



# 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 swore 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!*

#362

## Covenant Messenger

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### CHRISTIAN ISRAEL'S IDENTITY PROBLEMS

by Arnold Kennedy

This paper addresses the need to sort out the chaos and confusion by the indiscriminate use of terms associated with the inhabitants of Palestine in the Old Testament days, New Testament days and today. Too many people use too many terms without consideration of their proper or appropriate meaning to the confusion of themselves and everyone who has to read their work. This paper presents a set of principles everyone should work by who is trying to study, understand or discuss anything to do with the inhabitants of the Biblical land.

This paper will also look at statements by a Christian-Israelite pastor:

1. "The fact is that the Jews are a non-Israelite, non-Judahite people of Edomite/Canaanite origin."

2. "This substitution of the word 'Jew' for 'Judah' is a Jewish scribal device designed to fool us into thinking that Jews and Judahites are one and the same people."

3. "Jews cannot be converted."

It will also look briefly at what it is that "ardent believers" actually believe. This paper does not contradict the Biblical exclusiveness of Israel. It is also timely to remind one and all that Biblical Law states that Israelites were not to abhor an Edomite, because he is Israel's brother (although it is possible that this was a mistranslation and should have read "Syrian"- as the difference is very slight and easily missed in the original). Therefore, everyone should be very careful as to exactly what abuse and epithets they are hurling at whom.

#### 1.1 Terminology

Trying to have a debate about a subject in which one word can mean something different to each party in the debate is a pointless exercise for all concerned. Therefore, we must have a list of definitions that people can refer to and hopefully use in a consistent manner. None of these terms require any elaborate language skills to determine or verify their meaning or their scope (that is, who and/or what is included in the definition). As such, they should be treated as facts until someone can provide authoritative proof to the contrary (which does NOT mean referring to the words listed in a concordance or a Beginners Guide to Hebrew and Greek etc.). The ultimate authoritative guide is that the assigned meanings fit with usage of the corresponding words in the Hebrew and Greek text of the Bible.

#### JUDAISM:

This is the name of a man-made religion built around the Talmud (otherwise generally known as/based on the

Tradition of the Elders). Anyone in the world can become a follower of Judaism.

As a religion, the word Judaism does not have a racial meaning. That would be as silly as saying Baptist or Anglican always refers to Anglo-Saxons. Judaism is the national religion of the Israeli State in the modern day Middle East.

#### JEW:

A follower of Judaism. There are people of every race, colour and creed who have converted to Judaism. As a religious term, it is nonsense, an oxymoron, to refer to a "Jewish Race."

The word *Jew* was introduced into the first English translations of the Bible because people calling themselves by that name had been happily walking around the planet using that name before the English translations were printed (in the 1611 KJV it was printed as *Iewe*). So rather than translate the Hebrew and Greek words correctly, the first religious translators simply used the every day **religious** word that was in common use to refer to people who were accepted at face value as being the **racial** descendants of the people discussed in the Bible. Subsequent popular English translations have simply copied the original in this instance (and many other equally stupid instances).

So the primary source of confusion is the religious translators of one religion using the religious term of a different religion in a racial context. Again, it is as silly as say-

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ing Protestant always refers to Anglo-Saxons. Anyone who persists in using a religious word in a racial context is simply putting their ignorance on display for the rest of the educated world to see.

Anyone wishing to participate in a debate in which the words 'Jew' or 'Judaism' are used, should first of all go through their Bible and carefully mark each use of the word Jew, Jews, Judaism, Jewry, Judea, Judean and Judah to indicate underlying Hebrew or Greek words (see below). Anyone who cannot or will not do that simple exercise is not in a position to even begin to know the first thing about what they are trying to debate.

**Iouda** (Greek) and **Yehudah** (Hebrew) - with their appropriate derivatives:

It does not take very much research to determine that in the Hebrew and Greek manuscripts covering Old Testament times that this word refers to a person or the name of a geographical region.

It takes a similar amount of effort to determine that when these two words are used in the context of the New Testament times, they should be translated Judah when referring to the son of Jacob, and Judea when referring to a geographical region.

**Ioudias** (Greek) and **Yehudi** (Hebrew) - with their appropriate grammatical derivatives:

Likewise, when these two words are used in manuscripts covering Old Testament times, they should be translated as Judahite - someone or something that is associated with Judah.

When they are used to cover New Testament times, they should be translated as Judean - someone or something that is associated with Judea.

**Edom** (Old Testament) or **Idumea** (New Testament):

The country in which the descendants of Esau were living.

**Edomite:** A descendant of Esau.

**Dispersion:** Israelites living outside Palestine.

**Greeks and Hellenes:** Typically refers to people living in areas of the former Greek empire and includes dispersed Israelites.

**Judeans:** People living in the kingdom ruled by Herod (an Edomite) and/or people living only in the Roman province of Judea—often treated (incorrectly) as synonymous (Herod's kingdom was much larger than the Roman province). It includes all people living there, including Edomites and Israelites.

### 1.2 Before making any distinctions

Before making any distinctions between groups of people in terms of belief and disbelief, everyone must:

a. Recognise that Israelites do not automatically believe God. If they did, there would have been no captivities. If they did, Jesus would not have needed to be crucified.

b. Identify explicitly who is being addressed. For example:

John 8 starts by saying that the **people** came to Jesus in the Temple. That means all kinds of people who were in the temple, irrespective of their belief/disbelief at that point in time and irrespective of whether they were Judean or dispersion, Israelite or Edomite. (By the way, in NT days, no people other than Israelites and Edomites were allowed to

be in the Temple.

After the people were gathered around Jesus, then John tells us the Sadducees and Pharisees addressed Him.

c. Once the makeup of the audience has been properly identified, then you can analyze the discussion and actions. For example:

i. We see in John 8:30 that some of that mixed audience of people believed Jesus and some did not. That simply means that some Israelites believed Him, but some Israelites and Edomites did not. Remember, if all Israelites automatically believed Jesus, He would not have had to die. They didn't, so He did.

ii. We see the same thing in John 6 when Jesus was addressing the people in the synagogue in Capernaum—again the audience consisted of only Israelites and Edomites and we are told there were a number of Jesus' disciples there. Were some of these disciples Edomites? Possibly. Were some of the disciples Israelites? Absolutely!

In verse 66 we are told that as a consequence of what Jesus was saying, many of His disciples went back and walked no more with Him. Therefore, those that turned back certainly included Israelites who would not accept what Jesus was saying.

We also read that Jesus did not do many mighty works in Capernaum "because of their unbelief"—not that He could not; He just did not waste His time and energy on such a pointless task. We know Capernaum was not an Edomite town, so it is highly unlikely that the predominate group in the town, let alone in the synagogue (meeting place) was Edomite. So who were the ones guilty of such unbelief that Jesus declined to perform mighty works in their presence? Predominately, disbelieving Israelites.

iii. We see the same thing in Acts 28. The audience that came to Paul consisted of Judeans who were in Rome. At the conclusion of the discussion, we are told that some believed and some did not. Those that disbelieved included Israelites and Edomites—because not all Israelites believe God.

iv. The very fact that Jesus questioned whether He would find The Belief when He returns (Luke 18:8) means that few Israelites would have that Belief at His return.

(Anyone who cannot perform the elementary task of determining that the English translation does not contain the Definite Article that is present in the Greek text, has no place in this debate.)

v. Much of John 8 is explicitly reported discussion between the Pharisees and Jesus. These verses are easily identified and do not need to be discussed here. However, it should be crystal clear to anyone who is thinking about what they are doing, that all Pharisees cannot be labelled Edomites. Paul equally clearly identifies himself as having been a Pharisee. One exception is enough to prove the point.

### 1.3 Before making blanket statements

Before making blanket statements about who is who and what is what, consider the whole picture. For example:

a. The Edomites stole control over the former Israelite kingdom when the Israelites were deported (Oba. 1:11; Eze. 11:15) - *unto us this land is given in possession*, (Psa. 137:7).

*New Video:*

### **THE FREE SPEECH APOCALYPSE**

*Pastor Douglas Wilson was invited to Indiana University to deliver a series of lectures in traditional marriage and family. College students decided that Wilson's views are now "hate speech" and hurling insults, profanity, and disrupting his attempt to speak was acceptable. This exposes the strategies of the anti-God, anti-traditional, hyper-liberal elite, and offers perspective on the cultural decays that has accelerated over the last three years.*

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b. However, over 40,000 people from Judah, Benjamin and Levi came back to that same land by the royal Persian decree.

c. The Edomites gained control of the priesthood in the new Judean nation during the period of Greek rule over Jerusalem when the Greeks made the office of the High Priest a political appointment.

d. The Romans made the throne of the Judean nation a political appointment when they appointed Herod, an Edomite, as the first Judean king.

