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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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"RIGHT FROM WRONG"

by Rev. Brian M. Abshire, Ph.D.

Recently, a friend highly recommended Josh McDowell's book "*Right from Wrong—What you need to know to help youth make right choices.*" To be honest, I haven't read anything from McDowell since the seventies when I first discovered his "Evidence that Demands a Verdict." As a young Christian, I had been most encouraged and helped by having at my finger-tips all sorts of proof and evidence for the reliability of Christianity; though I never actually found it very useful in evangelism; the level of intellectual opposition to the gospel I encountered made using McDowell's work about as sensible as dropping a hydrogen bomb on a house to remove the fleas!

However, to be honest I never REALLY accepted what I thought was McDowell's underlying assumption that evidence alone would almost REQUIRE a belief in Jesus Christ. Now I realize he never said this, and I really do not mean to put words in his mouth; chalk it up to my own limited understanding at the time. However, at least in my mind there was a connection between intellectual evidence and the necessity of accepting the truth claims of Jesus; to have one, you must have the other. In fact, it seemed to me while reading it (and memory may be misleading me here) that McDowell's real problem was that the evidence was being suppressed on college campuses in order to discredit Christianity! If only more people knew the things he was writing in his book, why clearly, many more people would be coming to faith in Jesus the Christ!

Interestingly enough, when I first came to faith in Jesus, it was DESPITE the intellectual hurdles! None of the people who shared Jesus with me had ever heard of Josh McDowell and therefore when I pestered them with questions about the authenticity and reliability of the Bible, or how they could KNOW whether Jesus had even lived; they could never give a well-reasoned answer. In fact to this day, whenever I hear a Christian say, "But you have got to accept that by faith!" I want to scream, pull my hair out, and give my sincere but misinformed brother a holy punch to the throat (in love, of course!).

This "answer" was an is an excuse for intellectual laziness; an unconscious acceptance of existentialism and

neo-orthodoxy that is widespread in the Christian community. Right down at the core of their being, many broad evangelicals have accepted as true, that their faith is intellectually and philosophically indefensible. They therefore have withdrawn from the "real" world altogether in an attempt to shield their faith from criticism and logic. And as a consequence, they have ceded the entire world to the devil, waiting for an imminent rapture to solve all their problems for them.

Thus when I came across McDowell's "*Evidence that Demands a Verdict*" it was like a light being turned on in a dark basement. Here at last was intellectual ammunition that warriors needed for frontline battles against wickedness and paganism. However, as noted before, for me, it was the right ammunition for the wrong weapon. I remember vividly the ONE time I got to use every bit of McDowell's work in an evangelistic encounter. I had met a young American student from an Ivy League school who was back-packing across Europe on his summer vacation (I of course, was in Europe on an all expenses paid, four year "vacation" courtesy of the US Government). I had been visiting a ministry in Northern England that did "street theatre" and then evangelized the crowds that gathered to watch. I was a "shill" working the crowd trying to engage people in conversation. This particular young

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man was standing near me during the performance, and afterwards. I asked him what he thought.

He was Jewish, a physics student and probably saw all this “Christianity” as an interesting cultural ritual no different than Morris Dancing (a really, REALLY weird English custom that has to be seen to be believed). However, as I pressed the issue, we soon got into a really serious discussion. For him, it was no doubt little different from the kind of intellectual “bull sessions” not uncommon on all college campuses. I think he had never met a Christian before who actually had answers for the common intellectual objections raised against the faith.

Since he needed a place to stay that night, he bunked with me and a friend and we continued the discussion until it started getting light in the east; all night long we went around and around, on issue after issue. It reminded me at the time of shooting skeet, he would hurl an objection to Christianity into the air, and I, armed with McDowell’s “Evidence” would shoot it down. By the end of the discussion, we were both exhausted and groggy, like two prize-fighters having gone fifty rounds.

But eventually, I wore him down. I had answered every objection; I had demonstrated the flaws in every one of his arguments. So I finally said, “NOW, will you accept Jesus as Lord?”

“No,” he replied.

“Why not” I insisted (almost crying in frustration).

“Because if I accept Jesus as my Lord and Saviour then I would have to stop sleeping with my girlfriend!”

This encounter was a major turning point for me intellectually, though I did not fully realize it at the time. Clearly, there was some other dynamic at work in a person’s conversion other than intellectual or psychological. Here was a man willing to admit that the gospel was true, that Jesus Christ was real, had lived, died and rose from the dead, but REFUSED to acknowledge Him as Lord, because doing so would interfere with his own sexual pleasure (Brian failed to realize at this point, that Jesus had said, “No one can come to me except the Father draw him;” and also “to some it is given to understand, and to some it is not given.” - CIM)

Though it would take many, many years to come to fruition, this was when I became a Calvinist at heart. Forcing men to acknowledge the truthfulness of a proposition does not necessarily mean that they will ACT correctly on that proposition. Theologians talk about the “noetic effect of sin” which is the influence that sin has on our thinking. Sin affects every area of man’s being (hence the Calvinist concept of total depravity; not that each man is as utterly depraved as he could be, but rather that he is depraved in the “totality” or entirety of his being, including his intellect). However, frequently, there is an assumption that the noetic effect distorts man’s reasoning and thus books like “Evidence” are intended to clear up the confusion caused by sin.

Therefore, the widespread assumption is held that if you can only get a man to THINK correctly, he will then act correctly. This in effect is one of the central premises in McDowell’s “Right from Wrong.” He demonstrates

through good statistical studies of Christian high school-aged students that the vast majority have lost the concept of absolute truth. And, he argues, as a consequence, Christian teenagers are therefore susceptible to fornication (e.g. 20% of broad evangelical kids believe that premarital sex is morally acceptable). Most of his book is about how to “re-install” the belief in absolute truth.

However, I must respectfully disagree with Mr. McDowell’s assessment. The problem is not in their thinking, but in their ethics. You see, all these kids going to middle class, broad evangelical churches are just being consistent with the worldview that is taught in almost every fellowship in the country. Their parents, their pastors and their peers have ALL accepted as “true” that the essence of true Christianity is a personal subjective religious experience. They all assume that “we are under grace, not law” and therefore that there are no moral absolutes that bind all men. Granted, they may be willing to experiment in ways their parents’ find objectionable; but after all, they are simply being consistent with their parent’s own premises.

The “REAL” source of their ethics and values has no foundation other than what is acceptable to the broader community; it is not the lack of belief in absolute truth, but rather a lack of absolute ethics. If the Law of God is irrelevant and immaterial, then how does one determine what is right from what is wrong? The “Christian” answer for the past

hundred and fifty years is the “Spirit” will tell you; you do not need the Law for Jesus Himself will “speak to your heart.” Now, I do not have a ready source for this assessment; I do not know of any major book that details it; however I have heard it preached repeatedly from the pulpit and affirmed from the average Christian time and time again.

By replacing the absolute ethical standards of the Law, with a subjective, personal standard that has no referent outside of one’s self, the Christian church has allowed itself to fall prey to the values and ethics of the world. The Apostle Paul warned us about this in Romans 12:2, “*And do not be conformed to the world, but be transformed by the renewing of your mind.*” There is an ongoing sociological and psychological dynamic called “conformity behaviour” wherein people will tend to “conform” their beliefs and values to what they believe to be group social norms. The Apostle Paul also warned about this in 1 Corinthians 15:33 where he says, “*Do not be deceived, bad company corrupts good morals.*” He also makes a similar reference to the other side where he says “Imitate me as I imitate Christ” (1 Cor. 11:1).

Now, here we have an entire generation of Christians who have grown up assuming without question (and in fact being constantly taught) that there are no abiding moral absolutes other than what the Spirit speaks into your own heart. The vast majority of these kids will attend public schools where they will stick out like a sore thumb if they do not conform to social norms. In these schools, the girls routinely dress, talk and act like “sluts” (I know this is offensive language, but if the term is bad, how much worse the actual practices?). Teenage boys of course are all

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victims of their hormones and welcome and encourage every bit of sexual provocation they can.

Thus, Christian kids will tend to imitate their non-Christian peers; in fact they have no power to resist it (apart from the really, unique individual). They listen to the same music, watch the same movies and value the same ideas. Is it any wonder then that they want to pierce their bodies, tattoos all over, dress provocatively, date without chaperonage and then decide to satisfy their sexual urges? After all Christian parents allow their children to associate with these kids, and form intimate relationships with them because implicitly they abdicated the raising of the children to the school, church, soccer league or little league team years ago. Why should it surprise anyone that when given the opportunity, their kids act out their sexual fantasies?

