened to other veterans.⁵

These are just some of the instances chronicled by John W. Whitehead in his frightening book, *A Government of Wolves: The Emerging American Police State*, published in 2013. Whitehead has written a comprehensive account of how we are losing our privacy, our freedoms, and even our bodily integrity to intrusive surveillance, aggressive policing, and the courts who are acting more as "courts of order" than courts of justice.

Whitehead describes a wide swath of attacks on liberty from intrusive surveillance which violates the Fourth Amendment, to militarized police forces who emphasize using domination, intimidation, and control instead of de-escalation and peacemaking, to criminalization of mundane and ordinary activities of citizens while shifting the burden of proof so we are presumed guilty, to forced humiliation and searches by the TSA, as well as astounding rates of incarceration of people in comparison with the rest of the world including some of the most despotic nations. The book proposes we are fast approaching a police state, if we are not already there.

GOVERNMENT SCHOOLS AS ENGINES OF CONDITIONING

A major thesis of Whitehead's book is the overwhelming drive by civil government to exert control over every aspect of the lives of the American people in the name of security. Although the book traces much of this from 9/11 and the huge security apparatus built upon the foundation of the Patriot Act and the National Defense Authorization Act, Whitehead highlights the active role of government schools in conditioning citizens to comply and submit to even the most outrageous demands of government agents:

"For those hoping to better understand how and why we arrived at this dismal point in our nation's history, where individual freedoms, privacy, and human dignity have been sacrificed to the gods of security, expediency and corpocracy, look no farther than the public schools.

.... the classrooms are becoming little more than breeding grounds for compliant citizens ... the moment young people walk into school, they increasingly find themselves under constant surveillance: they are photographed, fingerprinted, scanned, x-rayed, sniffed, and snooped on.

... Add to this the epidemic of arresting schoolchildren and treating them as if they are dangerous criminals, and you have the perfect citizenry for the Orwellian society—one that can be easily cowed, controlled, and directed."⁶

The examples given by Whitehead are chilling, ranging from a nine-year-old being suspended for "sexual harass-

ment" after being overheard saying his teacher was "cute," a twelve-year-old girl being arrested and handcuffed for doodling on her desk, to students being arrested, handcuffed, charged with misdemeanors, and facing potential ninety-day sentences in jail for participating in food fights.⁷

Zero-tolerance rules, which appear premised on the "war" on drugs, have resulted in near tragedies like the one suffered by the asthmatic seventeen-year-old Michael Rudi in May 2012. Rudi had his inhaler confiscated because a form had not been signed authorizing him to carry it. He suffered an attack and the nurse refused to give him the inhaler. When his mother arrived, she found him locked in the nurse's office in the throes of a full-blown asthma attack while the nurse looked on and did nothing. Rudi recalled that the nurse locked the door as he passed out. As Whitehead recounts, the school district stood by the nurse's decision.⁸

In December 2011, a ten-year-old aimed a gun shaped piece of pizza at his class mates in a joking manner. He was punished by being forced to eat at the "silent" table for the rest of the semester and "to meet with a school resource officer about gun safety, and threatened with suspension for any future infractions."⁹

Moreover, school districts are engaging in surveillance of students by RFID chips embedded in student ID's, GPS tracking, and even through laptops that use video and audio to track them in their bedrooms at home.¹⁰

These examples, according to Whitehead, are creating passive, compliant citizens easily conditioned to become accepting of the usurpation of our liberties by civil government:

"Americans are finding themselves institutionalized from cradle to grave, from government-run day-cares and public school to nursing homes. In between, they are fed a constant, mind-numbing diet of pabulum consisting of entertainment news, mediocre leadership, and technological gadgetry, which keeps them sated, distracted, and unwilling to challenge the status quo. All the while, in the name of the greater good and in exchange for the phantom promise of security, the government strips away our rights one by one—monitoring our conversation, chilling our expression, searching our bodies and our possessions, doing away with our due process rights, reversing the burden of proof, and rendering us suspects in a surveillance state."¹¹

R.J. Rushdoony wrote about the fact that through the efforts of such thinkers as William James (1842-1910), the goal of government schools has become developing the "controlled mind," and its primacy over "family, education, Christianity, morality," James fostered "radical conditioning" requiring "that power, however used, always emanates from the top down."¹² The examples above are chilling examples of such an idea brought to its logical conclusion.

THE BOOK'S SOLUTION

John Whitehead is a civil rights attorney with a long and distinguished career fighting for freedom and justice. Details of the many cases he has handled can be found at the website of The Rutherford Institute.¹³ Based on his experience, he proposes several measures to use in the attempt to roll back the growing police state.

Whitehead includes a chapter entitled: "Know Your Rights or You Will Lose Them." In it, he demonstrates the abysmal state of knowledge about the Constitution by relat-

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ing a distressing experience of the author and journalist, Nat Hentoff (who wrote the introduction to the book), when Hentoff gave a lecture on freedom to a small group. Hentoff wrote the First Amendment on a blackboard and a woman approached him afterward and commented: "My, the law is really changing. Is this new?" Whitehead writes: "The woman was a retired schoolteacher."¹⁴ It was obvious that this woman was incapable of imparting education to her students regarding their liberties as enshrined in the Constitution.

