



Christian Identity Ministries

A member of the
Congregations of Israel

PO Box 146, CARDWELL, QLD, 4849, Australia

Ph: 07-4066 0146 (International 61-7 instead of 07) www.christianidentityministries.com - hr_cim@bigpond.com

"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!*

#356

Covenant Messenger

January AD2016

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

THE CHURCHES ARE HELPING TO REBUILD BABYLON

by Arnold Kennedy

When we consider the whole push towards world government we can see the nearing of the end result of a long process towards the re-building of Babylon, to repeat what we see in Genesis 11:1. "*And the whole earth was of one language, and of one speech.*" The push towards "one language and one speech," and the elimination of racial differences together with the Law of God being replaced by the Law of Man. The "one language" is the law of man. When man makes law he is making himself a god. That is why God will destroy this Babylon 'the great.' So what did God do about this in the past?

"*And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*" - Gen. 11:6-11.

WHAT HAPPENED BEFORE WILL HAPPEN AGAIN

"*And after these things I saw another angel come down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."* Rev. 18:1-4.

This section of Scripture ends with a warning. Just as the warning in Noah's day, this warning is being ignored by the churches in general. They are "going in" rather than "coming out." Because most churches do not realize that they hold a number of doctrines that originate from Rome, they are "joining the rush" back to Rome with its "universal," one-language and one-speech-ecumenical church doctrines. Priests, Pastors and Preachers have joined together *teaching for doctrines, the commandments of men.* These

commend unity rather than the separation and obedience to the "Commandments of God" demanded by God. As Jesus confirmed, "*If ye love me, keep my commandments.*"-John 14:15.

UNDERSTANDING "BABYLON"

"Babylon" means "confusion by mixing together;" the word is used as a symbol of the social and economic world system that is contrary to the law of God.

There are two primary things that are essential to understanding about Babylon. Firstly, the Bible tells us that Babylon was built by the sons of Ham, from whence came Nimrod and the Madonna-Child religion, or system of worship. What was set up was a form of government which was in opposition to the rule of Noah and Shem. The Canaanite religion seeks for one language and one speech. Later, after the apostolic period, Rome claimed to have inherited all the promises made to Israel, thereby creating a false "Israel" and a rival religion in the same way as Ham had done.

Being a self-styled "universal" church, Rome made another claim that in Scriptures such as "*God so loved the world,*" and "*Go ye into all the world,*" the 'world' had the meaning of being 'all the world-universal' which Rome claimed authority over; that is, over every race on earth. Thus under Rome the earth would be of one religious language under a universal Pontiff. All roads are tending back

IN THIS ISSUE:

The Churches are Helping to Rebuild Babylon,	1
In Loving Memory - Dad,	8
The Emerging World Church,	8
The Bible's High Estimation of Women,	10
The False Astrologers "Blood Moon" Nonsense, ...	12
The Straight Life,	14
Another Year is Dawning,	14

The views and opinions expressed in the articles herein or herewith are those of the authors and not necessarily those of CIM. They are written by fallible men. You must ask Jesus to guide your studies!

CIM reserves the right to edit submitted or reprinted material in line with CIM editorial policy. CIM does the utmost to ensure that the spirit of articles remains intact at all times.

to Rome. That is all except those who understand what Rome is about and who know that the “world” or ‘kosmos’ in Greek refers to that particular *kosmos* of each context. In the case of the two critical Scriptures above, the context *kosmos* is that **of Israel** where Jesus is talking to a “Master in Israel.” It never has or had the meaning of *oikoumene* which broadly referred to all the known world, as Rome claims. When we read about Satan, “*which deceiveth the whole world*” -Rev 12:9, the ‘world’ here is *oikoumene*, which typifies the universalism that Rome presents.

The United Nations, the World Church and Rome are jointly seeking to re-establish the world-wide Canaanite religion embracing all races [the latest weapon in their arsenal is of course, “climate change” - we have to save “mother earth.”]. The United Nations becomes “god” and has Rome behind it. To the United Nations as well as most churches, Biblical belief about the exclusiveness of Israel is called “racism” and is anathema, even if this has no ‘hatred’ content. “Racism” has become the major sin to those who support the *law of man*.

Jesus will return to destroy this Canaanite enemy and we are told, “and in that day there shall be no more the Canaanite in the house of the LORD of hosts” -Zech. 14:21. The “all races” view will then be destroyed and this will include those of God’s people who do not believe what their God says.

To accept Rome’s universal “one world” doctrine is to deny many simple and direct statements of Jesus, the Prophets and the Apostles. In reading the verses quoted in this paper, note must be taken of what is highlighted by bold print and by what is underlined as this saves a lot of words. We will look at some thirty wrong teachings of the modern churches that are used to support the Babylonian concept of ecumenical ‘oneness.’ We will not include other practical things like usury, banking, suretyship, divorce, morals, commerce and trade, and all the evidences of the ungodly attributes of Babylon as shown in Scripture. Neither will this paper include the issues of Grace and Law. God’s people, as defined in Scripture, have to make their choice, “*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*” This paper is designed to help from a doctrinal point of view.

It is to be noted that most denominations and free-standing churches no longer use Bible translations; they use such as “The Living Bible” which is a paraphrase and the N.I.V. which is a “dynamic equivalent” but not a translation. Then too much weight is also put on the meaning of English words, which may actually bear little resemblance to the meaning of the original Greek word. The Babylonian doctrines woven in corrupt the Word of God by the wording used.

TO WHAT ‘WORLD’ WAS JESUS SENT, AND WHERE DID HE SEND HIS DISCIPLES?

“*Then said Jesus to them again, Peace be unto you: as my Father hath sent me, EVEN SO send I you.*” John 20:21.

It does not need a lot of study to conclude to whom the prophets said Jesus would be sent. Likewise, Jesus sent His disciples to Israel. The “*even so*” applies to disciples today.

“*But he answered and said, I am not sent but unto the lost sheep of the house of Israel.*” Matt 15:24.

“*These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the nations [gentiles], and*

into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.” Matt 10:5-6.

There are 88 references to ‘rather’ [as *mallon*] if anyone wants to argue the meaning in this verse. It is popular to deny this Israel limitation and saying, “*Well, that was then, but now....*” The simple question that has to be asked is, “*When exactly is it supposed to have changed from Israel to all races*”? It had not changed after Pentecost. The churches have no answer. The application to Israel does not change even until the end of the age, as Jesus says to the Israelites He was speaking to:

“*And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.*” Matt 10:22-24.

The “Cities of Israel” do not mean the cities of other races. Israel is a people in Scripture, not a place. Now we can look at another group of Scripture statements that show the same very definite limitation confining the application only to the people **of Israel**. Think about what is emphasized in these verses below.

“*And many of the children of Israel shall he turn to the Lord their God.*” Luke 1:16.

“*He has helped His servant Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed forever.” Luke 1:55.*

“*Blessed be the Lord God of Israel for He hath visited and redeemed His people; and has raised up a horn of salvation for us in the House of His servant David ... as He spake by the mouth of His holy prophets to perform the mercy promised to our fathers” Luke 1:68-9.*

“*To give knowledge of salvation unto His people by the remission of their sins.” Luke 1:77.*

“*Behold, this Child is set for the rising again of many in Israel.” Luke*

2:34.

“*And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor; that shall rule my people Israel.” Matt 2:6.*

“*But that He should be made manifest to Israel, therefore am I come baptizing in water.*” John 1:31.

“*The God of our fathers raised up Jesus to be a Prince and a Saviour to give repentance to Israel.” Acts 5:30.*

Even at this early point, we can see that all of these contradict and limit the way the “Go ye into all the world” and “God so loved the world” are applied in the Babylonian fashion to all races by the churches.

WHAT DOES BABYLON DO TO “MY PEOPLE ISRAEL”?

The churches have followed Rome’s lead, in their determination to make the earth of one speech and one language. To do this they have to make the words, “*My people Israel*” mean something different, that is, they have to change “Israel” to another identity they call the “church” which is supposed to include all other races, or otherwise to exclude Israel. They have to vary every doctrine to fit this concept. The prime change that is made is to change the meaning of “Israel” from one of race to mean one of belief. It is very easy to demonstrate that this cannot rightly be done. Firstly, look at the following verse, and then ask some questions.

“*And she shall bring forth a son, and thou shalt call his*



name *JESUS: for he shall save his people from their sins.*" Matt 1:21.

Are these people "His people" **BEFORE** they are saved, or not? As "people" here is *laos* which Strong's Dictionary gives as, "all those who are of the same stock and language," how then could it apply to all races?

This passage is shown to be a fulfillment of prophecy made to Israel, "*Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*" This prophecy in Isaiah 7:14, was made to the house of David, and for this reason the fulfillment does not apply to others outside of Israel. But the one-world church denies this, saying that all the verses above about Israel and the lost sheep are wrongly taken if they are limited to Israelites; so they try to add 'spiritual' interpretations. They also are denying what the prophets of Israel prophesied **about Israel**, and all the other Scriptures that could be quoted which confirm the isolation of Israel as "His people."

SO WHO IS ISRAEL TODAY?