After all, every television show or movie glamorizes premarital sex and we are all constantly bombarded with images that would have been regarded as pornographic just a generation ago (give it another generation and pornography will be mainstream). Why SHOULD kids refrain from premarital sex if “they *really* love someone?” What moral absolute, let alone intellectual one, has EVER been given to them to tell them “NO!” Surely just because Mommy and Daddy, or the Preacher might find their actions “bad” is not to important an incentive; after all what they want, and what they see modelled in the culture are far more important in their value system than either church or family.

You see, these children DO have absolutes; just not the same absolutes as their parents. They adopt the absolute that “there are no absolutes,” because that is what the culture believes, and the brand of Christianity they practice is not able to challenge this assumption. Their Christian faith is real and meaningful, but personal and individual, because otherwise they would have to adopt some objective standard such as the Law of God; something the modern church will NOT do. Men do not want the Law just because it is an impediment on their “freedom” to do what they want to do, when they want to do it. So therefore, they must create a theology that justifies their rejection of the Law; but in the process it leaves them wide open to cultural infiltration from the pagan society around us.

While anecdotes do not prove, only illustrate, this one I think aptly speaks to this whole issue. In the ministry I worked with in England some years ago, we had a secretary who was a recent convert to Jesus Christ. Middle aged and divorced, she was no longer living with her teenage daughter but they still remained close. We had small offices with my boss sitting at his desk directly across from me at my desk; and our secretary sitting at a right angle to us. We spent a lot of time “hashing” out various issues, both theological and practical. Our ministry had a lot of single young “GI’s” in it and clearly one important priority was how to keep them from “doing what comes naturally.”

My boss strongly objected to laying down rules; “rules are for people who cannot follow principles” he was fond

of saying. Therefore when the inevitable question arose from all these single men and women about what was appropriate or inappropriate behaviour between members of the opposite sex he refused to give a direct answer. He would talk about the dangers that premarital sex would cause in future relationships, the hurt that such things inevitably brought about, the importance of communion “(it’s hard to talk to someone when you are kissing her”), etc.

Now he was coming out of a fundamental Baptist background where legalism ruled the day. His approach therefore made sense, from a certain perspective. However, I strongly disagreed with his views here; I argued that the important point was that God said “NO!” and that everything else was just an implication.

We had this discussion on more than one occasion, usually amicably serving as an “iron sharpening iron” experience. However, our secretary would always listen carefully, sometimes taking notes, and occasionally offering a “woman’s” perspective.

When her daughter made a profession of faith in Jesus Christ the entire office rejoiced with her and often, during the day, would offer “Mom” advice about what to tell the new convert. One day, the daughter wrote her Mom a letter asking about pre-marital sex; what was right and appropriate for a Christian girl to do with a man before marriage?

Mom responded in a beautifully written, well-reasoned letter citing our boss’ position; she was and is a very literate and intelligent lady; most elegant in written communication. When she showed me the letter and asked for my “critique” I could not fault her reasoning, other than saying, “Everything you say is true enough, BUT, the REAL reason why your daughter ought to refrain from sex is because God said so.” I could see she was not exactly excited about my “contribution” and after all, this was in the days before word-processing computers; the letter had been written on an electronic typewriter. So she simply typed in at the end of the last page a comment to the effect, “Oh, and God said not to, and who are you to argue with God.” To be honest, I think she only put the comment in, because she did not know how to graciously say “take a long walk on a short pier.”

A week or so later she showed me the letter she had received from her daughter in reply. Basically, her daughter wrote that she could argue with everything her Mom had said about the reasons to refrain from pre-marital sex EXCEPT the last comment about God. If God said something, it must be right, and therefore if she disagreed with God, then SHE must be the one in the wrong!

Needless to say, I was unbearably smug around the office for a few days (not of course that anyone could notice!) but the point had been made; ultimately and finally it becomes a matter of allegiance and loyalty to God that determines ALL our ethical and moral choices. “He who has My commandments and keeps them, he it is who loves Me” Jesus said (John 14:21). But it is exactly this element that is missing in modern, broad evangelical

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Christianity. It is not the lack of a certain philosophical proposition (“resolved; the existence of absolute truth is fundamental to Christian ethics...”) but rather something more basic; “Does a Christian have to **OBEY** Jesus the Christ to **BE** a Christian?”

Many of my friends, colleagues and teachers in the Reformed camp place a high priority on propositional truth; and that is good and necessary for our God is the one true God. Loving God requires knowing and loving the truth (John 17:17). But there is a difference between giving intellectual assent to a theoretical proposition and living that truth out in daily life. Different men have different mental capacities, different life experiences, and therefore do not always understand that truth in the same way. To rest our ethics in some arcane, esoteric or academic concept of intellectual performance does a great disservice to the average Christian.

“*The law of the Lord is perfect, restoring the soul, the testimony of the Lord is sure making wise the simple...*” says David (Ps. 19:7). God’s Law does not require a Ph.D. in theology to understand, or to apply; it simply requires a humble heart. However, both broad evangelical and Reformed churches have largely abandoned the Law of God as the foundation of their ethical systems. There are even those today in Reformed churches who insist that there are NO practical applications possible from Scripture and that it is legalism to teach that there are!

No, as much as I have appreciated Mr. McDowell’s work in the past, as well as the statistical studies in his book; “Right from Wrong” I must respectfully disagree with his central thesis. The problem is not the lack of “absolute truth” but that they have accepted the WRONG absolute. To keep them from sin and the corruption of this world requires something more than getting them to give intellectual assent to another proposition. Instead, it requires rooting them in the Law of God as the absolute moral foundation of every area of life.

“*This book of the Law shall not depart from your mouth; but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for THEN will you make your way prosperous, and THEN you will have success.*” Joshua 1:8.

Courtesy International Institute for Christian Culture,
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POWER GRABS IN CHURCH AND STATE

by Martin G. Selbrede

Ten years after we published his article on Theodor Adorno, Otto Scott asked to have it republished in our magazine (Faith for all of Life) because (1) its relevance had compounded over the intervening years, and (2) the lessons he sought to instill evidently hadn’t taken root and thus warranted repeating.

The same factors motivate our publication here of the foreword I had written to R.J. Rushdoony’s *Sovereignty*,

published in 2007. Paralleling the Otto Scott reprint, ten years have passed since this foreword’s first appearance. The lens it provides for assessing our current crises in church and state is more needed than ever, and its lessons chart the only course out of our self-inflicted quagmire.¹ That this bold claim is true is due to the fact that R.J. Rushdoony focused on the actual root of our current problems, separating cause from effect and disease from symptom in the massive 500-page study the foreword introduces.

Increased sales of Rushdoony’s *Sovereignty* may be an unintended side effect of this article, but that would entirely miss the point if no one grasps the following message, which can safely stand alone in respect to how it carves out responsibility and action.

Further, during a scheduled Q&A session on Facebook Live on June 25, 2017, I had occasion to respond to several *hot potato* questions concerning “mandatory” church membership. I pointed out that there were critical issues lurking under the surface of the question to be resolved first, and I mentioned two of these in passing: the influence of the church upon state over the last twenty centuries, and my detailed documentation² of how churches lawlessly promote injustice. The Q&A format didn’t lend itself to further substantiation of these two summary remarks of mine, but both issues are more fully explored in the foreword below.

To those two issues, we must add the easily-misplaced idea of Christian self-government, the casual omission of which comes easy to us when the comfortable, familiar veil of dislocated sovereignty drifts back over our eyes. The Kingdom of God stagnates when we overlook the matter of Christian self-government, or fail to bring it to the table. Power-seizing institutions loom large to fill the vacuum thus created and few alarms ever go off as that happens. Ironically, there once even was a Foundation for Christian Self-Government,³ but few understood the importance of its message, looking instead for answers in all the wrong places. Christian self-government has been all but drowned out, and this is as much by design by its enemies as it is due to neglect by its friends.

The page numbers in the citations below refer to passages in *Sovereignty*, but the ideas in what follows are the key to reigniting the powerful engines we need to put into gear to fully bring every thought captive to the obedience of Christ.

