



Christian Identity Ministries

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

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ANOTHER REJECTED STONE

by Martin Selbrede

Men invariably find themselves on the wrong side of the great reversals wrought by God. The things men regard highly, He esteems lightly. He uses the simple to confound the wise, and the weak to overcome the strong. The stone the builders reject becomes the chief cornerstone (Ps. 118:22, Matt. 21:42, Mark 12:10, Luke 20:17). While this particular scripture involves the rejection of the Messiah. It nonetheless establishes a general mode of behaviour that Christians seem dead set on repeating. Christian leaders building the edifice of evangelical Christianity for the last half-century have been quick to refuse many stones they've deemed to be unsuitable building materials for God's Kingdom.

For good reason did the translators of the KJV select the term *refuse* to express the builders' attitude to the stone that God intends for "the head stone of the corner" in Psalm 118:22. God's people treated the Lawgiver the same way they treated His Laws. Our contemporary misconceptions concerning His Law are legion, so much so that when God asks "How long refuse ye to keep my commandments and my laws," we are certain this was uttered some time after the law was delivered (or reiterated) on Sinai. But it was not. God asks this in Exodus 16:28, months prior to the "official" delivery of the Law ("official" as determined by the reigning builders leading our churches and seminaries)¹

Small wonder that in an age when the great things of God's law are esteemed a strange thing (Hosea 8:12) we end up travelling across the country with an unsettling mes-

age to our fellow Christians: everything you know about the Law of God is wrong.

If God's Law has fallen on tough times in our antinomian age, it should be no surprise to find that proponents of God's Law are refused by the builders as well. When R.J. Rushdoony wrote *The Institutes of Biblical Law*, the book quickly joined the ranks of refused stones. In affirming this, we're not ascribing canonical status to this imperfect work by an imperfect man, nor equating his book with Scripture, nor identifying its author with the Author above all authors. Nonetheless, the importance of this particular work can hardly be overstated.

The cynics among the builders will be quick to impugn our motives here as self-serving: "You're promoting that book because you publish it!" No, we don't publish it. It is published by Presbyterian & Reformed. We draw attention to it because it benefits the Kingdom of God to do so, not because it benefits us financially. Our goal is to expand the reader's awareness of the significance of this book. In a cynical age, this will be an uphill battle, one made more difficult in the face of resistance mounted by today's builders.

Rushdoony's Unforgivable Sins

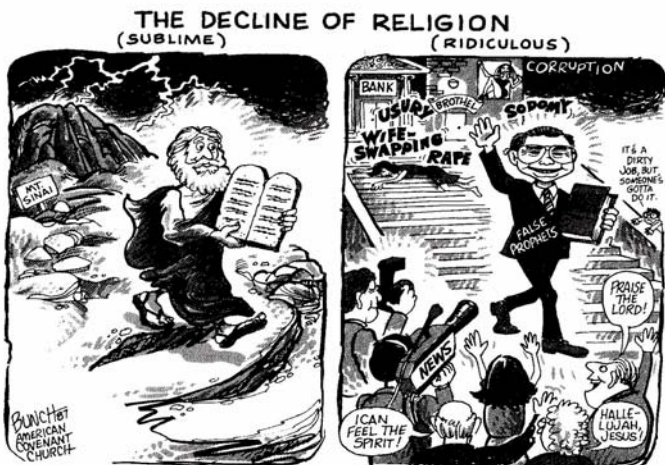
Why does Rushdoony's *Institutes* elicit such hostility among the builders? After all, books about the Ten Commandments have been fairly common in Christendom. At the dawn of the Reformation, John Wycliffe expended considerable ink on the government of God and the Ten Commandments in one of his most important works, his *Summa Theologiae* (not to be confused with the *Summa* of Thomas Aquinas). The heirs of the Reformation, the Puritans, likewise regarded the Law of God as an issue that needed to be engaged, not neglected or ignored. The fact that God's Law was generally held in high esteem at the high points of Bib-

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lical scholarship in the Western world should not be missed. In contrast, today's quick-and-dirty, sloganized dismissal of the Law of God is worse than embarrassing: it has utterly neutered the people of God.

Modern evangelical Christianity has veered off its moorings into the plush comfort of vague generalities. Today's builders have yet to meet a spiritual cliché they won't embrace with enthusiasm. Perhaps those of us influenced by the Puritans have been marginally less than gracious when ascribing "warm, fuzzy, pious gush and mush," to modern ChurchSpeak, with its unbalanced elevation of feelings over all other considerations. If this dominant mindset hadn't mired so many Christians in a potentially fatal immobility, patience would have been easier to exercise.

The appeal of generalities is that they don't touch us directly, they mediate information by way of abstraction, and abstraction is always a step or more removed from concrete reality. Speaking in generalities permits us to be oblique. When we generalize the Word of God, we dull its sharp edge. The Word of God becomes a two-sided pillow² rather than a two-edged sword.

This was the first of Rushdoony's sins: *he was specific*. He didn't spiritualize the Decalogue with high-sounding rhetoric that would actually make void the Law of God (Ps. 119:126) or render the commandment of none effect (Matt. 15:6). Recognizing that *all* of the Law and the prophets hang on the two great commandments, Rushdoony mined from God's own commentaries on His Law. God was specific, so Rushdoony's exposition followed suit.

This was entirely unacceptable. Although the builders may concede that the Law of God is good if used lawfully (1 Tim. 1:8), that the law is perfect, just, holy, spiritual, and to be delighted in with the inner man (Rom. 7:12, 14, 22), the law must always be presented as a vague generality, an inaccessible goal, or (better yet) both. When presented in this way (stripped of specifics), the builders believe they've realized the ideal of the spirit (a general ethos) that gives life rather than the letter (God's statutes) that kills. They'd surely deny that they've added to or taken away from the law: they've simply generalized it. (When pharmacists invented Bufferin to make aspirin easier on the stomach, the notion was valid. Had Bufferin been invented by evangelicals, there'd be no aspirin in it—just buffers to soothe the stomach).

Books about the Ten Commandments that deal in generalities, that play it vague, that rearrange our Christian clichés and slogans with eloquence, don't elicit hostility. They're welcomed because they buffer us from God and the power of His Word.

This was a game that Dr. Rushdoony had seen played out too many times, to ruinous results (especially as a missionary at Owyhee). Muzzling the Word of God was an exacerbation, not the solution, to man's burgeoning problems. The New Covenant, among other crucial things for Christians, did indeed involve the writing of God's Laws on our hearts and minds *in specifics*, inculcating the same spirit motivating David's composition of Psalm 119. The first Psalm was to be taken as written (it extolled the Law of God), not as hijacked by the builders (who point to anything *but* the Law of God as the thing to meditate upon day and night). In other words, one of the stones already

rejected by today's builders is Psalm One's reference to the "Law of God." That ugly stone has since been replaced by a much better brick, one hewn by the hand of man, leading the reader away from specifics and back into the evangelical fog.

The Puritans were not crippled by such "improved readings" of the Psalms. We today are not merely crippled; we're in a body cast and on life support. We ourselves are the emperors without any clothes.

Then along comes Rushdoony; the one who waxed specific about the law. The one who treated the specifics as if God had actually written them. By talking about specifics as if God had actually written them, By talking about specifics as if they mattered (and they do), he did something dangerous to the generalizations. He swept them, all of them, aside as thinly veiled attempts to repackage human autonomy within the contours of Christian spiritual terminology.

Rushdoony did this two ways. First, he painstakingly documented the consequences of neglecting the specifics of God's Law. Second, he did the same for the consequences of "observing His commandments, to do them" (Psalm 103:18). Most observers expected a Christian writer to

speaking to the first point, but not so much to the second. But by dealing with the law's specifics across all domains of human action (cultural, economic, sociological, environmental, scientific), Rushdoony opened up new avenues for seeing the folly of mankind and the wisdom of God. He was unmuzzling the whole counsel of God. And the builders found this to be unacceptable. They preferred to repose true value in God speaking through His Spirit to individual souls, not in His speaking to us through His Law. Not merely to assert value, but moral obligation and a ground of blessing, of the Law of God (like the Scriptures, in their irksome

way, sometimes seemed to do) was beyond the dimensions of our modern cramped orthodoxies.

It is somewhat remarkable that the concept of orthodoxy can even survive in the context of vague outlines and fuzzy generalizations, but that haze is strenuously guarded not for its own sake, but for what hides behind it. The man in Matt. 5:19 who loosens even the least commandments of God and teaches men so is deemed "the least in the kingdom of heaven." By blowing away the fog, the sharp outlines of the antinomian's razor is revealed in stark contrast against the background of Scripture.

But there was more. The loosening of God's commandments creates an ethical vacuum *that is always filled by something else*. In fact, creating new rules of conduct for Christians is itself one way that God's Laws are loosened, not only individually but in the aggregate. Why? Because such attempts at lawmaking undercut the sufficiency of Scripture. The man of God is assuredly *not* "thoroughly equipped for every good work" with the Old Testament, no matter what 2 Tim. 3:17 reads: men must amend God's Law, peel some of its unacceptable or unworkable parts away, and using our vague general spirituality as a guide, build a more workable set of rules for Christian conduct for our modern era.

