



Christian Identity Ministries

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"Blessed be the LORD God of *Israel*; For He hath visited and redeemed *His* people, And hath raised up an horn of salvation for *us* in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; That *we* should be saved from *our* enemies and from the hand of all that hate *us*; to perform the mercy promised to *our* fathers and to remember his holy covenant; The oath which he sware to *our* father Abraham, That he would grant unto *us*, that *we* being delivered out of the hand of *our* enemies might serve him without fear, in holiness and righteousness before him, all the days of *our* lives." Luke 1:68-75; the Anglo-Saxon-Celtic-Germanic-Scandinavian people are *ISRAEL!*

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THE CONFUSING ISSUE OF CONVERTING STRANGERS

by Adam de Witt

There is an issue that comes up time and again, and it really is so simple to solve had it not been for hundreds of years of twisted traditions. The problem is of course that the translators of the Bible were all learned men, BUT, they also were steeped in church tradition and despite being highly skilled translators, they transliterated many words and added to that practice, they also overlaid their traditions into what they translated, to make what they translated, 'make sense,' to their concepts. A simple but good case in point is the genial work of James Strong with his concordance. In it he states, "translated from the ORIGINAL Hebrew" ... But really? Original Hebrew? Here then is a man who is no fool, and a man that is highly gifted ... yet he makes such a glaringly fundamental blunder. The blunder is so great that no one seems to question it. I guess it is a blunder that is hidden in plain sight which makes it harder to spot!

I put this theory of hiding in plain sight to the test one day. I was playing 'hide and seek' in a city park with my children. But I made a big mistake at one time when it was my turn to hide. I was in an open part of the park with no shrubs and they were about to reach '10.' I saw a young lady in the middle of the grassy part reading a book. "Hide in plain sight"- I thought, now is the time to test it. I rushed over to her and explained that I was playing hide and seek and my theory of hiding in plain sight, so she agreed to let me sit next to her as if we were friends.

I simply sat next to her and then I saw mu children walking towards me. But because they expected me to be on my own, they did not spot me and walked straight by. I then got up and surprised them from behind and asked, "didn't you see me there?" They said they saw a man and a woman, but because they knew I was alone, that 'man' could not have been me. That is what hiding in plain sight is all about; the glaringly obvious is not seen due to a perception.

James Strong perceived that the OT he translated was in Hebrew, therefore he thought that the text he translated was the original, and so has everyone before and since. But the text was NOT the original Hebrew at all, it was written in a Rabbinic Hebrew, with Assyrian Block Letter Script, and worse still for everyone, it was written more than 900 years AFTER Jesus. The text that Jesus and the Apostles used and quoted was not even a Hebrew text at all, instead they quoted a Greek text which is known as the Greek LXX (Septuagint) Bible.

All the questions raised below by a well meaning reader are based on perceptions shaped by tradition. So let us look at some of the points he asks about and then I will address these step by step. The following is not unusual and is something so many of traditional religion say or ask...

"I have a huge problem. As you have read, I mentioned that Arabs can become Christians, and I gave some stories about Muslims who had a dream about our Lord Jesus Christ. I could have mentioned many, many more examples where Muslims (Arabs) have seen visions of Jesus and had dreams about the Lord. Hundreds, even thousands turned to Jesus and were not afraid to be persecuted by their parents."

My first reaction is, oh how cute. One big growing happy family of 'humanity.' But, is that what God wants? What one needs to understand is that these are NOT Christians, they are JUDEO-Christians and that is a BIG difference.

Three things instantly spring to mind; all the nations brought before Jesus and everyone returning to their own gods; as well as strong delusions. I will explain these points soon as we go on. The reader then writes:

"My wife's brother-in-law is the director of Open Doors and he regularly visits Arab countries. He comes and visits us and shows pictures of families who had visions of Jesus and turned to Christianity. The press doesn't print these stories. The fact is that at this time that hundreds, even thousands of Arab families find Jesus as their Saviour."

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This statement makes it very clear, or at least it should do. The statement actually says that these Arabs are converted not to Christianity, but to Judeo-Christianity. Why can I say that? Because the ones doing the converting are Judeo-Christians. It's that simple. If they were Christians, they would not be trying to convert Arabs, and I will prove why as we read on. The other hallmark of Judeo-Christians is that they never seem to manage to get Saksons converted to Jesus. Their success rate is shockingly low and the only way they can do so is by fear of burning in hell (which is now out of fashion) or by offering fun rewards in the form of Mega Church rock entertainment. In fact, most 'Judeos' don't even seem to bother with Kelto-Saksons, they are far too keen to trundle off to some 'heathen land' in South America or Africa, to win souls and bring them to Jesus—why is that? Is converting Kelto-Saksons too boring? Too hard, maybe? He then writes:

"Last week I watched a video and there was a 18-year-old girl (typical Arab appearance) who is telling how she found Jesus as her Lord and Saviour. She tells that she saw a vision of Jesus who was full of love. She then asked Jesus to come into her life, and what a transformation that was. Then she was afraid to go to her father, but she wrote to him that she found Jesus. Her father wrote back to her and asked her to come home; after all she was blood of his blood. He said that he had nothing against her conversion. During the night this girl had a dream not to go home. She then learnt that the father wanted to kill her—he killed his wife instead."

OK, some Arabs become Judeo-Christians, and many Saxons have become Buddhists ... so what? Is that evidence of God's will? Or is that simply anecdotal evidence? Does that mean that by the same 'logic' or line of reasoning, that because Saksons are Hebrews, and if some become Buddhists that Buddhism is a good religion for them when they convert to that religion? If the conversions were to be seen as a medical condition, then the given examples in such videos would be referred to as nothing more than Anecdotal evidence. Anecdotal evidence is evidence from anecdotes. Where a few anecdotes are presented, there is a larger chance that they may be unreliable due to cherry-picked or otherwise non-representative samples of typical cases.

The video is most likely made by Judeo-Christians (as Christians, i.e. those who know we are Adamite/Israelites, would never make such a video) or other allied, multi-culturalists, wishful-thinkers. They will either stage-manage or seek selected anecdotes. Visions or dreams of things proves nothing. Certainly not when presented in videos made by special interest groups with an agenda. For instance, many people believed in Reverend Jim Jones too. They believed he cured cancers too—but he never did. If anything, the only cancers he cured was to make sure no one of his cult lived long enough to get cancer as they were forced to take poison in the jungles of Guyana and died as a result of the poison.

I knew a man who believed in the devil as a spook being; that devil which Judeo-Christians believe is the big bad fellow of history. This man was in fact the writer of many good Christian books which are available via CIM. I told him there is no such creature and never has been and never will be. To which he said that I was wrong and he had 'proof' of the creature's existence

His evidence of Mr. Satan was that he had personally seen him. He saw him at the end of his bed at night several

times to torment him. We are talking about a very intelligent man who saw all this. My answer to that was, "Look, I have never seen him, and do you know why? Because I don't believe in him. Your mind is creating the illusion because you want to believe it. Stop believing in this beast and you'll never see it again. Furthermore, it may well be God giving you a strong delusion because you want to believe a lie." Since then he never saw this spook again.

When cults induce strong concepts into people's minds, their minds can at times, turn their fired-up imaginations into fake visions. Worse still for such people, God will help the illusions along (like people supposedly spending time in heaven, and then coming back to tell about it).

Most churches are cults and they do not know it. They use ritual to create a belief system, and one where God's Law simply does not count. They are basically cults because they have forsaken God's Law and made up their own system of law and have a central focal point of their own making. Cult: **a system of religious veneration and devotion directed towards a particular figure or object.**

By dumping the Law of God, every church has become a cult and a rebellious organization against God. In such cults people experience: meeting and fighting the devil, seeing angels, have trips to heaven, and looking down on us mere mortals on earth, or having visions of Jesus, and so on and so forth. Their minds are honed to think to see things that are not but are enforced via a system of belief patterns and stereotype religious concepts giving great expectations and extreme hopes to see manifestations or signs of what they are led to believe. This is a cruel system, giving people false hope and reliance, and an enslavement to the priests that teach such doctrines for their salvation from whatever the priests say they need to be saved from. It is a state of mind that is not

far removed from hypnosis. Hypnosis: the induction of a state of consciousness in which a person apparently loses power of voluntary action and **is highly responsive to suggestion or direction.** Its use in therapy, typically to recover suppressed memories **or to allow modification of behaviour,** has been revived but it is still controversial.

Their hyped-up wishes falsely induced by zealots who disobey God by dumping His Law, are nothing more than strong delusions given to them by God via their priests. Priests who themselves have these strong delusions make their proselytes twice the children of 'the curses of their delusions.' Their delusions, God gives to these Sakson missionaries because of their unrighteousness. What is that unrighteousness? Because their job is not to save those 'who are not drowning in the sin of Lawlessness,' but to save those who are drowning in sin. Only those who were under the Law need to be saved from the curse of the law, due to sin. Because sin is the breaking of the Law (1 Jn 3:4). Those who do not have that law, do not sin. Those who never had that law, never had the curse. And thus do not need saving. And in trying to save those who are not drowning, those who are drowning are overlooked and drown ... well done missionaries!