Martin G. Selbrede’s 2007 Foreword to R.J. Rushdoony’s *Sovereignty*

Why is Psalm 110 so important? Because it is the Psalm most quoted in the New Testament. Its frequency of citation underscores its import: it is a powerful text.

What is the most quoted Scripture in the works of R.J. Rushdoony? Runners-up include Genesis 1:26-28 (the so-called dominion mandate), Matthew 28:18-20 (the Great Commission), and Proverbs 8:36 (“*all they that hate me*



love death”), but there can be no question as to the most crucial text in Rushdoony’s works: it is Genesis 3:5.

Genesis 3:5. There is no more pivotal text in a fallen world: it explains why, how, and in what direction our world fell. The entirety of redemptive history involves God’s dragging man out of the pit created by the seductive promise embodied in Genesis 3:5. But Christendom has not yet failed to learn the lessons of Genesis 3:5, it has too often co-opted the tempter’s program laid out by the serpent of Eden. It is crucial to understand this one indisputable fact: *the program put across by the serpent involved sovereignty.*

“Ye shall be as gods, knowing good and evil.” Since the Hebrew Elohyim appears here, there is authority for translating the serpent’s promise thus: “Ye shall be as God.” Equality with nothing less than God Himself is being extended to Eve. Unlike Jesus (Phil. 2:6), Eve and Adam did attempt to gain equality with God by means of robbery and preemptive seizure.

On theological grounds, the serpent’s promise can be put in compellingly equivalent terms: *ye shall be sovereign!* The serpent was extending to man the promise of sovereignty, of man’s lordship over himself. Lordship and sovereignty are virtually synonymous: the attributes of one are the attributes of the other. To be sovereign is to be subordinate to no one: all is subject to the sovereign, but the sovereign is beholden only to himself.

Sovereignty entails possessing the authority to define, to determine the definition of all things. Rushdoony hence extends the rest of the serpent’s promise in light of the promised attributes of sovereignty: Ye shall; be as gods, knowing [or *determining for yourselves*] what is good and evil.” The explanatory phrase added in brackets captures the sense in which sovereignty defines all moral dimensions; it is an addendum consistently incorporated by Rushdoony to clue his readers in on the core issues driving modern man’s mad groping after sovereignty. A true sovereign doesn’t merely *know* what is good and evil: a sovereign can and will *define* it. A sovereign is the *source* of law; he is not *subject* to it.

The Deadly Collision Between Conflicting Claims

The penchant, the inner drive, for seizing sovereignty from a transcendent God and relocating it to this world takes two fundamental forms: individuals appropriating sovereignty and the state’s claim to sovereignty. Rushdoony herein contrasts these two warring factions in trenchant terms:

What we have are two anarchistic would-be sovereigns, modern man, and the modern state. Two sovereigns, however, cannot co-exist with any peace. As a result, both are extending their powers and their self-will. The modern state grows daily more

powerful, and modern man grows daily more lawless. For “sovereign” man, the way of expressing his claim of sovereignty is to defy the law and will of the state. Both man and the state seek to displace God as *the center*. The means of attaining this role as the center of being is *power*. Hence the voracious hunger of the state for ever-increasing controls over every area of life and thought. (p.122)

The emphasis on power is a destructive one for man, since a quest for power displaces a quest for moral order, particularly within the context of freedom and its responsibilities.

According to Lapham, “Americans tend to prefer the uses of power to the uses of freedom.” The emphasis on private power versus public power leads to a man-centered society and a society in conflict. This conflict of interests is thus harmful to both the private and public sectors. Moreover, the public versus private concern is not a moral one; it is a quest for power, not for moral order. As a result, in politics, law, education, and other spheres morality is no longer a social consideration; morality at best has become a private concern. (pp. 80-81).

Rushdoony implicates Friedrich Nietzsche and the death of God school in this hunt for power and explains the shift in the modern state’s bearing vis-a-vis the state’s purpose and mission.

The death of God belief went hand in hand with the belief in man as his own god and law. The assault on Christendom was an assertion of man’s will to power, his will to be his own god (Gen. 3:5). The political consequences of this movement were enormous. Justice as the reason for the state’s existence gave way quietly to the will to power. (p.330)

As has been well said, the state is the coercive sector of society. The element of coercion that operates in tandem with the state-claimed power is something that the state tends to monopolize,

denying it to institutions other than itself. In fact, the state will label something as coercive and condemn it on that ground by pure fiat definition in terms of public policy.

State power is coercion, always coercion. To equate the state with Reason is to equate Reason with coercion. Reason then requires coercion because it is Reason, and to oppose its coercion is irrational. We can justifiably argue on Biblical grounds that the church should not indulge in physical coercion; the attitude of the humanist is that the church must not coerce because it is neither Reason nor its faith reasonable. This non-coercive requirement imposed increasingly on the church by the civil revolution extends to such things as Christian education; Christian schools and homeschools are viewed as coercing the mind of the child. Parents are also seen as coercive if they impose a Christian training and discipline on their children. Only the state’s coercion is rational; all Christian forms are irrational and even evil. (p. 285).

We see here how the sovereign, in this instance the modern power state, indulges its propensity to function as the definer and determiner of all meaning within society

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The Church Leads The Way to Disaster

In Western culture, the amassing of power, of relocating it from the transcendent plane of God's throne in heaven to incarnate it in visible form on earth (in institutional form), was originally undercut by the coming of Jesus. The church, however, fell prey to the siren song of power and sought to create visible power centers on earth (the church shifted power from a transcendent source to an immanent manifestation). What befell the church on account of this tragic misstep was that the state quickly learned the lesson the church was teaching by example: power should be immanentized, i.e. should be reflected in institutional form on the earth rather than centered in a transcendent invisible throne in heaven.

Human power centers have claimed sovereignty, and have denied the authority of the church. As Stalin said cynically: "How many legions has the Pope?" Once the premise of Greco-Roman statism, the necessity for an immanent and visible sovereignty, was accepted, it was the state which gained by it, not the church. (p.459).

A sovereign power is a power that can necessitate those subject to that power. Just as sovereignty was transferred from God to man, from heaven to earth, by implementing the seizure of sovereignty advocated by the serpent in Genesis 3:5, so too was the *necessitating power* transferred to the created domain by the same strategy. This particular usurpation was aided and abetted by Arminian theology, which contended against the sovereign God of Abraham, Isaac, and Jacob to liberate man from the necessitating consequences of the divine decree.

Marxism's theoretical foundation has been the shift of the governing or sovereign power, the necessitating or predestining force, from God to the state. In varying forms and degrees, all over the world, *the state is now the necessitating force or power. By claiming sovereignty, the modern state declares itself to be the necessitating power over man.* As such, it is increasingly denying freedom to the economic sphere, to the family, to the school, and to the church. It cannot claim sovereignty without necessitating all things.

It is not an accident that the rise of Arminianism coincided with the rise of the modern state. Arminius warred against the doctrine of the necessitating God. Man's freedom required, he held, deliverance from such a God. To abolish necessity from theology is not to abolish necessity but to transfer it to another realm, and the state was progressively freed from God's necessitating power to become Hegel's god walking on earth, a this-worldly necessitating power. (pp. 483-464).

The statist implications of the Arminian depreciation of God's sovereignty is examined at length in another important volume co-authored by R.J. Rushdoony entitled *The Great Christian Revolution*,⁴ which goes into considerable theological and historical detail concerning the slide into statism that non-Calvinistic theologies invariably undergo. As mentioned earlier, the church set a dangerous precedent by appropriating visible sovereignty unto itself, as the state soon grasped the implications of the strategy. Sovereignty being usurped, even in part, by the church tended to trigger a domino effect that led to power states that coexisted quite peaceably with Arminianism.

God cannot be "robbed" of sovereignty at one point without soon being denied sovereignty at all points. When the church claimed sovereignty, it thereby made it a fact of the human scene, one which others could seize from it. It was not an accident of history that, while civil government often established various forms of Arminianism, they rarely and then only briefly established Calvinism. They saw it as a threat to their freedom. If sovereignty is a this-worldly fact, then who is better to exercise it than the state? With the rise of Arminianism, we have also the rise of statism, of state sovereignty. (p. 74).