In addition to education, Whitehead recommends non-violent civil disobedience and resistance. He lays out suggestions for effective activism. He ends with the observation that we are the agents for change:

"Change then, will only come from a citizenry willing to step beyond the propaganda of fear and sacrifice themselves for freedom. Of course, government agents armed to the teeth will be there to chill and/or suppress the freedom fighters. But let us stand with those courageous enough to place themselves on the front lines for freedom."

ADVANCING LIBERTY THROUGH ADVANCING THE KINGDOM

As Rushdoony's words quoted at the beginning of this article clarify, People should look no further than their misplaced faith in security through government as the genesis for the situation so graphically described in Whitehead's book. Each of Whitehead's recommendations have their place in pushing back against the growth of a police state, but without a renewal of faith and acceptance of God as Sovereign, and His Law, the recommendations will have no sustaining foundation.

Education about liberty, resistance, and activism will fall short unless those using them are clad in the full armor of God. This means that any education about liberty should be imparted through Biblical law and Scripture. The conditions described by Whitehead's book reflect the difference between applying man's law as opposed to Biblical law, in that the former purports to "save man or to usher in a brave new world, a great society, world peace, a poverty-free world"¹⁵ as opposed to redeeming and regenerating man and culture in accordance with God's order.

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by law?" (Psalm 94:20).

A major focus of this review is Whitehead's chapter about government schools because he has rightly identified them as a major cause in preparing people to accept the tyranny of statism. Government schools are a microcosm of the rest of society where the intent and effect of humanist law is most apparent. As Rushdoony says about the purpose of humanist law:

*"Humanist law aims at saving man and remaking society. For humanism, salvation is an act of state. It is civil government which regenerates man and society and brings man into a paradise on earth. As a result, for the humanist social action is everything. Man must work to pass the right set of laws, because his salvation depends upon it. Any who oppose the humanist in his plan of salvation by law, salvation by acts of civil government, is by definition an evil man conspiring against the good of society."*¹⁶

As is obvious in the above-recounted examples from Whitehead's book, humanist law is enthroned in govern-

ment schools. The zero-tolerance policies, use of police and courts to punish childish infractions, and intrusive surveillance serve the state's desire for control over the individual child. This desire and drive for control over students by school districts extends to the behaviour and activities beyond the borders of the school. In addition to the surveillance in the above examples from Whitehead's books, school districts are tracking and punishing students for photos taken by parents of their child and his date to the prom holding airsoft guns posted to Face-book¹⁷ and playing with airsoft guns in their own yards before the school bus picked them up,¹⁸ and eating candy, mistaken for drugs, at home and in front of his school-issues laptop which was spying on him through the webcam¹⁹ (I keep a plastic bookmark slipped over the webcam on my laptop computer, unless I specifically want to use the camera).

Given all this, one can't expect that the proper definition of liberty will be taught in government schools. The first step toward reinstating liberty is to pull Christian children from them and to teach them that there is true liberty only in God's Law, a lesson they will never get in humanist government schools. As Rushdoony wrote:

*"Law is a plan for the future. To return to law which undergirds and establishes a Christian future under God, it is necessary to know His Law and to know it well. The future we want is a future under God, not under tyrants. The law we need is a law which protects the Christian man in his God-given liberties rather than a law giving the state god-like powers over man."*²⁰

Without this knowledge, there can be no success in rolling back the abuses and statism described in Whitehead's book. The activism suggested in the book, such as getting involved, taking action, being optimistic will be ineffective unless grounded in faith in Jesus and knowledge of Biblical Law and how it is to be applied. Humanist approaches will breed only more humanism which in turn degrades into tyranny.

A Government of Wolves is a valuable book in the fight against statism because it clearly identifies the enemy and the egregious results of statism and it is galvanizing to all who love liberty. Christians should read this book and then apply the Law of God in the fight to which John Whitehead exhorts us, taking heed that it is only righteousness in the application of God's Law to every sphere of life that will deliver us.

"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." (Isaiah 54:14).

Co-founder of Garlo Ward, P.C., Jerri Lynn Ward provides legal representation of health professionals and business in the area of business, employment law, complex regulatory litigation and health facility operational matters. She is also an affiliate attorney of The Rutherford Institute.

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Courtesy Facts for all of Life, Box 158 Vallecito CA 95251-9989

THE HELL YOU SAY

by Ed Somerville

Shortly before the time of Jesus a new idea of a burning hell for sinners came into existence as it was never mentioned in the Old Testament. Although the word 'hell' did appear, it had nothing to do with the idea that departed souls went through a conscious state of physical torment as promoted by hundreds of thousands of preachers over the years.

The word hell comes from the Hebrew word sheol and has been translated 'hell' 31 times and 'grave' 31 times. Since these two words are far from being synonymous it would appear that there is a problem with the translation. I firmly believe the correct translation of the Hebrew word is grave, as it is tangible and not spiritual and is so real that I can still remember my dad being lowered into one over 65 years ago.