2 Thess. 2:10-13 KJV: *"And will all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we ... (and who are the 'we'? can we transfer that 'we' to everyone who reads this, or only to those to whom this was addressed? The fol-*

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lowing that I write will answer that, AdeW) so ... But we are bound to give thanks always to God for you, brethren (brethren is a word based on Brother, genetic kin) beloved of the Lord, because God hath from the beginning chosen you (who is the you?) to salvation through sanctification of the Spirit and belief of the truth."

And what is that truth? Romans 9:1-25, KJV: "I say the truth in anointing, I lie not, my conscience also bearing me witness in holy ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from the Anointed for my brethren, **my kinsmen according to the flesh**: So who is the brethren? MY KINSMEN according to THE FLESH ... genetic, it's not spiritual, it's not about the fake idea of Spiritual Israelites, it's about KINSMEN, those of your specie, according to the FLESH (genetic matter). Who are **Israelites**; Aha ... who are they? Spiritual Israelites? NO! ... they are (physical) **Israelites**.. bom... bom! 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**;

So to who belongs the adoption?... the glory? ... the covenants ... that includes the New Covenant? ... and the giving of the Law? To whom does all that belong? And the service of God? So with whom must we fellowship and praise God, and have religious studies and so on? With whom? And to whom are the promises? What Promises? Do these not include salvation, justification, everlasting life? To whom are these promises? Zulus? Koreans? Arabs? Eskimos? To Whom? Is the answer THAT hard to figure? Read it! To Israelites! And who is teaching this? Yes PAUL the apostle to the Gentiles! It should be clear that he is talking to Israelites who are called 'Gentiles,' because were STRANGERS to the LAW, because they became estranged to the law, and became UNCLEAN and thus sinners that needed to be saved (The Dutch Bible uses 'heathen' in most places where the English Bible uses 'Gentiles.').

"**Whose are the fathers,**" So the group spoken to has the FATHERS? What fathers? The patriarchs. Who had the patriarchs? Eskimos? Koreans? Aborigines? Who? The text says: Israelites!

"... and of **whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.**" So to whom did Jesus come? Arabs? Arabs with Judeo-Christian induced visions? No! He came to Israelites ... and when does that promise end, or how long does it last before our missionaries can change that rule? Looks like the missionaries are never allowed to break that rule because it lasts... how long? Forever! Oh, and a day...

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, **In Isaac shall thy seed be called.**" So what is he saying here? Not all are deemed Israelites simply because they are of Abraham, but the promise goes through the line of whom? Ishmael? No ... **Through Isaac!**

"That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." This refers to Ishmael (and the sons of Keturah) because Hagar was made to have a child due to fleshly weakness and disbelief in God's promise that

Abraham would indeed have an heir from 'barren' Sarah at a very old age. The promise was based on faith that God could deliver, but Sarah and Abraham despite such close relationship with God, failed to believe the promise and even mocked it, and instead in near panic Abraham went into Hagar. But God said, no ... Sarah is the line. He chose to perform the impossible. Something fleshly wants cannot understand. But the impossible that God does do is still based on his law which he does not break. And so Isaac was begotten and born (of Sarah's anointed womb) .. and in his seed is the promise, he was not born of the fleshly belief of which Ishmael was, but of God's wonderwork and related faith.

"For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by **our father Isaac**;" So if the converts do not have Isaac as their father (forefather) then they are not the ones Paul is addressing.

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What

shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay 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?" So why do men still resist God's will and seek to

show mercy (save) those God has not chosen to save, and those the missionaries ought to show mercy to, they do not? The churchyites, the Judeo-Christians reply against God and seek to bring to Jesus those whom Jesus did not ask for.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" Who is the 'us,' - those who he is addressing, and who were they? Arabs, Zulus? No Israelites. Which Israelites? Okay, Jews and Gentiles. Who were the Jews back then? What word was translated here as Jews? Answer: **ioudaios** in Greek; the English version is Judean. From the root word **Iouda**, in English Judah. So it is tribal in meaning here - those dwelling in Judea who were of the Southern kingdom. And the word Gentile in Greek? The word is **Hellen**. It means one who is within the Hellenic world (system)

What then was the tongue of the scriptures that Jesus

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and the apostles used? Answer: Greek-Israelites of the scattering were spread throughout the Hellenistic world order, it meant that they were Hellenized, thus Paganised, thus deemed as heathen or gentiles. This is what the book of Daniel was talking about when he told us of the beast systems which the Israelites would be scattered into and ruled over by, Babylon>Medo-Persia>Greek>Roman. So in other words, most Israelites would be Hellenized when under the Greek beast system. So the 'us' here are of course Israelites of the Judeans and those who are Hellenized.

*"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; **there shall they be called the children of the living God.**"* So Hellenized and Judahized Israelites will be called the Sons of the Living God, thus Christians. So to who is that title to go? Israelites according to the genetics. I mean, how plain could Paul put it?

Then of course one of the pet Judeo-Christian verses is Mark 16:15, *"And he said unto them, Go ye into all the world, and preach the gospel to every creature."*

Now please use logic folks. The Book of Romans was written with its exclusive Israelite message AFTER the book of Mark was written, and the book of Acts was also written thereafter ... and the book of Acts states this ask: *"When will you restore the kingdom to ISRAEL?"* And that restoration began in 33 AD. That was thus after the instruction was given in Mark to go to all creatures. So after that instruction Paul is telling us of accounts specifically aimed at Israelites and no one else. So how can it be that we are to go to all things created? Is Paul speaking against Mark? Or is the translation wrong? You will see that Paul and Mark were in agreement and the translators were wrong.

So that must mean that "all creatures" cannot mean "all creatures of everything on the planet." Just as when it says in the Bible that Jesus healed everyone, when he did not; and that the Romans taxed the whole earth when they did not. 'All' clearly does not mean all of everything. It simply means all of the subject matter. So please **Think** folks! All creatures? All things created? What, Red Back spiders? King Penguins? Aardvarks maybe? Oak trees maybe? Seaweed maybe? Oh some may say, Adam you are being silly and flippant, clearly it does not mean that, it means 'all races.'

Oh, really? St. Francis of Assisi would beg to differ, when he trundled off into the garden with bible in hand and preached to the birds. And pray tell, where in that word 'creature' can we deduce the word races?

Maybe it would pay to go to the original word, and then use the 'mindset of ghost or spirit' of the word that was translated, and then see that within the overall context of the Bible and God's Law, rather than that of church tradition. I repeat what I have said for so long; 50% of what the churches teach is make-believe ... the other 50% is a load of crock. The word from whence it was translated is *ktisis*. It means a number of things: building, creature, ordinance. The implication then is a created being that had been built up and has ordinances. In turn it is from the word *ktizo*: through the idea of ownership, and is akin to the word **ктаομαι**, a primitive verb: 'to get,' by means of buying, therefore REDEEMING.

So the 'spirit' of the word is not all things created, but a

specific creation that is the ownership of God and one that was built up, as in character, building, therefore by implication, trained under the law. That ownership is for one specific creature to which God says, *"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."* (Amos 3:2). So who is the 'you' ... that little word that keeps cropping up, also such as the words 'we' and 'us'? Answer: Israelites! **"You only have I known of all the families of the earth"** is linked to the concept of ownership.

That ownership relates to one group of people who are deemed God's people ... i.e., by way of ownership, and then in Hosea (as we read in Romans) he deemed them 'not his people' because of their rebellion ... but he would REDEEM (BUY back, i.e. ownership) his folk with the blood of Jesus. So the "all creatures," here in context, are all the 'owned-ones' ... those redeemed or BOUGHT back ... all of them, all ... the whole lot of that specie are bought back.

This is not talking of Zulus, Eskimos, Arabs, and so on. It is talking about the ones who were 'under the law' ... read that whole chapter of Romans again ... and again and again, if need be. The writer then asks:

"Why do all these (things) happen, if Arabs cannot become Christians? My understanding is that Ishmael has no inheritance with Israel. But I understand that they can become citizens of the Kingdom, but not rule with Christ."

So I think you can see that I have answered that. But let me say more. If Ishmael has no inheritance

in the kingdom, as you state, then how can you a sentence later ask if Ishmaelites can be citizens in the kingdom? Being in the kingdom is part of the inheritance. So if they cannot share in the inheritance that means, not in the kingdom. And I think people need to be clear on what the kingdom is.