Dominion verses Domination

Much confusion over apparently synonymous terms has arisen in discussion over the matter of power, authority, dominion, and domination. The term *domination* in particular is subject to gross misinterpretation, usually with the intent to depict Christians who take the Bible seriously as individuals prone to exercise tyranny (a remarkable accusation, given the dimensions of the modern state's overreaching of its citizens' supposed liberties). Rushdoony wisely provides clarifications concerning the ideas of dominion, domination, and theocracy.

The focus of dominion is *not* at the presumed power centers as understood by secularists and humanists, but the opposite: the individual Christian and the family were the proper recipients of the mandate to take dominion. Rushdoony dispenses with the popular caricatures in three short sentences.

Moreover, dominion is not given to the state nor to the church but to man and to families.

The Biblical doctrine of theocracy means the self-government of the Christian man.

It is contrary to God's Law for church and state to seek to dominate society. (p. 31).

Further clarifying the difference between dominion and domination, Rushdoony focuses on the aspect of lawful verses unlawful moral conduct and the contrast between limited derivative authority versus tyrannical seizure of illegitimate sovereign control.

God's Law-word gives man the way to dominion, and dominion is not domination. Domination is the exercise of lawless power over others. Dominion is the exercise of godly power in our God-given sphere. The rejection of God's sovereignty leads to domination; the affirmation of God's sovereignty and His Law is the foundation of dominion. It is also the means to power under God ... A humanistic power can only be truly overthrown by God's power, and men cannot escape domination and tyranny apart from a return to God of the Bible and their total calling and dominion mandate under Him. (p. 165).

It may strike humanists as ironic that the very means to secure freedom from state domination and tyranny is godly dominion. This alone restores sovereignty to the only domain rightfully authorised to exercise it with justice and equity: the throne room of God Himself.

An Inescapable Confrontation

A consistent, full-orbed Christianity that takes the crown rights of King Jesus seriously poses a threat to the self-proclaimed sovereign power-state, and this threat is

old historic video:

THEY CAME A-VIKING

E. Raymond Capt.

They came from the cold and hostile North. They pillaged the monasteries, putting villages to fire and the sword, and profaned the churches. From the 8th century all English places of worship resounded with a new prayer" 'Deliver us, O Lord, from the fury of the Norsemen!' In vain...-53min. digitally remastered CI-269 @ sug don \$25



clearly understood by the state. It has accumulated power it has no intention of voluntarily relinquishing: it would take a power greater than itself to pry its fingers off of its claims to ultimacy.

Christians, by affirming the sovereignty of the God of the Bible, and the universal Kingship of Jesus the Christ, thereby deny the modern doctrine of sovereignty and the people. The fact that most Christians are unaware of the conflict does not alter the fact that the humanists recognise that Jesus' Lordship spells death to the modern state, because it undercuts its premise. (p. 107)

That state seeks a church that it can use, that is subordinate to its own authority, and that acknowledges the state's sovereignty and dutifully goes through its ritual motions without disturbing the power structures the state has painstakingly amassed over time. Rubber-stamp religion is acceptable to the power state; a faith in a sovereign God that is actually taken seriously presents the state with a problem (the state achieved this through getting churches to incorporate, thereby be-coming state-creations, and what the state creates, it can control).

[Quoting Owen Chadwick:]
"Government likes religion to bless its acts, crown its dictators, sanction its laws, define its wars as just, be decorous masters of national ceremonies. And since on grounds of religion religious men may criticize acts or laws or wars or modes of waging war, government prefers quietness and contemplation to excess of zeal." (p. 311)

Rushdoony was no stranger to this conflict between church and state. As an expert court witness during trials against Christian schools and homeschooling parents, he observed the official government-sanctioned vilification of Biblical faith first-hand. The roots of that enmity reside in the issue of sovereignty: those who believe they possess it bristle at any challenge to their power.

It is the Christian who is increasingly viewed as the enemy of the state as he stands in terms of the crown rights of Jesus the King. He thereby challenges the sovereign claims of the state in the name of the King of kings and the Lord of lords (1 Tim. 6:15). Increasingly, in the eyes of the sovereign state, this is the unforgivable sin. (p. 362)

The conflict rides on the Christian's appeal to a transcendent law and authority that judges the entire created domain, which stands over all humanity as an irrevocable standard against which there can be no ultimate appeal. The state sees itself as the highest court of appeal; the Christian necessarily denies this usurpation by the state.

The modern state, whether openly or implicitly, hates the church and resents its every effort to be Christian. This should not be surprising. When the church proclaims the whole word of God, it introduces a cannon or rule in the public arena which judges every sphere of life and thought. The premise of the state is that it is the source of all law and judgment; its basic faith is that the

state is judge over all and to be judged by none. A moral order and law apart from the state which judges the state is rightly seen as an attack on state sovereignty. (p. 356)

The reality is that state sovereignty, the successful result of what Rushdoony terms the *civil revolution* whereby sovereignty is transferred from God to the secular state, does not disestablish theocracy, but rather creates a theocracy built around a new god, the power state.

Sliding from Idolatry into Tyranny

The melding of atheism and theocracy is a very ugly development of the modern era. Brian Tierney illustrates that,

Humans find it consoling to imagine that the order imposed by their rulers reflect a divine ordering of the universe; most of the time, as Bernard Shaw observed, "The art of government is the organization of idolatry." (The great advance of the twentieth century has been our discovery that it is possible to combine all the advantages of theocracy with all the convenience of atheism.)

This is, of course, a particularly telling statement: we do have now a theocracy without God, an idolatry of the will of man, and atheism. (p. 253)

George Bernard Shaw's equating of government with idolatry is surprisingly insightful. The sadder surprise is how many Christians are completely engulfed in this same state-centered idolatry.

Such idolatry even makes its way into the theology textbooks, some from the pens of conservative Christian scholars. We see a clear example of this in the defense of natural law promoted in works such as the recently published Systematic Theology by Dr. Norman Geisler. Volumes such as these contrast Biblical law with "good law" or "fair law." The idea of

natural law has a dubious pedigree, as Rushdoony shows herein.

Natural law theories arose in part to provide the state with a non-theological basis for law. Because Jesus established the church, it was held, the Bible could provide its supernaturally decreed law for a supernaturally ordered institution. The state, being grounded in Nature, had to have a natural basis for its law, hence natural law. In time, the state ceased to look outside itself for natural law. (p. 284-285)

The inherent hazard of this approach is well attested historically, but this has not prevented Christians from being led right back into the ditch generation after generation. The depreciation of God's Law recoils back on theology itself, and natural law and other man-made surrogate legal structures erected by the supposedly sovereign state are simply used to dethrone God.

Men have sought to relocate meaning, justice, and law on a level below God, because this gives them a convenient starting point. Instead of being judged by God and His transcendental but revealed law and justice, men have, when law and justice are located outside of God, an instrument whereby they can judge God. Churchmen regularly appeal to their humanistic ideas of law,

Old Historic Video: THE FAITH OF OUR FATHERS E. Raymond Capt,

Our laws and our institutions must necessarily be based upon and embody the teachings of The Redeemer of mankind. It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian... This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making affirmation ... we find everywhere a clear recognition of the same truth ... These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. (Supreme Court Decision, 1982, Church of the Holy Trinity vs United States). 58 min. digitally remastered CI-268 @ sug don \$25



justice, and love to tell us what God cannot be, whatever the Bible may say. (p. 194)

The slide into tyranny that inevitably follows is inexorable.

If the state is the *source* of law, then it is the source of punishment for all transgressions, and no dissent is permissible. As a result, systematically humanistic societies become totalitarian and tyrannical. They move from punishing offenses to punishing dissent. (p.132)

The ramifications of the move to non-transcendent law, to humanistic law as determined by the sovereign power state, spill over into the conflict between individual sovereignty (the trend toward anarchy) and state sovereignty (the trend toward tyranny). Natural law ultimately cannot avoid a conflict of interests within society because of the contrary flows of power when all connection to human responsibility before God is severed.

Both the individual and the state demand the recognition of their sovereign rights. Each class in the state seeks its "sovereign rights" at the expense of all others. Without God's Law, self-will becomes the ruling premise in every sphere. Society shifts its emphasis from moral duties to civil "rights." All classes seek advantage, not justice, although their advantages are promoted as justice. (p. 291)

Such ill-conceived appeals to natural law, as are often found on the lips of theologians anxious to avoid the implications of God's Law, lead to a muffling of the church's prophetic voice. Once Christians repose the source of law in the natural realm, and not in God's written Law-word, all appeal to an authority higher than the state has been forfeited.