To shed some light on this regarding the word hell it is necessary to know that the word hell years ago meant to cover something. A good example was to cover your house was to put a roof on it. Roofers, years ago, were called hellers, and the name Heller is still popular today as are the words Carpenter and Plumber. To bury someone was to cover him. This makes the two words far more compatible than the idea of burning departed souls with no bodies before the judgment.

Solomon said in Ecc. 3:21, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" The spirit mentioned here is the breath of life. The beast also has the breath of life but it does not return to God who gave it. Then in 12:7 he said, Then shall the dust [body and soul] return to the earth as it was: and the spirit [breath - not the conscious soul] shall return unto God who gave it. David said in Psalms 146:4, regarding the state of the dead, His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Then Solomon confirms it in Eccl. 9:5, The living know

that they shall die, but the dead know not anything.

Some of today's questionable doctrines are found in the parable of the rich man and Lazarus which some say is not a parable but factual. It is found in Luke 16 and covers verses 19 through 31, and every verse therein has a meaning, but only a few of them are used to describe the torments that the rich man is going through and the comfort that Lazarus has, as he is supposedly in heaven. Since the rich man could see him from afar off in hell that would mean that hell would be up in the heavens too.

There are probably millions of people in torments right now and it is not physical pain. Some have just lost their husband or wife, some have just lost their jobs as well as their house and the lifestyle they once had, some have just found out they have terminal cancer with only 6 months to live. This list could go on and on and sometimes it's worse than physical pain. This is the type of torments the rich man was going through.

This parable is not about a rich man, but a certain rich man, and why was he dressed in purple and fine linen? The rich man was symbolic of Esau-Edom and Lazarus was the symbolic name for Jacob-Israel as these two brothers have been the ages-long enemies of each other from Genesis to Revelation.

If you were trapped in a burning car, do you think a drop of water on your tongue would help one bit? If not, what did it mean? And who were the five brothers he wanted Lazarus to talk to? (see Sheldon Emry's *The Rich Man and Lazarus*, #109 @ sug don \$6.35)

At the time of Jesus, prisoners were not given a proper burial after being put to death, but instead were taken to the large dump outside the walls of Jerusalem to be burned along with the trash and garbage. This dump was described three times in Mark 9, Where the worm dieth not and the fire is not quenched. When the fires were not hot enough to burn some things including dead bodies, brimstone was added to make it hotter. Of course the worms never died as they just went into the ground, and were continually breeding more. These verses were not describing a burning hell, where billions would be burning for eternity. It's hard to even entertain the thought that our God could watch the majority of His creation burn forever, with the love and mercy he has for His creation. What did our Lord have to say about burning one alive? In Jeremiah 32:35 and other places He said, Neither came it into my mind that they should do this abomination. No civilized people in the world could condone this except for the most depraved, sadistic, brutal and Godless people found in the apex of most governments today including ours. We look forward to the day that the government shall be upon His shoulders, and His prophecy in Obadiah 18 comes to pass, And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau, for the Lord hath spoken it. This fire is symbolic of the destruction of Esau and the Edomites. This is the culmination of the age-long battle between Jacob-Israel and Esau-Edom.

We are all told over and over by our preachers that the soul never sleeps or dies and refer to it as soul sleep and that anyone that believes that is not Christian. We have all heard of people that have gone into comas, some for a few days, and some for months and even years. Since the soul



cannot sleep it has to be either in “heaven” or in “Hell,” and we have yet to hear from anyone of them returning from a long coma and telling of their time in either of these places. On the other hand, believers like myself know they were just asleep and have no memory of the time lost. The Bible says that the last enemy to be destroyed is death and no one including myself likes the thought of going to [hell-grave] unless he is in extreme pain. However the Judeo-Christians of today should look forward to death as they think they will go right on living in a spirit form, as they will not have a body till the resurrection, and think they will be in a far better place with no concern for the ones left behind as their thoughts have perished. I prefer to rest in peace, until He comes, as Christians of earlier times also believed. It seems strange that no preacher has ever mentioned the location of the hell they preach about, as there is no mention of it in the Bible.

----- JUDEO-CHRISTIAN PORN

by Matthew Luckey

WITH CHRISTIAN LIKE THIS, WHO NEEDS

Do we have a problem with “fire and brimstone” preaching in the Anglo-Saxon-Celtic-Germanic-Scandinavian nations? Whenever someone confides in me they are Christian, they never fail to qualify their admission with the assurance neither they nor their church are than mean and judgmental kind of Christian that we are so accustomed to seeing represented by the Jewish Ministry of Propaganda, otherwise known as the mass media. One is left with the inevitable impression that there is some guy on every street corner with a bull horn condemning everyone to Hell, which honestly, sounds like a hell of a good idea to me. Wish it were so, but unfortunately, I have never encountered such a species in the People’s Republic of Sin Fagcisco. I fear the “fire and brimstone” preacher may have gone the way of Raphus Cacullatus. Nevertheless, Judeo-Christians seem to be certain that this boogy man is out there and is, in fact, quite common. Perhaps it is the case that Mr and Mrs Judeo-Christian protesteth too much. Perhaps the truth is that they fear the “fire and brimstone” and not the “fire and brimstone” preacher.