Hence Jesus' own things—the land, the priesthood and the nation—were under Edomite control (John 1:11).

e. All through this time, that original 40,000+ people grew into a large population and comprised the bulk of the people in Galilee and a significant, but unknown proportion of the population of Judea—but they were in sufficient number that the rulers in Jerusalem “feared the people” in terms of what they might do, which means the leaders certainly did not have total control over the people.

The people of the nation chose Jesus as their king (John 12:13) but the leaders of that nation—the Edomite king and the High Priest—rejected Him and finally they killed Him. (Based on his actions in the Sanhedrin, we can safely infer that Caiaphas was an Edomite). Hence it was the perceived owners of Jesus' things—the leaders of the nation—that put the Son of God to death.

Even the composition of the Sanhedrin was not totally Edomite. The Encyclopedia Britannica states that by the second century BC, the High Priest presided over a group of priests, scribes and heads of families which formed the early Sanhedrin. By Jesus' day, the Sanhedrin had become a council of 71 members, including the High Priest, and was the central judicial authority of the nation at that time. The council members were drawn from leading priestly families (Sadducees) and the religious instructors known as the scribes (Pharisees).

The Sanhedrin also contained some Elders who were neither Sadducees or Pharisees. For example, Joseph of Aramathea (the richest man of his day and an uncle of Jesus) was a member of the Sanhedrin (Luke 23:50,51) and he was also a member of the local Roman Senate. As shown by Luke 23:50,51, Sanhedrin business was conducted by voting.

So although the Edomites had the upper hand on the leadership positions, they certainly did not get everything their own way. So to make the sweeping statements that label all one group as one thing and all other groups as something else is a woeful act of ignorance on the part of those making the claims.

For example, consider Nicodemus. He was a Pharisee, but was he an Edomite or an Israelite? After all, Jesus gave him a strong dressing down—How can you be a Master in Israel and not know these things? Was he an Edomite or an Israelite?

So make sure all the bases are covered before making a sweeping statement.

#### 1.4 Eliminate the ambiguities

Before making broad-brush statements, make sure there are no ambiguous verses in the scope of the proposed statement. For example, how many views are there on the meaning of John 1:11? Similarly, how many views are there on the significance of what took place at the end of Acts 28? What does the underlying text actually say? Even

an interlinear text can provide considerably more help than nothing at all (for example it lets one identify the presence of absence of the Definite Article and which Greek word is being translated ‘Jews’ etc!)

Making broad-brush statements about any topic that includes such verses in their scope, without all the detail and appropriate caveats laid down, runs the risk of being in opposition to Scripture or looking foolish or showing one's ignorance—or all of the above.

#### 1.5 Applying the principles

Now let us apply these principles to the statements of pastor James:

1. *“The fact is that the Jews are a non-Israelite, non-Judahite people of Edomite/Canaanite origin.”*

reply: A religious term has been carelessly used in a racial context. There is no attempt here to identify the underlying Greek word. If we assume, for just a moment, that the correct word is Judean and substitute it in ps. James' statement, his statement shows total ignorance of the subject.

2. *“This substitution of the word ‘Jew’ for ‘Judah’ is a Jewish scribal device designed to fool us into thinking that Jews and Judahites are one and the same people.”*

Reply: Where is the evidence of a Jewish scribal device? At least ps. James recognizes that the first part of the statement applies to a religious context. There is ample evidence of ignorant Anglican, Protestant and even Gideon religious hamfistedness in the translation of the terms we are discussing, but not much evidence of Jewish scribal interference. As to the latter part of the statement, here again we see an attempt to force a religious term to be equitable with a racial or geographical term. On the other hand, if we use the more likely correct term, Judean, the latter half of the statement is correct. Judeans are fundamentally the same as Judahites (although there were also Edomites liv-

ing in Judah—David put them there under subjugation to Israel).

3. *“Jews cannot be converted.”*

Reply: Given that Judaism is a religion, the ludicrous nature of this statement should be self evident—many of the Jews became Jews by conversion in the first place. On this occasion, if we insert the most likely correct term, we find the statement saying that Judeans can not be converted. That means Peter must indeed have been drinking strong drink when 3,000 responded to the words of the Apostles.

As to whether or not Edomites can be “converted,” the mistake is that the statement assumes the teaching of the Bible itself some kind of religion. However, the Mosaic Law states that after three generations of marrying back into Israel, the fourth generation off-spring of that initial Israelite-Edomite marriage can enter the called-out assembly of Israel—because that fourth generation is capable of believing God. This illustrates the importance of covering all the bases. How indeed can pastor James set himself up as a teacher of the Bible and not know these things?

Finally, let us look briefly at what “ardent believers” actually believe. To do so, we have to understand the difference between religion and what is presented in the Bible. Humans have a weakness for ideologies and we see how they arise. Namely, by allowing selected elements that comprise a whole entity to be worshipped (or elevated) in isolation from the whole. The dictionary defines an ideol-

*New Video:*

#### **BREXIT - MOVIE**

*Nigel Farage in EU debate*

*Nigel Farage - Bolton Q & A*

*Nigel Farage speech on Immigration*

*and Brexit. Brexit is a movie about*

*Britain wanting to leave the European*

*Union. People in Britain are definitely*

*not happy and want to get out. The E.U.*

*is a dictatorship and an economic*

*disaster. time 2:49:00*

**CI-1024 @ sug don \$9**



ogy as the *set of beliefs by which a group or society orders reality so as to render it intelligible; speculation that is imaginary or visionary.*

If an individual or a group takes a set of beliefs that is based on part of the Bible and orders them so as to render the Bible intelligible to themselves, we have a *religion*. That is, a religion arises when men focus on anything less than 100% of the Bible's whole message.

Relatively easy examples to understand are the Pentecostal and Evangelical movements. In a nutshell, these religions focus on the New Testament elements of Scripture and basically ignore the rest of the Bible. Mainstream Christianity focuses mainly on "gentle Jesus meek and mild," "born again" and the birth/resurrection (which is further distorted by the churches tacitly condoning the pagan festivals of Christmas and Easter).

Radical religious groups focus only on one or two elements, such as "faith" or "race." For example, the US Snake Handlers (and Poison Drinkers) have built a religion based solely on Mark 16:17,18 and groups such as the Klu Klux Klan promote racial supremacy and separation as the **only** things that matter.

Failure to work at understanding the integrated message of the whole Bible leaves each individual sidetracked into following a religion rather than the Word of God. So what these people ardently believe is the teaching of their preferred religion (and there are plenty of Israelites who are happy to keep them company). Ardently believing the teachings of a man-made religion has, at best, very little to do with believing God.

### 1.6 Conclusion

Making absolute statements about who is who and what is what in any field of human endeavour is a dangerous thing to do, unless all the supporting evidence is presented in conjunction with the statement.

Using a common set of terms (or at least defining the terms on each occasion) goes a long way to taking the emotional components out of such discussion and that reduces the likelihood of making erroneous assertions. It also makes it possible for others to understand the detail of the discussion and to reply in kind.

It should be obvious from the content of this paper, that to continue using a religious term in racial and geographical contexts is the height of ignorance or stupidity or both. It should be equally obvious that not all Israelites have, do or will automatically believe God—at least not until the Millennium Kingdom is established. Therefore it is again the height of ignorance or stupidity, or both, to state that all disbelievers are Edomites.

Finally, if the Edomite is an Israelite's brother, then it means the physical appearance of the Edomite is indistinguishable from an Israelite. That should sound an instant warning that the stereotype appearance of so many people who follow Judaism are neither Edomite or Israelite because their stereotypical makes them distinguishable. **(Arnold here forgets that Esau married into Canaanite and Ishmaelite lines, which Jacob did not—also when Jacob and Esau were born there were distinct differences, Jacob was smooth, and Esau was covered all over with red hair. CIM).**

So once again, everyone should be very careful as to exactly what abuse and epithets they hurl at whom.

The answer to the question about Nicodemus—was he an Israelite or an Edomite—is given in John 3:1 and 19:30.

## THREE FELONIES A DAY: HOW THE FEDS TARGET THE INNOCENT

(a book by Harvey A. Silverglate -  
reviewed by Jerri Lynn Ward)

"When I use a word," Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean — neither more nor less." "The question is," said Alice, "whether you can make words mean so many different things." "The question is," said Humpty Dumpty, "which is to be master—that's all."1

In February 2002, federal agents, helmeted, shielded, and wearing bullet-proof vests, burst into a work place and put a gun to the head of an employee, demanding that he "get off the phone! Now!" Did this happen at a meth lab or opium den? No, it happened in the offices of a medical doctor specializing in pain management, in full view of his patients. After being handcuffed and shackled with leg irons, the doctor was presented with a 313-count indictment. Many of the charges were dropped over time. At trial, the jury acquitted him of 30 of the remaining 69 charges and hung (due to one juror) on the other charge. Despite the acquittal, the government refiled the charges and the doctor plea-bargained to voluntarily surrender his license to practice medicine. He was sentenced to five years of probation.