It is not a place in the clouds off with the fairies. The kingdom is not always a place where everything is 'hunky-dory.' It is a training ground as such leading to the end-game. It comes on 3 levels of development. It comes as a Passover level, then a Pentecost level, and lastly a Booths or Tabernacles level. The Passover level started on Passover as OUR Forebears left Egypt and it ended on Passover on the Cross. The Pentecost level started on the day of Pentecost 33 AD and ended on Pentecost 1994 AD. I will not repeat all the reasons and explanations all over again to that end date of 1994, to get these I urge the reader to study my article, the "Pentecost Age is Over" (previously titled: *And It Rained on Their Party* - Messengers for Feb, Mar, and Apr 1014), and my writings on Revelation Decoded (in the works). The Pentecost level is the Church Age; wheat mixed with the leaven of the Pharisees. And when that church age closed, we have found that our former Christian lands which were once 'ours,' are now filled with those who the churches have tried to bring to Christ, and churches which have since then opened the flood gates to welcome them all in. This is foretold in Matthew 25. There we read what Jesus thinks of their conversions and their efforts...Matt 25:

"31When the Son of man shall come in his glory, and all the holy messengers with him, then shall he sit upon the throne of his glory:"

This is end of the age stuff, that is to say, of the church age as ONLY in the church age and in the last parts thereof, starting with the missionaries, did religious people go to the non-Saxons to gather ALL the nations based on the wrong

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J-203 Biblical Wealth, pt 3

all by pastor John Weaver



interpretation of going to all creatures. ... and so what do we see...?

"32 And before him shall be gathered all nations:" The word nations is translated from the Greek word *Ethnos*. It has two main meanings and the implied meaning is based on the context (I will expand on this further on).

In any case, that's where we are now. Nowhere in the history of Christendom have all races been brought to the Western Nations whereby we now have a melting pot. Never in the history of the Saxon nations within all of the Church age has there been a melting pot until now, thanks to the evangelizing efforts to the non-Saxons. Before that, Europe was basically, after the Arabs were driven out of Spain, a Kelto-Saxon ethnic bulwark. So the churches in the missionary age thought to change all that and they did.

So what does Jesus say and do? Well, let's read on ...

"32 And before him shall be gathered all nations: and he shall bless the toil and dedication of his servants for bringing all nations and races before him and say, Thank you, and receive a place on my right hand of glory, for doing so..." Hmmmm ... does it say that? Maybe it says something else. This is what the text says:

"32 And before him shall be gathered all nations: and he shall separate them one from another (God speed the day!), as a shepherd divideth his sheep from the goats:"

Now the churches will teach that this is about separating believers from unbelievers — but that is not what it says — it's talking about people. The question of their belief does not even come into it at all. Before him are many nations — ETHNOS — the Greek text does not say believers or unbelievers. Sheep produce sheep, goats produce goats. You cannot convert one into the other. So what shall he do? He shall SEPARATE them. That means, undo the melting pot. Undo the missionary works. We are reading about a Christendom-wide **Apartheid** being brought in.

"33 And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:"

This corresponds with Micah chapter 4, which is dealing with the close of an age, and by the context of the book of Micah, it is talking about the end of the empires which Daniel was talking about. So all the melting pot empires end and out of that long history comes forth the Israelite nations being set up as the Stone Kingdom (Jesus being the Corner Stone) as being uplifted above all that went before. As we go down to verse 5 we read:

"5 For all people will walk everyone in the name of his god, and we will walk in the name of the LORD our God forever and ever."

Read that carefully. It states that AFTER the empires of man have fallen, and that includes the church age, something unusual happens. Clearly before that end leading to a new start, other races are living within that system of

empires; more so at the end of these empires. There seems to be some sort of religious system within the borders of the last empire on Daniel's vision at that end time, and one where all races have left their gods and become one with a god that was not theirs originally.

So whose god is this? It is the Judeo-Christian god, the melting-pot system of belief. Based on a Judeo-Christian 'chosen god.' This is not Islam, or Buddhism, as the tale is telling us it is within the Kingdom territory. Its followers are the ones brought before Jesus as Judeo-Christians because they no longer had their gods. They have been converted by religious zealots. And it seems that Israelites also have been converted to this state-sanctioned system. It seems then that Israelites (the 'we' in said verse) also followed this system of belief and that they did not follow their God. Then we see a shift, the same shift that we read in Matthew 25. The two groups, Israelites and non-Israelites will be separated one from the other as or LIKE a Shepherd divides sheep from goats.

That shift means that Judeo-Christianity comes to an end because NO ONE will follow it anymore as the non-Saxons will return to the gods the church missionaries tried so hard to stamp out, and Israelites/Saxons will also dump Judeo-Christianity and become Christians, namely RETURN to their God, and they do this by living by His Law that becomes the law of Saksondom.

The churches have done a stunning job on fordoing or destroying the Word of God with their traditions. Indeed that illness is not new. The Pharisees did the same and the Bible calls their teachings, leaven. Furthermore, that leavening agent was to infect the whole church age, hence the reason why Jesus said in the parables related to the Kingdom Age on a Wheat Harvest Level, *"do you not know that a little bit of leaven leavens the whole lump?... Beware of the leaven of the Pharisees."* Pharisaic church structure and doctrines have now fully leavened the 'whole lump' of what was Christendom. They have set the rules of what and who is and cannot be a Christian in the minds of the people, yet the true rule to determine who is and who is not a Christian is set by God—not by the churches. The

Bible is full of verses to teach us that and what I have quoted from Romans above is only a few of the many verses; but the Book of Galatians has a wonderful chapter which is pretty much the defining 'word' on the issue of who is, and who is not Christian

Judeo-Christians and Christians are two totally different 'lumps' of people. A Judeo-Christian is a category of people who say we share with the Jews a common heritage, hence, Judeo—and thus 'Judeo-Christians' otherwise called Church-goers, are wheat meal mixed with leaven—the leaven of the Pharisees.

Christians on the other hand are a small minority, historically persecuted by the churches for daring to say that the churches are destroying the Word of God with their tra-

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**B-525 Standing in the Faith, pt 5,*

Dave Barley

D-045 Can Non-Adamic Races share in Biblical Promises? Answers to Questions, Lawrence Blanchard

D-046 My Testimony, a pastor's search for truth, Lawrence Blanchard

E-458 The 12 Stone Monuments, Don Elmore

G-962 Ezra: A Man Stirred by the Spirit, pt 2, Judah's Prophesied Return, Ted Weiland

G-963 Ezra: A Man Stirred by the Spirit, pt 3, New Covenant Reunion, Ted Weiland

**J-436 The Superiority of Christ, pt 1, John Weaver*

**J-437 The Superiority of Christ, pt 2, John Weaver*

**L-106 The Sin of Onan, Steven Anderson*

**R-104 Matthew 7 and 8, Charles VanderPool*

U-137 The Influence Of Older Children On Younger Children, Dr. S.M. Davis

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ditions (amongst which are Christmas and Easter). Christians are the ones who say, “get that Judeo out of my Christianity!” Christians do not let Jesus into their heart for they know no man can let Jesus into their hearts. To be chosen means that one gives the choosing rights to the one that has the sovereign right to choose. If we are not chosen then we cannot elect ourselves to be chosen as that puts the choosing rights into our hands and takes it away from Jesus. The principle of election is that the elected ones never vote themselves into office. The Bible makes it very clear by the simple words, my elect. So it is God’s elect. He does the choosing, not us. So let us look now again at that usage of that simple word ‘us’ and who then is chosen and who then is deemed Christian. Galatians 3:

“3 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus the Christ hath been evidently set forth, crucified among you?” - Just as in Romans and indeed ALL books of the NT the writer, in this case Paul is addressing a certain group of people, why? Bantus? Zulus? Arabs? Koreans? Eskimos? Who? Galatians! Who are the Galatians? What does the word Galatians mean? The suffix -ians, means those people of—of what? Of Galat. What is Galat? A variant of Gaul. So the folk of Gaul. Who are the Gauls?

The word Gaul has many variations, Chel, Chelt, Gel, Geld, Cel, Kel, Celt, Chal, and more. Each variation is due to the linguistic laws of Letter-shift. Now I will not go into teaching the rudimentary laws of language here as that is a huge but fascinating subject, but for now it is enough to know that variations of that word appear throughout Europe and Asia-Minor. Such as: Galicia, Gaul, Cheltenham, Gelderland, and Galatia. Anyone who knows anything about the ethnic roots of people in these regions ought to know that the Galatians are Celts (pronounced Kelts and not Selts thanks to the ignorance of football fans and their Celtic-United which they wrongly pronounce Seltic United). The Bible tells us that Abraham was a Chaldean. The very word Chald means ‘Highlander.’ Yet Chaldea was a delta land, a low land, a nether land, not a high land. This is because Adamic Highlanders migrated into Sumeria and colonized and colonized it and renamed it after themselves, the Land of the Highlanders — Chaldea. We could also say, the land of the Kelts. Abraham was a kelt. The Galatians were Kelts. We see that confirmed in the history lesson that Paul is giving here when it comes to who is a Christian and to whom belongs the PROMISE. Seeing that Paul pretty well did the same to the Romans then the Romans share the same historic roots.