On the contrary, we do not have a problem with Christians preaching against fagotry, abortion, or that little crime epidemic we like to euphemistically as “diversity.” No, the problem we have with Christians is that they fail to do so. Christians fail to be sufficiently Christian. But even worse than this is the issue on which they actually to take a firm stand: that Christianity is irrelevant in the real world. Get this—Christians oppose Christianity on the ground that it is not true enough to actually be binding on out political, economic and legal life. The obvious question is, don’t Christians really believe in it themselves? With Christians like this, who needs the Devil?

Jesus and Christianity are fine so long as they remain quaint and harmless wishful thoughts, like Santa Claus or the Tooth Fairy; or as a private therapeutic or motivational pop-psychology, like those espoused by Joel Osteen and Rick Warren. However, as the basis of our social life Christianity is anathema to most Christians; and it better keep out of where it doesn’t belong! The late pastor Peter J.

Peters noted this phenomenon, as I’m sure have most true Christians, in his posthumously released book **The Unseen War**:

“So pathetic is our condition that I have no doubt that if I went to most so-called “churches” and proposed that we all get behind a movement to declare the Bible the Word of God and the Law of the land, that almost all of them would oppose the idea! Yet even the deplorable Congress has already admitted the wisdom of such an idea, and actually passed a Joint Resolution to that effect under President Reagan!”

Judeo-Christians never tire of talking about personal salvation, God’s unconditional love (by which they mean their own “love,” which is nothing but conditions demanded on God), equality of souls, spiritualistic experiences, and the inevitable redemption of the Chosen Yehudi.

But when these same Judeo-Christians are confronted with, “Yeh, okay, everything you claim is true, now let’s implement it in the real world—in our political and legal systems. You believe fagotry is a sin, so let’s make that official by criminalizing fagotry. You say abortion is murder, so let’s punish the perpetrators in the courts.”

Suddenly is, “Wooo, hold on a minute! I didn’t mean for us to make Christianity the actual and really real reality we live in. I like it where it is now, nice and safe, and remote from my own behaviour.”

Either Mr and Mrs Judeo-Christian don’t really believe the Christianity they claim to or else they are in a state of secret sin, and fear the enforcement of these beliefs on themselves. The problem today is not that we have Christians attacking sin, the problem is that we have Christians attacking Christianity instead.

A CLOSER EXAMINATION

Judeo-Christians harbor this distorted view according to which the more spiritually true Christianity is the more relevant it must be to the real world; and the more binding Christian Law is on society the more irrelevant it is spiritually. This antinomian prejudice of Judeo-Christians is actually pagan in origin, and even predates the platonic dualism between spirit and matter. This is inverted logic, followed to its conclusion, would have it that Christianity is only most Christian when it is the opposite of Christian; echoing those early heretics who taught that we should sin the more so that Christian grace would abound the more. Hence, Christianity is most spiritually relevant when it is mired in the lowest depths of sin. This is the very epitome of the pagan hatred for and attempted evasion of the material world, which sets it apart from true Christianity.

Mankind at war with God thinks backwards: he fully attempts to control the world by escaping from it and into his vain imaginations. Christianly speaking, hard work and physical courage are the only real tests that separate the proverbial men from the boys and Christians from pagans. Paganism is at root an infantile reflex and form of arrested development. Fallen man—whether atheist, pagan or Judeo-Christian—by virtue of his sinful nature is ineffectual when it comes to subduing and productively harvesting the physical environment. He hates real work because it is difficult but honest, and teaches him limitations. Labor is humbling and is a constant reminder to man that he is not God. Sinful man would much rather dwell in a daydream world absent of struggle and over which he is master. Rather than owning up to his limitations, fallen man prefers

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to assert a delusional superiority over reality by disavowing its existence.

The most effective way to accomplish this, he thinks, is by glorying in the violation of God's Law that governs reality. He sees his sin as a mark of a higher morality beyond good and evil and as proof of his superiority over the real world. Such delirious sanctimony is behind all the false humility hypocritically displayed by pagan mystics, from ancient Gnostics to Roman Catholic ascetics. He mistakenly believes that the euphoria he experiences as a result of deliberately embracing his sins is a feeling of genuine power over the real world and God's Law, and that the more egregious and debased the sin the more power it bestows on him. Scripture describes this delusional and self-destructive process as the way that seems right to man but leads to death. Fallen man's sins must become progressively worse if he is going to maintain the same sense of euphoria and power, like the addict who furiously pursues that first high with more and worse kinds of narcotics until he destroys himself. This Faustian attempt to obtain god-like power inevitably, therefore, leads him to moral, psychological and physical disintegration. The letter to the Romans describes this self-destruction of reprobate man as God giving him over completely to his own lusts. Fallen man starts out reaching for the stars like a would-be god, but ends up prostrate chewing wild grass in the field like a feral beast.