In 1993, two businessmen were indicted for shipping technology to India without a license, although a reasonable reading of the governing regulations indicated that no license was needed. The jury convicted the businessmen and they retained a new defense team prior to sentencing. The new team, which included the author of *Three Felonies*, discovered that the Commerce Department had presented educational training seminars to industry personnel in which the Commerce Department taught the same position on the regulations that the defense had argued for at trial. The US Delegation to an international organization had taken the same position as the Commerce Department. These positions were the direct opposite of the argument presented by the prosecution at trial. Upon discovery of these facts, the federal trial Judge vacated the convictions and acquitted the men and made a point of writing into his opinion the quote from *Through the Looking Glass* that begins this review.

Harvey Silverglate is a criminal defense and civil liberties lawyer who has been in practice since 1967. He is well known for his work on behalf of FIRE, the Foundation for Individual Rights in Education, which has defended many conservative university students and professors from unjust actions taken by university professors and administrators in the name of political correctness. In his book, *Three Felonies a Day: How the Feds Target the Innocent*, Silverglate argues that federal law has become too massive, pervasive, and vague, that professionals and businessmen unknowingly commit at least three felonies a day, all of which can be detected by a prosecutor who picks a target and then marshals a case.

### Everyone's Guilty

Silverglate notes that things began to change significantly around the 1980s as prosecutors began to use law and regulations like Silly Putty to criminalise normal business conduct. He says the federal judiciary ceased to be an effective check on prosecutorial abuse because federal

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all pastor John Weaver



judges are more often plucked from the ranks of the prosecution and are not only buying “into the amorphous definitions of federal crimes favored by prosecutors, but ....” are knowingly enabling questionable tactics.<sup>2</sup> The result is that innocent people are being caught up in federal prosecutions and having their lives ruined, families destroyed, and wealth dissipated—although they have broken no law and harmed no one. Even if they are ultimately acquitted, the damage to their lives, reputations, and finances remains. The government offers no restitution to those they have falsely accused. The targets of this abuse are doctors, lawyers, businessmen, politicians, journalists and, in one case, an artist.

Silverglate says the problem goes back to the 1950s when prosecutors attempted to undermine the traditional Common Law requirement of criminal intent. This means that “scienter” or guilty knowledge (or *mens rea*—“guilty mind”) was a necessary element to prove a crime. In other words, the person had to know that what he was doing was illegal to be criminally punished. Given the massive number of vaguely written criminal statutes, it is virtually impossible for anyone to avoid committing a technical violation of the law. Thus, with enough investigation and creativity, an ambitious prosecutor can gather enough “evidence” to indict almost anyone. Supreme Court Justice and US Attorney Robert H. Jackson, who also served as US Attorney General, warned about this very possibility as far back as 1952, foreseeing that prosecutors would be tempted to target individuals utilizing the “great assortment of crimes” that Justice Jackson noted had been passed by Congress even at that time.

Jackson’s fears have materialized, as evidenced by the cases described in *Three Felonies*. Silverglate describes the targeting of politicians and businessmen by ambitious prosecutors. Rather than seeing evidence of criminal activity and acting upon it, federal prosecutors pick targets and build a case—not upon the complaint of a victim—but through “laddering.” They indict lower-level employees or officials and through threats and intimidation, attempt to build a body of testimony by the indicted that will result in an indictment of the actual target. Prosecutors intimidate the indicted into plea bargains in return for favorable testimony against the target—that testimony being obtained through coercion. As Alan Dershowitz, who wrote the foreword to *Three Felonies*, says, such witnesses, faced with massive counts in indictments, ruinous legal fees, and confiscation of assets through asset forfeiture laws prior to trial, are taught not only to “sing” but to “compose.”<sup>3</sup>

In some of the cases chronicled, plea bargains are coerced by threats to family members, as was the case with Michael Milken. Federal agents visited Milken’s 92-year-old grandfather in a not-so-subtle attempt to imply that other family members were at risk of indictment. That, coupled with an indictment against his brother, resulted in Milken taking a plea to protect his family. After the conviction, noted legal scholars who analyzed the case concluded that the conduct for which Milken was indicted was not criminal.

According to Silverglate, prosecutors exert their power in order to impose their own ethics and standards on society and also to fulfill personal ambition. Their tools are vague laws originally passed to combat organized crime; and newer federal laws which are poorly crafted and vague; as well as the massive body of federal civil regulations which prosecutors bootstrap into federal crimes. As a result, federal drug agents have supplanted the medical profession’s standards of care with their own, companies’ normal business practices are spun as crimes, and innocent people are crushed.

### Can We Fix It?

Silverglate includes a “call to action,” outlining what he believes must happen to change the situation. He rejects the possibility of internal reform of the Department of Justice (DOJ) because it is entrenched in a culture of “win at all costs” prosecutions regardless of which political party is in power. Moreover, he sees no effective check on the DOJ by the judicial branch because nine times out of ten the “Judges are former DOJ honchos.” He believes that a solution is only possible powered by coalitions of groups who put aside political differences and cooperate by filing

friend-of-the-court briefs, lobby for legislative or regulatory change, and engage in other kinds of advocacy. In other words, *salvation by politics* while ignoring the flawed presuppositions of the flawed system which has supplanted Biblically-inspired Common Law. Silverglate’s proposal ignores the root cause of the failure of the justice system: the loss of faith in the Biblical God. As Rushdoony wrote, “Law perishes when the faith which undergirds the law dies.”<sup>4</sup> Silverglate, instead, throws the problem back into the lap of the humanist establishment that caused it.

As a result of our loss of faith, we have abandoned Biblical Law as it was expressed in Common Law. We have supplanted Common Law with prescriptive law in the form of statutes and regulations. In doing so, we have shifted ultimate authority from God to

man. Thus, any attempts to solve the problems laid out in *Three Felonies* by a political solution are futile. The fruits of humanist, prescriptive (statutory) law are apparent.

In *Law and Liberty*, Rushdoony wrote that Common Law was Biblically based, with justice being the primary goal. It was administered by juries of one’s peers rather than by a specialized, elite class (judges, lawyers, bureaucrats) because Common Law was easily understood and known. Moreover, it was personal because its main function was restitution to the injured party by penalizing the guilty.<sup>5</sup> Rushdoony said this about Common Law; “In short, the law operated for the welfare of the citizen rather than for the impersonal state and its concept of society.”<sup>6</sup>

The shift from Biblical/Common Law has been accompanied by a move away from justice to an emphasis on statist power over men. Rushdoony took note of the “constant reference” to “compelling state interest” in the pages of modern case law.<sup>7</sup> Whereas, he wrote, the “most compelling state interest should be freedom with justice,” it has now deteriorated into control by the state.<sup>8</sup>

### Humpty Dumpty Justice

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*Charles Weisman*



Compelling state interest as control of men manifests itself in many of the cases discussed in *Three Felonies*. One case in particular examines not only the raw grasp for power by the DOJ, but the complicity of the federal judiciary is undermining justice. Bradford C. Councilman was vice-president of Interloc, Inc., which provided online listing services for rare and out-of-print books and acted as an Internet Service Provider (ISP) for its customers. To protect customers' emails from being lost during a system failure, Interloc made copies of the emails before forwarding them to the intended recipient.

Councilman was indicted under federal wire-tapping laws passed in the era before the Internet. The compelling issue before the court was whether or not copying of those messages was a violation of federal wiretapping statutes in light of the fact the messages were not in transit in a "wire" when "intercepted" (copied). Instead they were stored on the server prior to being directed to the recipient. The defense argued that because the messages were not in transit, but residing on a server to which they were purposely directed before being copied, the conduct was not a violation of the Wiretap Act. The DOJ argued a broad application of the law, thereby criminalizing the conduct.

Prior to the trial, the federal judge hearing the Councilman case, Judge Michael Posner, discovered that the Ninth Circuit (this case resided in the First Circuit) had already decided a case involving the interpretation of the same Act, *Konop v. Hawaiian Airlines*.<sup>9</sup> The Ninth Circuit interpreted the Act to mean the same thing that Councilman was arguing before Judge Posner, that it is not wiretapping under the Act to access online communica-

tions when they were no longer in transit and were stored on a server. Furthermore, the attorneys for Councilman discovered that the DOJ had argued, in the *Konop* case, that it was NOT wiretapping to access email when they were not in transit, but instead stored on a server, the opposite tack it took in its prosecution of Councilman. Silverglate noted, "There was some speculation, particularly among privacy advocates and civil libertarians that in *Konop* the government may have *narrowly* read the statute in order to protect government agents from being sued for post-9/11 intrusions into stored messages, while on the East Coast it was trying to convict a private citizen under a broad reading."<sup>10</sup>

As a result, Judge Posner dismissed the indictment against Councilman and the DOJ appealed. From there, the story gets much worse in terms of judicial tyranny and activism. In true pharisaical form, the First Circuit reinstated the indictment though the court acknowledged that it was not clear that the plain text of the Wiretap Act covered Councilman's actions. The Court claimed to resolve "this continuing ambiguity" by looking at the legislative history and deciding that Congress had intended to give "broad" protection to electronic communications, and that Councilman was put on sufficient notice that he was committing a crime by accessing the stored emails. The dissenting justice wrote a scathing opinion asserting the rule of lenity (a rule requiring that ambiguities in the law be resolved in favor of the defendant) and wrote: "Councilman is being held to a level of knowledge which would not be expected of any of the judges who have to deal with this problem."<sup>11</sup> Fortunately, the jury acquitted Mr. Councilman at trial.