Over the course of its 800-odd pages, Rushdoony's *Institutes* gives the lie to that misguided Christian conceit. For faithfully recounting the wonderful things in God's Law, the book's author was labeled a dangerous extremist (that's when the builders were being nice.). In fact, the

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builders found themselves in agreement with the enemies of Christianity in their assessment of Rushdoony. This is strange company to be in ... or is it? Perhaps their joint commitment to human autonomy (overtly so among the humanists, covertly so among far too many Christian) led these two groups to sing in harmony this one time against the evils and horrors supposedly riddling God's Law.

The Dislocation of Liberty

Beyond the sin of magnifying *all* the commandments of God (that is, the sin of dealing with specifics, the fleshing out of God's moral imperatives for man), Rushdoony revealed something else about the law's detractors. These men invariably pose as champions of liberty, but God's Law maximizes human liberty while rejection of it puts us under the oppressive power of our fellow man. Isaiah 5:20 refers to those who call good evil and evil good, and this moral reversal is routinely played out over against the debate concerning the place of God's Law in our world.

When observing Rushdoony's achievement in documenting the truth of the Psalmist's assertion that he walked at liberty because he sought God's precepts (Ps. 119:45), the builders are quick to contradict the Scripture: pay no attention to the man behind the curtain! Avoid the bondage of God's Law. Enter into the freedom that comes when those ugly specifics of God's Law are set aside.

But just as Psalm 119:45 cannot be broken, neither can Psalm 94:20: the wicked frame mischief using law. When the laws is slacked (Heb. 1:4), something else takes up that slack: the precepts of men. Men abhor moral vacuum, and if God isn't Lord over the matter addressed by one of His statutes or precepts, then man slips his feet into God's shoes to legislate in His stead.

Some builders might tolerate the restrictions that God's Law might impose on the secular state, but no builders will tolerate the restrictions that God's Law would place on the church's most sacred activity: making rules for the congregation to walk by. Ultimately, the implicit defense of autonomy that drives the antipathy toward God's Law merely masks an aggregation of power by human authorities in both church and state. The Law of God cuts across all these boundaries to liberate men from lawless overreaching by all human institutions. Since these institutions put on airs as the defenders of liberty (rather than its enemies, as is regrettably the case), they must either repent or characterize Rushdoony's position as insane (as some have, for all intents and purposes, already done).

Is it not revealing that we have as hard a time finding an elected official who'll actually follow the U.S. Constitution (setting aside the debate over its Biblical status) as we do a church leader who'll follow the entire Bible (which, unlike the U.S. Constitution, is actually perfect)? In both cases, men seek to cast various cords from them and burst various bonds asunder (Psalm 2:3), no matter how glowingly they paint such rebellions as liberating acts.

Today's builder, then, know full well that God's Law encroaches on their power, their authority, their autonomy, their spiritual sinecures, and their plans for the future. They know this as well as the secularists know it—perhaps even more so. If they were not wedded to these “benefits” of antinomianism, they would bend the knee and acknowledge the glory of God's perfect Law of liberty. Instead, they

go away very sad, for their possession of legislative power in their spiritual communities is very great and they're unwilling to put that at risk by unleashing liberty among their flocks as God would have them bestow it in their capacity as His mouthpieces.

If liberty is a dangerous thing, perhaps few should have the actual article, and the rest should merely be convinced into thinking they have it. Nothing achieves this goal better than the vague fog of ChurchSpeak, which has taken turns into Orwellian paths that would have been unthinkable a century ago. When the Law of God is magnified, men can clearly recognize whether they're abiding under their own vine and fig tree or not, and illusions become impossible to maintain. In a world sustained on empty illusions, a world that effectively “loves death” (Prov. 8:36), the gatekeepers have spoken appropriate words of comfort: “peace, peace” (Jer. 6:14; 18:11)—but they heal the wound of His people slightly.

The Sin of Contemporary Relevance

God makes clear to His people that His words are not distant and inaccessible but “nigh, even in thy mouths” (Deut. 30:11-14). But too many of our builders today will argue that while God's Laws may not be distant in terms of miles, it *is* distant from us in terms of years. If it was delivered thousands of years ago, it was in a form that must only be useful to ancient agrarian societies—not to us.

The builders then assure us that this is their motive for retreating into the haze of vagueness: by so doing, they can glean some spiritual meaning for us today, thus preserving God's Law to us in the only form that we could possibly benefit in. They find life for an old worn-out shoe by putting a new soul [sic] on it. Their paperback books glory in the hidden treasures of the old shoe (without ever denying, let alone challenging, the “fact” that it's an old shoe). The builders are then back in the driver's seat, now becoming the champions of restoring the contemporary meaning

of God's Law (as they've discerned it) by teaching it in abstraction.

Rushdoony challenges this line of reasoning, arguing from Scripture that the Law of God is timeless and speaks to all men in all societies across all temporal boundaries. His powerful exposition of the details of God's Laws so thoroughly establishes their contemporary relevance that it sounds the death knell for those who hold the opposing view (that God's Law is a quaint artifact that long ago retired as the Word of God Emeritus). It is here that Rushdoony's encyclopedic knowledge comes to the fore, sweeping forward and backward in time with example after example illustrating the wisdom and perpetual applicability of God's precepts.

Most builders wouldn't have taken offense if Rushdoony had restricted himself to delineating the value of God's Law during its supposed earthly run (from Moses to Jesus as many poorly-guided Christians currently hold it). Rushdoony does no such thing. He shows that Christians who embrace their calling to “establish the law” (Romans 3:31) have an unlimited runway in front of them. By opening the doors to possibilities the faithful had lost sight of after the Puritan era ended, the work of Rushdoony and like-minded Biblical scholars before and after him has set in motion something extraordinary: Christians who have finally taken up the proper armor to fight in, and the proper

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tools to build with. If the Word of God has contemporary relevance, and we've neglected to apply it, then the crying need of our era is to fulfill the Great Commission in its fullness while taking every thought captive to the obedience of the anointed (2 Cor. 10:4-5). Men and women influenced by *Institutes* and by preaching based on the whole counsel of God *know for a fact* that the Word of God *is sufficient*. They liberating power of that one point can change the entire world.

Then, the only task remaining is to extend the reach of God's Law, extending the realm of liberty and holiness and Jesus' lordship over all things in the process. This follows from the fact that there is no neutrality in God's world (despite what the peddlers of piously fuzzy theology might argue). The Bible asserts that "even the plowing of the wicked is sin" (Prov. 21:4), so that men are to work toward an *ever-broadening application* of God's Law as implied in Psalm 119:96: "I have seen an end to all perfection, but thy commandment is exceeding broad."

In short, if the law is merely for ancient agrarian cultures, we have to dig deep to find something of value in it for us and *our* world. But if, as Rushdoony shows, the law is addressed directly to us and our world, and our crisis are a direct result of our studied neglect of the Scriptures, then we are actually equipped with the tools God has given us to establish His kingship over our persons and our families ... and then beyond.

These are tools that the builders do not believe you should take up or use. They are not for you, they say. These are tools with no contemporary purpose. Stick with the current program, or hunker down, but in any case, *do not build anything*—especially without our sanction, and especially not with stones we've rejected.

But these are the tools that Rousas John Rushdoony put directly into your hands, going around the builders entirely. It is yours to decide whether to slacken your grip and drop them into a dustbin, or to wield them like a man.

Rushdoony's Final Sin

Perchance the builders of modern evangelical Christianity could have forgiven Rushdoony for being specific instead of protecting the *status quo* ethical haze that hangs like gauze before the eyes of God's people. They might have been able to overlook his proclamation of liberty from man's better-reasoned substitutes for God's Laws in both church and state. They might even have been convinced to wink at the vibrant call to action implicit in Rushdoony's treatment of God's Word as a timeless revelation rather than a historically-conditioned temporary ethic for ancient Israel that God terminated after sixteen centuries (which He might reinstitute for yet another ten centuries as held by premillennial believers but which most definitely is not for us today). All of that might have been forgiven.

But R.J. Rushdoony won't be forgiven by these builders. If you read *The Institutes of Biblical Law*, you will quickly realize why this is so.

This book is so unremittingly Biblical, upholding such

a high regard for God's enscripted Word, and then carrying the light of that Word in all its manifold details into every imaginable area, it comes across as a virtual roadmap for applying our faith in ways that are utterly concrete and ripe with meaning.

Rushdoony illustrates how God has actually positioned the true moral axis of the world: not upon moralism, but upon godliness. These two things, moralism and godliness, are not the same thing, as Rushdoony repeatedly proves, again contradicting the builders' all-too-humanistic vision of morality and Scripture. But how many Christians know this? How many Christians continue to orbit the wrong moral axis, the one still commended by our builders?

Even less forgivable to the builders is the fact that Rushdoony's book is absolutely formidable in stretching the scope of the Ten Commandments back out to their original total dimensions, thereby revealing the tragic fact that the Word of God has been shriveling and contracting under our watch as we've "limited the Holy One of Israel" (Ps.

78:41) under the urging of our builders. Rushdoony's *Institutes* reverses the incredible shrinking Bible effect, and comes little (if anything) short of fomenting an explosion of the applied Word of God across all Creation. Every paragraph of this book has the net effect of *retaking lost ground*. There are few things that can motivate a dedicated Christian more than working to increasing his King's holdings in the world, starting with himself and his own family.