Today we hear people being described as being "Caucasian" without realizing that this refers to from whence they originated. Caucasus is the area where the House of Israel were taken into captivity, as recorded in the Old Testament. History records the later movement of these tribes Westward towards the coastlands of Europe and the British Isles. From thence we find today many of these same people scattered around the globe. Essentially, they are still "Israel" as the people the Bible separates from all other peoples for all time. The people mixed with them are not Israelites.

SOME ERRORS OF THE BABYLONIAN CHURCHES

The churches have a long history of tradition going back even to many of the Church Fathers. What happened? Rome was the prime mover in making an identity change, for which there is no provision in all prophecy. The people of Israel were made into a multi-racial 'church' in a re-defined sense. As the Reformers came out from the Roman Catholic Church, they did bring some of this error with them, which again took time and searching by others to expose. In order to accommodate the race-universal doctrine churches have to teach many major errors:

ERROR ONE: Jesus came to give eternal life to everyone of every race. This is not true because in Acts 13:48, Paul speaks about, "*As many as were ordained to eternal life,*" so we know there were those who were **not so ordained**. The grammar here is in the imperfect, and of course, this was long after Pentecost and thus is still valid. The basis is not belief!

ERROR TWO: Anyone can come to understand the mysteries of the Kingdom. This is the wrong conclusion of Universalism, because in Matt. 13:11 Jesus answered, "*Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.*" Thus we know that there are those to whom it is not given. This is confirmed by the statement being passive and perfect, that is it is the result of a past action, and not only a person's individual choice.

ERROR THREE: Anyone can believe. In John 6:56 Jesus says, "*No man cometh unto Me, except it be given him of My Father.*" This also is passive. So we know that this does not include everyone, nor is it only the individual

choice of anyone at all.

ERROR FOUR: Jesus was wounded for all mankind. "*So (the) Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.*" Hebrews 9:28. "Many" does not mean everyone, and thus we know that the Gospel writers agree with the limitation Isaiah 53: "*for the transgression of my people was He stricken.*" "My people" is Israel.

ERROR FIVE: Anyone can come to reverence the Son of God. This is not true because the prophets of Israel prophesied of the Messiah who would come to Israel. There is no prophetic stream about Jesus coming to other than Israel.

"*Last of all he sent unto them his son, saying, They will reverence my son.*" "Unto them" does not include anyone else but Israel to whom the prophets were sent and who Jesus was speaking about. Jesus here was addressing non-Israelite Jewish leaders.

ERROR SIX: Anyone who wants can hear God. "*Why do ye not understand my speech? even because ye cannot hear my word.*" John 8:43. This was addressed to the Edomite leadership of Jewry whom Jesus said originated "from below." In John 8:42-43, Jesus says that those

begotten "from above" from conception can hear, and those "from below" cannot hear His words. Jesus says, "*Let him that hath ears, let him hear.*" So we know some can 'hear' and some cannot. In Psalm 147:19-20, Acts 10:36 and Acts 13:26 we can read about the Word being given to Israel. As "*faith cometh by hearing, and hearing by the Word of God*" -Rom. 10:17, how possibly could those without the ability to hear ever be converted?

ERROR SEVEN: Everyone can be and is planted in the garden of God by God. This popular concept has no Scriptural basis. "*But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind*

leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15:13-14. Jesus tells us that the tares in the garden of God were planted by the "enemy" and so there are those not planted by God who will be rooted up, like the Tares. Note that these are found in the Churches.

ERROR EIGHT: Israel is not "The Church" comprised of believers from every race. What is conveniently forgotten are the many statements showing that God's people were already His people prior to the redemptive act, for example: "*He sent redemption unto His people.*" Psalm 111:19. "*For He hath visited and redeemed His people.*" Luke 1:68. "*Thou shalt call his name JESUS: for he shall save his people from their sins.*" Matt 1:21. "*Thus saith the LORD, the redeemer of Israel the Holy One of Israel, and he shall choose thee.*" Isaiah 49:7. Always it is Israel only that is chosen. "*To redeem them that were under the law, that we might receive the adoption of sons.*" Gal. 4:5. Only Israel had the Law Covenant, and so only Israel could be redeemed from having broken it. But the Babylonian churches teach that people become God's people by becoming "saved" in the popular misuse of that word.

ERROR NINE; There is a 'natural Israel,' commonly called 'the Jews' and also a "spiritual Israel" commonly called 'the Church.' This cannot be true because the New Testament Scriptures show no dishar-

New Video:

Dr. Joel Wallach:

**FULL PRESENTATION, OSTEOPOROSIS, ARTHRITIS
CANCER and DIABETES**

talks about how the medical profession have legislated themselves into a protected monopoly. The worst place to be is in an American hospital because they make so many fatal errors and the prescription drugs often kill people. Very informative.

CI-1000 @ sug don \$8



mony or change of position from that which is written in the Law, the Psalms and the Prophets. It will come as a shock for some people to realize that exclusiveness of Israel as a subject continues throughout the New Testament. This cuts across the traditional doctrine that Israel is now "The Church" and that this church is multi-racial. Redemption from the broken Law-covenant can never be multi-racial or universal, since only Israel was given the Law as a covenant. No other race could possibly have a New Covenant because it would not be 'new' to them. The harmony mentioned concerning the law being given to Israel only is amply confirmed in the New Testament. A tense study will sort out the expression, "Israel after the flesh" which is often misused to support an argument. God has made it clear that He would do nothing unless He revealed it to His servants, the prophets (Amos 3:7). These prophets of Israel do not support any of this [or other] popular ideas promoted in the Babylonian churches. That is, these ideas cannot be found as a theme through the Old Testament, or in the New Testament as fulfillment of prophecy.

To call the Jews 'Israel,' is a totally false concept. The Encyclopedia Judaica makes the claim: 'Edom is in modern Jewry,' and also admits that modern Jewry is multi-racial, as we know it is. From Scripture we know, "In Isaac shall thy seed be called" and that Esau [Edom] must not be included. In fact God says he hates Edom - Mal. 1:1-2, and Romans 9:13. So could Edom be part of the 'world' or *kosmos* that "God so loved"?

ERROR TEN: Non-Israelites can be adopted into Israel. "Who ARE ISRAELITES, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom 9:4.

The 'are' is present indicative. So, the promises, covenants, and the adoption cannot apply to any but Israelites! They do not ever 'pertain' to anyone else! The word "adoption" in Greek means "the placing in the position as a Son," and relates to the placing as Sons [*huios*] of Israel out of the Children [*teknon*] of Israel; that is, those of Israel who believe in Jesus who came to save them. There are different words translated as "strangers," and some of these relate to Israelites only. Racial foreigners cannot join Israel, in fact their exclusion is required.

The churches insist on the idea that a thistle or other non-olive stock can be grafted into an olive, giving the idea that any race could be grafted into Israel. But Romans 11:17 is about grafting a wild Olive back only an Olive stock. We have to note that they were originally broken off. This is all about the Northern House of Israel being placed again onto the stock of the Southern House of Judah, which had not been divorced by God. The "Gentiles" here again refers to the House of Israel. The very fact that "Gentiles" is from an un-translated Latin word betrays its origin and consequent misuse ['Gentile' is only used in English translation of the Bible - not in other languages].

ERROR ELEVEN: God places His Name on anyone at all who believes. Not so! The numerous references refer to "My Name" as being placed upon the Children of Israel. For example: "And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. - Deut 28:10. "And they shall put my name upon the children of Israel; and I will bless

them." Num. 6:27. "And to make thee [that is, Israel] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy [separate] people unto the Lord thy God, as he hath spoken." Deut. 26:19.

The name of Jehovah [AV, *The Lord*] is exclusive upon Israel as a race. *All the people of the earth* in the Deut 28:10 above then does NOT include the Children of Israel, in this case. This demonstrates how words like "all," "every," etc. are used in Hebrew and Greek; they are not all-inclusive of everything else. God Himself decides just where He will place His Name, whether it be on a people or a place - (Deut. 26:2, *which the Lord THY God shall choose to place His Name there*).

ERROR TWELVE: 'All,' 'Everyone,' 'Whosoever' Etc, Means All Of Every Race. It is simple to demonstrate by Greek usage that these words are confined to "all" of each context only, not 'all' of everything else. That is, "That all men might be saved" means all men of those being the subject people only, i.e. "all men of Israel" as Paul confirms.

"Brethren, my heart's desire and prayer to God for Israel, is that they might be saved." Romans 10:1.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Romans 11:26.

The word "Jacob" cannot include non-Israel peoples. In the following verse for example, the

"all" are all those of the "Jew" [or the House of Judah] and all the "Greek," [or House of Israel who were found in parts of the Old Greek Empire following their captivity in Assyria].

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Romans 10:12,13.

The context of this verse is Israel, so this means the Lord is rich unto all of Israel who call upon Him.

Quoting C.H. Spurgeon, from a sermon on "Particular Redemption:"

- "the whole world has gone after him." Did all the world go after Jesus?

- "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan?

- "Ye are of God, little children," and "the whole world lieth in the wicked one." Does the whole world there mean everybody?

The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The Hebrew and Greek language consistently confirms this" (end quote).