THE CANNIBALISTIC ECONOMY OF SIN

But this process of disintegration is not limited to the individual sinner; it is the very nature of sin's aspirations to world governance free from God and His Law. The only way that fallen man can assert himself in his fallenness, to operate and govern his sedition, is negatively. That is, he can live independently of God only by violating God's Law and defying God's sovereign authority. God has already defined the limits of the possible and encompassed all of man's potentialities. Fallen man lacks the resource of himself to create or act positively. But, of course, this is not, as it seems to man in revolt, acting independently at all. Even in their violation of God's Law the wicked are, nevertheless, fully interpreted by this same Law. Fallen man's violation of God's Law is still dependent on this Law as its precondition. The Law's Violation is as much defined by the Law as is its fulfillment. Nothing escapes the interpretive power of the Creator, not even revolt against the Creator.

Insurrectionist man can only rebel against God by sinning, which is essentially destructive, and not by creating positively. His gaze is ever cast down toward the moral zero-point, the creature separated from the creator. Every act of defiance toward God and violation of Law is self-destructive. Thus, man can only defy God and His Law at the expense of his own diminishment and destruction. The wicked are like a man lost in the wilderness who resorts to consuming portions of his own flesh in order to survive. Fallen man in his fallenness is a deficit to himself morally, psychologically, and bodily. The wicked will consume themselves until there is nothing left but to face God's judgment. This is also the Law of God.

THE BROAD WAY: CHRISTINITY AND UNIVERSALISM

A greater 'Miracle' that the Lost Ten Tribes Discovered

—The Dead "Six Million" Uncovered...!

Brian Alois Clèraubat

Telling the truth is not hate. Rather, it is hate when violence or persecution is perpetrated against those who reveal the truth. Exposing the crimes of criminals is neither hate nor 'Anti-Semitism' nor 'Racism,' it is the first step towards Justice. If criminals don't like being called criminals—then let them stop committing crimes. If such are not themselves guilty of crimes, let them disassociate and distance themselves from those of their own people w3ho are guilty of such crimes—and not attack those who seek truth and justice.

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The familiar political universalism that derives from Enlightenment Rationalism and is commonly known under the headings classical liberalism, neo-liberalism, democratic socialism, and "free" market political economy, among others, are just reincarnations—although admittedly more scientific, sophisticated, and innovative ones—of the same old pagan universalism originally espoused to Adam and Eve in the Garden, and became the basis of Babel, Babylon, Egypt, Greece and Rome. The pervasiveness of universalism throughout history demands an answer to the question: "why is universalism so universal?" Further, does God let us know how to make sense of this would-be competitor to His Law and Kingdom? Yes, God does. Universalism is so universal for the same reason that sin is so universal: sin is universalism and universalism is sin. Sin is the lowest common denominator for all mankind. The designation "universalism" is simply the name for sin when it has reached the level at which it infects and defines the very structure of mankind's social life. Sin evolves, and has become the perfect citizen of both political and economic universalism.

In Scripture, universalism is called the "broad way." Universalism is sin because it is what is most common to fallen man. Sin/universalism is totally inclusive except for God and His Law, whereas God and His Law is most exclusive. God's Law is one way while universalism is every other way. Sin is the basic term of universalism. Hence, the advocates of universalism are always trying to divine some latest sin/term on which to found a "new" universalism: from secular reason to ethnic and gender diversity, from self interest to ontology. But the fundamental basis common to them all is the authorization of and freedom to sin. On the other hand, this

seemingly positive "authorizing" and "liberating" is really nothing more than the negative to violate the Law of God.

The so-called "free" market is a universalism because nothing is more demanded of supply; nothing is more commanded by the market, than sin. Sin is the limit that defines the "free" market as such. Universalism, both political and economic, attempts to nullify God's Law and replaces it with its own anti-law that officially sanctions and circulates sin. Our form of social organization, both national and global, is the "broad way" generalized, it is sin generalized as the official form of social existence. Everyone is born in sin, and in times past this was all that sin was. In our modern world sin has become rationalized and externalized. It is no longer merely the nature of the individual; sin has become the nature of the world system.

The escapist and self-destructive character of sin also applies to sin in its rationalized form as political and economic universalism. Fallen man in his economic and political philosophies dreams of a utopia in which mankind is liberated to do as he pleases, no matter how destructive, and he never has to face consequences. All these things he wants to do are not positive acts, but negative acts of violating God's Law. As such, these acts violate the design that regulates reality, and result in penalties not only to men individually but collectively as well. When society is based on a generalized usury system in defiance of God's Law the penalty will inevitably be deficit, unemployment, dispossession of property, and the slow decline into social col-



lapse. When society bestows special civil rights protection on evil, then society will succumb to its predators. Civil right, by the way, is nothing other than a right asserted for protection from the law. Man—in order to govern without God—takes the lowest moral common denominator as the basis of social authorization; but it is this lowest common denominator that is the cancer within that destroys his social order. Fallen man's condition is terminal. He cannot change because he has nothing else to work with except sin, and sin is his self-destruction. The Judeo-Christian is also terminally doomed by his sin. He vainly attempts to baptize the things of the world and substitute them for true Christianity because they are all his sinful nature has to work with: Christian-rock, Christian-rap, Christian-psychology, Christian-investing, etc., etc. He opposes the relevancy of God and His Law to the world, but he never tires of making the world relevant to the church.