If there is no law beyond state law, no justice beyond and over the state, and no supreme court of Almighty God over all courts of state, then there is no criterion whereby the state can be called wrong. Then justice becomes what the state does, as in Marxism and fascism. (p. 340)

The state then proceeds to actually purge out all Biblical influence, just as a brood parasite (such as the cowbird or cuckoo bird) will push the hosts's bird hatchlings out of the nest to their deaths so that it alone rules the roost. The modern state cleans house on *any possible concession* that there is an authority above itself, particularly in legal matters. Rushdoony, describing the Pennsylvania murder trial of Karl Chambers, draws attention herein to a prosecutor's allusion to the Scripture that "the murderer shall be put to death" in front of the jury, which became a controversial lightning rod involving an appeal all the way to the U.S. Supreme Court in 1992—all because the prosecutor had alluded to a source of law independent from the state. As Rushdoony summarizes it,

What the courts said in the Chambers case was that no independent source of law, no source outside the state, will be tolerated. Law is the state's creation. (p. 468)

New Gods Need a New Gospel

The modern state wouldn't be much of a sovereign. a lord, if it didn't have its own gospel to proclaim from one

end of the land to the other. It *does*, however, have a gospel: it is the social gospel of liberal Christianity, which has been denatured and distorted in terms of the statist idolatry that George Bernard Shaw identified. It is worth rehearsing here the salient points of Rushdoony's discussion of this alternate (and false) gospel, a gospel that mesmerizes far too many churchmen with its lying siren song.

The social gospel is really a civil gospel; it espouses salvation by the state and its laws, and its hope shifts from God to the state. This has a major impact on the doctrine of the atonement. In the 1930s, a pastor who adopted the social gospel began to preach also against the orthodox doctrine of Jesus' atonement; he ridiculed it in language used by others who preceded him, calling it "butcher shop theology" to preach atonement by the blood of Jesus. This juxtaposition of the social or statist gospel and the denunciation of the blood atonement doctrine was an essential and logical one. If salvation is an act of state, the work of men who are essentially good and who unite to make a better world, to look for a change in men through Christ's atonement rather than through the civil gospel is not only false but misleading. As a result, whenever the civil revolution flourishes, Christianity is under attack. (p. 272)

There appears to be a studied blindness on those who promote this civil gospel: they can see evil in political structures other than their own, but the evils in front of them are invisible.

The advocates of the civil gospel are ready to see a fascist state as evil, but not a truly democratic and socialistic state. Sin, however, is not a monopoly of the left or the right, but common to all men. (p. 273)

The sad fact is, the decline of liberal Christianity into secular statism, the transfer of sovereignty from heaven to earth, to Hegel's "god walking on earth," viz., the state, has yet to solve the societal

problems it had promised to cure. The reason for this letter simple:

The civil revolution has no answer because it is a basic part of the problem. (p. 292)

The Key that Damns the World

Because the civil revolution hinges on the Arminian and Palagian doctrine of the goodness of man (a virtue suited to shaping natural law, as such theologians hold), its foundation exhibits fatal cracks at the outset. Placing unimpeded sovereignty into the hands of men who are by nature evil, as Calvin holds, will inevitably manifest its folly by the subsequent disasters that will follow.

[Quoting Owen Chadwick:] "Human nature is good. This, said Morley, is the key that secularizes the world." However, if man is not good, if he is indeed sinful, fallen, and totally depraved, it becomes instead the key that damns the world.(p. 356)

In support of this contention, Rushdoony quotes from O. Halecki's studies of European secularization. That Rushdoony implicates Christians in the wholesale sellout of Jesus' lordship is disturbing, but few are bold enough to tell modern Christians, "Thou art the man."

video you may have missed:

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[Quoting O. Halecki:] "The attempt to create a culture which would be European without being Christian ... is now recognized as the main cause of the present crisis in European civilization." That churchmen in great numbers are a part of this revolution, this de-Christianization of the West, is an amazing as well as an ugly fact. (p. 296).

It is precisely here, at the door of the church, where the trail necessarily leads. Judgment begins at the house of God. Finger-pointing at the secular state misses the point. The answer is *not* the shift of power from state to church, but the God-ordained functioning of both state and church in their respective spheres, which requires *their abandonment of sovereignty* and acknowledgement of God as the blessed and only Potentate.

The church, by and large, has tended to *reverse* its roles. It was chartered to speak prophetically, working toward justice in the social realm, and to minister mercy in the church realm. It has instead exacted harsh justice in the church realm and urged that unwarranted mercy be indiscriminately applied socially (often characterised in more loaded terms as "coddling criminals," support for a massive state welfare apparatus, and more). [e.g. letting muslims charged with sexual assault walk free, because the judge said they were unfamiliar with women in bikinis] As Rushdoony puts it,

We see here the beginning of a long tradition whereby churchmen view civil offenses with mercy, and ecclesiastical offenses mercilessly. The church thus separated itself from its Biblical mandate, justice in law and society, and its Biblical mandate of grace and mercy in ecclesiastical matters. (p. 346)

Regrettably, this is not all. Not only has the church switched its priorities and inverted its mandates ... not only has it substituted humanistic law for God's justice ... not only has it secured its own subordination to the state and muzzled those Christians who saw such idolatry for what it was ... but the church has, by and large, attempted the unthinkable. To preserve the sovereignty of the humanistic state, far too many churches will restrict Jesus and the Scriptures to the domain of the church, declaring that He has no binding Word to speak to the secular state. All social life is to be thoroughly informed by humanistic values, not Biblical imperatives. Jesus speaks only to the church: His reign is most decidedly not "*from sea even to sea, and from the river even to the ends of the earth*" (Zech. 9:9-10). Jesus, like Quasimodo, needs to stick to the church grounds, out of public view. Rushdoony explains how unworkable this stay-at-church Jesus really is.

No more than the Romans could lock up Jesus the Christ inside a sealed tomb can the churchmen of our day confine Him to the church. If they continue to try to lock Him into the church, He will shatter the church as He did the tomb. (p. 40)

Jesus cannot be locked up *because He alone is sovereign; He alone rules the universe from the right hand of all power and authority.*

It Is Now Time to Take Sides: The civil revolution, by first robbing Jesus of His sovereignty and then **imprisoning Him in the church, letting Him out only if He agrees to wear a gag in His mouth, has made a grievous error. Rushdoony notes the contrast between**

the Christians of former eras and Christians living in our own era:

Christian, who were attacked by the pagan philosophers for their belief in predestination, were the champions of man's freedom, because they freed man from his environment and its controls and placed man under God, not under nature or the state. The same battle is again being waged, but all too many churchmen are on the wrong side. (p.76)

What is he saying here? That too many modern churchmen are *not* champions of freedom because they place man *under the state*, or *under nature*, rather than *under God*. In a word, modern compromised Christendom *co-opts false sovereignties*. To do so, it must deny the total lordship of Jesus over everything He hath made. The compromised church then enables the state to regulate, and finally coerce and persecute, faithful Christians who insist that Jesus is Lord; that *Jesus is sovereign* and the state and church *are not*.

John Owen put his finger on the reason for this kind of defection back in 1652, addressing the text of Luke 17:20 and the invisible sovereign Kingdom of Jesus described therein. He held that such declension from Biblical faith arose when men "have been so dazzled with gazing after temporal glory, that the kingdom which comes not by observation hath been vile in their eyes." Men

want to walk by sight: they want a God they can see, and so they've graduated from golden calves to modern power states. The God who dwelleth in unapproachable light, who exercises sovereign control by a single overarching decree over all time and space, has become the stone the builders have rejected.

That stone shall nonetheless become the head of the corner. This volume faithfully proclaims the Biblical faith in the Lord Jesus the Christ and alerts us all to the ever-widening consequences of the social outworking of Genesis 3:5 at the individual and corporate level. As Rushdoony observes, "the same battle is again being waged, but all too many churchmen are on the wrong side."

Which side are *you* on? ♦

1. Even the increasing coarseness plaguing today's social media reflects Rushdoony's point concerning how dissent is handled when self-proclaimed sovereigns clash. Only a conflict of interests can then arise because any pretense to a harmony of interests requires unification around false idols (which Hebrews 12:27 assures us are both fragile and doomed).