ERROR THIRTEEN: The seed of Abraham is now the seed of Jesus. This idea has a long tradition which tries to say that the seed [*sperma*] of Abraham is now a spiritual seed. In Galatians 3:26, "And to thy seed which is Christ," the word "Christ" is not a noun. It is a verbal adjective which gives the meaning, "And to thy seed which is anointed." The seed line goes beyond Abraham, through the fathers of Israel, Isaac and Jacob [Israel]. The references to these fathers of Israel goes on through the New Testament, as does, "The Twelve Tribes of Israel." No multi-racial 'church' could relate to "The twelve tribes of

CDs of the Month

J-183 The Christian & Debt, part 8

J-184 AN ELECTION SERMON. by pastor Gad Hitchcock, 1774. Proverbs 29:2

J-185 Romans Eight, pt 1

J-186 Romans Eight, pt 2

J-187 Romans Eight, pt 3

J-188 Romans Eight, pt 4

J-189 Romans Eight, pt 5

all pastor John Weaver



Israel.”

ERROR FOURTEEN: All who say they are Christians are Christians, and should work together. The idea makes the assumption that everyone of all races in all churches are Christians. Those who believe the entry point is by baptism [e.g. Roman Catholics] or by ‘Lordship salvation’ or just by going to a church have not entered by the “door of the sheep” and are thieves and robbers. The harlot church has the Babylonian system of worship where righteousness is primarily through the sacraments and forms of the church. The whole idea compromises the glorious gospel of our Lord Jesus the Christ. Scripture is always against mixtures working together or throwing our lot in with robbers.

ERROR FIFTEEN: All peoples who believe can bring forth fruit unto God. Jesus does not agree! It is thought by the Babylonian churches that a thistle can turn into a grape vine through behaviour or conversion. But any tree [family tree?] must produce after its kind according to God’s Law. Jesus says, “Neither can a corrupt tree bring forth good fruit.” It is impossible as we see below.

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” Matt. 7:16-20.

So there are “trees” that can never bring forth good fruit. Trees come from the seed of a particular stock and cannot change. A seed produces the same fruit as itself. Paul addressed “Men of the stock of Israel.” The Bible does not address others this way or include them within Israel. The churches transfer the meaning of “fruit” here into the “fruits of the Spirit,” thus fudging the issue.

ERROR SIXTEEN: God is love and would not hate anyone. If there were any people described as, “The people against whom the LORD hath indignation for ever;” then these Edomites could not be part of that world [of Israel] that “God so loved.” And God says He does hate the descendants of Esau until the end of this age.

“Was not Esau Jacob’s brother? saith the LORD: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build but I will throw down; and they shall call them, The border of wickedness, and, the people against whom the LORD hath indignation for ever.” Malachi 1:2-4.

We have the expected New Testament confirmation [it is aorist tense]. “As it is written, Jacob have I loved, but Esau have I hated.” Rom 9:13. So who is rebuilding the desolate places in the state of Israeli?

ERROR SEVENTEEN: “Gentiles” means non-

Israelites. This is a great error of tradition. In both Testaments, the words translated as “Gentiles” are also used of Israel. A quick look at Young’s Concordance will confirm this.

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat...” 1 Cor. 10:1-5.

Thus these so-called Corinthian ‘Gentiles’ could be nothing else other than Israelites as their fathers were led by Moses through the wilderness. There are many such examples.

ERROR EIGHTEEN: Jesus was sent to all races. There are so many Scriptures which deny the “all the world” interpretation. Jesus was sent to the “all the world” of Israel. Likewise He sent His disciples to the same peoples.

“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” Matt. 15:24.

“But go rather to the lost sheep of the house of Israel.” Matt. 10:6.

ERROR NINETEEN: Everyone can be included in the ‘Kingdom.’ All the prophets of Israel prophesied about the Kingdom of the Heavens [plural] over Israel. This limitation is not acceptable to the Babylonian churches, so they have extended what it means to suit their Babylonian ideals.

“And as ye go, preach, saying, The kingdom of heaven is at hand.” Matt. 10:7. The Kingdom is to be restored to Israel!

ERROR TWENTY: Old Testament prophecy applies to all races. Paul says, “The promises made to the fathers [i.e. of Israel] are fulfilled in us their children.” Acts 13:32-3. There is no direct reference to them being fulfilled in any others. So the fulfilment must be only in Israelites. The words ‘fathers’ and ‘children’; are not used outside of the sense given in the genealogies.

ERROR TWENTY-ONE: People are elected because God knew who would come to believe. Romans 9:11 is about offspring being elected by God,

before having done good or evil. So we know then that election is not a matter of belief. *Israel is mine elect*, says God. {Isa. 42:1, 45:4; 65:9}. The identity of who the “elect” are is not changed in the New Testament.

ERROR TWENTY-TWO: God made all races the same. Romans 9:21-22 tells us that the Potter makes two prime groups of vessels: [a] “fitted for destruction.” and [b] “Afore prepared for glory.” God says that He had a purpose. We know they had not done good or evil when the Potter made them. A fired clay pot can never be changed from the purpose for which it was made. It can not be reshaped. So we know that all people are not treated the same in the New Testament, as well as the Old Testament. Different races have clear-cut differing destinies in Scripture, and are stated to be the offspring from certain progenitors, who are not either Adam or Noah in a universal sense.

[New and Recently Listened to CDs & DVDs](#)
[B-523 Standing in the Faith, pt 3](#)

[Dave Barley](#)

[D-044 Pre-Adamic Existence,](#)

[Lawrence Blanchard](#)

[E-455 The Two Nations, Don Elmore](#)

[E-456 The Battle of Blood River,](#)

[Mark Downey](#)

[G-958 Right, Left and Center - who gets to decide? Ted Weiland](#)

[G-959 The 2nd Amendment - a Knife in a Gunfight, Ted Weiland](#)

[J-432 Causes for National Judgment, pt 2,](#)

[John Weaver](#)

[J-433 Family Sins, pt 1, John Weaver](#)

[J-434 Family Sins, pt 2, John Weaver](#)

[K-644 Vampires, Doolb and the Republican Landslide of 2014, James Bruggeman](#)

[R-102 Matthew 1, 2, and 3,](#)

[Charles van der Pool](#)

[X-601 Preaching in Hertfordshire, July](#)

[2015, Ken Kemble](#)



Also, the popular church belief is the doctrine of “*The brotherhood of man*” which is based upon the surmise that all men of every kind are made in the image of God. The Bible uses differing words for “man” in Hebrew and Greek which separate the “seed of the serpent” from the “seed of the woman.” It is the Adamic line which was made in God’s image, not the line from Cain or the pre-adamites.

ERROR TWENTY-THREE: God would not shut out any man on earth. To make a statement like that is to argue, or *reply against God*. God is described as the ‘Potter’ who can make vessels for any purpose that He likes. He says that He made Israel for a special purpose. God will have mercy upon whom He chooses only.

“Therefore hath he mercy on whom he will have mercy, and who he will he hardeneth. But, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” Rom. 9:18-25.

ERROR TWENTY-FOUR: Moses is outdated. Jesus made it very clear that His words would be misinterpreted when Moses was not believed, and so Moses cannot be outdated. Moses made prophecies that are no longer believed by the churches because they do not fit in with the universalist theories of Babylon.

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” John 3:12. “For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John 5:46-7. “And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” Luke 16:31. This means that if Moses is not believed, Jesus will be misinterpreted.

ERROR TWENTY-FIVE: Tares can become wheat by conversion. Hardly! In Matthew 13, wheat is sown by God and tares are sown by the ‘enemy.’ Each were sown one way and according to God’s Law each reproduces “after his kind.” They grow together and are separated unchanged at harvest time. We know that one cannot turn into the other by belief. neither can goats change into sheep.

ERROR TWENTY-SIX: God’s spirit is in everyone. Jude 19 and Rom. 8:15 tell us that there are religious persons in the assemblies, “*Not having the Spirit,*” and on the other hand that there are also those whose spirit can witness with God’s Spirit that they are children of God. The ‘*natural man*’ cannot receive the things of the Spirit of God so there is no way he could be converted. The churches teach that anyone can become converted whether begotten ‘from above’ or ‘from below.’ So we know that there is a difference in ‘spirit’ between peoples in the assemblies because of their origin from the past.

ERROR TWENTY-SEVEN: Jesus was sent for everyone on earth. In John 17:9, Jesus prayed about “*as many as Thou hast given Me*” and then He prayed for those who would believe amongst those same people to whom the twelve were sent. The twelve were sent, “*to the lost sheep of the House of Israel*” - Matt. 10:6, the same ones to

whom Jesus says that He was sent; “*I am not sent but to the lost sheep of the House of Israel*” -Matt 15:24. We have to agree that Jesus was not sent to others. His “other sheep” were the House of Israel; at the time of speaking He was talking to the Judean section of Israel. The misused phrase, “*That they might be one*” only applies to the Israel context, that is, to the House of Israel and the House of Judah.