But there is one thing that is an even greater motivation.

For the final sin of Rushdoony is how he turns the tables on all the builders who vaunt love as the great Christian value. Far from being what his enemies depict him as (an ungracious, unloving legalist), anyone reading *Institutes* in one hand and the Bible in the other will soon realize that it is Rousas John Rushdoony, not our evangelical leaders, who is the true *theologian of the heart*. The careful reader will soon realize that Rushdoony is propounding nothing new, he's calling for a return to a lost faithfulness on the part of God's people and point-

ing the way.

There is no stumbling in the darkness when the statutes of God line the path you walk upon. That is the "highway of holiness" that is so easy to see under the light of God's Law that "wayfaring men, though fools, will not err therein" (Isa. 35:8). In modern language, we'd say that Isaiah is setting forth *The Idiot's Guide to Holiness* by using such pointed terms: anybody can understand it, and everybody will know how to walk there. "The redeemed shall walk there," Isaiah informs us (Isa. 35:9).

For the truth of the matter is that Rushdoony's *Institutes* cannot help but prick the hearts. It edifies, but it also indicts, for the Word of God always has two edges, and it probes deeply into "the thoughts and intents of the heart" (Heb. 4:12). Moreover, the greatest commandment could not be more clear: we are to love the Lord God with all our heart. If all the law and the prophets hang on this command

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and its companion verse in Leviticus 19:18 to love our neighbour, *then everything in Rushdoony's book is directed to how we love God with all our heart.* To do this one ultimate thing, while still addressing every other culture-transforming aspect of the book disclosed above, ranks as the most valuable gift any Christian can give to another.

Releasing such a comprehensive, many-faceted love upon our families, churches, and culture, if pursued with the same heart with which David wrote Psalm 119, will quickly show how comparatively anemic our contemporary builders' notion of love in all its vagueness really is. The specifics of God's Laws embody true love, toward God, toward man, and even toward creation itself, as Rushdoony ably documents.

The more ministries and churches and families incorporate *Institutes* as a source of exposition, of edification, of guidance, the more they find themselves building on the rock of God's total word to man, and the less intimidated they become in handling the whole counsel of God in our modern world. The modern builders' agenda of keeping their fog machine stoked, of refusing the stone of God's Law and any books that unleash it among God's people, will always appeal to escapists, to antinomians, to those content with false liberty, and any who prefer emotional intoxication over a heart bent on fully serving God and man.

If you can't see that our builders have already led us into an incredibly deep ditch,³ you will not recognize that Rushdoony is leading you to maturity, liberty, truth, and a faith that overcomes the world.

But once you read the *Institutes*, you'll never see the Ten Commandments as a tired Christian cliché filling dull Sunday school lessons for children. You will know that God's Ten Commandments anchor nothing less than a siege engine that will level every shakable thing and lay them all in the dust so that the unshakable Kingdom alone will remain. And you and your family will act on that certainty with invincible resolve, total conviction, utter humility, and with every single atom of your being. **

1. The strident, tendentious efforts to explain away God's references to His statutes, laws, and commandments in Genesis 26:5 and Exodus 18:16 (and everything in between) are likewise heavy with the fingerprints of today's "builders."

2. The Monty Python skit concerning the Spanish Inquisition mirrors our modern approach quite effectively, insofar as the most dreaded weapon the fictional authorities use against their targets is "the comfy cushion."

3. As has been well said, the culture is the report card for the church.

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THE BOOK OF GALATIANS AND AN ISRAEL EXCLUSIVE

by *Arnold Kennedy*

Although identity believers are convinced of the basic concepts of identity, that is:

- That Jesus came to save "His people" from their sins.
- That Jesus says He was not sent but to the lost sheep of the House of Israel.
- The Law and the Word was given as a covenant to Israel only.
- That Israel in the New Testament is still the same people they were in the Old Testament.
- That the so-called Gentiles in Romans and Gala-

tians could only be Israelites.

• That "The Jews" of the New Testament are not Israelites, that is, they are not Juda-ites.

Christians still have areas, particularly in the Book of Galatians, where they tend to get tossed about by every wind of doctrine, especially in regard to the words *Greeks*, together with the differences between *Christ*, *Jesus*, *Jesus Christ*, *The Lord Jesus Christ* and *Christ Jesus*. To say that the words are always interchangeable is a presumption. Churches allow the presumption, even if it is an error, as we shall see.

In two critical verses, Galatians 3:26 and Gal. 3:29, the same word, *christos*, is used. The word simply means "anointed." The concordances erroneously present things like, *Christ*, *The Messiah*, *an epithet of Jesus*. This is saying that "christ" is a surname of Jesus. This stays in people's minds as if it were a truth, because we have been taught to think that way from usage. This is far from right. When we see the expression "Jesus Christ" it is hard to imagine why the Apostle Paul chose to leave *Iesou* [Jesus] out in some passages whereas he chose to put it in others, without having some reason for doing so. In both Gal. 3:16 and Gal. 3:29 the word *Iesou* [Jesus] is not there:

Gal. 3:16 *Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.*

Gal. 3:29 *If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

In these two critical verses we have something else which is **anointed!** What can it be? What is the subject? Is it not the seed of Abraham, in their generations,

according to the original promise? Hence Gal 3:16 reads, *and to thy seed which is anointed*, and Gal 3:29 reads *and if ye be an anointed (people) then ye are Abraham's seed*. The churches try to spiritualize the matter of Abraham's seed. We will look at this first.

Can the promise Made to Abraham's Seed be Spiritualized?

This is a major issue! That is, are people of every race who are "converted" now the seed of Abraham? Is Jesus the epitome of the whole group? Churches say this as if Jesus had a seed in fact! Answers in the affirmative are the foundation of the traditional teachings. They have become the standard teachings since the Reformation. In essence they teach a generalization that God does not [and did not] exhibit His Sovereign Nature and make any choices on a national or racial basis. That this is clear in the Old Testament is partially accepted by them, but any suggestion that God has not changed in the New Testament is rejected absolutely. Historically, Rome brought in the teaching that she was the one true church and that anyone of any race could be converted into the Church by acceptance of that Church's dogmas, sacraments and traditions. The Roman church taught that she was Israel. Anyone who was not of the *Holy Apostolic Roman Catholic (Universal) Church* was stated to be a Gentile. [Remember, "Gentile" is a transliterated Latin word, not a Greek word]. This concept has carried into Protestantism from [English] Bible translations based on the Latin Vulgate. Instead of meaning a non-Roman, "gentile" has come to mean a non-Israelite. This was the concept that Martin Luther had, as did some of the reformers. The word "gentile" has been a problem ever since. The present view held by the Churches has its origin



with the Roman Mother of Harlots and is not in Scripture.

Translators render *ethnos* (nations) in different ways. They do likewise with the word *hellen* (Greek). Both *hellen* and *ethnos* are translated as “gentile” when it suits the translators, in order to perpetuate the Roman doctrine. Presumably it was considered that because the Greeks were not of the Jewish nation, they were not considered to be Israelites. In the Old Testament, we find promises that are made to Abraham which carry through to Abraham’s seed, through Isaac. That is, they are made to the people of Israel. The question that arises is, ***If the promises were made to Jesus, as being that promised ‘seed’ of Galatians 3:16, does this mean that Jesus is Israel?*** As a matter of fact, as He had no earthly father, He could not be the actual “seed” (sperma of Abraham, or of any other man. We read in Heb. 2:16, “*But he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren.*” We can see what this means when we consider the words, “*took on Him*” and “*to be made.*” Sarah supplied the egg (of the line of Abraham and David) and God made it fertile.

The teaching that Jesus was the promised seed of Gal.

3:16 is seen to be false, when the verse is carefully translated, directly from the Greek: “*Now to the Abraham and to the seed of him, the promises were spoken. He says not, And to the seeds as of many, but as of one, and to the seed of thee which is anointed.*”

Gal. 3:29 supports this translation and a careful translation gives: “*But if you are belonging to an anointed people, then you are of the seed belonging to Abraham, and heirs according to promise.*”

Note well that it is “you,” not Jesus who is Abraham’s seed. “You” here is emphatic and plural. In the AV verses we find interesting words like, Abraham and his seed, promises, as of one, Christ and heirs according to the promise. Each of these phrases in the Greek presents a different picture from what is presented by the churches. In Scripture, Jesus is, among other things:

- [a] The Redeemer of Israel.
- [b] The Saviour of Israel.
- [c] The King of Israel.

Who are these “Heirs According to the Promise”?

This latter part of verse 29 tells us a lot more, and it helps us to understand more about the *but as of one* in verse 16. The word *klerenomos* (heir) means *a sharer by lot or getting by apportionment* [Strong G2818] and Thayer confirms, *one who receives by lot*. The promise is *epaggelia* [Strong G1860] and means *a divine assurance or pledge*. What was the pledge God made? To whom was it made? To whom was it later confirmed? To find out and to be certain, we must consider the original covenant.

Who is the Seed to Whom the Original Covenants were Made?

Addressing Abraham, God says, “*I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*” Gen. 17:7.