The Councilman case is a cogent example of justice trumped by state power. It exemplifies Humpty Dumpty's assertion that definitions are whatever the master wants at the time. The jury saved justice in the end, but the continual erosion of the lawful authority of juries continues and will not always be an effective shield if we continue down this path.

The Councilman case is also illustrative of the extent to which Western law (based in Biblically-inspired Common Law) has been subverted into Soviet-style administrative law where there is no higher appeal than to the bureaucracy which purports to have authority over the issue at hand. The First Circuit certainly bowed to the "authority" of the DOJ, despite its conflicting positions. But, as *Three Felonies* discusses, the bureaucratic, administrative state contributes by prosecuting ordinary business conduct through the massive Code of Federal Regulations, which presumes control over almost every sphere of life and work and is a formidable tool in the hands of ambitious prosecutors.

Harold J. Berman, in his awesome work, *Law and Revolution: The Formation of the Western Legal Tradition*, notes this about the unfortunate transformation of Western law: "What was previously conceived to be private law has also been transformed in the twentieth century by the radical centralization and bureaucratization of economic life..."<sup>12</sup> He laments that this has turned law into collectivism with an "emphasis" on "state and social property, regulation of contractual freedom in the interest of society..." as opposed to "individualism of the traditional law" with its emphasis on private property, freedom of contract and "other basic postulates."<sup>13</sup>

### Law Without God

The mess chronicled in *Three Felonies* is far more than the work of individual clueless legislators or crooked prosecutors and judges. It is the logical result of man's denial of the sovereignty of God and His Law over all of His creation, and man's wish to be as God and to rule over himself and his fellow man. Though we owe Silverglate gratitude for his illumination of the problems, he falls into the fiction that man alone can reform the federal judicial system and restore justice through politics. Rushdoony says about such beliefs, "Cartesian man lives with a will to fiction and a readiness to believe that, with a capture of the state apparatus by his kind of radical, liberal, or conservative, grace will flow into every area of life, and heaven on earth will be realized."<sup>14</sup>

Such thoughts put into action are what have brought about hell on earth. King David preferred to fall into the hands of the Living God rather than into the hands of men. That is because man has exhibited the desire to institute a "totalitarian set of laws to control everything,"<sup>15</sup> whereas God's Law has limits, "gives plain commandments" which our "humanistic inferences" cannot supplement (unlike statutes and regulations manipulated like Silly Putty by bureaucracies and federal judges) and are few in number.<sup>16</sup> Moreover, God reserves punishment for many violations of His Law to Himself, unlike humanistic law.<sup>17</sup>

The lesson to be gleaned from Silverglate's book is that we must reject a humanistic law structure and go back to Biblical law as the foundation of our justice system (it has to be a package deal, as it will only work if applied in its

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**NOAH'S ARK**

*by late Ron Wyatt*

*Ron toured the cities of the plain, and shows the remains of the cities.*

*Also he visited Turkey and the mountain where the remains of Noah's Ark may be seen and a tourist centre has now been built there.*

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entirety). When you realize that you commit three felonies a day, as defined by humanist law, you live under continual fear of arrest. Our laws create the illusion of rule-by-law, but this masks the reality of rule-by-arbitrary-will-of-man. It functions like the most dictatorial tyranny under the pretence of a just society. All citizens are taught to despise lawbreakers, but this is the hidden engine behind the system as the law veers off all ties to a Biblical law system. The pretense of justice survives even in its absence due to unearned, unjustified respect for the institution. The very political system which created the problem cannot solve it. Only a restoration of faith in the atoning power of God and His Law can.

*The atonement, however much despised and rejected of men together with the Atoner, is the only force in all of history that can truly redirect history morally.*<sup>18</sup>

We must reject humanistic political solutions and look to God and His Law to restore justice. He is the source of all knowledge and justice and it is only through Him that we will have victory: "He who disciplines the nations, does he not rebuke? He who teaches man knowledge, shall not he know?"<sup>19</sup> Without His Law-Word we foster a dead system: "To the teaching and to the testimony! If they will not speak according to this word, it is because they have no light in them."<sup>20</sup>

Notes: 1. Lewis Carroll, *Through the Looking Glass and What Alice Found There* (1871).

2. Ibid.

3. Harvey Silvergate, "Kevin White, the Feds, and the press," *The Phlog*; *The Boston Phoenix*; February 7, 2012, <http://blog.thephoenix.com/BLOGS/phlog/archive/2012/02/07/kevin-white-the-feds-and-the-press.aspx>

4. R.J. Rushdoony, *Law and Liberty* (Vallecito, CA: Ross House Books, 1984), 89.

5. Ibid., 86-89.

6. Ibid., 89.

7. Ibid., 177.

8. Ibid., 177.

9. *Konop v. Hawaiian Airlines, Inc.*, 302 F2nd 319 (D. Mass.2003).

10. Harvey Silvergate, *Three Felonies a Day: How the Feds Target the Innocent*, (New York: Encounter books, 2011), 260.

11. Ibid., 263.

12. Harold J. Berman, *Law and Revolution: The Formation of the Western Legal Tradition* (U.S.A. Harvard University Press, 1983), 34.

13. Ibid., 36.

14. R.J. Rushdoony, *Sovereignty* (Vallecito, CA: Ross House Books, 2007), 386.

15. R.J. Rushdoony, *The Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 452.

16. Ibid., 452-453.

17. Ibid., 452.

18. R.J. Rushdoony, "The Centrality of the Atonement," *Faith for All of Life*, Mar/Apr. 2012, 3. Taken from Rushdoony's commentary on First and Second Corinthians to be published by Chalcedon in the near future.

19. Psalms 94:10. We see the opposite of this vision of victory in the 20th verse of this same Psalm, which sounds God's condemnation of humanistic law in no uncertain terms.

20. Isaiah 8:20.

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

## SAVE YOURSELF FROM SCREEN ADDICTION

by Dennis Leap

Beware. Your wired life is mashing your mind. Here's the remedy that will save your thinking—and even improve your physical health!

What is the quality of your thinking? Do you think in text talk? Do you find it difficult to focus on a complete article more than five paragraphs long? When was the last time you picked up a real book and read it cover to cover? What about a challenging book you have to think deeply about? Do you feel the world is passing you by if you're not on your smartphone?

If any of these questions give you a *ping* of concern, you are likely suffering from jelly brain caused by too much screen time. You need to implement an emergency reclamation project on your cerebral life—right now!

Some very smart people are beginning to recognize that all of our digitized gadgets—though marvels of modern technology—are actually a threat to living a quality life and are harming us physically.

"In 2012, Paul Miller, a 26-year-old journalist and former writer for *The Verge* [an American technology news and media network operated by Vox Media], began to worry about the quality of his thinking," wrote James McWilliams for *The American Scholar*, Spring 2016.

"His ability to read difficult studies or to follow intricate arguments demanding sustained attention was lagging," continued McWilliams. "He found himself easily distracted and, worse, irritable about it. His long-time touchstone—his smartphone—was starting to annoy him, making him feel insecure and anxious rather than grounded in the ideas that formerly had nourished him. 'If I lost my phone,' he said, he'd feel 'like I could never

catch up.' He realized that his online habits weren't helping him to work, much less to multitask. He was just switching his attention all over the place and, in the process, becoming a bit unhinged." Similar stories are popping up in newspapers, medical journals and books.

### Screen Timers Dilemma

David Denby, staff writer and former film critic for the *New Yorker*, laments a similar experience. "Lucky and generally content as a movie critic, I was nevertheless jangled by too many media images rattling around in my brain. I wanted my head to rattle with other things as well. I needed to go back to school. ... [The writing of *Great Books*], in part, became a search for myself, a movie critic who was feeling lost in a welter of media images and needed to read and think seriously again. It was something of a reclamation job," writes Denby in his recently published book, *Lit Up*.