2. <https://chalcedon.edu/magazine/liberty-from-abuse>

3. The Foundation for Christian Self-Government was spearheaded by Dr. Marshall Foster nearly four decades ago. Dr. Foster is now affiliated with The World History Institute. It is noteworthy that Dr. Rushdoony and Dr. Foster were the only two speakers for the First Annual Conference on Christian Reconstruction.

4. [https://chalcedon.edu/resources/books/great-chris-tian-revolution-the-Courtesy Faith for All of Life](https://chalcedon.edu/resources/books/great-chris-tian-revolution-the-Courtesy-Faith-for-All-of-Life), Box 158, Vallecito CA 95251

Sharon Turner, the most painstaking Saxon historian says: "The Saxons were a Scythian nations, and were called Saca, Sachi, Sach-sen." The migrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the sixth century BC." Esdras and the Apocrypha tell us that the Tribes of Israel left their exile and moved away across the Euphrates to a place called Arsareth (Esdras 13:39-45). To the north-west of the Black Sea is a river called Sareth to this day.



SCHOOL CHILDREN TO BE FED 'GAY'-PROMOTING LESSONS

(www.wnd.com)

An organization that promotes homosexuality is distributing DVDs to each primary school in Scotland to teach "alternative families" to young children.

The project is paid for by funds from a national lottery, which boasts of spending millions of dollars to give people a better chance in life, make communities safe, create more sustainable services and make people healthier.

A report from the Christian Institute said **Stonewall Scotland**, a pro-homosexual organization, has been given almost \$20,000 from the *Awards for All* scheme run by the lottery.

The funding will be used to pay for DVDs that celebrate same-sex duos, and they will be delivered to primary schools across the nation.

"There is a key difference between acknowledging the existence of different family types on the one hand and positively promoting them in the classroom on the other," said Norman Wells of the Family Education Trust.

"It still takes a man and a woman to create a child and all the available evidence shows children benefit enormously from the complementary nature of the care that only a father and mother can provide," he said.

"We should not close our eyes to the reality that where a child is not being raised by both natural parents, it is a cause of sadness or regret," he continued. "Rather than using resources that celebrate alternative family forms and pretending that all types of family are of equal benefit to children and society, schools should be presenting the natural family unit, consisting of children raised by their own mother and father, as the ideal to aspire to."

Stonewall Scotland spokesman Colin Macfarlane said the DVDs promoting same-sex pairs were developed "in direct response to the overwhelming requests from schools and teachers to help them teach and celebrate the reality of what different families in modern Scotland look like."

SUPPORTING HOMOSEXUAL EFFORTS

An unnamed spokesman for the lottery program behind the funding Awards For All, said he was proud the lottery was supporting the homosexual efforts.

But John Deighan, parliamentary officer for the Catholic Church in Scotland, said, according to the Christian Institute: "This is a controversial issue and given that it is now part of a political process should not be receiving lottery support."

The Awards for All program explains the homosexual organization was given the maximum grant allowed. "We will pay for a wide range of activities including: putting on an event, activity or performance, buying new equipment or materials, improvements or additions to community buildings or play facilities, setting up a pilot project or

starting up a new group, paying expenses for volunteers, costs for sessional workers or professional fees, transport costs."

The Christian Institute reported that several months ago such contributions to homosexual organizations were just a small part of the support they receive

The Institute said in a report earlier this year that homosexual lobby groups campaigning for same-sex marriage in Scotland were getting about \$3,000 a day in public funding.

A related issue arose recently in the United States with the adoption in California of a law that allows students to decide which gender they want to be - and to use the locker rooms, restrooms and other facilities intended for that gender.

SEX INDOCTRINATION LAWS

The conflict moved into the television cameras, and when a prominent family advocate was interviewed by CNN, along with another guest, he provoked outrage by signing off with a respectful, "Hey, good to talk to you ladies." The program hostess was a woman. But the other "lady," despite maintaining the distinctively female XX chromosomes, has "transitioned" to representing herself as a male.

The sign-off came from Randy Thomasson of SaveCalifornia.com, an

organization that promotes traditional family values. The group has warned parents for several years that they should pull their children out of the California public school system because of the sex indoctrination laws the state has adopted in recent years.

Thomasson was on CNN alongside Masin Davis, who works for a transgender-rights group. David called the new law, which one parent noted with alarm would allow a 14-year-old boy to be with a 9-year-old girl in a school restroom, a huge step forward for equality.

Thomasson, citing the federal civil rights laws requirement that a characteristic be "immutable" to qualify, said making physical alterations through a surgeon's scalpel doesn't give a person special rights. At the close of the conversation, he said, "Hey, good to talk to you ladies."

The video of the report posted online by CNN, however cut out his closing words. It then was at **Raw Story** that Davis' full outrage was revealed.

"Thomasson's attempt to disrespect my own gender identity by referring to me as a 'lady' said more about him than me. (I'm no lady, and clearly he is no gentleman).: Davis told the website. "I am comfortable in my own skin, and proud of my journey as a transgender man. I have heard, though, from many transgender people and allies who are very upset by his shallow attempt to mis-gender me. Failing to honor the gender identity of a transgender person is a common way for anti-equality zealots to try to undermine our credibility and humanity."

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THE FRIENDS OF THE BRIDEGROOM

a study by Bob Hallstrom

Being able to explain and understand the friends of the Bridegroom helps understand the mystery of the Church or the body of Christ. The church is not the bride of Christ - the bride of Christ is Israel. The Church is the body of Christ and Christ will select from the body His "friends of the bridegroom" who will stand with Him and rejoice - those who are "overcomers."

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Thomasson offered an explanation. "At the beginning of the interview, the liberal host calls the woman who is a transsexual activist 'sir,' and refers both to her and I as 'gentlemen,'" he said. But at the end of the interview I say 'good to talk to you ladies,' because both the host and my bearded opponent are indeed biological females. (Of course, the bearded Masen Davis didn't like this fact at all and she's complaining to CNN about me—how tyrannical and anti-free speech!")

Thomasson was right. But Davis called for him to be censored. "I am surprised and disappointed that CNN relied on Randy Thomasson, described by Media Matters as the leader of an 'anti-LGBT hate group,' to discuss the passage of California's AB 1266 (the School Success and Opportunity Act). Thomasson's extremist sentiments exemplify why transgender youth and adults alike need legal protection from discrimination and bias. I urge CNN to engage more reasoned and legitimate 'experts' in future segments about transgender issues."

NO ONE CAN ALTER GOD'S UNCHANGING LAWS

Thomasson's message was different. "SaveCalifornia.com loves all people, yet confused or malicious folks who don't care about facts of truth call our love 'hate.' But it's a fact that if you've inherited a Y chromosome from your father, you're male; if not, you're female. No one can alter God's unchanging laws of nature. But the homosexual-bisexual-transsexual activists and their supporters can't be bothered with facts, can they? Instead, they engage in ad hominem arguments and personal attacks." Thomasson said the adoption of the new law was disturbing.

He said schools are wilfully denying sexual boundaries, and parents have told his group they will leave the public school system.

Thomasson explained that children, especially the very young, who are confused about their sexual identity need counselling help.

California has adopted nearly a dozen related sex indoctrination laws for its public schools, including a mandatory yearly celebration of Harvey Milk, a homosexual activist and reported sexual predator, as well as an advocate for Jim Jones, leader of the massacred hundreds in Jonestown, Guyana.

In honoring Milk, according to SaveCalifornia.com, schools are advocating the acceptance of what Milk sought: the entire homosexual, bisexual and cross-dressing agenda; a refusal to acknowledge sexually transmitted diseases spread by the behaviour; his behaviour as "a sexual predator of teenage boys, most of them runaways with drug problems;" advocacy for multiple sexual relationships at one time; and "lying to get ahead." ♦

(wnd.com/2013/08/school-children-to-be-fed-gay-promoting-lessons/#arAHLqfEVxwt6.99)PO

Courtesy The Midnight Messenger, Box 294 Colton OR 97017

THE NATION STATE AND THE WORLD

by late Ray Smyth

When a nation, any nation, loses its homogeneity, the glue that binds that society together becomes degraded, and eventually breaks down completely. This results in total anarchy where small groups openly demand their own rights over the rights of everyone else and strive to create their own utopia. In the absence of any regulating force this could easily lead to civil war or at least to decades of enervating struggle.