Here we have to note some important things. If Jesus is the *one seed*, then all generations between Abraham and

Jesus have been dis-inherited from the covenant! If we say that this promise was made only to Abraham and to “Christ,” then it could not have been also confirmed to Isaac and Jacob and their descendants. But it was in fact confirmed to Isaac and Jacob; thus it includes those living between Abraham and Jesus and to Jacob’s descendants after the time of Jesus.

“*Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers:*” Romans 15:8.

Scripture says the promises were made to ‘The Fathers’ and not “Jesus Christ.” We are not told that Jesus came to confirm the promises made to Himself. are we? So, the fulfilment must be taken the way it is stated in Scripture. It is fulfilled in the seed of the Fathers. Looking again at the KJ version of Gal. 3:16, *Now unto Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, and to thy seed which is Christ*, we can see by this statement that there is a limitation of the promise to just one party, namely “the fathers.” Sincere seekers are misled by this translation which puts a capital ‘C’ in christ, because it tries to say the seed of Abraham is now only

Jesus. There is no *in their generations* when taken this way. The divine pledge of Genesis 17:7 was made to Abraham and would not be valid if it was not for all generations, or *in their generations*. *In their generations* is plural! Yes? Jesus is singular. Therefore the interpretation of *and to thy seed which is Christ*, must be wrong. That the usual interpretation is quite unacceptable can be concluded without great depth of Greek study. God did not make it that complicated, But, the verses should be translated rather than transliterated.

R.K. Phillips in his *What Saith the Scriptures* reads the Greek text of Galatians 3 this

way, vs 26:

‘For ye are all Sons of God through faith, in an anointed [*people*] of [*belonging to*] Jesus [*christo is representing a noun in this phrase*]. vs 29: And, if ye belong to an anointed [*people*] then are ye Abraham’s seed, heirs according to the promise.’

Now before anybody rises up in wrath and indignation, let me agree at once that ‘*Iesou*’ is the same for the Dative form as for the Genitive form, so ‘*en christo Iesou*’ has two possible translations:

1. In an anointed [*one*] Jesus ... (*which simply means Jesus Christ*)
2. In an anointed [*people*] of [*belonging to*] Jesus.

Then Mr. Phillips asks what excuse there might be for not translating the word *Christo/s/ou*, pointing out that a transliterated word means nothing in another language. He also points out that checking this with a concordance will only repeat the errors of the translators. Note: When we consider Gal. 3:26 and 29, *christos* is used as the dative and genitive cases respectively. The dative must be used after the preposition *en* in verse 26 (in an anointed). In vs 29 it occurs as the genitive, *of*, or *belonging to* an anointed.

If we want to keep on choosing a translation which is not in context to prove a point then we must be making a mistake. This is trying to make the verse fit the theory! One of the reasons why the latter translation is not acceptable

Study Material:

THE MYSTERY OF THE GENTILES

by Ted R. Weiland

Who Are They And Where Are They Now?

The apostle Paul identified the Corinthians to whom he wrote his first epistle as descendants of the Israelites who departed Egypt and traversed the wilderness with Moses, “... all our fathers were under the cloud and passed through the sea...” (1 Cor. 10:1) He identified these same Corinthians as Gentiles (1 Cor 12:2). Was he double-minded - or did he know something that most Christians today do not know? A thorough study.

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was given by a Greek “expert” as being, *because the Gentiles are not Israelites*. But, as the so-called Gentiles that the Apostle Paul addressed in Scripture were outcast Israelites, then the latter explanation must be right in this context. It is understandable why the first translation is accepted almost universally. Firstly, it is because of the misuse of “gentile,” and secondly because the word *christos* has been transliterated to always mean “Jesus Christ,” by the translators from early times and this is the problem.

“AS OF ONE” AND “THE ANOINTED SEED”

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ.” Gal. 3:16.

The expression, *as of one* in Galatians 3:16 is commonly taken as, *as of ONE*, inferring Jesus is the ONE. This is the historical interpretation and most commentaries and lexicons comment from this basis. Many will make comments like, *a unique use of the singular* (Vine) or will admit that *this tends to be at variance with the genius of the original languages*. Vine: *The children of the promise are counted for the ‘seed’ points firstly to Isaac’s birth ... The ‘children of the promise’ indicates that the seed are indeed plural.”*

From the many meanings of *heis* (one), it is possible to regard either Jesus or Isaac as being the “one” seed of Gal. 3:16. Abraham had seven sons apart from Isaac and these are who Gal. 3:16 refers to as *the many*. But the seed *as of one* refers to Abraham’s seed (through Sarah) which was IN Isaac [Gen. 21:12], that is, Jacob and his descendants. Romans 9:7 confirms that Isaac is the ‘one seed’ - *But in Isaac shall thy seed be called*. This shows the fulfilment of Gen. 21:12 as being in Isaac’s seed. Then the Scripture continues on to say that Isaac is the *one* or the “one seed.”

“And not only this, but when Rebecca also had conceived by one, even by our father Isaac; So the one here is Isaac, and not Jesus. If we accept the meaning that it is the seed of Abraham through Isaac which is anointed, does Scripture make better sense? Do not both Testaments then agree? Do they not then witness together?”

“IN CHRIST” OR IN JESUS”

The churches today use the expression ‘*in Jesus*’ when at times they should use ‘*in christ*’ or vice-versa. This is not just splitting hairs. The Bible expression *in christ* may be a far cry from *in Jesus*. The expression *in Jesus* comes from the doctrine that is in question here. *In Jesus*, covers up the meaning of *in christ* (in an anointed), the latter sometimes having to do with a certain anointed people. These people can be found through both Testaments. They are that way from conception. But being born that way [*in christ* (in an anointed people)] does not make them *in Jesus* under the New Testament.

When we consider that Iesou (Jesus) occurs 683 times and the word *christos* (christ) only 300 times, why should we treat them as being interchangeable? The text joins them together when they should be joined together. The Apostle Paul sometimes joined them together and sometimes he did not. He must have had a reason. God must have had a reason. But the churches think of both of the words as always having the same meaning, despite the variety of combinations and grammar in which the words are

used, even by some Identity teachers. Let us consider an example to show the point. 2 Cor. 6:15 - *“What concord hath Christ with Belial?”* ... Young’s concordance points out that ‘*Belial*’ *should not be regarded as a proper name and Belial simply means a worthless person*. In the Old Testament, Belial categorises a particular type of person. In this context we can either assert Jesus has some association with Belial-type people or we can translate it properly as what concord hath an anointed (person) with Belial (a worthless person)? This is in keeping with the context of the chapter, which contrasts several other classes of things with each other. Notice that each class is of the same type”

[a] righteous with unrighteousness (two classes of behaviour)

[b] light with darkness (two components of the visible spectrum)

[c] believer with an infidel (two types of spiritual attitude)

[d] Temple of God with idols (two types of attitude).

Therefore we can go contrary to the other instances and compare “christ” (taken as a specific person) with Belial (a category of person) or we can compare an anointed person (a type of person) with Belial (a type of person). Heb. 11:26 *“(Moses) esteeming the reproach of christ greater riches than the treasures of Egypt.”*

What did Moses know at that time about Jesus if *christ* was Jesus in this context? Jesus had not then been born! His name *shall be called Jesus*, but He was not so named at the time of Moses. What Moses did know about in his day was the anointed people! To deny this is to show an impossible bias and to believe a lie. Strong words? They need to be!

Moses esteemed the reproach of an anointed people greater riches than the treasures of Egypt (Do you?). The account of Moses’ life bears this out—Moses left the palace to join his people rather than live on in the palace and become Pharaoh in due course. Better to choose a life of poverty with his own people and family, than live in the luxury of the big city. To become absolutely clear about the use of the word *christos*, it is necessary to determine if this was the name God gave to His Son, or if it was a title given Him by men. It can be demonstrated that the word is sometimes a common noun in the New Testament and that it is sometimes a proper noun or title.

THE MEDIATOR

“Wherefore serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels, in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Gal. 3:19-20.

God had made a covenant with Abraham and his seed, *in their generations*, which was not displaced through the Law. The Law was added because of transgressions, until the seed arrived to whom the promise had been made in the will (Gal. 3:19, 29). This seed still has to be Abraham’s seed, *in their generations* for the promise made to Abraham to remain valid. Now, this mediator must be in the middle of two other parties. He cannot be one of the parties, can He? 1 Tim. 2:5 tells us that there is one mediator between God and man. Jesus gave Himself a ransom for all, “*all*”

**More study material:
PAUL’S EPISTLE TO THE SAINTS IN ROME
Book 1, Romans 1 through 8
Stephen E. Jones**

Contains some interesting facts of history about these British Christians. Being aware of their education and royalty, Paul writes his most complete doctrinal epistle of the entire New Testament. The significance of Paul’s words in this epistle are largely lost today, because most do not share Paul’s educational background, nor do most people know the historical context in which the epistle was written.

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being all of those who were being *bought back*. This is Israel alone. If *God is one* as we are told, could the Law be directly opposed to the promises? The mediator of the New Testament God made with Israel, was the man Jesus Anointed. The mediation was with the same people who broke the Old Testament. The heirs are still the same people. The next chapter of Galatians confirms them as being who were under the Law. This is Israel alone. The Law was the schoolmaster to bring us to Jesus who fulfilled the added law (of sacrifice) by making the ultimate sacrifice and thereby doing away with the added law. There is no scope at all to include any other peoples.