ERROR TWENTY-EIGHT: That references to ‘men’ and ‘mankind’ always includes all races, as well as women. This is gross error because Scripture speaks about husbands 1925 times and separately to wives 980 times. In Scripture there are differing kinds of men and words for man, mankind, male, etc. as *Adam, enosh, baal, zakar, giebar, aner, arsen, tis*, and others. The expression, “*neither male nor female*” in Galatians 3:28 is misused since “*for ye are all one in Christ Jesus*” in Greek has a different meaning than “*one in Jesus Christ.*” “Christ Jesus” has the meaning here of “*in an anointed people belonging to Jesus.*” Both men and women within Israel have the same opportunity to receive redemption.

ERROR TWENTY-NINE: Racial intermarriage is acceptable to God. “*But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*” Rev. 2:14-15.

The Doctrine of Balaam is held by most churches, following the lead of Rome, even if Jesus holds it against them. The essence of what Balaam counselled Balak was that there was no curse against the people of Israel, but if Israel intermarried with the daughters of Moab, God would judge Israel [please see Numbers 23:23 and 1 Cor. 10:8, where we see from

the context that this is the temptation that is common to the Israel man]. Foreigners can never become “as Israel.” Scripture details ‘strangers’ who are Israelites and ‘strangers’ who are foreigners. There are a number of corresponding words in both Hebrew and Greek to consider. Intermarriage is forbidden, and one reason is seen below where the word “strange” means “foreign.”

“But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you.” 1 Kings 11:1

“The mouth of a strange woman is a deep pit: he that is abhorred of the LORD shall fall therein.” Prov. 22:14.

“...thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.” Prov. 23:33.

This agrees with the New Testament in the overall context, linking this with Balaam’s Doctrine. “*Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man [i.e. the Israel man in context].” 1 Cor. 10:13. “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering*



the vengeance of eternal fire.” Jude 1:7. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean and I will receive you.” 1 Cor. 6:17

The “them” in this passage are people that are not to be ‘touched’ sexually. We know that foreigners, or even those travelling with Israel could not attend the Tabernacle. If they went near they were to be stoned to death. We know from Ezra and Nehemiah that Israel were to divorce, or put away their non-Israel wives and mixed-blood children. God says Israel are to be separate and ‘above’ all peoples of the earth. God says he called Israel ‘alone,’ [also see Num.23:9, Deut 33:28]. A look at Young’s Concordance will show that there are words translated also as ‘strangers’ that are used of Israelites. Through Scripture, God seeks to destroy the half-breeds, that is those who had become corrupted. Noah was spared because he was “*pure in his generations*” -Gen. 6:9. Abraham sought a wife for Isaac from among his own people. Those women who appear to be non-Israelites such as Ruth and Rahab were Israelites; this is easy to confirm, as are the Ethiopian eunuch and the “Roman” centurion. We can note that race and nationality may be different.

ERROR THIRTY: Anyone of any race can become “born again” [future tense]. “Marvel not that I said unto thee, Ye must be born again.” John 3:7.

Even in the KJV the tense is not future. Fuller expositions are available. In scripture children are *begotten* by men at conception and then are *born* of women at a later date. In most translations, the words born again have been carried on in a traditional manner, suggesting that a second “birth” is necessary to enter the Kingdom of God. Many Bibles, in their margins, will have “from above” showing this is what the original word means. The word is “begotten” and the tense shows it is from the past; that is, they must come from a past origin. When we look into the words actually spoken, we find that it was Nicodemus who made the suggestion about entering a second time into his mother’s womb. This was the interpretation that Nicodemus put on Jesus’ words, but Jesus did not say anything about a second time even if the translations make Him appear to say He did. **JESUS DID NOT USE THE WORD “AGAIN”!** There is no manuscript at all that says Jesus used the word “again.”

The word *deuteros* that Nicodemus spoke appears in the New Testament 44 times, and it always means twice, again, etc. Jesus did not use this word *deuteros*; Jesus used the word *anthen*.

Strong: G509, “*includes from above, or from the first.*”

Thayer: “*Used of things that come from heaven [from God], or from a higher [upper] place, or from the very first, or from the origin.*”

Knowing this one word difference helps our understanding and shows the problems that there are with the popular concept. Jesus confirmed to Nicodemus that He was not speaking of a second birth when He told Nicodemus that He was referring to an origin of having been born of water and of Spirit. Jesus did not use the future tense as did Nicodemus. Jesus was speaking of something which existed at the time of speaking. The Christian Church has

picked up the words Nicodemus spoke, rather than the words of Jesus. Jesus chided Nicodemus for not knowing these things [v10]. Likewise today, our teachers need chiding for the same reason of not knowing these things. Jesus went on to say that not every person is begotten of the Spirit, noting that that which is born of flesh is of the flesh, being born that way at physical birth.

“**AGAIN,**” as translated in the words ‘born again’ is the word *anthen* that Jesus uses. *Anthen* appears 14 times in the New Testament and it does not have a meaning similar to *deuteros* (second time) or *pallin* (again), the latter being the word most commonly translated as ‘again.’ The adverb *anthen* always relates to place and is used of past or former time, but never future time. In order to discuss the word *anthen*, let us consider examples of how the word has been translated.

Matt. 27:51 & Mark 15:3, *The veil of the temple was rent in twain from the top to the bottom.*

Luke 1:3 *Having had perfect understanding of all things from the very first.*

John 3:31 *He that cometh from above is above all:*

John 19:11 *Except it were given thee from above:*

John 19:23 *Now the coat was without seam, woven from the top throughout.*

Acts 26:5 *Which knew me from the beginning,*

James 1:17 *Every good gift and every perfect gift is from above,*

James 3:17 *But the wisdom that is from above....*

None of these indicate “again” in any sense, but they do illustrate what has been said about an origin, or starting point, this being shown below:

“Hearken to me, ye that follow after righteousness, ye that seek the LORD: look

unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. **Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.**” Isa. 51:1-5.

That is, the beginning or starting point is about the origin of Israel with Abraham and Sarah. Note the “alone”= *’echad* which means one only in number. This is what the churches want to change to conform to the Babylonian ideal of multi-culturalism. The “church” in the Biblical concept concerns the “sons of God” who are called “out of,” and redeemed, from among every tongue, people, nation, etc. from whence they had been scattered. But, these are not “of” those tongues, peoples, nations, etc. “Out of” and “of” have differing meanings.

CONCLUSION

The Babylonian religious world and the United Nations find any reference to the Sovereignty of God objectionable because those references do not support the re-building of Babylon. They do not support becoming “*of one language and of one speech*” under the envisioned world government of man; a state of having no national sovereignty at all. The Universal Declaration of Human Rights makes speaking against any of the purposes of the United Nations a criminal act. In their hatred of God they hate those who can and do believe the record God has given unto His people. [The Truth is ‘hate’ to those who hate the Truth!]

As Jesus says, “*If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the*

New Video:

THE HIDDEN TRUTH

An Australian Documentary on Vaccination

This is a well done documentary that is informative and reveals the hidden truth about vaccinations. Well known scientists and doctors, who understand the danger of vaccines, tell us why they are dangerous. Doctors and their children are the least vaccinated. The concept that antibodies mean protection is all wrong and vaccines are not based on good science. ... it is not germs that cause disease but the condition of the body ...and how to obtain optimal health. 91 min.

CI-1001 @ sug don \$8



world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:18-19.

It was the religious world that had Jesus executed. The opposition comes from the Babylonian churches as we see from the verse below from the word “synagogues;”

“And when they bring you unto the synagogues (meetings or meeting places - churches, councils or courts), and unto magistrates, and powers, take ye no thought how or what ye shall answer, or what ye shall say: For holy ghost shall teach you the same hour what ye ought to say.” Luke 12:11-12.

It is trusted that this paper will provide something for the holy ghost to bring to readers’ remembrance, when that time comes.

IN EVERYTHING, GIVE THANKS

by Amber Duran

Even at our worst moments, there is something to be thankful for!

The last time my mother saw me I wore a hand-me-down red Kentucky t-shirt and blue running shorts. This isn’t my normal garb, but these were the first items I found after I got the call.

In the early hours of a Tuesday morning, I was jolted awake by a phone call no one ever wants to receive. After taking a turn for the worse, my mother was asking for us—her kids.

We piled in our vehicle—my husband, brother and sister-in-law—and walked the bathed-in-blue hallways of the hospital to my mom’s room.

She had her moments of recovery that made me think she might make it through this one. But it was only hours later that she went into full organ failure.

WHAT TO SAY IN THOSE FINAL MOMENTS?

In the mere minutes I had with her before she died, I tried to warm her cold hands with mine. The machines keeping her alive kept a steady tone—*Beep, Beep, Beep*. Air was forced in and out of her lungs, something she could no longer do on her own.

She couldn’t open her eyes, and the doctors told us she was totally unaware. But when we spoke, her heart monitor would spike. She could hear us. But what do you say?

I could feel the silence weighing on me. I needed to say something. Everyone talks about the last words and how important they are, but I didn’t have anything profound to say. All that I could express was thanks. I thanked her for being my mother for 26 years as I wept by her bedside.

My brother was there, too, stroking her forehead and whispering in her ear, “It’s okay. You can relax now. Shh, just relax.” In seconds, she let go, and the nurses silenced the machines before telling us, “She’s gone.”