San Francisco, California.

MISSIONS OUTLINE

by *Ray Smyth*

All over the world denominational churches have sent missionaries to establish Christian enclaves among foreign peoples. These missionaries have done very well in some cases, building schools, establishing commercial enterprises, teaching the indigenous people to farm, and generally creating self-sufficient societies. All this activity is very commendable and gratifying, but it does not seem to be a scenario based in permanence. Most of the societies established by the missionaries appear to wither on the vine when the impetus from the home church is withdrawn.

The indigenous people look with gratitude at the newly established mission and revel in the largesse that the mission provides. They gladly accept the teaching and the skills offered, but seldom manifest the fortitude to continue when the mission can no longer bear the burden of the expense incurred. [Look at South Africa today! CIM]

The churches have recognized that there is indeed a great need in these foreign countries and among so many poor people. However, they seem *never* to recognize the Scripture which reads: ***“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”*** Matthew 7:6. Many missionaries have suffered much for ignoring this Scripture.

It is also sad that these churches give their best to foreign fields while at the same time ignoring their own areas. ***“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”*** 1 Timothy 5:8

The missionaries become life-changing, society building dynamos when they set foot on foreign soil, yet when they come home they fit right back into the well-established pattern the church has built for itself. They sit, contentedly, in the pews with their only ambition to climb the church ladder. Why? What has happened to their mind-set that they forget all the society-changing activities that they once had been involved in? The tyranny of the status quo.

Most churches have allowed and even supported the state in the take-over of the functions that were allotted to the church by the Lord Jesus Anointed. The Lord claims to be the Lord of your spirituality, your commercial life and,

indeed, all aspects of life and He expects the church to be the leader in all these fields. However, the state has become the god of the church, they have rendered unto Caesar the things that are God's.

The autonomous local church should be a mission to the local area they are located in. Instead of hoping that the state can somehow provide jobs for the children in the congregation, the elders should be passing on their skills to the children. Skills that no one can take from them. If there is a carpenter in the congregation then he should be given an eager apprentice so that the child can grow to be a skilled carpenter too. The whole church should support that carpenter with preferential employment. This should be so for all skills across the full spectrum of human endeavour.

Those members who own a garden or property should be the providers of food to the congregation and teenage members could be called upon to assist elderly gardeners and those with large properties who need assistance. Thereby gaining skills and inculcating a work ethic and also giving them a standing in the community.

Ladies who can cook, bake and sew should take younger women under their wings and teach them all they can, so that the young women can become respected members of the congregation and desirable spouses for the young men.

Money should not be the goal of the craftsmen, but to serve the Lord, in fact these services should be offered to the wider community as an outreach giving the teenagers in the congregation an opportunity to learn the vagaries and needs of modern humanity.

The local church should strive to teach their own children instead of sending them to state institutions steeped in anti-Christian thinking and dedicated to the destruction of our society. State regulations which straight-jacket the deliverance of wholesome education should be ignored and any offers of state funding or assistance should be refused.

To support such activities the elders should establish a body dedicated to the lawful defense of individual liberties. This body should be prepared to provide the congregation with their own Bible-based common law courts for the resolution of any disputes.

Every member of the congregation should contribute ten percent of their incomes the church treasury. The church should then sequester the state issued notes and issue their own debt free church currency, fully redeemable on demand (?), for use among the congregation. Thereby creating an economic engine to drive the church activities and giving congregational members the freedom to employ other members by the use of church currency.

The bankrupt state is thrashing around like a drunken man attempting to impose more taxes and imposts as it drowns. And in the process it becomes more and more like a police state where democracy is ignored and anti-Christian regulation after anti-Christian regulation is forced upon us. Only a God-based organized church can save its people from total destruction as the ship of state sinks into the sea of sin that is engulfing it.

The state, in an attempt to bolster dwindling resources, has become the lackey of the pharmaceutical industry and now threatens young mothers with exclusion from the school system if they do not allow doctors to vaccinate their children.

I believe that this is a time that God is calling us to join

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with Him in an enormous enterprise to rejuvenate Christian society as the rotting corpse of statism slowly decays around us [that won't happen - but we can work on repentance towards God's deliverance, CIM]. To continue to be shackled to such a corpse without hope is a despair I do not wish to contemplate.

"Wherefore come out from among them (the unclean), and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." 2 Corinthians 6:17.

So people—get together in church/communities and start organizing to do things among yourselves. Get people together with the various skills to make this work, and have a blessed fellowship—"Now I beseech you brethren, mark then which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 6:17

Grace, Law and 'doing as you please'..

Jenny Stokes, Saltshakers.

I often get into discussions with Christians about **grace** and **law**. Of course, we are saved by God's amazing grace—but many Christians today contend that the **LAW** has been abolished and they don't have to follow any of the precepts of the Law in their lives (not even the Ten Commandments).