What we believe about this matter is mostly influenced by what is taken to be the meaning of the word “*gentile*.” The wording of the translations are in line with the beliefs of the translators and it is this that creates the difficulties in understanding (English translations are the only ones that use ‘*gentiles*,’ other languages use the equivalent of ‘*nations*’ or ‘*peoples*’). Some scholars even say that they translate the way they do because they say the word “*gentile*” must apply to all non-Israelites. Why ever must it so apply? This is the preconception most Christians have. The word essentially refers to Israelites of the former Greek empire. When we accept who the ‘*gentiles*’ are, then it is no longer necessary to bend *it is written* to fit the popular belief. Then we find harmony between the promises and their New Testament fulfillment.

“NEITHER JEW NOR GREEK”

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal 3:28.

If we apply what we have learnt about *christos* to this passage, we find it reads: *for ye are all one in an anointed (people) [belonging to] Jesus.* This is a parallel with:

“For by one spirit are we all baptised into one body, whether we be Jews or Gentiles (Hellene - Greeks), whether we be bond or free; and have all been made to drink into one spirit. 1 Cor. 12:13.

In saying that there is no difference between Jews and Greeks, it must be noted that the terms are national rather than racial. Both are of the one descent from Israel, as Abraham’s seed [Gal. 3:29]. All Israelites, — whether Judean or Greek speaking, whether male or female, or whether slaves or masters, — are accepted. These two verses say the same thing and the interesting thing here is again in the translations. In both verses “*Greeks*” and “*Gentiles*” are the same word *Hellen* in the Greek text of these verses. Even the NIV translates *Hellen* as “*Gentiles*” in the book of Romans more than once because this suits the doctrine, but they are willing to translate the same word as “*Greeks*” in Corinthians. How dare they do this? *Hellen* is not even remotely like *ethnos*.

In Galatians 3:28 there is something in common between the “*Jews*” and the “*Greeks*” that links them together. In Gal. 3:16 and 3:29 we found it is the anointing

[*christos*] and in 1 Cor. 12:13 it is *one spirit*. The common linking factor is “*anointing*” and “*spirit*.” Please do not dismiss this subject of the anointed race. Tradition has avoided it to accommodate their form of “*Jews*” and “*Gentiles*” doctrine.

Now, when we go back, it can be seen how this all ties up. As we have seen before, the two parties are:

1. Israelites in Judea - The Circumcision.

2. Israelites of the Dispersion - The Uncircumcision—or the dispersed amongst the Greeks. The New Testament re-united the Judean Israelites and the Dispersion [Israelites] into *One Body* by Calvary. The whole of Israel is the one body. The expression “*dispersion*” is what we find in John 7:35 where the Pharisees said, “*Will He go unto the dispersed among the Gentiles* [more correctly translated, *the dispersed among the Greeks*].

In Ephesians 2:11-22 it is no different. The Dispersion had become [were] as strangers but through the same Spirit, with which they were anointed they were able to be reconciled unto God in one body by “*the cross*,” or stake. In one body there is no difference between the Israelite

Judeans and Dispersion Israelites. “*For through him we both have access by one Spirit, unto the Father. Eph. 2:18.* The “*both*” are the two groups (Judean and Dispersed Israelites), or two parts of the one body, having access by the one Spirit. Then there is also the presentation in Ephesians where we find, “*The Commonwealth of Israel. “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope (because of your cast-off state), and without God in the world (order).... Eph. 2:12.*

This commonwealth [according to reference 4174 in Thayer’s Lexicon], is spoken of as the theocratic or divine commonwealth. The people being addressed by Paul were not currently subject under this divine administration. When they submitted to this administration, they became one with those who were already subject, so then there was no difference. Paul confirms this is Romans 10:12 where he declares, “*For there is no difference between the Jew (Judean) and the Greek (Dispersion), for the Lord over all is rich unto all that call upon Him* [in context. “*all*” is all of the “*Jews*” and “*Greeks*” meaning all of the Israelite Judeans and the Dispersion]. The word *difference* is used as of musical instruments being in tune [Thayer 1293].

Before someone jumps up and down to say that Ephesians 2:12 says these “*gentiles*” were without Christ and therefore could not have been anointed from physical birth, it must be pointed out that there are two different *withouts* in the verse.

“*That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*”

The first is *choris* [Strong G5565] which means “*sepa-*

and another:

PAUL’S EPISTLE TO THE SAINTS IN ROME

Book 2, Romans 9 though 16

Stephen E. Jones

It is not possible to understand Romans 9-11 without knowing the history of Israel as Paul knew it. Unfortunately, most Christians today believe that when Paul spoke of Israel he was referring to the Jews. They have been taught that when Paul refers to Israel in dispersion he was referring to the Jewish dispersion. This is incorrect! Many modern Christian commentators have misunderstood Paul, thinking that these “Israel” chapters were about the Jewish nation called Judea. They treat Romans 9-11 as if Paul was focussing totally upon the Jewish rejection of Christ in the first century, when in fact, Paul was mostly concerned with the Israelite rejection which caused the captivity nearly 800 years earlier.

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rately” or “by itself.” These “Gentile Israelites” were on their own apart and separate from the Israelites in Judea but they still had the anointing that came with their birth. The second “without” is *athoes* and means “God-less” [Strong G112], but they were still Israelites, although they were God-less, in this sense [as there are many godless Israelites in the world today]. With this understanding, the whole Bible does not conflict any more in this area. The promises made to the Fathers are fulfilled *in us their children* and *in their generations* and not in some mythical non-Israelite ‘Gentiles’ or Church that has no ‘children’ or ‘generations.’ So we can see that in no way could non-Israelites be genetic children of the Fathers.

WHO ARE THE GREEKS?

The dispersed among the Greeks [John 7:35] is a telling expression. *Whither shall he go that we shall not find him? will he go to the dispersed among the Gentiles* [Hellen: Greeks], and *teach the Gentiles* [Hellen: Greeks]? Who would they be talking about as being *the dispersed*? Historically and Biblically, it cannot be any but the House of Israel and the bulk of the House of Judah. That this is so accords with prophecy. Hence as we shall see, “Greeks” is used as a synonym throughout the New Testament for the Dispersion located amongst the nations of the former Greek empire. To talk about non-Jews being scattered among non-Jews would be silly and meaningless.

In this verse we have another instance of *Hellen* as “gentile” instead of “Greek.” If we were to take the meaning of “gentiles” as *belonging to other nations* referring to Israelites scattered among other nations, this would be acceptable. This mistranslation is also found in the following places where it is rendered as “gentiles.” [Note: By ‘Judean’ we mean ‘Israelites of Judea’ exclusive of other races from Judea].

“To the Jew [Judean] first, and also to the Gentile [Hellen: Greeks], Rom. 2:10.

“... for we have proved both Jews and gentiles [Judeans and Hellen: Greeks], *that they are all under sin.*” Rom. 3:9.

“Give no offence, neither to the Jews [Judeans], *nor to the Gentiles* [Hellen: Greeks], *nor to the church* (assembly of called out ones) *of God.* 1 Cor. 10:32.

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles [Judeans or Hellen: Greeks], ... 1 Cor. 12:13.

Now what do these mis-translations do to all that is commonly taught? The mis-translations disguise who is being addressed each time *Hellen* is used as opposed to *ethnos*. They disguise that they are Israelites of the Dispersion. We are told a Syrophenician woman was a Greek by nationality [Mark 7:26]. But she was an Israelite by race if these “Greeks” were Israelites. That she was born in one place does not require that she was of that place by race. *Genos* has to do with kin, family, stock, or a particular people. Mark is telling us of two things, her birth place and her racial origin as being a *Greek*. That Jesus did not at that time immediately speak to her was because He had not yet been rejected by the Judean side of Israel. This does not say that this woman was not an Israelite. This only shows again

that there were the two parts of Israel. This woman called Jesus *Son of David* and she came to ask Jesus for something. The word used for “asked” is *aiteo* which is used indicating familiarity or of being on an equal footing with the person of whom the request is being made. That the Judeans thought of the Dispersion as “dogs” is well known. She is described as *kunarion*, or a little dog, but these ate from the table of their masters! Jesus told her that her faith was great. She knew from the Word of God that THE Nations of Israel would be blessed and she came for her blessing. Jesus said that He did things *for this saying* which she said. There was a reason for Him to say this. Yet, today we are taught that she is an example of a non-Israelite “Gentile” obtaining a healing from Jesus!

IN THE BOOK OF ROMANS we find that the corrected translation of *Hellen* as “Greeks” rather than “Gentiles” gives a whole new direction. Both “Judeans and the

Dispersion” are parts of the one body. There is a common connection with the Law which was only given to Israel as a whole. Paul tells of *the work of the Law written on their hearts*. This is a fulfilment of prophecy given only to and about Israel [Jer. 31:31], under the New Covenant. At that time only one part [the Judean side] of the whole race of Israel was acknowledging the Law. The other side of Israel was called the Uncircumcision because they were not acknowledging the Law. But both parts are concluded under sin. Throughout this Book of Romans there is much reference to the Law. The Book is written to those who were *under the Law* [Rom. 3:19], that is, to Israel. The book is not addressed to other races.

IN 1 CORINTHIANS 12:13, above, is another place where *Hellen* is translated as “Gentile” instead of “Greeks.” The section begins with a definition in the first verse as to who these “Greeks”

were.