It was my very first real, and up-close-and-personal experience with death. My mom had been sick for a while, though. I had time to think about her dying and how I would handle it, but thankfulness was probably the last thing I thought I would feel. But if you think about it, that may be the most natural thing a Christian can feel.

Even in the most mournful moments following my mom’s death, I knew, because God has called me into knowing His merciful plan, that I had so much to be thankful for.

As Christians, that hope we have in God’s coming Kingdom is priceless and something we can never lose. It is what keeps us grounded in unstable times. When Scripture tells us to give thanks in everything, it doesn’t just mean in pleasant times (1 Thessalonians 5:18). Though that can be hard to wrap our minds around, it’s a vital lesson in thanksgiving.

The Bible doesn’t hide the fact that trials happen to us all, but how we handle those trials shape who we are and, ultimately, determines our happiness. If we can be content and thankful when we experience pain or loss, then there won’t be a moment in life we can’t handle. Whatever state we are in, we must learn to be content (Phil. 4:11).

This kind of contentment, of course, can only come from our Heavenly Father. It’s not a natural human response to appreciate or love trials. When God’s Spirit lives in us, though, it’s a different story.

DIFFICULT TIMES HELP US COUNT OUR BLESSINGS

Often, as was the case with me, it’s in the difficult times that you can truly see and count your innumerable blessings and draw closer to God. You see, it’s when we are at our lowest that our hearts are moldable.

When Paul talks about God calling the weak of the world and not the high and mighty, it’s for a reason (1 Cor. 1:26). Even David said it was when he was brought low that God helped him and worked with him. (Psalm 116:6).

I find comfort in God’s plan of salvation, knowing that my mom and the world will know more than the pains of this physical life. They/we-will all know true peace when God’s way is the only way. No, my mom won’t be sitting with us this Thanksgiving dinner or the many dinners to come, when our table is

filled with children she never got to meet. She’s no longer here.

But instead of dwelling on the emptiness I could feel or the great sense of loss, I choose to thank God that I’m alive, that I’m healthy and, most importantly, that I will see my mother again. In a moment, in the twinkling of an eye, we will be changed and reunited (1 Cor. 15:52)

The last time my mother saw me, I wore a hand-me-down red Kentucky t-shirt and blue running shorts.

The next time we see each other, her pain and mine over losing her will be gone, and we will both be clothed in fine linen, white and clean (Rev. 19:8). There’s nothing I could be more thankful for than that.

Courtesy The Good News, Box 541027, Cincinnati OH 45254.

In Loving Memory, DAD

*He never looked for praises
He was never one to boast
He just went on quietly working
For the ones he loved the most
His dreams were seldom spoken
His wants were very few
And most of the time his worries
Went unspoken too.
He was there ... a firm foundation
Through all our storms of life
A sturdy hand to hold on to*



*In times of stress and strife.
A true friend we could turn to
When times were good or bad
One of our greatest blessings
The man that we called - Dad.*
(all-greatquotes.com)

- A great comment to put on one's tombstone - but if you appreciate him, it's best to show it when he's alive! Like my mother used to say, If you want to give me flowers, bring them to me now - I can't see or smell them when you put them on my coffin.

THE EMERGING WORLD CHURCH

by Ray Smyth

As we contemplate the events that are reshaping civilized society, we are drawn to the conclusion that there is a new religious orthodoxy emerging from the shadows, which appears to cross all sections of society. However, strangely, it makes exception for the very forces that are attempting to destroy civilized society as we know it.

As the shadows slowly dissipate we glimpse the emergence of this orthodoxy much like a ghostly figure in the night and just as alarming.

It seems to bring with it the spectre of the inquisition, but as yet, its punishments are covert, much more subtle but just as real. The dogma espoused by this orthodoxy is gradually being accepted by Christian thought and some churches have given themselves over to its tenets.

Some of those tenets would lead us to believe that family does not mean a blood line, but just a disparate group of interchangeable people living together at a specific address or area; that a nation is just a group of people living in a defined political jurisdiction and that any race or religion can belong to that nation; that gender does not matter and sodomy is extolled, but although gender does not matter women are somehow downtrodden by men; that radicalism is to be made a crime, but laws are made which make a preference along racial lines; that evolution is a fact; that the state is supreme; that money is a commodity and not a means of exchange; that the climate is out of control and can only be rectified by the strenuous efforts of governments; that it is necessary for people to hand over their rights to the state in order to live a safe and peaceful life.

Also our birth-right, culture and history is denigrated by the emerging universal values adopted by the ubiquitous media, while alien philosophies are much-admired, even applauded and we are encouraged to treat those philosophies with respect and as much more important than our own.

Democracy is lauded as the apex of political thought; while law becomes a constantly-changing product of partisan whim; the killing of our children is protected by that law as is homosexuality and corruption on political, judi-

cial and theocratic circles.

Every tenet advocated by the emerging church is totally unscriptural, yet Christians seem to be flocking to its banner, preferring to follow the opinions of a church leader than to adhere to the written Word of God. Perhaps it is too hard to search the Scriptures for answers; it is easier just to imbibe the opinions of church leaders, the experts.

Whatever the reason it bodes no good for the world. With such a self-serving wimpy attitude we cannot hope to stop the hoards of Islamic jihadists, who have no scruples about using force to impose their views on society. We have had it so easy for so long and we have spent our spiritual capital, inherited from our ancestors who had to fight for their faith, that the future may be very hard for us to bear.

How can Christians sit by idly, while politicians spout sophistries about abortion, homosexuality, paedophilia, corruption, injustice, miscegenation, cultural destruction and all the many evils that government so effortlessly justify by mouthing inane platitudes and claiming the moral high ground while shaming those who differ by an appeal to base sentimentality?

Christians, instead of being persuaded by such crass sentimentality should be hearing the Words of God: *"Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."* (Ex. 23:32).

The events unfolding in Europe surely brings these words into clear focus. Meanwhile, our Baal-istic leaders unheeding of God's Word and appealing to popular sentiment open our doors to an influx of strangers who bear no respect for our culture, institutions and heritage and will eventually create the same situation here as we see in Europe.

In case Christians think that Exodus is Old Testament and no longer holds sway, I would direct them to the Words of the Lord in Luke 16:31 which reads, *"And He said unto him, if they hear not Moses and the prophets (the OT), neither will they be persuaded though one rose from the dead."*

If we will not raise the banner of the Lord Jesus Christ in this day of infamy, we will be doomed to serve a harder master than the inquisition ever was. How can we continue to put our faith in men who protect all the sins mentioned above for they are evil indeed. *"O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh."* Matt. 12:34.

Governmental policies are only manifestations of the philosophy held by those in power and if we expect good things to come from

them, then we also believe that grapes can be gathered from thorns and figs from thistles.

It is time that Christians put aside their differences and organised locally into self-sufficient, self-governing groups, grounded in the gospels. That seems to be the only

a classic from
Adam de Witt
THE FALL AND RISE OF
ABRAHAM'S KIN

This outlines the reasons why our folk have risen and fallen and have been removed from many parts of the world, never to return to date. Yet for each removal (resulting often in millions of deaths) we as a folk never seemed to learn. The pattern of our 'removals' has always been the same. They take place even today.

#149 @ sug don \$8.25



way to protect **our children**, our values and our very lives. There is no salvation in government policies for their philosophy is totally opposed to scripture. We cannot have a foot in both camps; we cannot continue to send our children to government controlled schools and expect a well-educated and well-rounded Christian to emerge at the end.

Unfortunately, it seems many of our Christian people have the philosophy of Lot, who sought the green pastures of Sodom, and the big city - but he lost everything, including his family, while Abraham, on the rural high ground away from the city lost nothing. Who would you like to be with: Lot or Abraham?

Please note with postage costs rising from 70c to \$1, we will have no choice but to increase the minimum annual donation for the Covenant Messenger to \$50 within Australia. I have not yet been informed of overseas mail increases, but as soon as I find out I will notify any changes in that area.

THE BIBLE'S HIGH ESTIMATION OF WOMEN

by Andrea Schwartz

Those who embrace the law of God as binding on their lives see God's laws as blessings; those who do not, see them as hindrances to their autonomy. God's law acts as a boundary that we move at our peril. By obeying it we are performing our duty before the Lord, (Eccl. 12:13) and we are living a life that is lived according to God's instruction manual.

There are many laws in Scripture that are intended to preserve and enhance the primary institution ordained by God—the family. One is the dowry system. Although greatly maligned and often portrayed as the purchasing of a wife as property, when understood properly, the dowry is evidence of God's intent to build strong families and to protect and cover women. R.J. Rushdoony notes:

God's Law requires a dowry for wives (undowered wives are legally concubines). This gives stability to marriage as an institution. The dowry was normally equal to about three years' wages. A young man did not lightly enter into marriage, nor did he easily abuse his wife; if she divorced him, he lost the dowry as an inheritance for his children. The abuse of wives was thus costly. Likewise, the wife knew that she could lose the dowry for misconduct and face the anger of her father and brothers. The dowry system thus was a major check on the conduct of both men and women. In a culture given to romantic ideas of marriage, there is no brake on the behaviour of husbands and wives, or very little.¹

SETTING THE RECORD STRAIGHT

Contrary to revisionist history, it was never the Biblical practice to require that a bride's family pay a dowry to the intended husband in order to get her married. The Biblical position is the opposite. The Bible, having its emphasis on creating strong families, requires that a prospective husband demonstrate to a young woman's father (or uncle or brother in the absence of a father) that he has more than a superficial interest in the daughter. A dowry was among the evidence used to convince a father to release his daughter to the authority and protection of another man. It also showed that the man was a person of integrity and faith.