The ideas of obedience, discipleship, righteousness and holiness don't get much of a mention in many Christian circles today—let alone the notion of sin!

This article, by Bill Meuhlenberg highlights the problem of *antinomianism*—of 'lawlessness' or 'cheap grace,' or as a commentator wrote, "cheap law..." Bill explains the issue and then uses the example of Christians watching the pornographic movie 'Fifty Shades of Grey.'

SIN, SLEAZE AND HYPER GRACE

Bill Muehlenberg, Culture Watch, 15/2/2015.

One of the biggest problems in the Christian church in the West today is that of antinomianism. The Greek word for law is *nomos*, and most folks know what the prefix *anti* means, so this term basically means "against the law" or just plain "lawlessness".

The term can have various meanings, but theologically speaking it has to do with the belief that the Christian has no real obligation to, or involvement with, God's law and righteousness. Because we are saved by grace alone, we are no longer under the law in any form, and we need not worry about the law and its demands.

Of course Paul had to deal with this error long ago. In Romans 6:1-2 he wrote: "What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We are those who have died to sin; how can we live in it any longer?"

But in an age of so much shallow preaching, so many selfish and self-centred gospels being proclaimed, and so much dangerous hyper grace teaching being heard, it seems we now have an epidemic of antinomianism in our churches today.

Obligation-free Christian living is all the rage, where believers think that they can do whatever they like, even live like the devil, because everything is covered by God's love and grace. The very concepts of sin, holiness, the wrath of God, and judgment to come, are almost never heard from any pulpits today.

It is all about how God loves us unconditionally, his

grace is all we need, and we should just enjoy life and have our best self now. That is the mush that is being preached more often than not, and as a result, standards of Christian behaviour seem to be at an all time low.

Christians are so blasé about their walk with the Lord, thinking God just looks down upon them and smiles a lot, that the very basic biblical notions of obedience, sanctification, holiness, and the crucified life are rapidly disappearing. Once again we see here a perfect example of lousy teaching leading to lousy living.

Orthodoxy is vital, as is orthopraxis. But when a false gospel is proclaimed, we will always see it worked out in sinful and disobedient lifestyles. Thus the constant need to guard the gospel, and make sure what we are proclaiming in fact is an expression of biblical truth.

Of course concern about this is not new. In addition to Paul dealing with it 2000 years ago, this has been the constant concern of men of God throughout church history. Let me offer just two voices who had to deal with this. They both warned repeatedly about these issues last century. First, listen to A. W. Pink:

Healthy Christianity can only be maintained where the balance is properly preserved between a faithful exposition of the holy Law of God and a pressing of its claims upon the conscience, and by tenderly preaching the Gospel and applying its balm to stricken hearts. Where the former predominates to the virtual exclusion of the latter, self-righteous pharisaism is fostered; and where the proclamation of the Gospel ousts the requirements of the Law, Antinomian licentiousness is engendered. During the past hundred years Christendom has probably heard fifty Gospel sermons or addresses to one on the Law, and the consequence has indeed been disastrous and deplorable: a light and backboneless religion, with loose and careless walking.

Now the words of A. W. Tozer:

Antinomianism is the doctrine of grace carried by uncorrected logic to the point of absurdity. It takes the teaching of justification by faith and twists it into deformity. The creed of the Antinomian is easily stated: "We are saved by faith alone; works have no place in salvation; conduct is works, and is therefore of no importance. What we do cannot matter as long as we believe rightly. The divorce between creed and conduct is absolute and final. The question of sin is settled by the Cross; conduct is outside the circle of faith and cannot come between the believer and God." Such in brief, is the teaching of the Antinomian. And so fully has it permeated the Fundamental element in modern Christianity that it is accepted by the religious masses as the very truth of God.

I write all this because on a daily basis I find evidence of this very thing. All around me I see people who profess to be believers who are living just like pagans. They seem to not have the slightest heart for holiness, a passion for purity, or a desire to be fully devoted to God.

Many would have put up their hand at an emotional gospel meeting some time ago, said a brief 'sinners' prayer, and now think they are home and hosed with nothing to worry about. They have their life insurance all ready, so now they can go back to living just like they always have.

They sing ten choruses of "Just As I Am" and leave just



as they were. No real conversion seems to have taken place, and they are just as lawless now as they were when they were non-Christians. An example of all this which I just came upon today still has me shaking in my boots.

On the one hand it is absolutely unbelievable, but on the other hand it is easily believable. Given all the hyper grace antinomianism swirling all around us, this should not be surprising at all. I refer to Christians and the new book and film series, *Fifty Shades of Grey*. I just wrote on this here: billmuehlenberg.com/2015/02/10/fifty-shades-of-sleaze/

And as I just wrote elsewhere, "If a 'Christian' tells you he/she has no problem reading/watching *Fifty Shades of Grey*, then I am quite willing to say that they are clearly not disciples of the Lord Jesus Christ." But what made me absolutely shudder is this:

"One of our nation's leading Christian publishers conducted a survey asking respondents to name the most influential book they had read in the past year. A startling number of women – Christian women – said 'Fifty Shades of Grey' was their favorite book of the year. Why is that so noteworthy? Because the 'Fifty Shades of Grey' books are a written form of pornography, plain and simple. It's a book series that's become nothing short of a cultural phenomenon, having sold more than 100 million copies in just a few short years...."