So the Book of Galatians is addressed to Kelts. But these Kelts lived in the Hellenic world (system) and so they were Hellenized. They spoke Greek. Seeing that Abraham was a Kelt, and the Isaac sons came from Abraham and thus the Israelites are of Isaac, then the Israelites are all Kelts. But these lived outside Judea and were thus not called Judeans, but Greeks. Keep all than in mind when you read, ‘there is no difference between Greek nor Jew.’ Hellen or Judean. The Bible NEVER says, there no difference between Greek or Zulu, or Greek or Arab, or Greek or

Korean, or Judean or Samoan. The Bible is very specific. Do not mentally substitute something that it does not say. Seeing that amongst the Judeans were Judahites (those of the Tribe of Juda) then the Judahites, also of Abraham, were Kelts by ethnicity.

That is why there is no difference between Greek or Judean. The only difference was that those born in Judea were under the yearly cleansing rituals of the Temple services and thus deemed clean; and all other Israelites/Kelts were not cleansed thereby and thus deemed unclean (refer to Acts 10:28). But Jesus died for ‘all’ —all of what? All Israelites, be they clean or unclean and thus made the unclean (ones) clean. He was the ultimate Temple sacrifice that could cover ‘ALL’ Israelites no matter where they were scattered in the world. Therefore call no ‘man’ unclean ... Man ... Adamite. This then means them he redeemed. This is the concept of OWNERSHIP being bought, being also elected to be bought. The ‘item’ to be bought does not choose to be bought. The buyer does the choosing. The goods cannot put the buyer into their hearts. The clay does not have a say. This then brings us back to the verse to preach to ALL creatures—all those creatures who are to be and were destined to be OWNED by being bought back. Let us read on in Galatians:

“2 This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the spirit, and worketh wonders among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham.”

Paul is addressing who? Galatians, not Zulus or Hottentots or so forth. He is talking to kinsfolk of Abraham, and he is saying that they are the children of the faith.

“8 And the scripture, foreseeing that God would justify the heathen (ethnos, gentiles) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations (ethnos, gentiles) be blessed.”

So who would be all nations? All as in every race or every tribe? That Greek word from which nations is translated has several meanings ranging from tribes to races, so the real issue for anyone with any common sense is to decide which meaning is apt. That then can only be done by understanding the context. The context in this chapter is that the Kinsfolk of Abraham are being addressed. So therefore the meaning here is tribes, or clans, thus kinsfolk. After all, we see that the context is set in the first verses ... the Galatians. And clearly not all races can be blessed, because God has hated Esau, as we have read in Romans, the words written by the very same man, Paul. Furthermore, we know that all of the House of Esau will be wiped out. That is hardly a blessing. So all nations cannot mean all races, in context it can only mean, all tribes. Re-read that whole chapter of Romans again to save me from retyp-

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E. Raymond Capt

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ing all the explanation again.

“9 So then they which be of faith are blessed with faithful Abraham (because he is their forefather; he is not the forefather of Xhosas and Zulus, and so forth). For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.”

Now here we have confirmation as to which nations he was talking about. What I mean is: tribes or races? Clearly **tribes** because ONLY the tribes of Israel were under the law (Psa. 147:19-20) and thus had as a result of breaking these laws, the curses of the law. NO OTHER race had this issue, only the tribes of Israel.

“11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.”

So those under the law, had to live by faith. This does not mean that any biped can become an Israelite by living by faith. It means that the living by faith applies ONLY to those who were UNDER the law. A certain Bible teacher, (who will not be named) is partly right when he says that we are not Israelites by race but by grace. But he forgets that grace applies only to those of a certain race, as only that certain race can get grace by falling out of grace. Those who were never under that specific law, can never break that law and thus never fall from grace, and thus cannot gain grace by faith. We could look at it in the sense of training. To train horses to pull coaches is what makes those horses do their job. And it can only be done for a certain type of horse. But not all horses of that type are thusly trained. That training program only works for that type, it will not work on other types such as Zebras. So the faith is placed in those horses under the law of that training.

“12 And the law is not of faith: but, the man that doeth them shall live in them.” Again who then was that man a part of, that species of people living under the law? Those of Isaac.

“13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”

Who has Jesus the Christ REDEEMED? The ‘us.’ Who is the ‘us’? The folk he is talking to. Who are they? Galatians. And they were re-bought. The folk of OWNERSHIP, the *Ktisis*, those OWNED-creatures.

“14 That the blessing of Abraham might come on the Gentiles through Jesus the Christ; that we might receive the promise of the spirit through faith.” Who are the Gentiles? The Hellenized ‘Ktisis.’ *“15 Brethen, I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man disannelleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ.”*

Again, who? Who then are the children of the faith to whom the promises were made? Did we not see the answer in Romans? Yes, and we see that answered here too in that verse. **The descendants of Abraham.** Thus the ethnos for

the word nations in the whole context here is those tribes of Abraham, not other races, and as we can read black on white, *“He saith not, and to seeds, as of many; but as of one ... and that seed is Christ.”*

The word for Christ is of course *Christos* and it does not mean Jesus. However it can refer to Jesus as he is Anointed. But it also refers to the Galatians and all the tribes of Abraham through Isaac who are thusly **anointed**, and thus become *Christos*, hence Christians. Thus by clear talk, only those of Abraham through Isaac can be Christians *“.. and to thy seed, which is Anointed”* ... no other race. And we shall see more reasons why further on.

“17 And this I say, that the covenant, that was confirmed before of God in Anointing, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” So the promise is not made of none effect despite what Judeo-Christians do.

“18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe!” Were all races under sin? No! All those in context otherwise Paul would be speaking against himself.

“23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” Here we see the context again, “WE” were under the law. Who is the ‘we’? Galatians and other kinsfolk of Abraham’s seed through Isaac. These are the

“all” being addressed.

“24 Wherefore the law was our schoolmaster to bring us unto christ (the anointing), that we might be justified by faith.” Now pay good attention to this one verse glossed over by most Judeo-Christians! To be a Christian there are several qualifications, as stated above and one had to be of Abraham’s seed, and only the one (anointed) seed via Isaac, but there is more ... the School Master.

Those nations (if one wants to use the word nations to mean races other than the tribes of Israel), HAVE NEVER been under the School Master. Thus never under the Law. And the only way to be a Christian is to have what happened to a people? To be subject to the School Master, *“...the law was our schoolmaster to bring us unto Christ (or unto the Anointing), that we might be justified by faith.”* If any race did not have that, then they CANNOT be brought to Jesus or the ‘anointing’ because the only way to Jesus or to be ‘anointed’ (i.e. to be a Christian) was via the schoolmaster. Therefore any race that did not have that as their cultural training CANNOT be a Christian. They can

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of course be a Judeo-Christian because Judeo-Christians have another Jesus, a Hippy Jesus without the School Master. They have a Jesus of their own making, they have made Jesus in their own image (with long hair and all), that image is their wish and wishful thinking that they can convert whatsoever they like, ranging from Sparrows to Eskimos, depending on which cult one is with

“25 *But after that faith is come, we are no longer under a schoolmaster.*” Again, ‘we’ not ‘they’ and ‘them’ or all creatures great and small. No folks, it is the ‘we’ who were under the School Master, our Forefathers of ONE seed, of Abraham via Isaac ... Is it beginning to become clear I wonder?

“26 *For ye are all the children of God by faith in Christ Jesus.*” Who are the children? The YE he is talking to.

“27 *For as many of you as have been baptized into Christ (anointed) have put on Christ (anointing). There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for YE are all one in Christ (anointed people belonging to) Jesus.*” I have outlined the ‘Jew nor Greek’ issue already above.

“29 *And if ye be (anointed) Christ’s, then are ye Abraham’s seed, and heirs according to the promise.*” So again, according to the promise ... and who did this same apostle say in Romans were the children of the promise? If it does not sink in, then re-read that chapter again and that of Romans.

The reader then presents the following verses and several others on the matter of ‘strangers’ and what part have they with us when the verses seem to hint that we can be joined with them. However I will not need to address every verse he presented. Only a few of these properly answered will also address the other verses too and can be answered with the same deductions and word delving into the original texts. So he writes and quotes:

“*See Ezekiel 47:22-23, And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the STRANGERS (word 1616) that sojourn among you, and they shall be unto you as born in the country among the children of Israel: THEY SHALL HAVE INHERITANCE WITH YOU among the tribes of Israel. And it shall come to pass, that in what tribe the strangers sojourneth, there shall ye give him his inheritance, saith the Lord God.*”

Well this is one of many pet verses of the Judeo-Christians, relying as they do so heavily upon the translations made by their translators. In other words, as the saying says, the Winner writes the history. Or in this case, the Judeo-Christians who have another Jesus, re-write the Bible through translations to match their melting pot ideals. (a new Bible Version is to be released deleting references to the Father, Son and Holy Spirit, because Muslims may find them, offensive) Read my (soon to come out) works on **Revelation Decoded** and there I explain with Revelation the history of the churches and how they, very early on in their history, followed the teachings of Balaam (which is about getting the children of Israel to accept the melting pot). Thus as these Judeo-Christians translated the original text, they simply translated texts wrong to suit their traditions—after all, who would know? Most folks could not even read. So they have gotten away with dodgy translations. Well the game is up. The original texts tell a very dif-

ferent tale. Here then are those verses in the original text. And remember the Massora or Masoretic Text is **not** the original Hebrew. The most original text is the LXX (Septuagint) and it is the text that Jesus and the apostles used, thus sanctioned by them and a better authority one cannot find.