Denby's book (whose subtitle is, "One Reporter. Three Schools. Twenty-Four Books That Can Change Lives") expresses his concern about the impact screen addiction is

### New Video: ANGLO-BOER WAR SCORCHED EARTH CONCENTRATION CAMPS

*This is the real story of the Anglo-Boer War. Gold and diamonds were found in the Transvaal near Johannesburg and imperial England, with 80-year old Queen Victoria as their queen, was determined to get the wealth of Africa even if it meant war. Paul Kruger, who was Prime Minister resisted this takeover and Cecil Rhodes, Milner and Chamberlain wanted war to unify Africa, so they could control all this wealth for England. The Boers caused heavy losses for the English. so Kitchener became ruthless and started a massive scorched earth policy. 50,000 homes were destroyed with all the animals and farms, and the women, children and old people were taken to concentration camps to punish the people. The conditions were terrible and caused many deaths*

CI-1020 @ sug don \$8



having on teens, especially older teens, and their ability to think, reason, and carry on conversations. He feels the greatest damage that society's current rage with screen time has done is de-emphasize the importance of reading in high schools, colleges and universities. Denby is quite honest. He saw a "reading crisis" in his own life—as an adult. He sees reading as the remedy to save our brains.

He is not alone. Miller's story is very enlightening and confirms Denby's concern. "More troubling was how his observations were materializing not as full thoughts but as brief tweets—he was thinking in word counts," stated McWilliams. "When he realized he was spending 95 percent of his waking hours connected to digital media in a world where he 'had never known anything different,' he proposed to his editor a series of articles that turned out to be intriguing and prescriptive. *What would it be like to disconnect for a year?*" Miller's boss accepted the challenge, and the young writer pulled the plug on his digitized world. We'll tell you some of his experiences later in this article.

### Books Are Passé

Let me say from the outset, I am not against digitized screen devices. I own an iPad, a laptop and a smartphone. I do my day's work on an iMac. However, when I am not traveling on an airplane, or when I do lengthy and detailed research, I rely on printed materials—books and magazines—and not on my iPad or searching the Internet. In fact, when I search the Internet, I download and print what I find helpful. Why? I know I retain more from what I read in print than just on a screen. My digital devices have their place in my work, but they are not my sole work tools.

I did not grow up in the digital age. I truly believe this gives me an advantage. I spent my school years from 1957 through 1975. To gain my education during those years, I relied on teachers and books. To research for homework assignments, I went to the school or public library and read magazines and books. So did everyone else. My schoolmates and I valued books and the reading habit. Laptops, tablets and smartphones (which are minicomputers) were dreams of science fiction.

Compare my experience with today's young people. A 2014 Pew survey found that 46 percent of 16- and 17-year-olds said they read a book—including books for school—every day or almost every day. Most of these young people are students. This raises the question, what are the other 54 percent doing? Here's the point: For half the teenagers in school today, books are passé. Denby relates how one student told his teacher, "Books smell like old people."

### Digital Devices Dominate Education

The digitized world is dominating our modern school system. There has been a major drive by school administrators to put computers into the classrooms. In some school districts, blackboards have been replaced by touch-screen computer boards, a marvelous tool at first observation. However, these devices promote even more screen time for children. Are educators unconsciously reinforcing a prejudice against books?

"A more recent Pew survey, issued on April 9, 2015,

reported that 'aided by the convenience and constant access provided by mobile devices, especially smartphones, 92 percent of teens report going online daily—including 24 percent who say they go online 'almost constantly,'" writes Denby. "In general teenagers may be reading more sheer words than ever, but they are reading mostly on screens; they certainly aren't reading many serious books," states Denby with regret.

Denby suggests that students should take ample time off screens and read real books—with two covers and a dust jacket. Why? Books give teens a tactile experience that helps them focus their thinking, develop their powers of reasoning, and improve their ability to make judgments. Combined with classroom discussion, it teaches them how to engage in a well-thought-out conversation—person to person, face to face.

### Help Your Teen

Educators and parents are getting too far away from encouraging a good liberal arts education, thinking it is a waste of time. Many educators and parents want students to go after high-paying jobs in business, science and technology. Now there is a glut of business, science and technology graduates in the market for jobs. "Employers have repeatedly said that they want to hire people with a good liberal arts education," states Denby— "people who can think, judge and express themselves; they want people who can follow complicated instructions, talk in a meeting, understand fellow workers. They can buy robots."

Parents, one of the best things you can do for your teenagers is to encourage them to develop a love for, and the habit of, reading print materials. "Reading strengthens perception, judgment and character; it creates understanding of other people and oneself, maybe kindness and wit, and certainly the ability to endure solitude, both in the common sense of empty-room loneliness and the cosmic sense of empty-universe loneliness," writes Denby with conviction.

His book *Lit Up* is a very interesting study of three top schools that have adopted the same thinking about reading books. Evidence is growing that no human being can derive the same benefits from digital reading.

Paul Miller's experiment with disconnecting from the world yielded interesting results. "For the first several months, the world unfolded as if in slow motion," wrote McWilliams about Miller. "He experienced 'a tangible change in my ability to be more in the moment,' recalling how 'fewer distractions now flowed through my brain.' The Internet, he said 'teaches you to expect instant gratification, which makes it hard to be a good human being.' Disconnected, he found a more patient and reflective self, one more willing to linger over complexities that he once clicked away from. 'I had a longer attention span. I was better able to handle complex reading, I did not need instant gratification, and,' he added somewhat incongruously, 'I noticed more smells.'"

### Start Very Young

It is not easy to develop the love and habit of reading in older teens (and in ourselves). Denby believes it is a monumental task. Yet it can be done. In reality, the love and

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*There was much poverty, immorality, crime, drug addiction and degradation. National Socialism brought new hope and confidence and prosperity to Germany and it became a superpower. After WWII, Germany was again defeated and was then subjected to pure depraved hatred. Eisenhower and Churchill both had a pathological hatred for Germany and saturation bombing was done on nearly all Germany.*

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habit of reading is more easily begun in infants and young children.

When should you begin? Literally it can begin as soon as your infant can sit in your lap. This is a perfect time to pull out McGuffey's, picture books, activity board books (which are practically indistructible), little animal books, even colorful ABC books. Your infant will associate reading with fond memories of you. Holding and engaging them in activity gives them a positive experience that they will associate with reading for the rest of their lives. Remember, it is the emotional attachment to you that is most important during your child's infancy. There is no need to try to teach a six-month old the letters of the alphabet.

As your children grow, change the books you read with them to be appropriate for their age. Dr. Seuss books were a favourite of our four daughters when they were toddlers. Particularly if you are expressive while reading, your children will associate "fun" with reading. If you do this consistently, even every day (we did it just before bedtime), your children will have the love and habit of reading books by the time they are ready for school.

Yet you cannot surrender your responsibility to your child's teacher at that point. Continue reading at home. Make it a family affair. Spend time reading books with your children as they progress through school. My wife read books such as *Little House on the Prairie* along with our daughters. All of our daughters are still book readers today. Even though they no longer live at home, we often discuss what books we are currently reading.

A word of caution, most pediatricians do not recommend screen devices for young and middle-school-age children as a reading tool. In a 2015 article titled "5 Reasons Physical Books Might Be Better Than E-Books," reported [mentalfloss.com](http://mentalfloss.com), "In a study of middle schoolers, West Chester University researchers found that students who read on iPads had lower reading comprehension than when they read traditional printed books. They discovered that the kids sometimes skipped text in favour of interactive features in the e-books, suggesting that certain multimedia in children's e-books can be detrimental to the practice of reading itself."

### It Begins With You

"A recent summary of studies cited by Common Sense Media indicates that teenagers are less likely to read 'for fun' at 17 than at 13," writes Denby. This is important information. Younger children have a natural desire to read interesting and fun books. If you observe that your younger teenager still loves to read, be sure to encourage the habit. Get involved with them and make that interest a passion. Why? It is inevitable that your teen will associate with other teens who think reading is *not cool*. Unless your teen has a strong desire to read, his "cool" peers could steer him away from the reading habit.

The way you influence your older teen to acquire the reading habit is to make sure you have one. If you are spending your off-work hours gaming, surfing the Internet, watching DVDs and television, you can hardly expect your older teen to become an avid reader. Your teen will follow your example, good or bad!

Denby's admission that his job as a movie critic jangled his brain with a set of media images is quite telling.

For adults to preserve good mental health, we need to rest our brains from excessive screen time. Reading a book is one of the best activities to do this. Now by saying this, if you're not a regular reader I don't suggest you pick up and start reading Tolstoy's *War and Peace*. Be smart: Start small and light with a subject of interest to you.

### Books: Good for Your Mental Health

In my off-work time, I only read from books. Since reading is a large part of my job, on weekends, I go after tougher classics and non-fiction I am interested in personally. For mental relaxation, I like reading a selection from the Hardy Boys Mysteries series. After I am done with one, I pass it on to my grandson.

On Oct. 2, 2015, the Huff Post Books blog featured a worthwhile article titled "Drop That Kindle! Ten Reasons Print Books Are Better Than E-Books." Point number nine reads, "Print books are better for your health. A Harvard Medical School study last year found that reading a light-emitting e-book before bed interferes with your ability to sleep, with your alertness the following morning, and with your overall health." There are numerous studies in print today about the dangers of sleep deprivation on adult health. Reading from an e-book right before bed tells your brain it's time to wake up. Reading a paper book can calm your mind and make you relaxed and drowsy.