“...how that our fathers ... all passed through the sea ... were all baptized unto Moses...” 1 Cor. 10:1

This could not be said of any non-Israelite race. This whole passage tells that they were Israelites. It tells of their early history! *“For by one spirit are we baptized into one body, whether we be Jews or Gentiles* [Hellen: Greeks], 1 Cor. 12:13. That is, whether from Judea or from the Dispersion. This is what has been shown earlier where the common factor connecting these two peoples was the One Spirit and the Anointing. But, why does the Apostle Paul not use the word *ethnos* which is often also translated as “gentile”? Why does Paul specify *hellen* (or Greek) when it comes to important doctrine? Could this be in order that there might be no mistake about his meaning? Is it that there might be no mistake about who he is isolating? Paul was writing to his ‘brethren’—fellow Israelites scattered in Asia and nearby areas as opposed to the former *nations of Israel* as they were known in the Old Testament. (We do not pay sufficient attention to the use of such titles—each one is used in accordance with the subject matter and authority behind the situation).

IN ALL THE NEW TESTAMENT we must register that the word *Hellen* (Greek) and its variations are used thirty five times. This is a lot of times! There is never one

an old book reprinted:
**THE LAW OF THE LORD:
THE COMMON LAW**

**Rev. Wm. Pascoe Goard, LL.D., F.R.G.S.,
F.R.E.S. 1928.**

Since their settlement in Britain, we know that the Common Law has been the law of the Ancient British; the Anglo-Saxons; the Danes; and the Normans, who constitute the people. The Common Law has been the “Law of the Land” ... the birthright of the people of this land from the beginning. It was the attempt to set aside the Common Law which cost King Charles his head, and the House of Stuart the Throne. The Common Law is the continuation of the Divine Law, or as Blackstone says, “The Natural or Revealed Law of God.”

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proposition that the word might mean someone who is not an Israelite. The translators seem to have thought that this should have been so because they at times switch the translation to “gentiles,” which they thought might suggest non-Israelites. There is no explanation ever presented to support the view that “Greeks” means all the “non-Jewish” races.

FROM HISTORY we find just where the body of the Dispersion was at that time following the captivities in Assyria and Babylon. They were about parts of the old Greek empire—in Northern Greece and Asia Minor. It is not unreasonable then that they should be called “Greeks,” because this is where they were found. We can also see this from where the Apostle Paul travelled; this is the area where they were. It does not say that they were Greeks by race, or that they were non-Israelites. The concordances suggest that they were “Greek speaking.”

COMMENT: The Apostle Paul came from the city of Tarsus in Cilicia; this made him one of the “Greeks.” He was a Hebrew by birth, a Benjamite by tribe, and a Roman by citizenship. And he was a “Jew” (Judean) because he was brought up in Judea and a Pharisee, trained in Judaism. [Never forget these dual meanings of “Jew”!]. A national term does not determine racial origin in itself. Can anyone be justified in continuing to say that race and birthplace are always the same to prove a doctrine? Yet, this is what we hear as a common teaching?

CHILDREN OF PROMISE. “Now we, brethren, as Isaac was, are the children of promise.” Gal. 4:28. This passage is an allegory [v 24] and a comparison of relationships between those who are under the Law and those of them who have become partakers of the promise under the New Testament. The Law is the issue all the way through. The issue is not Israelites and non-Israelites, because the non-Israelites never had the Law-covenant in the first place. In verse 5 we are told Jesus came to *redeem them who were under the Law* that *WE might receive the adoption* (placing) of (as) *sons*. There is never a suggestion about any who were not “brethren” of the same race being redeemed or of receiving the adoption. They all have to be brothers or “brethren” of the same race. They are all *adelphos* or *kinsmen from the same womb* (Sarah’s). Some will not like this definition so, let us consider some lexicon and dictionary sources.

THE WORD ‘BRETHREN’

Thayer; From the same womb ... a brother ... any blood relation or kinsman ... having the same ancestor ... belonging to the same people ... a fellow-man ... one having descended from the same father.

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

Davidson: *Adelphos* [A plus *delphus* .. the womb] a brother, a near kinsman or relative; one of the same nation or nature.

Bullinger: *Adelphos* = brother, or gen, near kinsman, then in the plural, a vital community based on identity of origin.

This word is translated over 100 times as *brother*, for example, Peter and James *his brother* [Mat. 4:18]; James

and John, *his brother* [Mat. 17:1]. When we read this word, *brethren*, as used in all the epistles, we can now see exactly what the word means. They are not spiritual brethren! They are kinsmen. They are all Israelites! In no way can they be *fellow-believers* from all non-kinsmen races. We will be looking at this again. These are the ones who are told to *look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged, look unto Abraham your father, and Sarah that bare you ...*” [Isaiah 51:1,2]. This limits the scope to those who came from Abraham and Sarah.

ISAAC ... HEARING FAITH ... AND FREEBORN SONS

All that will be said here is that again we have, in Galatians 4:29, what was mentioned earlier about *born of the Spirit*. This is the allegorical equivalent of the anointed people being conceived containing that spirit. Those people could remain under the Law, or come under Grace. They are the same people who began under the Law [Gal. 3:3].

They were able to subject themselves either to the works of the Law or to *the hearing of faith* [Gal. 3:5] and did to become righteous through hearing, believing and doing what God asked, as Abraham did. They were never justified just because they were born Israelites. The term “freeborn sons” that some use is used to suggest that somehow this can refer to other than Israelites.

“And by him [that is Jesus] all that believe are justified from all things, from which you could not be justified by the Law of Moses” [Acts 13:39].

The Apostle Paul was talking again about the fulfilment of the promises that had been made to the **FATHERS OF ISRAEL**, as those people who had been given the Law of Moses. Law and grace are an issue to Israel only. The Edomite leaders of the Judean nation thought that physical birth gave them the right status with God when they protested that Abraham was their father, but Jesus made it clear to them they were not Abraham’s children. [In John 8:37 we can see that there is a difference between Abraham’s seed and Abraham’s children]. Jesus said to them, *ye cannot hear my words*. Likewise Ishmael who was born after the flesh could not [and cannot] “hear.” He is cast out. The linear descendants through Isaac could still be fools and slow of heart to believe. They could be deceived or be bewitched. The truth is to be obeyed. Jesus had been *evidently set forth crucified among you*. Paul was specific as to whom he was addressing. It is these Israelites who have to choose, not other races.

“Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?” James 2:21-22. Note: In this section in the Book of James about faith and works, the *our* in **Abraham OUR father** is written unto the Twelve Tribes [James 1:1]. Be fair here. Where is it declared that this is written to anyone else? *He begat US with the word of Truth* [James 1:18]. Where is it written that He begets any other than Israelites by the Word of Truth?

IN THEE SHALL ALL NATIONS BE BLESSED

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The Right and Duty of Self-Defence

Charl Van Wyk

Grenades were exploding in flashes of light. Pews shattered under the blasts, sending splinters flying through the air. An automatic assault rifle was being fired and was fast ripping the pews, and whatever was in its trajectory. Instinctively, I knelt down behind the bench in front of me and pulled out my .38 special snub-nosed revolver, which I always carried with me. I would have felt undressed without it. Many people could not understand why I would carry a firearm into a church service, but I argued that this was a particularly dangerous time....

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“Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached (proclaimed) before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” Gal. 3:7-9.

This verse together with the verses below, are favoured by universalists because they seem to present a universal gospel for all races. “Nations” is sometimes translated emotively as “Heathen” to try add weight to the universal argument. To understand any passage of Scripture it is necessary to look at it as a whole by going back to prophecy behind it to see what it is fulfilling. To Abraham:

“And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee and will curse him that curseth thee, and in thee shall **all families of the earth** be blessed.” Gen. 12:2,3.

“Seeing that Abraham shall surely become a great and a mighty nation, and **all the nations of the earth** shall be blessed in him?” Gen. 18:18 - and - Gen. 22:18:

“And in thy seed shall **all the nations of the earth** be blessed; because thou hast obeyed my voice.” To Isaac:

“Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, **I will give all these countries**, and I will perform the oath that I swore unto Abraham thy father..” Gen. 26:3. - To Jacob:

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall **all the families of the earth** be blessed.” Gen. 28:14.

To Israel: “All the ends of the world shall remember and turn unto the Lord: and **all the kindreds of the nations** shall worship before thee.” Psalm 22:27.

Here are six important verses which are used to support the doctrine of universal racist salvation. Indeed, they do appear to give valid support on the surface. But do they actually say what the religious translators make them say? Is this the problem here?

THE “FAMILIES OF THE EARTH” BEING BLESSED IN ABRAHAM

The major source of error in these *blessing* passages is what we mean by certain words. We have different words translated as *earth* and *the ground, countries* and the *land*, as also occurs with the words translated *nations, families* and *kindreds*. Although an extensive technical Hebrew language (Arnold later went on to prefer the use of the Septuagint, LXX, to the Masoretic Text) exposition is beyond the scope of this article, there are things that need to be pointed out. Originally Abraham was told to go from his father’s house unto an *eretz* (translated as: *country, earth, field, ground, land, world*) that God would show him. If *eretz* here is the whole Earth, then Abraham must have gone to another planet! Abraham was told all the ‘Land’ which thou seest, I will give thee. He was told to arise and walk through the land. Did he walk across the whole globe? So we have to ask if this ‘earth’ is the whole earth or the promised land. It is not all the ‘*eretz*’ of all the races on earth. Abraham was told to get himself out of his present *earth* and to go to *THE earth*. There are many references which give confirmation of the meaning. *THE Earth* does not mean the whole globe, but rather that portion belonging to

the particular area or person under consideration.