The book of Genesis presents this practice in numerous places. When Abraham sought a godly woman for his son

Isaac, his servant was sent with a dowry to procure a wife. Her father Bethuel and her brother Laban received Eliezer who plainly stated his mission. The transmission of expensive gifts was a demonstration that Rebekah would be cared for as she left her homeland to marry Isaac.

When Jacob left hurriedly after receiving his birthright, he left without any capital or resources, although his father was wealthy. When he was eager to marry Rachel, he offered seven years of labor to serve as his dowry. Despite the deception of Laban in secretly marrying his older daughter to Jacob, he was acting as a responsible father in making sure his daughters would be cared for. His cheating of the daughters out of their dowries should not be viewed as a negative regarding the dowry system itself. Rushdoony notes:

In what follows, Laban is commonly abused by commentators. It is true that Laban deceived Jacob, but this is not the whole story. Rebekah had been given a very generous dowry by Eliezer for Isaac; obviously, wealth was in the family. Whatever story Jacob could tell could not erase the fact that he had come with nothing. There was no assurance that, when Jacob returned, his parents might be dead and Esau in possession of everything. It would have been unwise for any father to entrust his daughter to a man in such a plight. Laban clearly wanted to keep Jacob and his daughters in Haran. His actions were those of a good father. It was his hope that after fourteen years, Jacob would prefer to remain.

It was Jacob who offered to serve Laban seven years as a dowry for Rachel 9v.19-20). He perhaps reasoned that, after seven years, Esau might be less hostile.²

MARRIAGE IS A COVENANTAL AGREEMENT

Marriage is the picture the Bible uses to show us the relationship of Jesus and His bride (Israel). The Scriptures tell us that it is Jesus who pursues His bride, arranges the marriage feast, and covers and protects her. When we are justified through His blood, we are given a dowry, the down payment of holy spirit.

"And it is God who establishes us with you in Anointing, and has anointed us, and who has also put his seal on us and given us his spirit in our hearts as a guarantee." 2 Cor 1:21.

In a like manner, the dowry acts as the down payment on the earnestness of the husband in his promise to remain faithful until one of them dies. Why would a woman need such a promise in God's eyes? Because she is the instrument God ordained to carry children into the world and nourish and rear them. Pregnancy and childbearing are vulnerable times for a woman. The husband's prenuptial demonstration of commitment goes a long way in keeping the marriage together because he has shown a willingness to make a significant investment in his new family.

Some argue that this takes the "romance" out of marriage. (my next door neighbour just informed me that he is getting divorced, after about 10+ years of marriage, because they both feel the "passion" has gone. The two children 5 and 8 will be "shared" equally) In actuality, it is quite the contrary. A woman will have a greater sense of her future husband's appreciation of her as a person when he is willing to demonstrate it with the fruits of his labor.³ What's more, it demonstrates to her family that this addition to their family brings with him a capability to support her and future children.⁴

THE BENEFITS OF AN ENDOWED WIFE

The Scripture states that *"He who finds a wife finds a*



good thing, and obtains favor from the Lord (Prov 18:22).” Finding a wife of good character is an advantage to a man and the Bible tells a man to actively pursue one. Proverbs 31 also describes a worthy woman’s price as being “far above rubies.” Thus, a prospective husband demonstrates his recognition that he has found a pearl of great price.

When a woman enters a marriage with the resources of a dowry, it gives her the liberty to carry out her calling as a wife according to Proverbs 31. She knows that her husband has invested in this marriage before it ever took place and that she is protected against his acting unlawfully towards her, since her family played an integral part of the contractual agreement.

Parents are to play a significant role in the formation of a new family. Their input and direction are another aspect of God’s protection of both men and women. Rushdoony states:

The Hebrew word for bridegroom means “the circumcised,” the Hebrew word for father-in-law means he who performed the operation of circumcision, and the Hebrew word for mother-in-law is similar. This obviously had no reference to the actual physical rite, and since Hebrew males were circumcised on the eighth day. What it meant was that the father-in-law ensured the fact of spiritual circumcision, as did the mother-in-law, by making sure of the covenantal status of the groom. It was their duty to prevent a mixed marriage. A man could marry their daughter, and become a bridegroom, only when clearly a man under God.

Thus, the parents of the bridegroom had an obligation to prepare their son for a life of work and growing knowledge and wisdom, and the parents of the bride had a duty, under Biblical standards, to examine the faith and character of the prospective bridegroom.⁵

Rather than have to provide for herself, the dowry acts as the down payment on the continuous provisions that a husband will provide for a woman as she assumes the role of household manager and mother of the children. It should be noted that the dowry is given to the woman’s father who holds it in trust for her use and it is not meant to pay for the day to day expenses of the family. The husband is not intended to have access to those resources.⁶

A FATHER’S ROLE IN PROTECTING HIS DAUGHTERS

The Bible puts a high premium on moral purity and this is tied in to the preservation of the family. That is why adultery is a capital crime. It attacks God’s primary institution by breaking the marriage covenant. Additionally, God’s Law commands that not only a married woman, but also a betrothed woman, is not to be violated either by seduction or rape, and both carry the penalty of death. But the Law goes further in that it cites the case of the seduction of an unbetrothed virgin. Rushdoony notes:

“In Deuteronomy 22:25-29, we have the law of rape, but in this instance the word used is “entice.” Although the girl participates in the act, the responsibility still rests primarily on the male. In Biblical law, the greater the responsibility the greater the culpability.

Without any qualification whatsoever, the guilty man must pay the virgin “the dowry of virgins.” The amount is not specified here, but in Deuteronomy 22:29 we are given the amount, fifty shekels of silver, a very large amount in those days. This dowry is to be paid whether or not he marries the girl. Seduction was thus too costly to be common place in times when the law was kept.

Whether or not a marriage followed depended on the girl’s father. If he “utterly refuse” the man as a son-in-law, the dowry still went to the girl. Since a subsequent suitor also paid some kind of dowry, the girl went into her marriage well endowed.

This law stresses the priority of the father over both his daughter and her possible husband. It was his duty to protect his daughter and to ensure a good marriage for her.⁷

While the modern mind rebels against this power given to the father, it should be noted that a godly father has as his primary interest procuring a godly marriage for his daughters. Much more is at stake that the man’s personal financial position. The father’s goal is to find someone equally trustworthy to himself in the care and protection of his daughter, and one who will be a true covenant head over the new family and children who may follow, to keep them all in the faith.

By requiring a dowry from the man who wants his daughter, the father is weeding out those who are not stable and have superficial and temporary designs on the woman.

This dowry was [the woman’s] protection money against abuse or desertion and an inheritance for her children. This dowry system ensured the wife’s security and the stability of the family. A man did not readily wrong a wife who held so much family capital, three years’ wages normally, in gold or silver.⁸

GUARDING A WOMAN’S REPUTATION

The Bible puts a high premium on being chaste before marriage. This is evidenced in that the dowry amount for a virgin was higher than for a woman who was not. Moreover, the father plays an important role in guaranteeing his daughter’s virtue and upholding her honor. A woman’s reputation is not only her concern but the concern of her entire family. Deuteronomy 22:13-21 cites a case law:

If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman,

and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel’s virginity (the stained sheets) unto the elders of the city in the gate: and the damsel’s father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

And, Lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter’s virginity. And they shall spread forth the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; and he may not put her away all his days. But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father’s house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father’s house: so shalt thou put evil away from among you.”

Rushdoony has extensive comments on this passage,

This is not a popular text with feminists because it so clearly gives priority to the family and to the parents. The father in particular is seen as centrally important, and the matter of honour is stressed.

The seriousness of the matter is seen by the fine cited in v.19, 100 shekels or weights in silver. In 1 Samuel 9:8 we see that a quarter of a silver shekel was a good gift. A half shekel was the extent of the poll tax to maintain a civil order (Ex. 30:15; cf. Neh. 10:32). The fine of 100 shekels of silver was virtual confiscation of an estate. (A shekel was a weight of silver, not a coin). Obviously, the honour of a family and its daughter could not be lightly impugned. This was not the only penalty. The hus-

Library builder

THE EMPIRE OF THE CITY

E.C. Knuth

When the propaganda mills began their grind towards war in the early 1930s, the writer began a more definite study of international power politics, and soon found in an entrancing and revealing subject. There was, however, no more free speech; and the most amazing documented aspects of a vast secret world order of International Finance could find no hearing being denounced as mere organised subversion

#793 @ sug don \$17.75



band making a false accusation was also to be chastised or beaten (v.18). To question the honour of a family and its daughter was not something done casually or frequently. The man making the false accusation was not killed because he had to support the wife whose honour he had questioned.