"Reading in and of itself has plenty of benefits for our minds," wrote Lecia Bushak for Medical

Daily. "Studies have shown that reading over the course of a lifetime (or even starting to read consistently when you're well into your 60s and 70s) can prevent mental decline. Along with keeping your mind sharp and enlarging your knowledge base, reading can expand your sense of empathy, too. A 2013 study found that when people were transported into the emotional; travails of books' characters, they grew to become more empathetic in real life" (Jan. 11, 2015). Here Ms. Bushak is referring to the importance of reading non-fiction, not just fiction.

The Fisher Center for Alzheimer's Research Foundation reports: "Reading books and magazines, writing and participating in other mentally stimulating activities, no matter your age, can help to keep memory and thinking skills intact, a new study suggests. The findings add to growing evidence that mental challenges like reading and doing crossword puzzles may help to preserve brain health and stave off symptoms of Alzheimer's in old age."

Much more can be said about the importance of reading throughout life. One way you can stay informed about reading and books worth reading is to go for programs promoting literature, subscribe to regular magazines, and visit libraries. But keep reading!

Courtesy The Philadelphia Trumpet, Box 3700, Edmond OK 73083

## THE NUTS AND BOLTS OF LAW-KEEPING

By Buddy Hanson

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." —1 John 5:2-3.

When was the last time you sat down with your Bible for a few minutes with God's Counsel and encountered a sentence or two that gave you a spiritual slap upside the head?

The apostle gives us a double whammy with these two

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sentences. First, he informs us that the reason we know that we love God is because we keep His commandments, not simply know them and partake in theological discussions about the finer points of the law. This agrees with Moses' instructions to the Israelites to hear God's Word and do it, not merely hear it and discuss it (Deut 30:12).

As we stop at the first "slap" from John and begin to rationalize how keeping God's Commandments is certainly an admirable thing in general, we can expect to find it burdensome or as King James ('s version) would say, "grievous," if we set out to keep them in every specific situation. Then John delivers his second spiritual slap by telling us God's commandments "are not grievous."

For many twenty-first-century Christians, obedience and enjoyment are usually not thought to be compatible. But to approach obedience with the attitude, "God commands it, so I'm going to grit my teeth and do it," is not exactly what John has in mind. Indeed, such brothers and sisters appear to be prime prospects for a new bumper sticker that reads, "I'd Rather Be Disobeying."

If you're ready for some "Joy of Living," let's look at John's concluding statement: "His commandments are not grievous." When we were non-Christians, God's law was not grievous to us because we never gave it a second thought. However, now that we have received our supernatural heart transplant, complete with God's Law written on it (Jer. 31:33), we not only care about God's Laws, but we know that we should live according to them because the veil that once blinded us to that responsibility has been lifted so that the light of the gospel shines in our heart (2 Cor. 4:3-4). Yet we still have some remnants of our old man that tempt us to live according to our rules, instead of God's rules (Gen. 3:1). The Apostle Paul describes our "new creation" thus:

*Therefore if anyone is in the Anointed, he is a new creation; old things have passed away; behold, all things have become new. 2 Cor 5:17 NKJV.*

Note that "all things" become new, not just some of the things we can most easily fit into our former lifestyle and become a little more moralistic. Christianity is a complete transformation of one's life, and our goal should be nothing less than a complete casting aside of our will and replacing it with God's will. Since we're not perfect, this change is not perfect. Even though every part of our worldview and lifestyle is changed, which is why we will always have conflicts between our old and new natures. But even though the change is not perfect, it is still a lasting change, and we cannot completely go back to our former non-Christian ways (Prov. 12:3).

Our "new creation" means that our knowledge of God is increased (Hosea 2:20), as well our knowledge of the horribleness of sin (Rom. 7:13), and the knowledge of ourselves (Luke 15:17, Ezek. 36:31). Our will has also undergone a transformation as holy spirit is now working in us "to do of his good pleasure" (Phil. 2:13, 2 Thess. 3:5). A seventeenth-century Puritan, Thomas Boston, observes that Christians are not simply better moral people, but new people: "Regeneration is not so much the curing of a sick man, as the 'quickening of a dead man.'"¹

Faced with the expectation that this old man/new man struggle will last throughout our earthly life (Rom. 7:21-25,

Col. 3:9-10), how do we overcome the thought that is rattling in the back of our mind that keeps telling us: *Sure, you love God's Law. You're supposed to, but be honest; don't you consider it to be a bit "grievous"? After all, the law is perfect and you're not, so can you in all honesty say that God's Law is your delight* (Ps. 119:16, 24)?

Perhaps it is best if we first get a clear picture of what it means to delight in something. List the three things in which you most delight, and then see if your excitement about them mirrors your thoughts about God's Law. If the excitement about your three delights and the excitement about God's Law are identical, then stop wasting your time reading this and get back to taking ground for Jesus' Kingdom. On the other hand, if you still can't get enthused by the thought of filtering your daily decisions through the grid of Biblical Laws, answer this question and see if it helps: *What three things make you the most upset, frustrated, or disgruntled?*

Where does "bringing dishonor to God" rank on your list? (We do that by refusing to incorporate Biblical principles into our behaviour). If it is not your first priority, or if it is not even among your top three priorities, this is a strong indication that you are yet to give your whole heart to serving Jesus in His Kingdom (Jer. 29:13).

To imagine that we can gain the favour of Jesus without giving our most serious efforts to conform our lives to His will is to delude ourselves and embark on a fools errand (1 Sam 13:13, Ps 14:1, Luke 24:25). Such a half-hearted commitment demonstrates that our heart is being dominated by our old nature instead of our new nature. We must recognize that just because we may say that we hate sin, and just because we may understand that we should hate it, the true condition of our heart will reveal itself in our actions - are we **thithing to God** on our increase? or keeping it for ourselves?

A person's recognition of the need to live a godly lifestyle does not necessarily mean that he has repented from his ungodly ways. Unless and until a person truly repents, his lifestyle will not be positively altered (James 2:18-19).

Who would disagree with King Solomon's statement: *"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered"* (Prov. 28:26)? Since we agree that our heart is "only evil continually" (Gen. 6:5, 8:21), could the reason that "bringing dishonour to God" is missing from our list of most upsetting things be that we still do not truly understand ourselves, or our calling? Before a person can be expected to change his behaviour, he must first recognize that his current behaviour is unacceptable. Hence, the psalmist asks, *"Give me understanding, and I shall keep thy law; year, I shall observe it with my whole heart"* (Psalm 119:34, emphasis added). Later the psalmist pleads with God, *"Order my steps in thy word: and let not any iniquity have dominion over me"* (Ps. 119:133).

To look forward to each day in the service of Jesus' Kingdom with a "Joy for Living," instead of being grieved at the thought of never measuring up to God's perfect standard, we must realize that we are already justified because our sin curse has been removed by Jesus' sinless life and victory over death (Rom. 8:1). His love for us meant that

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our restored condition is even better than Adam and Eve's pre-fallen state. The reason for this is that they could and did fall out of fellowship with their Lord, Saviour, and King, *and we can't!* Not only have we been redeemed by Jesus and renewed by holy spirit, but we remain in our relationship with Him forever by the almighty power of God. Jesus assures us that we will not be "cast out" and that He will lose none of those given Him by His Father (John 6:35-40). We have been sealed with holy spirit, which guaranteed our inheritance (Eph. 1:5, 13-14). This keeps us from falling (Jude 24-25) and enables us to be "more than conquerors through him that loved us" (Rom. 8:35-39). If these thoughts don't motivate you to want to dance, check your pulse! Certainly we have no reason to consider God's Laws a grievance, since our once proud and self-serving soul has been transformed into a humble, others-serving soul that welcomes God's wisdom into our worldview and lifestyle (Col. 1:21).

- No longer should we approach life as though we are merely "good, moralistic citizens who regularly attend worship services, but who have no intention of 'exiting' our beliefs from the friendly confines of our homes and churches."<sup>2</sup>

- No longer should we attempt to conduct our Christian life with no discernible differences between our worldview and that of non-Christians (Eph. 2:2-3).

A good place to begin our service in Jesus' Kingdom each morning is to ask: "*What shall I render unto the LORD for all his benefits toward me?*" (Ps. 116:12). The answer of course, is to present "a living sacrifice."

*"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God"* (Rom 12:1-2) NKJV.

At the end of each day we will find that our thoughts, words, and actions have been faithful to the one to whom we belong (Acts 27:23), whether that be God or man. Paul Proclaims:

*"Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?"* -Rom 6:16. NKJV.

Since our thoughts and plans center on those things that are most important to us, the question arises: "Am I in the habit of taking time for thoughtful consideration and meditation on the passages I read in Scripture?" If you are not in the habit of meditating or thinking through the various truths in Scripture, there's no need to feel alone; few in our day appear to be thinking reflectively about anything. There is, however, an easy exercise you can do that will enable you not only to think about Biblical truths, but to incorporate them into your worldview and lifestyle.