The forces that seek power in this world are well aware of this reality and have used the foregoing philosophy to their advantage, importing huge numbers of alien people into homogenous countries thereby radically destabilising the established cultures of those countries. They have also created an atmosphere where it is not acceptable to speak against such activity. In addition, they play the minds of people and make laws based upon

emotions, so that any person who objects to the changes, feels guilty and refrains from expressing their concerns.

The introduction of strange religions and the promotion of homosexuality (both contrary to God's Law) has exacerbated the polarisation of settled societies. Add to that the thinly disguised thrust for the adoption of euthanasia and the already accepted aborticide industry fuelled by a drug culture which appears to be ubiquitous. Then, of

course, religious houses, entertainers, judiciary, police and politicians star in the unfolding drama of paedophilia, where all the trusted organs, relied upon, of a once-stable society, can no longer be relied upon.

When we stop to contemplate and look around we see a playground of spoiled brats scrambling for advantage supervised by powers that egg them on and controlled by politicians whose only thoughts are for their own advantage. The one word that seems to describe the scenario above is anarchy.

"In those days there was no king in Israel, but every man did that which was right in his own eyes." Judges 21:25.

Anarchy is not a system that can last very long, for eventually the strongest must emerge the winner and the rest become subservient through fear. Anarchy is always accompanied by lawlessness, mayhem and usually only lasts until the most powerful exerts his power over the weaker members of the society.

There are only five ways of governing men and the first and lowest is anarchy which is described above.

The second is democracy where the majority of society imposes on the minority that which they have agreed upon. Democracy is the most popular method of government.

"Democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security, or the rights of property; and have in general been as short in their lives as they are violent in their deaths." James Madison.

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COMING OUT OF BABYLON a study by Bob Hallstrom

The true servant of God is stuck in Babylon under a confused and tyrannical system of laws that only benefits Babylon. Therefore, the true servant of God must find a way to live in Babylon, as did our forefathers in Egypt and Babylon of old, and yet be able to 'Come forth my people, out of her ...'

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"It is the besetting vice of democracies to substitute public opinion for law. This is the usual form in which the masses of men exhibit their tyranny." James Fenimore Cooper.

The third is oligarchy which is where an elite imposes their will on the rest of society. Historically this is the most enduring and most common form of government.

The fourth is autocracy. This is a condition where one man imposes his will on the rest of society. Since it is impossible that one man could be everywhere and do everything, autocracy is normally a form of oligarchy where an elite put one man up front and follow his dictates as long as they conform to the accepted views of the elite.

The fifth method is where government is put into the hands of God and His Laws are conformed to. Where those who govern us start and end their day in prayer and become sensitive to the leadings of the Holy Spirit, and the Holy Scriptures are the basis of all law. This is the only form of government that delivers freedom.

At the present time, I feel, we are in a transition between democracy and oligarchy. More and more the powerful hand of the United Nations, and the hidden powers behind it, guides the thought processes of our politicians and is moving us relentlessly to a place where that august body in concert with the World Bank, the IMF and the BIS (all Jewish-run) will make its bid for total control.

The UN has emasculated our beliefs, philosophies and traditions and ridiculed the efforts of the men who built our societies replacing all our old customs with political correctness, where everything and everybody must be accepted and not discriminated against (the white Christian male, being the exception and object of all discrimination).

In an article by William Kilpatrick where he indicts our present society, he elucidates the reason why some young men are drawn to Muslim Jihad. "The Muslim religion is innately a gang religion." He states:

The gang ... finds meaning in the ethos of the fight and in the comradeship of fellow gang members. That is why jihad is so central to Islam ... Jihad is the gang culture of Islam. Its bonding rituals are central to Islam, whose original elements derive mainly from the raids of Mohammed and his companions

Young men don't join gangs just for the booty, but also for the sense of brotherhood the gang confers, and, perhaps primarily, for proof of masculinity. Psychologists and sociologists have known for a long time that gangs are particularly appealing to fatherless boys because boys who lack the guidance of fathers are more likely to seek confirmation of it in the ultra-masculine activities of gangs. Social scientists were hardly the first to discover this basic fact of male psychology. From the earliest times, almost all societies developed special rites of initiation for males to assist them in the passage from boyhood to manhood, and to channel them away from anti-social activities.

When boys grow up in communities without the guidance of fathers and elders and without established rites of initiation and confirmation, they tend to create their own initiation groups and rituals of passage. This is why modern urban areas with high concentrations of fatherless boys are the places where gang formation is highest.

The epidemic of fatherless boys is a worldwide phenomenon and it spells more recruits for the Islamic Jihad. The reason the jihad doesn't have a recruitment problem is that it appeals to basic masculine

psychology. It promises action, male bonding, legitimate looting, a cause to fight for, subservient females in this world, and dozens more in the next.

There seems to be no shortage of young men willing to join up with the warrior culture of Islamic jihad. How about our own warrior culture — the U.S. military? The military still produces warriors, but the military culture is changing in ways that may make it less attractive to potential future warriors. Traditionally the military has served, among other things, as an initiation into manhood. Past Marine recruiting campaigns, for example, were built around themes such as "The Marines Make Men" or "A Few Good Men."

Exactly what today's young male recruit is being initiated into is a little more difficult to say. In 2011, Brigadier General Loretta Reynolds was put in charge of Parris Island, the base where approximately half of U.S. Marines receive their basic training. By all accounts, she is a competent person. As a fellow officer put it, "take the female part out of it and she's an outstanding officer." Take the female part out of it? But how do you do that? As General Reynolds admitted in an interview, it's confusing for some of the men who "stumble on occasion and address her as 'sir' instead of 'ma'am.'"

Well, yes, it can be a bit confusing when the person in charge of manhood training is a woman. It's not a question of competency, it's a question of gender roles. Perhaps the Marine Corps can get away with putting a woman behind the top desk at Parris Island, but how would it work if the drill sergeants were women? Boot camp is a process of maturation through challenge and identification. The drill instructor is the supervisor of a male initiation rite. If he's doing his job right, he offers himself as a model of masculine excellence. But how can a woman be a model of masculinity and how can a man identify with her a s such?

Confusion about gender seems to be the order of the day in the Army. When Private Bradley Manning was tried for his part in the WikiLeaks intelligence leak, his lawyers argued that the

transgender soldier suffered from "gender identity confusion." While the Army can survive one or two gender-confused soldiers, here and there, what happens when the top command itself is confused about matters of sex role, sexual identity, and sexual orientation? Here are some not untypical headlines:

"Pentagon hold first-ever gay pride event."

"Lesbian couple shares Navy's first kiss' homecoming honours"

"Soldiers don fake belly, breasts, to better understand pregnant troops' concerns"

"The U.S. could have its first female Navy SEALs by 2016."

The matter becomes even more complicated when you add mission confusion to gender confusion. The main mission of the Army is to win wars, but it hasn't been allowed to do that in quite a long while. Moreover, at one time it was thought a good idea to name your enemy and, for the sake of morale, you could even poke fun at him. Nowadays, enemies are identified only vaguely (as in "violent extremists"), and name-calling is not allowed. A manual for U.S. troops in Afghanistan cautions them to avoid "making derogatory comments about the Taliban." The Army's mission also has something to do with instilling a sense of the values you are fighting for. General Eisenhower spoke of the war against the Nazis as a "Crusade in Europe." Woodrow Wilson said that our participation in WWI was to "make the world safe for democracy." Now that the military has become a lifestyle laboratory, it's a bit more difficult to discern the mission. Here's a 2011 headline from the L.A. Times:

"Air Force Academy adapts to pagans, druids, witches, and wiccans: Officials say an \$80,000 Stonehenge-like worship centre underscores a commitment to embrace all religions."

We may not think very highly of the ISIS soldiers, but at least they're clear about their mission—Allah and the rewards that come of it. But what's the mission of our troops? *To make the world safe for wizardry? Affirmative action for transgender school teachers? Protecting the rights of same-sex marriage?*

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DIPLOMATIC IMMUNITY
a study by Bob Hallstrom

A domiciled citizen of the Kingdom of God, commissioned by the Lord and Savior, Jesus Christ, the King of kings and Lord of lords, having sent this person to this nation to temporarily reside in one of the states as an "ambassador ... in behalf of Christ" to spread the good news of the Kingdom of God, cannot be subjected to alien and foreign jurisdictions that does not operate in conformance with the laws of the Kingdom of God.