This was to an extensive degree a self-enforcing law. The penalty was such that no man dared question his wife's pre-marital virtue unless there was certain proof of it. The evidence was not limited to the cloth used when the hymen was broken.⁹

The family is in God's order the basic institution in society. It has priority over church and state. It is a man's first and basic government and the primary area of worship and the practice of religion. To undermine the family is to undermine society, a fact well known to our immoralists of today.

There is an important fact about this fine; it is twice as severe as the fine for seduction in vv. 29-29, which is fifty shekels of silver. Deuteronomy 22:28-29 and Exodus 22:16-17 are cognate texts. The payment in Exodus 22:17 is called "the dowry of virgins." From this we can assume that in such cases, as a penalty, the dowry was set somewhat higher than was normally the case. Thus, fifty shekels of silver was a large sum, one equivalent to a total income of perhaps three years, the traditional reckoning of the dowry. This helps us to appreciate the significance of the fine. To defame one's wife deliberately and wrongfully was a very serious offense.¹⁰

Such is the high value that God's Word places on a woman of the covenant who has remained pure in keeping with the Lord's Commandments. The fact that defaming a wife is so costly with both a severe financial penalty and a loss of options for a guilty husband, should debunk the assertion that the Bible subjugates and debases women. By placing such a high regard on the family and its preservation, the law-word of God stands as a condemnation of gender equality and an androgynous culture.

In like manner, in the penalty if the husband's charge is true, vv.20-21 state,

*The wife is executed near the door of her father's house. This is the death for the wife and dishonor for her parents. The husband who is guilty of slander lives as the virtual slave of his father-in-law, who now commands his wealth. He remains alive to support his wife and children. The wife who is guilty dies because her duties can be assumed by others.*¹¹

Rather than a private arrangement between two people that involves none but themselves, the Bible posits the joining of godly covenantal families as the key to dominion in Jesus' name. It is not hard to see that we have seen a systematic removal of all things Biblical from our schools to our courts and to our media. Both the Christian family and the church are seen as the great roadblocks to their new world order, and,

*As a result, the legal aspects of family life are trivialized. Since World War 2, it has increasingly been the practice to reject substantial reasons for divorce unless a wealth of assets is at stake. Only then will such matters as adultery be considered, and, of late, even in such cases it is waning. If marriage is essentially a private arrangement, this is logical. If it is basic to social order, the present trend is suicidal.*¹²

WOMEN NEED TO RECOGNIZE THEIR VALUE

Rather than succumbing to the culture that surrounds us, young girls need to embrace their high calling as women. According to Deuteronomy 22:21, a woman who enters into marriage unchaste is said to have "**wrought folly in Israel.**" Rushdoony notes that it amounts to an assault on the social order and it is thus treasonous. This bears evidence to the integral part covenantally faithful women play in producing a godly culture. In the case noted, her offense amounts to premarital adultery and shows contempt for both her parents and future husband.¹³

To the modern mind, this case law reeks of a double

standard. Not only does the woman lose her life and the man doesn't, but God has placed physical evidence in a woman's body of her infidelity before marriage (broken hymen and/or pregnancy). Some argue that this proves the Bible is misogynistic.

On the contrary, God has protected women in such a way that a woman has the ability not only to prove her virginity (as opposed to a man), but is given tremendous recourse should she be maligned and slandered by her husband. This is God's way of strengthening the family and keeping it intact.

This examination of laws of the Bible that protects women is by no means exhaustive.¹⁴ The people of God need to understand the full counsel of God regarding the basic institution of society—the family—in order to proceed in the building of future covenant families on Biblical terms rather than modern, humanistic ones. When the role of women is viewed in the elevated standards of Scripture, we will see greater evidences of the Kingdom of God in our day.**

Notes:

1. R.J. Rushdoony, *Genesis* (Vallecito, CA: Ross House Books, 2002), p.63.

2. *ibid.*, p.203.

3. There are many stories that abound in many cultures of the plain old maid who everyone expected would never marry, but if she did would only be worthy of one or two cows as the bride price or dowry. These accounts tell of a rich man who instead of offering the normal number of cows (2-3) instead offered ten cows for this woman. Not only did this alter the view the woman had of herself

and caused her beauty to shine forth, but others in her village suddenly had a new found estimation of her. Such is the transformation in a woman when a man truly appreciates her and demonstrates it in practical ways.

4. Whenever a sizable loan is made in procuring land, a house, or a vehicle, the lending institution requires information that shows the person requesting the loan has the means to pay it back. Why should we expect that something of much more value than these should just be entered into with a smile and a promise to be faithful?

5. R.J. Rushdoony, *The Institutes of Biblical Law*, vol. 1 (Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1973). p.344.

6. Contrary to the negative connotations given to prenuptial agreements, the Bible actually prescribes it. And, unlike the community property laws that exist today, the husband was not to maintain control over the dowry given.

7. R.J. Rushdoony, *Exodus* (Vallecito, CA: Ross House Books, 2006), .316.

8. R.J. Rushdoony, *Numbers* (Vallecito, CA: Ross House Books, 2006), p.294

9. Commonly referred to as the tokens of virginity, the cloth that was placed on the marriage bed during the first time of intimacy was then given to and safely stored by the woman's father as proof that she was a virgin before marriage.

10. R.J. Rushdoony, *Deuteronomy* (Vallecito, CA: Ross House Books, 2008), 331-332.

11. *inid.*

12. *ibid.*

13. *ibid.* (I encourage this section to be read in its entirety to get a full appreciation for the deep implications of this law).

14. This essay has skimmed the surface regarding the provisions within the law of God to preserve and strengthen the family. An extensive study of Rushdoony's commentaries on the Pentateuch and his Institutes will do much to enable us to reconstruct this area with greater understanding and authority.

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

THE FALSE ASTROLOGERS "BLOOD MOON" PROPHETIC NONSENSE

by pastor Jory Steven Brooks, CIBA

Over the course of this year Dispensationalist ministries were in an absolute state of prophetic excitement over what scientists say is actually a normal, and fairly common, astronomical occurrence: lunar eclipses. Yes, this time it



was somewhat less ordinary, being a tetrad—a series of four consecutive lunar eclipses—that will only occur eight times in this century. Still, it was not all that rare, yet televangelists talked as if we had been waiting for this since the resurrection of Jesus. In fact, there have been 62 tetrads since the first century AD, none of which resulted in Jesus' second coming.

In case you missed all the hoopla, these eclipses occurred on April 15, 2014, October 8, 2014, April 4, 2015, and September 27, 2015. Christian ministries popularly (and perhaps misleadingly) referred to these as “blood moons.” According to the astronomy site, space.com, “blood moon” instead is a term that is “an alternate name for the Hunter’s Moon, the full moon that follows the Harvest Moon, usually in late October.” The same source tells us, “The red colour is caused by Rayleigh scattering of sunlight through the Earth’s atmosphere, the same effect that causes sunsets to appear red.” The blood moon is actually no more mysterious or miraculous than an ordinary sunset.

Even more misleadingly, prominent Dispensationalist authors were proclaiming that this not very rare astronomical tetrad was instead of immense prophetic significance: a harbinger of the end of the age and the return of Jesus. Mark Blitz, in his book, *“Blood Moons: Decoding the Imminent Heavenly Signs”*, (Washington DC, WND Books, 2014) predicted that the return of Jesus would occur during this tetrad. Dispensationalist author, John Hagee, joined in with a bestselling book, *“Four Blood Moons: Something Is About to Change”* (Brentwood, TN: Worthy Publishing, 2013). According to a book review reported in the Washington Post (April 15, 2014), “Hagee suggests that a Rapture will occur where Christians will be taken to heaven, Israel will go to war in a great battle called Armageddon, and Jesus will return to earth.” Of course, not one of these predictions took place; is this not the definition of a false prophet? Read what God has to say about those who utter false prophecies in Deuteronomy 18:20-22, and note that a steady stream of false prophetic dates over the past century is a hallmark of Dispensationalist spokesmen.

Another thing common among Dispensationalist adherents is the centrality of the Jews and the Israeli state. They were ecstatic that this recent tetrad occurred on Jewish holidays, although it perhaps should not be surprising that lunar events could take place on such holidays since the Jewish calendar is lunar-based. Despite the strong fascination of many Christians with the Jews, “The Jewish holy days carry less theological significance than Jesus’ resurrection,” according to Sam Storms, a pastor of Bridgeway Church in Oklahoma City. “Any connection between the two events [i.e. blood moons and Jewish holidays] should carry less weight,” he said.

It is interesting that “three of the four eclipses in the recent tetrad were not even visible in the biblical homeland of Israel, casting further doubt on Hagee and Blitz’s interpretation; even then, only the very end of the last eclipse was visible in Israel,” according to space.com.

What is the alleged Biblical basis for the claims of these Dispensationalist prophets of doom? They often quote Joel 2:31 which says, “The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord.” However, in the New Testament, Acts 2:20 quotes this prophecy and ascribes it to the then-occurring day of Pentecost: “But this is that which was spoken by the prophet Joel.” (Acts 2:16). Was it honest to

write books implying that Joel’s prophecy was to be fulfilled in 2015?