Draw a vertical line down the center of a piece of paper and label the left column "Truth" and the right column "Life." List and number the Biblical truths you profess to believe down the left side and then, in the corresponding number in the right column, note how you are going to incorporate each truth into your lifestyle. Refresh your memory of these each day by including a few of them in your Bible study time.

As you learn other Biblical truths, add those to the left column, making sure also to add their application in the right column. You will find that this is a very effective antidote to the temptations to store up Biblical truths in your brain with the sole purpose of discussing or debating them. While there is nothing wrong with discussing Biblical truths, God does not reveal them to us in His inerrant Word solely for that, or even primarily for that. He has graciously given us His divine instruction book for life so we can *do* His Word, and if we are doing anything less than that (i.e., discussing them more than we are doing them), we are not bringing glory and honor to Him. e.g. Tithing is **doing** - that is, putting your money where your mouth is. Are you doing!

Can you honestly say with the psalmist: "*Oh, how I love Your Law! It is my meditation all the day!*" (Psalm 119:97 NKJV)? If not, make that your daily prayer. God will be happy to oblige you, and you will find that your worldview and lifestyle will be energized to a level of enjoyment, excitement, and purpose that you have never known. •

Buddy Hanson is president of the Christian Policy Network and director of the Christian Worldview Resource Center and has written several books on the necessity of applying one's faith to everyday situations, circumstances, and decision-making. For more information, go to [www.graceandlaw.com](http://www.graceandlaw.com)

notes: 1. Thomas Boston, *Human Nature In Fourfold State* (The Banner of Truth Trust [1720], 1964), 226. See also Ephesians 2:1-5.

2. Buddy Hanson, *EXIT Strategy: A Handbook to Exponentially*

*Improve Your Service for God* (Hanson Group, 2005). See also Ezekiel 33:31.

### Getting Serious About Your Daily Testimony

The next time you are tempted to "loosen up a little" in your application of God's Ethical standard in your life, consider the following twelve questions:

- How will conforming God's ethics to the world (even in a small way) affect your testimony to your non-Christian neighbours that God is "*the way, the truth, and the life*" John 14:6, since you are now saying that another way and another truth is also acceptable?

- Where is an example in history of any people consistently succeeding by conforming to the ways of the world's non-Christian agenda? **Colossians 3:19-21, Eccl. 1:14.**

- How does your compromise with the non-Christian way of doing something bring glory and honor to God? **1 Timothy 1:17, 1 Peter 1:7, Revelation 4:11, 21:24.**

- How do you expect to demonstrate that you are trusting in God's wisdom when you base your daily decisions on man's wisdom? **Psalms 37:3-4, Proverbs 3:5.**

- If you don't strive to live in strict conformity to God's will, then what incentive does a non-Christian have to stop living according to his own will and begin to follow God's will? Why should he change his worldview and lifestyle for an uncompromising Christian one, if you are demonstrating that it's all right to compromise with non-Christian ethics? **Acts 5:29.**

- How will your efforts at following the will of non-Christians demonstrate that you love and respect the ways of God more than you love and respect the ways of man? **2 Chronicles 19:2**

- How does your behaviour testify that you hate sin

*What does the Bible say?*

## DEATH PENALTY FOR RACE-MIXERS (is prescribed in The Bible)

by late Dan Gentry

*When our Israelite ancestors departed years of bondage in Egypt, we read that a mixed-race people adhered to them, and were the source of many problems in Israel*

*(Num. 11:4 - see also Ex. 34:12-16)*

*Give as a gift to your sons and daughters!*

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(disobedience to God's Law) when you willingly and voluntarily choose to live in sin? **Ephesians 2:12.**

• How will your actions demonstrate that you are different from those who hate God? **Psalms 9:17, 10:4.**

• Given that the major tenet of the Bible is that God rewards those who obey Him and punishes those who disobey Him, **Leviticus 26, Deuteronomy 28**, why do you expect to be able to "go upon hot coals" without having your feet burned? **Proverbs 6:28.**

• How will being less careful in your walk enable you to be more able to avoid denying God? **Matthew 26:69-75.**

• Why do you imagine that you can strengthen your case for living according to God's will by blatantly disobeying it? **Exodus 32:26, Judges 5:23, Matthew 12:30, Numbers 23:9, John 17:16.**

• Since you are going to spend eternity with fellow Christians, shouldn't your main desire upon the earth be to spend it in fellowship with them, and live and govern yourself according to God's will, rather than spending your time with non-Christians, and living and governing yourself according to their will? **Hebrews 12:22-24, 2 Corinthians 6:17-18.**

Whenever we are presented with a proposal to compromise God's absolute ethical standards, we must realize that what we are being asked to do is "[change] the glory of the uncorruptible God into an image made like to corruptible man." **Romans 1:23.**

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

## THE FOUNDATION OF THE CHRISTIAN CURRICULUM

by Andrea Schwartz

Let's say you wanted to prepare an ambassador for diplomatic service. What would be involved? For starters, you would ensure that the candidate was well versed in the ideology and practices of your country and was prepared to discuss, defend, and promote your nation's interests in the country where he was going to serve. Selections would be made on the basis of those who were in wholehearted agreement with your country's goals and purposes, and verified so as to ensure loyalty when living in that foreign culture. You would make sure that anyone sent out was additionally versed in the culture and perspectives of the destination country to be able to conduct the duties and responsibilities of the calling effectively and productively.

Aren't Christian parents charged with the same responsibility as they train their children to be ambassadors for Jesus Christ according to the Great Commission? Before we would consider sending them on such a mission, would we not need to be certain that they were well schooled in the particulars of the Christian faith as it applied to daily situations? Wouldn't we want them to be able to articulate in a coherent way what makes Jesus the Anointed *the Way, the Truth, and the Life*?

In other words, what would a Christian curriculum look like—one designed to impart a Biblically Christian world and life view?

I've irritated more than a few people by challenging the enrollment of their children in the public school system.

In fact, I'm repeatedly told by Christian pastors and elders that it is important not to be divisive on the issue. To many, it is an issue that is summed up in *agreeing to disagree*.

Their underlying presupposition is that education is a subject that the Lord has no definite opinion about. To them, attendance at church on Sundays and further participation at Sunday school or Awana clubs is all the *requisite* Christian education that children need: religious training is best handled at church, with there being no need to examine all disciplines (history, science, literature, etc.) from the Word of God.

I often challenge such folks and ask them this: as a Christian, why wouldn't you send your children to a Muslim school? A Hindu school? A Mormon school? The answer: because they are Christian and wouldn't want their children to be influenced against their religious beliefs! My next question is: as a Christian, why are you sending your children to a missionary school that teaches, preaches, and mandates the state religion of humanism? As Rushdoony so ably puts it,

A state curriculum to be true to itself must teach statism. A Christian curriculum to be true to itself must be in every respect Christian.<sup>1</sup>

Many professing Christians continue to enroll their children in state-run schools, thereby setting up a schizophrenic situation: Jesus the Christ is professed King of kings and Lord of lords on Sundays (and in church), but Monday through Friday, His name is forbidden to be

acknowledged or even prayed to inside the walls of the state-run school where they go to be educated. In fact, often the only acceptable way to mention the name of the Lord in a public school is to take His name in vain.

That said, there is much more to the primary and secondary curriculum than just including the name of Jesus prior to or during the school day. Jesus must be the root and branch of every subject—diffused throughout the entire course of study of history, science, literature, language, and mathematics. Children must understand that they cannot adequately comprehend the world in which they live and move apart from the Word of God as contained in the Scriptures of the Old and New Testaments. Again quoting Rushdoony:

The sound curriculum will be the relevant curriculum, and relevancy requires two factors, a world of absolutes, and a world of change. It is not enough to hold God's absolutes; they must be continually and freshly related to the changing times.<sup>2</sup>

Rushdoony used to come and lecture at my home back in the early nineties and would repeat again and again the necessity for us to view all areas of life and thought through the glasses of Scripture. For without this *vision correction*, we are doomed to both the nearsighted and farsighted distortions brought on by sin and disobedience. Through the impetus of his teaching, I came to understand that I was *personally* responsible to understand the implications of my faith in order to adequately teach and prepare my children for adulthood.

Therein lies the rub. Too many Christian parents have abdicated this role of being the primary educators of their children, passing the baton to a school system to take care of preparing their children for life and the world as

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adults—Apart from submission to the law-word of God. In many cases, these same parents have little to no interest in becoming educated themselves with a Biblical worldview. They profess with their lips that they want children who will live and act as Christians, but with the jello-like standards of the world, almost anything qualifies. What we get is a church full of “baby Christians,” at best (Heb. 5:13) and hypocrites, at worst (Matt. 7:21).

Parents must be able to discern all current events and issues of the day from a Biblical perspective. Then, should they decide that the best method of education is a day school rather than homeschooling their children themselves, their quest should be for a school that is committed to teaching ALL subjects from a Biblical perspective. What’s more, regular “dinner-time” and “in the car” discussions should be maintained in order to evaluate the fruits of the school’s teaching, not to mention the effect the values and standards of fellow students have on their children.