Contrary to popular presentation, we must note that in Genesis 12:3, the ‘them’ in *I will bless them* is plural, whereas the ‘him’ in *I will curse him* is singular. The Hebrew allows for two possible translations of *be blessed*, namely:

may be blessed in, or by, association with thee, and: *may bless themselves* [as the RV footnote says].

Some awkward questions could be posed here if it was to be taken that *all nations* had the meaning of “every race on earth.”

1. If those who curse Abraham are cursed, how could those so cursed be part of *all nations* which were to be blessed?

2. Were the Egyptians blessed or cursed through Israel’s presence during their captivity and also into the Exodus?

3. When the Children of Israel went into the Promised Land, they were told to exterminate all the Canaanite nations. Was not that an unusual way of blessing the Canaanites? After all, they were supposed to be part of *all nations*. Likewise Amalek was to be exterminated.

4. In Deut. 23:6, God commanded Israel that they should not seek the peace or the prosperity of the Ammonites and the Moabites right up to the end of the age. Ezra 9:12 indicates similar treatment of the non-Israelites in the land. This is hardly a blessing on those

nations, is it?

5. When the House of Judah was in captivity in Babylon, is there any evidence of Israel being a blessing to Babylon?

6. When the House of Israel was in captivity in Assyria, did this make the Assyrians blossom?

7. In prophecy why are all the forecasts concerning non-Israel nations always detailing them as being servants to Israel and for them to perish if they refuse this destiny? This is so right up to the end of the age.

8. The promise to Abraham was to “ALL” nations without any exceptions. “All” cannot include those who are cursed and those God says that He hates. Hence “all” means *all the nations of Israel*.

Throughout Scripture, Israel was to *dwell alone and shall not be reckoned among the nations* [Num. 23:9]. Prophecy sustains this to the end.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve him. Dan. 7:27.

“For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Isa. 60:12.

“And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.” Zech 14:16,17.

Israel and Judah were scattered among *all nations*, but are those other nations to be blessed? Jeremiah does not agree.

“...though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee...”

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Jer. 30:11.

Jeremiah repeats this in Jer. 46:28, addressing this to Jacob. In all these Scriptures we can see the unique place of Israel among the other nations. This continues after Jesus returns and Israel reigns with God. Finally there will be no more death. What a blessing!

THE PROMISE AND "THY SEED" IN THE N.T.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall the kindreds of the earth be blessed." Acts 3:25.

Only Israelites are being addressed here! We can find references in Scripture to the families [plural] of Israel. "Kindreds" is *patriai* which all lexicons give as kindreds from one ancestor. The Hebrew is *mish-pachah* supports 'family' 288 times and it is used of the subdivisions of Israel. The Tribes became national identities but were of one racial group from one ancestor. Israel is still an exclusive race existing as families or nations. It is unto these Jesus was sent.

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities. (Acts 3:26). In context, *you* still is the Israelites being addressed. As we said, without continual recourse to the Old Testament origins, it is impossible to rightly interpret passages in the New Testament. Only by going back can we know what *all nations* means and only then find a doctrine that is 100% consistent. Galatians 3:8 can no longer be allowed as an "out" for those preaching universal racial salvation. When we take Scripture as originally written in (Hebrew and) Greek, we find that conflicts disappear. We can understand that an exclusive Israel in the Old Testament remains an exclusive Israel in the New Testament. The promises are ever fulfilled *in us their children* and never in others. They are fulfilled in *brethren* of the same *kin*. The blessings of the Patriarchs [as given by Jacob in Genesis 48 and by Moses in Deut 33] for *the last days* still apply separately to each of that same group of peoples, who are being specified. These are the sons of Joseph, Ephraim and Manasseh. In Genesis 49 Jacob gives his prophecy about what will befall each individual Tribe of Israel, in the last days. These are limited, specific and definite.

We cannot find prophecy for the application of the blessings given by the patriarchs as being applicable to all other races. This is why *all nations* is commonly taken wrongly as meaning every race on earth. The statement of Romans 4:11, *a father of all them that believe* is only in the context of Israel.

For the *last days*, Jacob gave his blessings to his children one by one [Genesis 49]. The blessings were to his seed only. They were not to other seeds. The New Testament is still made only with the House of Israel and the House of Judah [Heb. 8:8]. The word *children* in Galatians 3:7 [the children of Abraham] is *huios* which denotes kinship or physical offspring. [Note: This word is also used of animals, so it cannot refer to spiritual offspring in the way commonly taken!]. How can the Patriarchal blessings apply

to all races? If they were all the same, what would be the point of separation? And, if they are for the "last days," why not accept this as a reality, rather than saying that some singular multi-racial church that has nothing to do with these Twelve Tribes is the recipient of these blessings?

As it has been pointed out, translators show what they believe in their translations.

For instance, in Galatians 3:8 the words translated *heathen* and *nations* are identical. The translation as *heathen* gives an entirely different connotation to the verse. The nations whom God would justify by belief were not heathen, but were of Israel. The proof of this is that this is the fulfilment of the prophecy made by the Patriarchs. This is confirmed—*by him are ye justified from all things from which ye could not be justified by the law of Moses*—These justified people **MUST** have first been under the Law of Moses, so they could only be Israelites. Most of this might be summed up by questioning whether or not they were going to remain under the school-master or whether they were going to believe

God as Abraham did. What they were to believe was that Jesus had redeemed Israel and that Jesus was the Son of God (not God the Son).

Ultimately, that which is reserved for Israel, namely redemption, salvation, resurrection to eternal life, belongs only to Israel. It is their inheritance from Abraham, according to the promise made by God *to the fathers of Israel*.

PUTTING WOMEN IN THEIR PLACE

by Andrea Schwarz

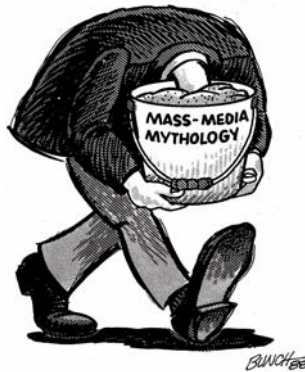
In some circles, women are discouraged from interest in theology, sound doctrine, or Biblical law; it is presumed that these topics are man's domain. Not only is it deemed unnecessary for women to devote attention to these subjects, interest in them is considered inappropriate. It is assumed that women can function quite well within the home without emphasizing good theology, sound doctrine, or Biblical Law.

This attitude is further strengthened by women's Bible studies that concentrate on relationships, hospitality, and home management. Too often, in an attempt to exhibit the posture of submissive wives, women dumb themselves down theologically to keep from being labelled contentious (Prov. 27:15).

But how can a woman fulfill her calling as wife and mother if she has no training in the very standard upon which she is to create her priorities and make decisions as she looks well to the ways of her household? How will she be able to advise her husband or prepare her children for adulthood if she has not learned how the Word of God applies to every area of life and thought, and has had opportunities to self consciously make Biblical applications to her life and the lives of her family members? If a woman is to succeed as a helpmeet and joint-heir with her husband, she needs to be equipped with a working knowledge of God's Law.

Women's reluctance to delve into a deeper understanding of God's Law often comes from a distasteful response from men when women become involved in theological

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discussions. While it is true that women are to keep silent in the church (1 Cor. 14:13), some extend this to mean that they should maintain silence in general when it comes to matters of theological application. R.J. Rushdoony was a great theologian who was also very down to earth and practical in his understanding of the conflicts between men and women:

“One of the chronic problems of men is that too often they react instead of acting. The terms and nature of the problems of life are set by their opposition rather than by themselves, and the reactions are foolish.

This has all too often been true of the reactions of men, Christian and non-Christian, to the women’s liberation movement. Two examples will suffice. In one church, some of the women came together to study Scripture. The women were of varying ages but with a common need to know the Bible better in its application to their everyday problems. The church ordered the meetings ended, although no problems has arisen. The concerns of the study were not ecclesiastical, and the meetings were not part of the church’s work nor limited to church members. By no stretch of the imagination can any text of Scripture be made to forbid women to study Scripture together.