So here then is Ezekiel 47:22-23 in the original text: βαλειτε αυτην εν κληρω υμιν και τοις προσηλυτοις τοις παροικυσι εν μεσω υμων οτινεις εγεννησαν υιους εν μεσω υμων. και εσονται υμων ως αυτοχθονες εν τοις οισ του Ισραηλ μεθ υμων φαγονται εν κληρονομια εν μεσω των φυλων τον Ισραηλ. και εσονται εν φυλη προσηλυτων εν τοις προσηλυτοις τοις μετ αυτων εκει δωσοετε κληρονομιαν αυτοις λεγει κυριος ο θεος.

As you can see I have highlighted a certain word (4339), and that word is **proshl tois** which does NOT mean ‘strangers,’ and certainly not in the context of those of ‘another race.’ That word means: Proselyte. “a person who has converted from one opinion, or religion, or party to another.” That then does not mean ‘another race’ it means one who is converted and in the context, one of your own kind. And to further confirm this, read the chapters I gave above and then go back a few pages in the Bible to the

chapter that has the verse Ezekiel 44:7 to gain an insight into the issues in full context. This is a chapter that goes before chapter 47 with the ‘pet verse’ ... Then we read in chapter 44 ...

“7 *In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.*”

Who then are the strangers here? Greek: allogenhs, (allogenes), used in the Septuagint, meaning “[from a] different family/nation, alien” from Greek allogenes “of another race, stranger,” from allos “other, different” (see allo-) + -genes “born” (see-gen) + -ic.

This then is the racial alien.

The verse is part of a broader explanation of the illness of the leaders who are to administer law and order within Israelite territories, and points to the overall running of the kingdom and for that matter, on any kingdom level in history of said folk. God is telling these leaders off for not discriminating and not have the good sense to be able to tell the difference between nations-as-tribes or nations-as-races. The word Allogenes should not have been translated as ‘strangers,’ but as aliens.

And the word **proshl tois** should not have been translated as ‘strangers,’ but as Proselytes. But the translators did translate these words wrong, not once, but each time. So it was not by mistake, but by design. And because it was by design, we have been bringing Allogenes, the racial aliens into the sanctuary for a long time. What is the Sanctuary in the NT? It is the Temple made without hands, it is therefore OUR people and where we live. And the priests have not been making the difference between the ‘us’ and the ‘them’ saying that they have brought “all” to Christ. (they have “won souls” by casting pearls before swine, and giving that which is holy to the dogs). (notice how it is the churches who are in the forefront of wanting to bring in and care for more “refugees.”)

The writer then asks, “What about 1 Kings 8:41-43?”

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Interview with Dr. Anthony Sutton on THE SKULL & BONES ORDER Their Origins and Purpose

This order is responsible for much conflict and care only for profit and power. They take opposite positions in politics, but are really working together (George Bush and John Kerry). They make profit through wars and finance both sides of a conflict. They want to mold the world to their ends to bring in The New World Order. The Bush family has always taken a leading role in the S&B order and many prominent leaders belong to this as well, they meet together once a year at the Bohemian Grove for strange rituals.

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“41 Moreover concerning a stranger (5237), that is not of thy people Israel, but cometh out of a far country for thy name’s sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray towards this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.”

The Greek word here is allotriw which means: belonging to another person, belonging to others, foreign, strange. This verse has nothing to do with converting the aliens, it is about God hearing them. God says he even hears the calls or needs of sparrows. That does not mean he seeks to convert them to be Christians. In a melting-pot empire, and world history is of such empires, there will be aliens in our lands because the priests have destroyed the word of God with their traditions. It does not mean that God hates the aliens. He created them. But he created them to be ‘them’ and not ‘us.’ It means that God hears what they pray, but he will not listen like a genie in a bottle to do their bidding against us unless we sin and have fallen short of grace, but that is another field of study in itself.

[CIM: The other thing to remember here, is that this is a part of Solomon’s prayer at the dedication of the Temple. We know that Solomon was having many foreign wives, (which he should not have had), who turned him away from God at the end of his life. He was trying to find favour for his wives. But it is worthwhile to note, that in God’s answer to Solomon, God said nothing about this request for strangers. Also it was against God’s Law for aliens to come near the tabernacle or temple]

I will also address this verse the reader sent and I think then that this should cover ever verse that deals with the various words scattered throughout the bible translated as strangers when the words should have been better translated. He asks, Exod. 12:48,

“And when a stranger (1616) shall sojourn with thee, and will keep the Passover to the Lord, Let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land, for no uncircumcised person shall eat thereof.” The Greek LXX text is:

ean de tis proselqh pros umas **proshlutos** kai poihs to pasca kuriw peritemeis autou pan arsenikon kai tote proseleusetai poihsai autokai estai wsperkai o autoc qwn ths ghs pas aperitmtos ouk edetai ap autou

Here we see that the word is Proselyte ... it means someone who is converted (the Polyglot LXX Bible translates it as ‘convert’) and at the time of Exodus, the Israelites fully understood that the law of Moses told them converting racial aliens was forbidden. Therefore those who were converted to ‘The Way’ were heathenized racial kin and not racial aliens. So again I say... THINK folks... THINK! The so-called Hebrew text with the Strong’s code 1616 is *Ger*, and to that Strong gives its meaning as ‘guest’ but I find that a little too hazy. The LXX is the authoritative last word, and the LXX states Proselyte, and only kinsmen

were allowed to be converted and only they were designed to be ‘under the law.’ So this is more than a guest, it is a Kinsman brought into “the Way.”(and made a partaker in the Covenant through the circumcision).

This here is another case where the translators have not been honest.

So a recap: The MT uses the word, ‘ger’ which means, fellow traveller from a root word, geyr, the implication being “a guest.” Of course the Greek version is more authoritative.

So we are talking about someone who was estranged to the law, so someone whose tribe was under the law or were ‘graftable’ kinfolk who at some point in time had since become heathenized (as all Saksons/Kelts now are bar a few) but is thenceforth converted to the law made specifically for their kind and them alone. This a redeemed one, a ‘ktisis.’

In summing up, Judeo-Christians have been converting other races who were once quite sane with the original religions that God gave them ... and by converting them to a non-religion, by that I mean, an artificial religion called Judeo-Christianity, these church men have made everyone insane by believing things they were never told to believe by God himself. In such insane doctrines, insane visions are given because they would believe a lie. One day God will have to clean up this mess and when he does, Judeo-Christianity, a Frankenstein-religion, will become a thing of the past and every race will return to the gods that God gave them, and our folk will return to the Law (god) that OUR God (Law/Lawgiver) gave our forebears.

So let the last word go to Micah, the verse stated earlier on ...

“For all (other) people will walk everyone in the name of his god, and we (our folk) will walk in the name of the LORD our God forever and ever.” -----

WE OUGHT TO OBEY GOD RATHER THAN MAN

by Ken Kemble

“Then Peter and the other apostles answered and said...”

So there you are. You are now faced with the decision you have dreaded. You have avoided it and side-stepped the matter for months, possibly even years, but now it is right in front of you and it won’t go away. The pressure is building and you’ve got to decide. Do you obey men, and keep the peace and tranquility that you and your family have enjoyed all these years, and in the process violate your conscience and deny your God—or do you stand with God and go to prison or possibly even to your death?

You may be thinking that it will never happen to you. At present, you cannot imagine any circumstance that could possibly arise in your life that would shake your world to that degree. In your mind, you still live in a free society where everyone enjoys freedom of speech (really?), freedom of religion (really?) and freedom of conscience; and in a world like that, things like that just don’t happen.

Wake Up. Things Have Changed! That World is Gone If you haven’t already noticed, there are several pas-

LIBRARY BUILDER IT JUST ISN’T FAIR!

—says who ...?

An entreaty to wayward children of the Most High to see and accept God’s Plan — and Live!

Robert Alan Balaicius

All I ask is that the reader check his preconceived ideas and personal “baggage” (which we all have) at the door for an hour or two and “kick back,” relax, and with an open heart and mind, see where this will lead. What have you got to lose...? When the reader is done reading, he will hopefully be freed from a heavy burden on his soul and can resume his affairs with a fresh outlook on, and zest for life, or —if not convinced he can reclaim his burdens and baggage and resume his life where he left it .

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sages in your Bible that are now illegal. You cannot read them out loud—whether it be from behind the pulpit, at the town square, in the break room at work, or in the privacy of your own home—without the very real possibility of facing severe repercussions.