Jim Daly of Focus on the Family continues:

"The demand has been so intense a feature film is set to be released on Valentine's Day weekend and talk of it has flooded mainstream entertainment news shows. There are reports that sex scenes comprise one-fifth of the film. Of course, it would be easy to simply slap a label on the material and dismiss it out-of-hand. But there's a deeper issue we'd be missing. How and why has pornography ensnared so many women, including Christian women? [Link to Jim's article: jimdaily.focusonthefamily.com/why-are-these-christian-women-reading-porn/](http://jimdaily.focusonthefamily.com/why-are-these-christian-women-reading-porn/)

Can you imagine that? Women who claim to be followers of Jesus Christ saying this was their favourite book of the year? Not only should they not be reading such filth, but to actually label it as their favourite? What in the world is wrong with these women?

I will tell you what is wrong: they are just deceiving themselves. They think they are Christians but they are not. Anyone who can happily swim in a cesspool of filth and sleaze and claim to be a disciple of Christ is fooling themselves big time.

Now I just happened to have somebody elsewhere throw this line at me: *"Actually, many will and have and ARE real Christian women. It's called temptation and sin, and no Christian anywhere is exempt from this. Saying a Christian is not a real Christian because they've engaged in something sinful is not what I would think a real Christian would say about another Christian."*

I replied to him as follows:

"You miss the point big time. Yes we are all tempted and we all can fall. Our attitude is crucial here: when we sin, do we agree with God and say it is wrong and repent, or do we keep happily sinning, thinking it is no big deal? The attitude here makes all the difference in the world. The real Christian always hates sin and avoids it as much as possible. The fake Christian has no problems at all with indulging in porn like this and even justifying it.

And spare us this unbiblical foolishness that we can never exhort and encourage one another in holiness. If a brother or sister is living in sin, it is our obligation under God to warn them, speak to them, and pray for them. We are to love them enough to confront them."

But this mind-set is all around us. Sin is no big deal, because God accepts us just as we are, and makes no demands on any of us. This is antinomianism pure and sim-

ple. It is the deadly error of the hyper-grace movement. It is cheap grace, and no genuine disciple of Christ should have anything to do with these damnable errors.

Biblical grace never makes excuses for sin. Real grace always leads us to holy living. Anything else is a sham. Let me finish with a few words about real grace versus false grace from some great Christians:

"The grace that does not make a man better than others is a worthless counterfeit. Christ saves His people, not IN their sins, but FROM their sins. Without holiness, no man shall see the Lord." - Charles Spurgeon

"Grace is the mother and nurse of holiness, not the apologist of sin." - Charles Spurgeon

"Any concept of grace that makes us feel more comfortable sinning is not biblical grace. God's grace never encourages us to live in sin, on the contrary, it empowers us to say no to sin and yes to truth." - Randy Alcorn

"Grace is not simply leniency when we have sinned. Grace is the enabling gift of God not to sin. Grace is power, not just pardon." - John Piper

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Remember also: suggested donation for the *Messenger* is \$45/year for Australia, \$92 for New Zealand, and \$115 for Europe, South Africa or USA.

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MEMORY VERSES TO LEARN:

Years ago, we compiled a list of important verses for children to memorize, weekly. You might get your children to memorize these (over the next 4 weeks):

Deuteronomy 4:9 Deuteronomy 31:12
Deuteronomy 6:7 Genesis 18:19

OUR READERS SAY:

Dear CIM: Just to let you know how much we like your newsletter. So much like Arnold Kennedy. So sad he is gone. Have a blessed 2015. *Canada.*

Dear Hank and Wilhelmina, Thank you for sending my last order. I am ordering some more items from the new newsletter. I hope your health is still improving, and that other family members are well. Best wishes to the valuable work you are committed to and yourselves, *Tas.*

Dear CIM: enclosed \$\$ to cover this year's Covenant Messenger magazine, plus the remainder to send to the Loeries n R.S.A. My many thanks to your good wife Wilhelmina, for the wonderful time, and work in the word of the Lord God Almighty. Blessed be your family. *Qld.*

Hank: Enclosed a donation for the Loeries in R.S.A. NSW

May Grace and Peace be multiplied to you! We have had some very hot weeks, and not our usual rain during February, but everything is green and growing again. We continue to drink lots of water, as it doesn't take much to get problems that you would not necessarily attribute to lack of water, especially if active or outdoors. Thank you for your ongoing mail, orders, and support. They are greatly appreciated. If you appreciate this *Messenger*, try and share it with friends and relatives. Get your children interested in subscribing! Thanks! Donation will be going to the Loeries in about a week. May our heavenly Father continue to bless, strengthen and guide you through these troublesome and darkening days,