Only one other Scripture passage references a blood moon. Revelation 6:12 says, “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.” Does this occur in the year 2015 on God’s timetable? When in Bible prophecy does the sixth seal occur, and are the previous five seals already history?

[Barnes Notes Bible Commentary](http://BarnesNotes.com) says, “It is at this point that interpreters begin to differ ... here commences the divergence towards those various, discordant, and many of them wild and fantastic theories, which have been proposed in the exposition of this wonderful Book...” So true! There are two main prophetic systems in Christian teaching today: Historicist and Futurist.

Lange’s Bible Commentary favorably comments, “Moses Stuart, the eminent Professor in the Theological Seminary at Andover, held, as is well known, the view that the Apocalypse was written before the destruction of Jerusalem, and that the prophecies of the greater portion thereof (to the close of Revelation 19) had special and immediate reference to the period closing with that event.” This is the Historicist viewpoint, known as the “Historical View of prophecy.” This interpretation holds that the Book of Revelation has been in a continuous state of fulfillment throughout the Christian era.

One more Historicist reference is The Primitive Baptist Commentary, which also places this prophecy in the past at the fall of Jerusalem in 70 AD. It says, “The sixth seal was opened and ‘there was a great earthquake, the sun became black as sackcloth of hair, and the moon became

as blood.’ We must remember this was written in figurative language. Titus had broken through the third wall and was even now in the innermost part of the temple area. Fire had been set to the gates of the temple area. The fire burned so fiercely that the Holy of Holies was set on fire. The clamor of the fighting was so great that the whole earth shook under their feet. The smoke was so thick that nothing could be seen. History records that men did not know whether they were fighting the enemy or those in their own ranks. Have you ever looked at the sun or moon through a smoked glass? This seems to be the conditions described here.”

In contrast, Dispensationalists instead are “Futurists,” and place everything in the book of Revelation either in the early apostolic era (chapters 1 to 3) or at the very end of the age and beyond (chapters 4 to 22), with absolutely nothing intervening in between. yet of the Fifth Seal (Rev. 6:9) which precedes the Sixth Seal, the Dispensationalist commentary, *“Wells of Living Water”* (Dr. Ralph Neighbor) says, “The Lord now is giving us another story of the days of Tribulation, The Antichrist has conquered. He is under Satan’s authority, holding sway for a time, times, and a half a time.”

Whether we agree or not with all of this interpretation, the Dispensationalist commentary does point out that the Tribulation precedes the Sixth Seal—and Dispensationalists say that the Tribulation is still future. If so, there is no justification for claiming that the blood moon of the Sixth Seal of Revelation could have been fulfilled yet in 2015.

Greg Boyd, a pastor of Woodland Hills Church in St. Paul, Minnesota, called the Blood Moon predictions a waste of time, “even bordering on astrology You have

New Video Series:
the 3rd video
THE TRUTH ABOUT CANCER
A Global Quest:
episodes 5 and 6
with Ty Bolinger
very extensive and informative
a ‘must have’ series
#CI-1006-C @ sug don \$8



an entire population buying into this stuff so no congregation is immune to this,” Boyd said. “It can strike fear into people, which is so unnecessary and wrong.” Boyd is correct in labeling this prophetic fear-mongering as astrology; it parallels the ancient pagan Babylonian priesthood who scanned the skies for portents in order to predict the future. Christians are instead warned that no one knows the time of our Lord’s arrival (Matt. 24:44, 25:13, Luk 12:40).

Dispensational Futurist authors have sold millions of books and made themselves tons of money by purveying a climate of fear-mongering, taking fairly ordinary natural and astronomical happenings and making them “harbingers” of tragic end-time events. Their theology is unbiblical and their prophecies never come true. These fear-peddlers will no doubt move on to the next event on the calendar and write yet more books promoting their false astrology for profit. It is time for Christians to learn to reject these false prophets!

Courtesy Thy Kingdom Come, Box 1478, Ferndale WA 98248

THE STRAIGHT LIFE

by Joel Hilliker

Family requires sacrifice. Just ask the God who gave everything for family.

Some say family isn’t worth it. You’ve seen the wry comments on greeting cards and tacky coffee mugs: *Marriage is not a word; it is a sentence. Marriages are made in heaven—but then again, so are thunder, lightning, tornadoes and hail. The first half of our lives is ruined by our parents, and the second half by our children.*

Such ideas come from people who don’t understand God’s purpose for family. Knowing *why family* helps us see the so-called negatives for what they really are: noble sacrifices for an awesome purpose.

In *Straight Talk to Men*, James Dobson discusses something called “the straight life.” For a man in a family, he says, this is “pulling your tired frame out of bed, five days a week, 50 weeks out of the year. It is earning a two-week vacation in August, and choosing a trip that will please the children. The straight life is spending your money wisely when you’d rather indulge in a new whatever; it is taking your son bike riding—when you want so badly to watch the baseball game; it is cleaning out the garage on your day off after working 60 hours the prior week. The straight life is coping with head colds and engine tune-ups and crab grass and income-tax forms—it is giving a portion of your income to God’s work when you already wonder how ends will meet. The straight life for the ordinary, garden variety husband and father is everything I have listed and more—much more.”

Yes, family involves sacrifice. Any man who is married with kids and is doing his job can identify with that to some degree. And the “straight life” for a wife is often even less glamorous. Viewed from a purely selfish perspective, it seems like a string of hassles.

Many who do not understand *why family* seek to achieve its benefits without its sacrifice. Get a load of these excerpts from “Personal Marriage Contract,” written by Dr. John F. Whitaker in 1976: “I understand that nothing is forever; that there are no absolute guarantees, and that now is the only real forever. ... I will love, honor, respect (but not obey or subjugate myself to you) until either of us changes their mind and maintains a change of attitude for a period of one year or until the termination date of the contract—Don’t expect me to accept you as you are when you fail to maintain physical attractiveness and fail to take care of your body. I will put myself first. By keeping myself full, satisfied and not hungry, I will have an abundance of

joy, love and caring to give you.”

Doesn’t exactly make you swoon with feelings of romance, does it?

We may not take it as far as this man did, but we do naturally tend to approach marriage selfishly: *As long as you’re taking care of my needs, I’ll take care of yours. If you uphold your end, then I’ll uphold my end.* But will that kind of marriage work? Would even that kind of *friendship* work?

Imagine if God’s love was so conditional. Instead of, *I’ll never leave you, never forsake you* (Hebrews 13:5), imagine Him saying, ***Don’t expect me to hang around if I don’t like what I see. If you’re not fulfilling my needs, this really isn’t going to work.*** That is not God’s love! God’s love bears all things, believes all things, hopes all things, endures all things—it never ends (1 Cor 13:7-8).

Human love centers on the *self*. God’s love centers on the *other person*. And living your life for someone else isn’t always comfortable or glamorous.

Jesus (the) Christ truly lived the straight life. His whole life was about serving, being faithful and obedient. Never once did He say, *I’m just going to do this for me. I’ve earned this. I deserve some indulgence here.* No—He said, *I do ALWAYS those things that please My Father* (John 8:29). He truly sacrificed—He *died* in order to have a family. But He did it willingly, because He had God’s love.

Many couples want a “50-50 marriage.” But for a marriage to be as great as it can be, *it must be 100-100*. Each spouse has a role, and each must give it all he or she can. That is the way God’s love works. And that is irrespective of the other person. Jesus, our role model, died for us *while we were yet sinners*.

What are you really giving up by living the straight life? *Selfishness*. Yes, you have to forego some personal desires that aren’t inherently bad. But we’re not here for ourselves.

And, on the other hand, what do you **GAIN** by living the straight life? Love. Family. Security. Stability. A *peace* that someone who’s out chasing after his own desires simply cannot understand. And, meanwhile, you’re learning about God and living the family life He designed, and growing and maturing in the process. Quite a trade-off!

Evaluate the quality of your love. Measure your patience, your loyalty, your constancy, against the of Jesus (the) Christ. Live for your family. Ask God to help you think like Him. Thank God for showing you that straight and narrow way that leads to life!

And *embrace* the straight life.

Courtesy The Philadelphia Trumpet, Box 3700 Edmond OK 73083

Another year is dawning! Dear Father, let it be
In working and in waiting, Another year with Thee;
Another year of leaning Upon Thy loving Breast,
Another year of trusting, of quiet, happy rest.
Another year of mercies, of faithfulness and grace;
Another year of gladness in the shining of Thy face;
Another year of progress, Another year of praise,
Another year of proving Thy presence all the days.
Another year of service, of witness for Thy love;
Another year of training protected from above.

Another year is dawning, Dear Father, let it be,
Here now, or in the Kingdom, Another year with Thee.

Thank you for your much-needed ongoing support. We appreciate all your letters and feedback. Sorry if we’ve fallen behind with some things. Looking forward to much mail from you in this year. May the God of our fathers, bless you and keep you, make His face shine on you and be gracious unto you, and give you His peace and protection,