The enemies of Jesus are gaining momentum at a phenomenal rate. Absolutely everything is in their favour, and they know it. They can say and do just about anything they want—and they are aggressive—and they are looking for a fight. They actively seek out folks who hold to traditional, Biblical, Christian values—and if you don't happen to agree with the new (im)morality, they will descend upon you, and they will push and push and push and PUSH until you are faced with the choice you thought you'd never have to make.

As I write this, preachers, judges, county clerks, professors—you name it—are losing their jobs, and even going to prison, because they hold to the Word of God as their standard, and they were not afraid to stand for what is right. They faced the choice they thought they would never have to face in a land they thought was Christian.

The apostle Peter found himself in the valley of decision one night. He had been a part of our Lord Jesus Christ's entourage and had travelled all over the country with Him. They had enjoyed great success and notoriety, and had even gained the attention of people in high places, such as Pontius Pilate. But the climate had suddenly changed. Jesus' enemies had badgered and badgered, and had persuaded the governmental authorities to arrest Him, and He was being brought to trial for treason. Peter was trying to disappear into the woodwork for fear, but someone recognized him as one of Jesus' followers, and he was faced with a choice.

Would he proudly stand with his master and possibly be arrested as well, or would he deny Him and hold on to his peace?

We all know the answer to that question. He denied his Lord and wept bitterly in shame at his complete lack of a backbone. Thankfully, he was able to man-up after he had received power from on high, and went on to do great things for God. He came to the place where he said it was better to obey God than man, as we read in our text—but it was hard, and he ended up dying for His Lord.

What about you? The world has changed from the world we grew up in. The enemies of Jesus are out there, and they are coming after folks like you and I. What will you do when you are faced with the ultimate decision? Will you go with the flow and retain your peace, or will you stand for the Lord Jesus Christ and righteousness?

It is an interesting truth that those who choose peace in such a conflict will not have it, and those who stand with the Lord Jesus Christ will have peace in their affliction.

May God Be With Us All

“Be sober, be vigilant; because your adversary the devil (government and those who hate God), as a roaring lion, walketh about, seeking whom they may devour: Whom resist stedfast in the faith, knowing that the same afflic-

tions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.”

1 Peter 5:8-11.

PATIENCE IS STILL REQUIRED

by Fred Walker

God imparted this message in Habakkuk 1:3, *“For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”* ‘Wait for it’ God said. You know, we are a pretty impatient bunch these days, when we ask God for a blessing, we seem disappointed that it doesn't come our way quick enough. Yet, a journey through the Scriptures or secular history reveals that God both expects and demands patience from His Servants. He has a timetable and doesn't vary from His established plan. Patience is a wonderful virtue. It explains why Noah waited 120 years for God's judgment upon the earth, why Joseph spent 30 years in prison, Moses 40 years in the wilderness, Jacob 21 years in the employ of Laban and Jeremiah a lifetime fulfilling his mandate. It may have been trying at times but these servants of God possessed the patience and allowed God's Plan to unfold naturally.

These days, we have governments impatiently trying to change the world, individuals hurrying to improve their lot in life and our brothers and sisters in christ trying to rush god's kingdom along. Yet, we must be patient and as we enter a new year in this twenty-first century, my hope for each of us is to live God's ways the best we can, to sow the Kingdom seeds amongst our brethren and be prepared when God called upon us to be worthy servants. *“...because it will surely come....”*

Courtesy TKC, Box 1478, Ferndale WA 98248

THE SOVEREIGN'S COURTS

(1 COR. 6:1-8)

by R.J. Rushdoony

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels (messengers)? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak it to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do

exposing a false doctrine WHAT ABOUT THE SEEDLINE DOCTRINE?

A Biblical examination and explanation of the Cain-Satanic Seedline Doctrine

Charles A. Weisman

This doctrine, which deals with the origin and nature of the Jews, has generated much interest especially since Jews have been the subject of various issues ranging from prophecy to conspiracy. Among the many questions asked are:

- *What are the two seeds of Gen. 3:15?*
- *What really happened in the garden between Eve & the Serpent*
- *Are the Jews the seed of Satan?*
- *Was Adam or the serpent the father of Cain?*

To properly answer these questions we will need to examine the validity of some traditional Christian concepts about the events in Eden. To compound this confusion, many of the arguments used against this doctrine are also the result of bad interpretation.

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wrong, and defraud, and that to your brethren.”

It is a commonplace statement among historians that Judea was an insignificant corner of the Roman Empire; therefore, not of very great importance. Nothing could be further from the truth. As a matter of fact, when in the first century BC Rome took over Judea and Galilee it did so very happily. It was an event and an opportunity they welcomed because of the strategic importance of that area not only as a major trade route, but in terms of the eastern frontiers of the empire.

So Rome went out of its way to favor Judea. Hence, its vengeance when they felt betrayed in the Jewish Roman war of 66-70 AD, a fearful war of vengeance, unparalleled in history. They had poured money into Jerusalem and elsewhere, turned it into a palatial city of marvelously paved streets, marble palaces, important and strategic centers of the empire.

Now here we have Paul writing to the Corinthians calling them a church, an *ekklesia*. Up until now the church was known as the Christian synagogue. In James 2, where the English translates “assembly” it is literally the Greek word, in the original *synagogue*. (a Greek word meaning ‘the meeting’ or ‘meeting place’).

There was a reason why the very early church and, in fact, into the second century used the term synagogue—which is what they were—they were governed by Old Testament law. They were patterned after the synagogue. They had the same officers, the same format. But by so calling themselves they also gained immunity from Roman prosecution as an unlicensed religion because the synagogue required no license. It had a special exemption as a part of the Roman strategy to placate Judea.

But Paul chose another word, a revolutionary word, one that the church has forgotten to its own peril. That word was *ekklesia*, or, usually in English, spelled with two Cs instead of Ks. We have that word in English as “church.” But the word “church” does not convey the meaning of the original.

As we have pointed out before, we must again and again, so you see the epistle and all of Paul’s writings, in fact, in context. *Ekklesia* was a political term. It was the name for the **city council**, the **governing body of the area**. Here in our country we would say the board of supervisors because virtually all of the country is unincorporated (that’s probably debatable now).

What was Paul doing in using a technical, political term to describe the Christian assembly? He was saying that in terms of the Kingdom of God, you are to be His governing body upon earth. *First*, to govern yourself, then to extend your scope into the community so that little by little the kingdoms of this world are made the Kingdoms of our Lord and of His anointed (people) [But getting a core *ekklesia* together is the hard part. It seems people would rather live spread throughout Babylon, CIM].

It is no wonder that very quickly the church began to be viewed with suspicion. It was, to use the old term, an *imperium in imperio*, an empire within the Roman Empire, claiming to have its own apostles, emissaries of the King of kings, its own *ekklesia*, governing bodies. And, in fact, in the original we find the word *paroikia*, our English word “parish” used which originally meant an embassy. And Paul speaks of himself, in the English text, as an ambassador of Jesus Christ.

Now an ambassador has extraterritorial rights and powers as does the embassy. And this is why the *ekklesia*, from the beginning, refused to submit to Roman licensure or taxation or regulation.

Our text, in particular, sets this forth very powerfully and clearly. It is a text of central importance in the Bible. At issue is the question of law. Which law should rule over Christians, the laws of men or the laws of God? While submission to the ungodly powers of this world is required up to a point because the pivotal aspect of the Kingdom of God is regeneration, not revolution, the *church* is the advanced army of God’s Kingdom, called to convert, not to coerce the nations to Jesus (Mat. 28:18-20). If the church, the *ekklesia* of Jesus, turns from God’s Law, it turns from His Kingdom to the kingdom of man. This is a form of apostasy and can only be treated as such. The one whose law we obey as our social bond is our lord and saviour. Is it the state or is it God? The church, as God’s governing council for an area, must be governed by God’s Law; its members must obey and apply God’s Law. To seek justice

in man’s law is to deny that God is the only source of law and justice. For the Corinthians, the choice should have been obvious: it was God’s Law or Greco-Roman law. At one time, cases in America were decided by juries out of the Bible, and relics of Biblical law are still around us to a degree. But the basic direction of statist law is now anti-Christian.

Paul thus states the issue bluntly; “*Dare any of you*” (v.1). Notice that word “dare.” This is an affront to God, to Jesus the King. “*Dare any of you, having a*

matter against another go to law before the unjust, and not before the saints?” (v.1). Paul regards such a step as daring insolence in the face of God. This did not mean that the Roman court could not be used in certain ways. Sometimes we find ourselves entangled with such systems. Paul himself appealed to Caesar (Acts 25:8-11), but he was already forcibly before a Roman court, and he used it as best he could. His requirement is not suicide but the avoidance of pagan courts wherever possible.

Paul calls the pagan courts “unjust.” This does not mean that some decisions could not be good ones, but that the basic premise of such courts is the rule of man, not God. The existence of Jesus’ *ekklesia* means the existence of another law sphere, the true one, and an institution to promote and further it. You can see what it means for the church to abandon God’s Law, to abandon theonomy. It means—and one group has followed the logic to its conclusion—you reject the Lordship of Jesus Christ. You cannot have it because if Jesus is Lord then the Word of God is a law book for His people.