What follows is a non-exhaustive analysis of some of the fundamental differences between Christianity and humanism as they affect education, excerpted from Rushdoony’s *Philosophy of the Christian Curriculum* (see chart, below for comparison).<sup>3</sup>

As is apparent from this comparison, the products (graduates) of a secular education and those of a deliberately Christian education will be radically different. What’s more, these same individuals will perceive issues and ethical choices quite differently. Why should we expect the conversion of the non-believer when those who profess the faith more often than not share with him the same economic, political, and social premises?

We must always remember that there is a war that has been raging since the Fall of Man. Again to quote Rushdoony,

Education is thus the power area in the modern world and the arena for the struggle between Christianity and humanism. If humanism can retain control of the schools, the logic of education will then create more and more modernism, because modernism is simply humanism in charge of the church. It will turn evangelicals into neo-evangelicals and neo-fundamentalists. It will produce, in the supposedly Bible-believing churches, a faith having the form of godliness but lacking the power thereof (2 Tim. 3:5).

The recovery of the power of godliness requires a radical break therefore with humanism and humanistic education. It means that a thoroughly Biblical doctrine of education must govern the Christian school. Our hope then is not in externals and methods but in that meaning and truth which is incarnate in Jesus the Christ.<sup>4</sup>

There is too much at stake for this continual disobedience among professing Christians to continue. All the considerations that have been used to justify and baptize the sacrificing of our children on the modern altars of Baal must be confessed and repented of. We should encourage Christian education in both the homeschool and day school. If we truly want to see disciples made of the nations, we must begin in our own homes and churches. •

Notes: 1. R.J. Rushdoony, *Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books), 12.

2. *Ibid.*, 14.

3. *Ibid.*, 172-173.

4. *Ibid.*, 161.

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**God’s Way**

1. The sovereignty of the God of Abraham, Isaac and Jacob is the starting point, and this God speaks through His infallible Word.

2. We must accept God as God. He alone is Lord.
3. God’s Word and Person is the Truth.
4. Education is into God’s truth in every realm.
5. Education is discipline under a body of truth. This body of truth is objective and God-given. We begin by presupposing God and His Word.
6. Godly standards grade us. We must measure up to them. The teacher grades the pupil.
7. Man’s will and the child’s will must be broken to God’s purpose. Man must be remade, reborn by God’s grace.
8. Man’s problem is sin. Man must be recreated by God.
9. The family is God’s basic institution.

**Man’s way**

1. The sovereignty of man and the state is the starting point, and it is the word of scientific, elite man which we must heed.
2. Man is his own god, choosing or determining for himself what constitutes good and evil (Gen. 3:5).
3. Truth is pragmatic and existential: it is what we find works and is helpful to us.
4. Education is the self-realization and self-development of the child.
5. Education is freedom from restraint and from any idea of truth outside of us. We are the standard, not something outside of man.
6. The school and the world must measure up to the pupil’s needs. The pupil grades the teacher.
7. Society must be broken and remade to man’s will, and the child’s will is sacred.
8. Man’s problem is society. Society must be recreated by man.
9. The family is obsolete. The individual or the state is basic.

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**WHICH WILL IT BE?**

*by Dr. Ken Kemble*

*“He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” Matt.10:37*

It has happened in many families. Someone in the family is living in sin and is at variance with God. It may be your child, your spouse, a cousin, a sibling, your parents or even your grandparents. And in their sin, they challenge you, and expect you to accept their sin—or at least overlook it, whatever it may be—for the sake of the family.

So what do you do? Do you overlook the sin? Do you challenge them? Do you say to them, “I love you and it doesn’t matter what you do, I will never turn my back on you?” Do you cut them off and separate yourself and your children from them? What do you do?

As the world becomes increasingly more wicked and decadent, this situation will occur more and more, and I believe there is coming a time—if it hasn’t already come—when every one of us will face this situation, no matter how good a family we come from.

One of the hallmarks of this evil day in which we live is the abandonment of traditional biblical values as regards sexual relations. The Word of God has been banned in the public education system and is often not spoken at home - in many cases - especially as regards proper sexual relations. It is not spoken of at church either, even though the



Bible gives us clear instructions. Instead, we are almost universally taught that anything goes, and that we are not to judge.

The result is the almost complete lack of good morals that we see to day. Promiscuity is rampant. Dating has become sex. People are shacking up instead of getting married. Men are together with men and women together with women. And the latest thing is this transgender insanity.

And it is slowly creeping into many families today, even many Christian families.

We have heard countless reports of Christian families where someone in the family has announced that they have decided to shack up with someone, or that they are now homosexual, or that they are transitioning into something other than what they were born. It could be a child. It could be a parent. And shamefully, it may even be a grandparent - someone you would think would know better. Whatever the case, the rest of the family is expected to just accept the situation and not judge. After all, they're family, and families stick together, right?

While we are indeed to love our family members, and honour our parents and grandparents, the words of our Lord Jesus the Christ in this passage make it clear that if we love our family more than Him, we are not worthy of Him.

**This should get the attention of every Christian, and should be of the utmost importance.**

When a family member announces that they are participating in sin, and that they expect you to accept it, they are giving you an ultimatum. They are challenging you. They are saying, "I know it's not something you're comfortable with, but it's how I am, and you're just going to have to accept it."

In essence - whether they say these words or not - they are saying, "It's God or me."

So many parents have been grieved to the very core of their being to learn that their child is involved in sexual sin. They know it's wrong and that they cannot accept their child's sin. But, ultimately, they give in, and embrace them in their sin in order to keep the family together.

Likewise, many children have had to deal with parents or grandparents who have decided to shack up with someone, or some other similar situation that is outside of God's order. They know that it's wrong and that they cannot accept their elder's sin. Yet, they come to accept it in order to keep the family together.

But to do either is to *condone* sin! Where they should be standing for righteousness and challenging their loved one's sinful behaviour, they end up embracing their sin—something no Christian should feel comfortable doing. The result is that the sinner becomes comfortable in their sin, and sees no need to repent. They have been accepted in their sin, so why change? And so they continue on in their sin.

But even worse, you have chosen your loved one over Jesus, and are no longer worthy of Him.

**Now I want you to think about that!**

It's not always easy to live for Jesus. He said, "*Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. A man's foes shall be they of his own household.*" Matt. 10:34-36.

How sad it is when one has to choose between their family and the Lord, but your choice in the matter is of great consequence. Will you deny your family — or will you deny Jesus The Christ?

You might say, "I will do neither!" - but your actions

will reveal the truth. If your family member will mock you and become angry with you for not accepting their sin, just whose side do you think they are on, and to which kingdom do you think they belong? And how can a follower of our Lord Jesus have fellowship with someone like that? "*For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*"

I say, let us all seek to live for the Lord Jesus with our whole heart. And when someone in the family goes the way of the world, let us not give them leave to feel comfortable in their sin, but rather let us seek to show them the error of their ways and hopefully help them to come to repentance.

But if they will not repent, let us not give assent, but rather let us have the fortitude to stand firm for what is right and shun the sinner until they repent, letting them know that we are ready to receive them with open arms—when they repent, and no sooner! Until then, cut them off, separate from them and have nothing to do with them. Anything else will just encourage the sinner to continue on in their sin; and you will be an unwitting accomplice in the transgression.

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This insanity (women being forced to register for the draft) MUST be rebelled against!

In my mind, none of us has to obey anything this anti-Christ, anti-Christian, anti-Bible government tells us to do or not do, whatever it may be.

Many will say that, according to Romans 13, all Christians must obey the government, but that is absolutely FALSE! That requirement (to obey government) only applies to a godly and righteous government, NOT an anti-Christ government.

*"Let every soul be subject unto the higher powers, For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."*  
Rom 13:1-4.

When a government is no longer righteous or godly, and when it is no longer a terror to evil doers, but are rather a terror to the righteous, that government MUST be rebelled against by all Christians and thrown down.

The founding fathers of this country, were they to be resurrected out of their graves today, would stand side by side, shoulder to shoulder to overthrow the very government they fought so hard to establish, and they would do so in a heartbeat!

PO Box 5204, UVALDE TEXAS 78802

For more on Romans 13, there are CD messages by John Weaver and Ted Weiland giving a Biblical exposition on this passage. Worth getting and listening to

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Greetings again to you all. After learning about Transdermal Magnesium, I have been using Magnesium Chloride in foot baths (almost) every night and found them to be very beneficial. I also have a small spray bottle of Magnesium Chloride which can be sprayed directly onto skin and muscles, as its is absorbed directly through the skin and goes to work Also still taking COQ10 and Hawthorn berry.

Thanks for your ongoing support, letters and orders. Hope you are finding our material beneficial. May the God of our Fathers bless you and prosper you and keep you safe,