In at least several other churches, the women are held in an unbiblical subjection which treats them as children, not adults. The Bible declares Sarah to be the model wife in her obedience and subjection (1 Peter 3:1-7). We cannot understand the meaning of that without recognizing the fact that, on occasion, Sarah, confident in the godliness of her position, gave Abraham an ultimatum (Gen. 16:5, 21:9-13), and God declared, “*In all that Sarah hath said unto thee, hearken unto her voice*” (Gen. 9:12), a sentence men rarely if ever used as a sermon text!¹

Christian men often view women through the lens of their current culture instead of viewing them from a Biblical perspective. For example, today men often react to the feminist movement without understanding that the feminist movement was a faulty reaction to the Enlightenment and the resultant worldview regarding women. As Rushdoony points out:

Few things have depressed women more than did the Enlightenment, which turned women into an ornament and a helpless creature. Unless of the lower class, where work was mandatory, the “privileged” woman was a useless ornamental person, with almost no rights.²

Many Christian men fail to realize labeling women as inept ornaments was not always the norm. In seventeenth-century England, as well as early America, women were not relegated to an inconsequential status and were often adept business managers, manufacturers, and insurance brokers. It was not uncommon for women whose husbands were sailors to manage affairs at home for two to three years at a time.³

The Biblical doctrine shows us the wife as the competent manager who is able to take over all business affairs if needed, so that her husband can assume public office as a civil magistrate; in the words of Proverbs 31:23, he can sit “in the gates,” that is, preside as a ruler or judge.⁴

By elevating men as creatures of reason and designating women as emotional and, thereby, inferior, the role of women was diminished. In fact, Rushdoony notes:

The more pronounced ... the triumph of the Age of Reason in any culture, the more reduced the role of women became. Just as religion came to be regarded as a useless but sometimes charming ornament, so too women were similarly regarded.⁵

As a result, men viewed women (and many times women viewed themselves) as merely suited to a “ped-

estal of uselessness.”

The Age of Reason severed a man’s connection to his wife by elevating his own intellect above his very real need for her. Thus, the enemies of Jesus began their campaign to destroy the Biblical family, which continues even today. As women began to reel against the demotion they had experienced, often from both the culture and the church, a knee-jerk reaction took place in the form of the women’s rights movement. Rushdoony comments:

The tragedy of the women’s rights movement was that, although it had serious wrongs to correct, it added to the problem, and here the resistance of man was in as large a measure responsible. Instead of restoring women to their rightful place of authority beside man, women’s rights became feminism: it put women in competition with men. It led to the masculinization of women and feminization of men, to the unhappiness of both ...

Thus, the Age of Reason brought in an irrational supremacy for men and has led to a war of the sexes. As a result, the laws today work, not to establish godly order, but to favor one sex or another.⁶

Biblical Law is For Women

There are many men today who serve as ministers of the Gospel who attribute their introduction to Christian Reconstruction and theonomy to their wives who, having heard R.J. Rushdoony lecture, urged their husbands to hear

him speak. These women were much like Mary who sat at the feet of Jesus, eager to learn, understand and apply the Word of God to their lives. Furthermore, there are many husbands who have embraced the teachings of R.J. Rushdoony, read his books, and desired their wives to study his *Institutes of Biblical Law* in order to have a fuller appreciation for the Ten Commandments and their implications.

I began the Chalcedon Teacher Training Institute specifically to address the women in this category. Having been a student of Biblical Law for over twenty-three years, and having benefitted from the mentoring I received from Dr. Rushdoony and his wife, Dorothy, I felt it was time for me to assume the role of “older woman” in the lives of homeschooling moms and unmarried single women.⁷

Women of Honour

I originally read the *Institutes of Biblical Law* when I was introduced to Chalcedon in the mid-80s. As time went on, I made detailed notes because I knew I would be teaching my children from this text. When I began to formally teach through the book with a group of women in the late 1990s, I completed notes on every single section of the book and designed some questions for thought and discussion to ensure that the concepts could be put into action rather than remain academic. Initially, a group met in my living room; however, with the advent of internet technology, much of my teaching/mentoring of late has taken place online making use of Skype or other group meeting software.

One woman, after reading one of my books, asked me if I would mentor her. As we began our study, she confessed that she felt guilty that there were other women that she knew would benefit from an ongoing study, and the “Woman of Honour”⁸ group was formed. This group spanned three continents (North America, Europe and Africa) with a regular Saturday morning lecture and discussion (at least for me it was morning as we spanned a number of time zones). At times we had as many as twenty-two women join us, with the average attendance being less.

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For three and a half years we plodded along, tackling one section of the book at a time. Every week after I gave a brief summary, we would discuss the questions. Some would vocalize answers using a microphone on their computer, while others would submit their answers in the chat box. Sometimes we would take time off due to schedule conflicts. But we would always resume our study of the material.⁹ When we completed the study in the spring of 2012, we all felt a sense of accomplishment and reward that the Word of God had been seated more firmly in our hearts. One participant commented:

I have been privileged to be a disciple under the dedicated, thorough instruction and mentoring by Andrea Schwarz as we worked through *The Institutes of Biblical Law* by R.J. Rushdoony.

I have greatly benefitted from these studies in that I am learning to question the source and foundation of my (and others') statements, thinking and attitudes as to whether they line up with the law-word of God and Biblical precepts contained therein. I am less quick to make assumptions and judge matters according to deceived "Christian," humanistic or worldly thinking.

I think that I am less impulsive and no longer draw on my own thinking but seek wisdom and guidance from continued study and application of His law-word. I am learning to respond to "all of" life's challenges Biblically, and to be more articulate in giving an answer for the hope that is in me!

I am grateful for the gold that has been deposited in my heart!¹⁰

One-on-One

Not every woman's schedule fits into a group study, so I have a number of ongoing studies of *IBL* on a one-on-one basis with mothers, single women, and occasionally high school students. We function much the same way as I did with the group, but we are able to get more specific with individual application and schedule times that are mutually convenient. That is the key to my approach. I specifically state at the outset that this study is to be undertaken so as to fit into a woman's schedule and circumstances. My process of tackling the 800-page book with a willing student is quite simple: one section at a time, with a commitment to go no further until the implication of God's law-word as developed by Rushdoony can be applied to their circumstance and calling in life.

Along with imparting a distinctly Christian worldview to them in the process, my own understanding and insights into the law has become more developed. I have an ingrained sense of how God's law applies to any given situation and, when it is not readily apparent, I am in a position to ask an intelligent question to discern the answer. My goal is to produce women who can not only effectively transmit God's truth in their families, but who can become Titus 2 Mentors¹¹ themselves.

Becoming a Proverbs 31 Woman

For a woman to deliberately fulfill the description of the woman discussed in the last chapter of Proverbs, her actions must be consistent with the law-word of God. Such a woman should not be stereotyped and should find her worth based on her redemption in Jesus, not as the world may view her. Rushdoony writes:

Such a woman is very different from the pretty doll of the Age of Reason, and the highly competitive masculinized woman of the 20th century who is out to prove that she is as good as any man if not better.

Biblical faith will not regard woman as any less rational or intelligent than man: her reason is normally more practically and personally oriented in terms of her calling as a woman, but she is not less intelligent for that.¹²

He who finds a wife finds a good thing, And obtains favor from the LORD. (Prov. 18:22)

Important ... as the role of a woman is as *mother*, Scrip-

ture presents her essentially as a *wife*, i.e., a help-meet. The reference is therefore not primarily to children but to the Kingdom of God and man's calling therein. Man and wife together are in the covenant called to subdue the earth and to exercise dominion over it.¹³

Proverbs 31:30 points out that a woman who reveres the Lord is to be praised. Thus, a dominion-oriented man should desire as a help-meet someone fluent and experienced in the application of God's Law. How can a woman act as a *mirror*,¹⁴ and how can a husband safely trust in her if she knows less than he?

If a man wishes to raise godly children who have a healthy fear of the Lord, he must choose a wife who is a competent teacher for them. To whom will he trust the training of future ambassadors and soldiers for Jesus? Who will instill in his children a healthy boldness to engage the battle rather than retreat from it?

God proclaimed that it was not good for man to be alone and gave him his most suitable helper (Gen. 2:18). The Scripture does not give us a "Gentlemen Only Ladies Forbidden" mentality (as GOLF), but one in which the absence of women would be a travesty.

The headship of men does not mean the shelving of women. The Pauline epistles tell us plainly how real and extensive the role of women was in the New Testament church. Men who seek to make a woman the mere adjunct of themselves are stupid, foolish, and unchristian. They pass up the wealth of God's way for the poverty of their ego. The churches which relegate women to a limbo of irrelevance are guilty before God. Subordination does not mean irrelevance or incompetence. If this were true, every corporation would be better off if all the staff and employees were fired, and only the chairman of the board remained! It would commonly mean the departure of intelligence.¹⁵

Andrea Schwarz lives in San Jose, CA with her husband of 37 years. She can be reached by email at lessons.learned@yahoo.com

1. R.J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 215-219.

2. R.J. Rushdoony, *Institutes of Biblical Law* (Phillipsburg, PA: The Craig Press, 1973), 349.

3. *Ibid.*

4. *Ibid.*, 352.

5. *Ibid.*

6. *Ibid.*, 351.

7. www.ctti.org

8. Rather than use the American spelling (honor), the spelling was used because the majority of the participants spelled it the British way!

9. I used to affectionately refer to these studies as the Dos Equis Bible Study, having to assure people we weren't a group of beer drinking women, but a group whose participants needed to have two "x" chromosomes to be included!

10. Visit www.Titus2Mentoring.com

11. The Titus 2 Mentoring program follows the Biblical teaching of older women teaching younger women the truths of God's Word and how they can be better wives and mothers.

12. Rushdoony, *Institutes*, 352.

13. *Ibid.*, 353.

14. See Elizabeth Fellersson, editor, *Toward a Christian Marriage* (Vallecito, CA: Ross House Books, 1972), 14-15.

15. R.J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 215-219.

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