Paul asks, “*Do ye not know that the saints shall judge the world?*” (v.2). He takes it for granted. This is a fundamental fact. “Do ye not know, are you so ignorant of the faith that you do not know this?” The word *judge* is *krinousin*; now judgment is a central and basic aspect of rule. So one could render it, “Do ye not know that the saints shall rule the world?” But he uses a broader term in the Greek translated as judge. No man or power rules who does not provide the law and the judgment. To surrender either is to acknowledge a greater power. It is the calling of a Christian in Jesus to rule the world by the Law of God. To give supremacy to another law than God’s is to deny God’s sovereignty and lordship. If the world is in time to be judged

IS UNIVERSALISM OF GOD?

Charles A. Weisman

Universalism is the belief that all people without exception will eventually receive God’s love, grace, salvation, mercy, and election as sons of God. It is obvious that this matter will have a profound affect on how people perceive God in their own lives; and consequently how they will perceive many social and political matters as well. Thus this is an issue that everyone must correctly understand

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and ruled by Christians, how can they now act as though incompetent to judge the smallest matters?

Law is the will of the sovereign power for the lives of those within his jurisdiction or rule, his saved ones, in effect, the redeemed of his rule. These come under the protection of their lord or sovereign.

At one time cities were walled. Why? Because it meant that those inside the wall were the protected ones because they were the people of the law, the law-abiding. The out-laws lived outside of the law as did foreigners who were not under the city's jurisdiction.

We reveal our faith by the law we live under as our way of life, our sanctification. Law is essentially related to salvation as its outworking, its application in our daily life. We witness thereby to who saved us, and He to whom we give our allegiance.

The world is made up, however, of God-haters. The Christian who knows God's Law is more worthy to judge in matters great and small. In due time, Christians, at the Last Judgment, shall gain their reward, and they shall be, in part, with Jesus, judges over the fallen, for judgment is on transgressors.

Do we, in a case within the church's jurisdiction, appoint as judges those in the church who are "least esteemed" to sit as judges? There is a bit of sarcasm on Paul's part. "Do you have so little regard for God's Law that you, the rulers of the church, do not use it? You go to the pagans outside. Well, your lowliest members are better than they. Why go to the pagans for judgment?" Our choice of elders is a choice of those wisest in Scripture and holiest in the practice of their faith. Why then go to pagans for judgment (v.4)? Paul tries to make the church ashamed that it goes to pagan law and judges rather than to God's Law and Christian judges (v.5). It is shameful that Christians go to court against one another before unbelievers (v.6). Paul's counsel is against going to pagan courts against fellow Christians when Christian men can adjudicate the case in terms of Scripture. It is better to be defrauded than to allow pagan courts to be viewed as courts of justice (v.7). To go to pagan courts is to seek justice in a form of fraud because it gives validation to ungodly courts. Paul sees it as ungodly to treat pagan courts as sources of justice. Having denied God, the pagan court has abandoned true justice. The pagan court can at times give what seems to be justice, but, because its verdict is on alien premises, it undermines true justice.

We live in a time when the relics of Christian law are around us, but are increasingly being eroded which makes it all the more important for us to recognize the situation and to begin to create a Christian system. In fact, one man sought to do so, someone whom I knew well, Lawrence Eck, a brilliant young man, one of the most brilliant younger lawyers in the country who sought to set up counsels of arbitration to adjudicate all cases between Christians and Christians. They were remarkably successful until the pietistic influence prevailed and those courts of settlement were taken over by people whose attitude was, "Yes, you were wronged. You were robbed of 20,000 or 200,000 (I am talking about specific instances) by a fellow believer. But why can't you forgive and forget? Isn't it better to be at

peace with your brother than to have your money back?" And so they destroyed the courts. And Lawrence Eck, a lawyer, because he called attention very graciously to a judicial error by a judge was thrown into jail for contempt of court and beaten to death. So you can see what is happening.

In v.8 when Paul calls any resort to pagan courts defrauding one another. The Greek word is *apostereite*. Paul says "Better to be robbed than to rob. But you are actually robbing each other by unjust lawsuits against each other."¹

In v.2, when Paul asks, "Do ye not know," he is in effect saying, have ye forgotten what I taught you? Here is an elementary aspect of the faith, the saints are the God-destined world rulers, and you seem to pay no attention to this fact. The Corinthians saw as *reality* Roman rule and law, but Paul insists that the *reality* is God's rule and laws. To neglect this is a surrender of the faith. As a result, he sees the recourse to a pagan power as a lawless act, a criminal act, on the part of Christians. It is their duty to obey God and to have recourse to God and His Law, rather than to man's courts.

Clearly, for Paul the Christian is not called to validate the world's ways and institutions, nor to wage war against them by civil disobedience, or any like strategy. The Paul who wrote 1 Corinthians did not deny the jurisdiction of Caesar's court when taken before it. Rather, he worked to bring into life another law system, its courts, and its Sovereign.

The church in our time has largely forsaken Paul's requirements. Is it then a valid *ekklesia*, a local ruling counsel? The word *ekklesia* or church means more than preaching, although preaching is clearly required. It is a proclamation of the law-word of the Great King. The church must again be the church to be blessed of God.

Because we are called to be obedient to the powers that be, we do not, in civil society, practice civil disobedience but obedience. Within our Kingdom realm, we apply God's Law and seek to bring all men into its orbit. Our King's law must govern us, but we are the people of the Prince of Peace, and what we do must work ultimately to the peace of society.--

1. Ralph Earle, Word Meanings in the New Testament: Corinthians, Galatians, Ephesians, vol.4 (Kansas City, MO: Beacon Hill Press of Kansas City, 1979). 49.

Courtesy Faith for All of Life, Box 158, Vallecito CA 95251

LIBERTY AS AN ETHICAL NECESSITY

by Mark R. Rushdoony

One of the foundational tenets of Christian Reconstruction is the validity of Biblical law except where its application is explicitly altered in Scripture itself. It is safe to say that Christian Reconstruction is impossible without Biblical law, also known as theonomy (from Greek *theos*, god, and *nomos*, law). Biblical law is the divine moral blueprint for all human activity, including our corrective work in an evil world we refer to as Reconstruction. Biblical law or theonomy is the antithesis of all subjective, ostensibly more spiritual forms of piety.

AUTHORITY

MAXIMS OF LAW

over 1600 Maxims listed under 105 different subject headings being alphabetically arranged.

Compiled & edited by

Charles A. Weisman

These "maxims of law" relate to the principles of law surrounding property, contracts, evidence, government, marriage, economics and nearly every subject which our lives touch upon. Maxims of law are so manifestly founded on reason, necessity, and Divine order as to find a place in the code of every civilised nation. They have been cited and acknowledged by many including: Sir Francis Bacon, Sir William Blackstone, James Kent, Sir Edward Coke, John Bouvier, King's Bench Reports.

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Critics pounce on our reference to the word “law” and claim it is an affront to grace as though God’s law and grace could be in schizophrenic tension. The emphasis of both theonomy and theocracy, however, is *theos*. The first emphasis is not on the law but the certainty that it is *of God*, so the issue to theonomists boils down to the absolute authority, or sovereignty, of God.

Once you assume that God is sovereign, you must deny that attribute to all His creatures, so no man or institution can have anything but limited or subordinate, and delegated authority. A true theonomist places limits on all human authorities, whether church, state, parental, or spousal.

Our foundation was called Chalcedon by my father because he saw that church council (in AD451 as a defining point in the development of the West. It slammed the door on any human agent other than Jesus the Christ being the unique mediator between heaven and earth. The ancient world knew primarily absolute monarchs who were either considered divine or had a unique relationship to the gods. To oppose such men was at once both treason and blasphemy. To say the least, freedom was unknown in the ancient world. Some had privileges, but none could claim what came to be regarded as *rights* in the West.

Chalcedon was in AD451. The era of modern history is usually rounded to the years after AD 500. The West developed after Chalcedon, and though both the church and monarchies tried at times to present themselves as having a unique link to divine authority, these claims were increasingly rejected. The association of the development of liberty in the West with the theology of Chalcedon was not a new thesis by my father. Liberty, unknown in the ancient world, became a product of Christendom, and it is only with the decline of Christianity in the West that absolutism has again reared its head, though the god now appealed to is not transcendent and supernatural but the immanent godhead of humanity with the state as its highest collective voice.

The most rigorous rejection of absolutism came with the Puritans during and after the English Revolution. They saw the sin of man as necessitating limits on all human authority. This repudiation of human absolutism in favor of constitutional government was possible because of their Protestant, Calvinistic emphasis on the sovereignty of God. If God is sovereign, no man or institution such as the state can claim sovereignty, a word that appears nowhere in the US Constitution because it was understood then to be a theological term.

Many will reference Romans 13 as a blanket command to obey all government because it refers to them as ordained of God, ignoring that this very statement gives priority to the authority of God. If God is the ordaining authority, then all subordinate power is secondary and subject to it. Too many references to Romans 13 suggest a deism whereby God ordained the state and then absented Himself from governance.

JUSTICE vs A LEGAL SYSTEM

There can be only one sovereign and one standard of justice and the Christian must self-consciously identify God and His Law as his standard of justice. We have no basis for distinguishing between righteousness as a moral, religious ideal and justice as a civil and legal fact. There is no such distinction in Scripture. The words translated as

justice and *righteousness* in Scripture are interchangeable because they are the same in both Hebrew and Greek.

I have often warned people who go to court expecting “justice.” I tell them that justice is a Biblical concept. Today courts do not administer justice but only enforce positive law, which is whatever the legislature or the courts say it is. Justice, but any Christian standard, is excluded. Any reference to the law of God is regarded as tainting the jury and is grounds for a mistrial; no higher standard that the state’s law is tolerated. There is no such thing as justice outside the letter of the law or a court’s rewrite of that law. Man is the sovereign of positive law but the only men who have any standing are those who write the laws and rule on them,

RESPONSIBILITY AND LIBERTY

In Scripture, the purpose of civil government was to be a “terror” or “*wrath upon him that doeth evil*” (Rom. 13:3,4). It was to address evil so as to allow (but not create) an environment conducive to godly life. This means the godly had a liberty from the ungodly dominion of the wicked (such as Lamech in Gen. 4:18-24 or Nimrod the mighty hunter of Gen. 10:8).

If civil government tries to shift from a negation of evil to being the creator of a just order, its power must increase exponentially. In Scripture, the primary responsibility for justice was with the individual in the context of his various associations and responsibilities, so the laws are largely addressed to individuals: “Thou shalt ...” Individuals are given great responsibilities, but also allowed great freedom.

Statist law seeks to create a world envisioned by its law-makers, courts, and increasingly its bureaucrats. The law is seen as the creator of social order and justice. This requires policing power and the regulation of all people. Where government assumes responsibility for creating a social order, individual liberty must be replaced by regulation, reporting, and taxation. This shifts the individual’s responsibility and accountability from God to the state, and thus destroys liberty. Instead of being a terror to evildoers, the state wars against the innocent.

THE TITHE AND LIBERTY

Before it foolishly clamored for a monarchy in the days of Samuel, Hebrew society was very decentralized. Its primary government was tribal in form, that is, an extended family government by “elders.” Many social functions were performed by the Levites who received the tithes (Numbers 18:21-24). This is an important point. The largest obligation was paid to the Levites, not the priests, who only received a tenth of the tenth given to the Levites (Num. 18:26ff). Ninety percent of the first tithe went to the Levites while 10 percent (of the tithe) went to the temple priests. The Levites were the larger group and performed various social functions. Their exact functions are not fully explained in Scripture, but the size of their budget (theoretically 9 percent of the nation’s economic growth) shows they had a major function in Hebrew society. Extended families cared for their own, but the tithe meant there was a very large endowment for social needs. The Levites, in effect, were the non-profit charities of the day, and teachers of the Law. There was no provision as to which Levites were to receive your tithe, so the decision was up to the one tithing (blessings for tithing, or withdrawal of blessings for

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failure to tithe was left to God).

THE CIVIL TAX AND LIBERTY

The only civil tax to civil authority was a uniform amount on all adult males (Ex. 30:11-16), often called the “head,” or “poll” tax. This was a half shekel of silver each year. The weight of a shekel has been debated, but this tax was between 0.2 and 0.3 of a single ounce of silver. At today’s price of silver, that tax represents something near the price of a fast-food hamburger. Such meager funding did not allow for big government. Many of the civil functions were likely carried out without pay by elders as a responsibility of their status. Most social functions were carried out by either the family or the Levites.

“Follow the money” we are told if we want to know where the power trail comes from. In God’s provision, that money trail came from the people and was voluntarily given to Levites for social functions and a portion by them to the priests for ecclesiastical funding. There was only a nominal civil funding. This is closer to a libertarian economic order than we are accustomed to think. There is no Biblical warrant for appropriating big government and tax dollars to remake a supposedly more “Christian” society. Instead, we should seek the defunding of the modern state and the empowering of the family and its liberty.

WHY IS LIBERTY IMPORTANT?

We know the personal benefits of liberty, but we need to realize there is a far more important function to liberty than a personal one. Man has a duty to serve God and to advance His Kingdom. To the extent that civil government limits our ability to do this, it is an impediment not just to our personal and familial well-being, but to our Kingdom work. The big state robs the Kingdom of its funding (as does the failure to tithe).

We know how free markets allow for more goods and services at lower prices, as well as innovations by competing entrepreneurs. When China allowed just a little bit of freedom into its marketplace, an unprecedented economic growth took place. Likewise, we need both the freedom and the funding that will further the Kingdom of God. When the state claims jurisdiction in any area, our ability to reconstruct it is limited, and to the extent the state taxes us to pay for its grandiose plans for a better world, it defunds our efforts to serve God.

More government means less liberty, and less liberty means we are less free to reconstruct our world in terms of the Kingdom of our God and His Anointed. For the believer, liberty is both a religious necessity and an ethical issue.

Courtesy Faith for All of Life, Box 158 Vallecito CA 95251.

CONTACT: Are you interested in contact with others who believe this message? So is Vyvyan Stott, contact him at PO Box 257, Mullumbimby NSW 2482

IMPROVING THE MOOD

Dealing with Irritability and Frustration by Marc & Cindy Carrier

Has this ever happened in your home? The baby cried at 4am and you couldn’t go back to sleep ... the dog got sick on the carpet the toddler who was partially potty trained peed on the floor three times in a row, for the first time in over a week ... the older siblings are perpetually whining and arguing. And as for getting any housework done...

As a result you are barking out commands to “behave” and “be quiet.” In response to your irritable orders, the children are in a crabby mood, too. You see that there is no end in sight. Yet, it’s only 9:45! You know you’re not going to make it through the day. This is a very slight exaggeration

of a true story—this was us one day! I (Marc) was busy working in my office and took it all in. My pregnant wife then went to the grocery store, children in tow. When she got home, she said that the kids exhibited the worst behaviour she had ever experienced with them. I, of course, (being the sensitive man that I am) responded, “I could have predicted that.”

You see, when everyone is worn thin and everybody is in a bad mood, things do not just change by themselves. In fact, you can expect the tone in the home to go from bad to worse, if left unchecked. After this incident, I talked to my wife, all the while thinking that the situation was somewhat what it feels like when my computer is acting up. It can be painfully slow or some features simply stop working. So how do I respond (being as patient as I am with computers)? I click faster and harder and get frustrated that things seem to slow down more—or, ultimately, the computer just seizes. How do I get things back to normal again? Reboot: Control—Alt—Delete! Immediately I saw how the concept can also apply to the family.

First, control the situation. Recognise that the environment is not healthy and that the team can’t continue down this path. In our home, we stop everything and a call a REBOOT. Everyone gathers in a room and sits down. I (or Cindy, if I am not there) tell the family that the mood is dismal and must change. Next, alter the path. Ask the family if they want to have a blessed day. Ask them if they feel blessed now. Then tell them that we need to start over and decide to make choices that please God, so that we can experience His joy and peace that day.

Finally, delete the past. All misdeeds are forgiven. Children receive a clean slate for their encouragement charts and full opportunity to get all their marks. Every person (moody adults included) must give every other member of the family hugs and kisses and tel them they are sorry for being crabby or for doing whatever it was they had done to contribute to the mood crisis. This method is exceptional! It really works. We have done this and have turned the tone 180 degrees in our home. Rebooting is a staple part of maintaining peace and joy in our home. It helps parents and children alike to recognize that peace, joy and success are a choice. We as a family unit can set a joyful and loving tone in the home. Implementing this method encourages everyone in the family to come on board as a team and chooses to take advantage of the new start offered.

This is a great reflection of the grace that God expends to us through Jesus, offering a fresh start when we’ve chosen the wrong path and come to Him in repentance. We urge you to try this method in order to reduce the expression of negative emotions that threaten havoc in your home. The Bible says, “*Better a dry crust with peace and quiet than a house full of feasting with strife*” (Prov. 17:1)—this is so true. Little else matters in a home with a negative tone.

Courtesy Home School Digest, Box 374 Covert MI 49043

May grace, mercy and peace be multiplied to you through Jesus our Lord. Time continues to charge on and another pagan feast is almost upon us again. Please note that even though some renewal slips may still have \$45 printed on them - yearly annual donation is now \$50 because of Australia Post’s increase. My atrial fibrillation seems to be settling down some, as episodes are much shorter than before. A lower back injury is also beginning to improve after several visits to the chiropractor.

Thank you again for your continued mail, orders and support—we look forward to them all. The Loerie contribution will be sent very shortly. God bless you and keep you safe,

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