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The administration and the Pentagon may deny it, but the feminization and gaying of the military, together with the blurring of the Army's mission, is bound to have an effect on the attractiveness of the military for young men. It's not a question of whether gays can fight or whether women make good warriors, it's a question of what kind of culture is being created.

Right now the U.S. military is in the process of creating the kind of culture that is a guaranteed turn-off for many potential enlistees. And it's not as though they have an abundance of qualified candidates from which to choose. At a time when 71 percent of American youth would fail to qualify for military service because of obesity, tattoos, prescription drug use, felony convictions, and educational level, the Pentagon can ill afford to gamble that their unprecedented social experiments will work out for the best.

By all appearances, ISIS doesn't face an obesity crisis among its pool of potential recruits. Men who, for religious reasons, are willing to fast till evening every day for the month of Ramadan are already used to the kind of sacrifices that the warrior life requires. Moreover, ISIS and other similar groups can count on the gender-confused West to churn out even more recruits for Islam. The breakdown of the idea that men have a special role to play as protectors and providers has led to a widespread collapse of the family. And that in turn has resulted in an epidemic of fatherless children." (the epidemic of fatherless children is nevertheless far greater amongst the Afro-Americans).

Can all this be reversed? Yes it can, but not from the top. The branches at the top are too far gone, they need to be pruned. They have become detrimental to the life of the tree, even the trunk should be examined for cancer and, if found, cut away. The root however, is where our hope lies.

"Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isaiah 51:1.

Or as Samuel Adams said: "No people will tamely surrender their Liberties, nor can any be easily subdued, when knowledge is diffused and Virtue is preserved. On the Contrary, when People are universally ignorant, and debauched in their Manners, they will sink under their own weight without the Aid of foreign Invaders."

We, who uphold Christian values, are faced by an emerging maleficent beast which has us in its sights, and for which we are woefully unprepared. We cannot continue with the present arrangement and hope that things may somehow change for the better. Our culture has been systematically dismantled. Families no longer educate and care for their children, instead they are handed over to government-funded day care centres, the old and infirm are herded into institutions of dubious repute, because their children can't be bothered helping to look after them; the youth are regaled with soul-destroying pleasures and brain-numbing education, and sexual depravity, which seeks to become the new norm, is rife.

All the while the church does nothing, washing its hands and praying that the good Lord will do for us what we should do for ourselves, while we totally ignore His Law and its penalties, yet the Good Lord has already equipped us to do it for ourselves. Suddenly we are now placed in the same position as Moses faced with the Red Sea and the fear of the people he led — our forefathers.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The LORD shall fight for you, and ye shall hold your peace." Exodus 14:13-16.

That sounds very good, but the Lord replied.

"And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."

It is time we lifted the rod that we have been given, open the way to the promised land and watch the destruction of the wicked/beast (Job. 21:30, Psalm 91:8).

"The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the LORD of hosts is his name. Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; ... " Jer. 51:19-20.

**THERE ARE NO
INCURABLE DISEASES,
Only Incurable People Who Are
Not Willing To Eliminate The
Cause Of Their Illness
Dr. Leonard Coldwell**

(in his book: *Instinct Based
Medicine: how to survive your
illness ... and your doctor*).

We must discard our social conditioning and learn to take responsibility for our health, ... instead of giving it to a physician. A doctor or therapist can and should only be a coach, a helper or a guide to help you to heal yourself.

There is no healing force outside the Body! No medication or doctor can heal you; only your body can!

We live with the widespread belief that there is no cure for many diseases. If a person is diagnosed with cancer, they automatically are terrified and often lose hope.

Experts have shown that our immune system is drastically lowered the moment we hear a diagnosis of terminal cancer, and this is exactly when we need it the most to be strong. In fact, the immune system sort of stops working because of the preconditioned belief that there is no cure, help or hope for these illnesses.

Our conditioning triggers visions of death and destruction, which we simultaneously transfer to ourselves, causing lethargy, frustration, depression, helplessness and fear.

This is crucial because at this time, we need the exact opposite ... We need hope, optimism and confidence and the possibility to build up our energy in order to get healthy.

I Maintain that there are no terminal illnesses.

For every recorded terminal illness there are cases of people who survived the illness. So this means that if just

build your library
**THE SALUTE AND PLEDGE OF
ALLEGIANCE**
a study by Bob Hallstrom

The flag is a part of our heritage and it is something to be proudly displayed as a symbol of this nation. However, both the seal and the flag are simply symbols, and as such are not to be worshipped, idolized, or revered as a thing, nor should they be elevated above the position of man as an individual. Just one person is more important to Christ than all the flags of the world.

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one person overcame a specific illness, it is not incurable or terminal.

There is living proof of this in the cancer patients who overcame their illness and survived. People's survival depends on who they want to emulate . . . the people who got *better* or those that died.

Only when you allow for the possibility of surviving a terminal illness in your mind, will you then have a chance of surviving it. Your belief system and behaviour determine the outcome . . .

Very often what we consider as illness, or symptoms of illness, is in fact the body's therapy or way of healing itself by eliminating poisons.

Energy is the Foundation of Health: Without energy you cannot function . . . but your energy level is not a result of bad genes or your biological rhythm -- also known as "biorhythm." Your energy level is not linked to the waning of the moon.

Low energy is the result of compromised lifestyles, ... poor nutrition, ... dehydration, ... lack of oxygen, ... lack of exercise, ... lack of restful sleep, etc.

In my work, I constantly hear people complaining about how difficult their life is, how badly they have been treated by others, ... how their parents were poor and could not help them financially to get a good start, etc.

But these problems are meaningless because in this moment, right now, only the present and future matter. We cannot do anything about the past ... instead chalk it up to bad luck or circumstance, and move on with today and tomorrow.

Modern Psychology and Psychiatry have discovered that focusing on the past only drains people of a considerable amount of energy, time and strength, and it very often kills their optimism. In fact, it actually makes people feel *worse* ... the only solution for dealing with past traumatic events is to *let go! Get over it!* Get on with your life! Stop whining and wallowing in self pity!

Breathing is the Energy of Life

This is what happens when we breathe we get oxygen when we exhale! When we inhale, the lungs bubble and fill with oxygen, then when we exhale, the lungs contract and the oxygen is compressed into the arteries.

If we inhale too shallowly [and doesn't that include most of us?!], only a small amount of the available oxygen enters the bloodstream; it is therefore very important to inhale deeply. Inhale deep into your stomach and exhale until you have nothing more to exhale! The majority of air bubbles are in the lower part of the lungs.

Here is a Wonderful Breathing Exercise

that should be performed three times a day if possible: First inhale for 4 seconds through the nose, then hold your breath for 16 seconds and exhale for 8 seconds through the mouth. If this is difficult, do not force it; keep trying without straining. Repeat this sequence 12 times, do it 3 times a day ... you will soon notice a substantial improvement in your energy level.

If you suffer from respiratory problems, please consult your physician/health-care practitioner, before starting this exercise.

www.drleonardcoldwell.com and also:

www.instinctbasedmedicine.com

Courtesy Hear Ye! Hear Ye!, GPO Lead Hill, AR 72644

ETIQUETTE

CHURCH ETIQUETTE

Always seek to be on time. Try to be early if possible.

Dress in a manner that will glorify the KING of kings and that will not stumble another brother or sister.

Do not whisper to one another during the ministry of the Word. It stops other people hearing; It distracts the Preacher and it can curtail the moving of holy spirit.

Do not have a conversation with someone in the midst of a meeting - listen - don't talk

If you arrive late because of unforeseeable circumstances and someone is praying, show courtesy and wait until they have finished praying before you start walking to your seat.

Do not wander in and out of church. Show reverence at all times. Do not fall asleep - do that at home!

Come with a cleansed and prepared heart to worship and bring a sacrifice of praise. Have no grievance or unforgiveness against anyone in the congregation, especially as you take communion/Passover.

Do not be concerned with yourself only. Look out for lonely people. If you see a new person alone, sit with them or ask them to come and sit with you.

Seek to bring a little word of encouragement to someone every time you come to church.

When there is time for greeting one another, do not talk to your friends only. Remember the strangers, the older people, and also the young children.

Do not come to church to get, but to give — to God and to others.

Come with your Bible and notebook, ready to write down what the holy spirit says to you personally. Come with expectancy to learn. Look interested. Be attentive. Look up the Scriptures. Even if the speaker is boring, the holy spirit can speak personally to you if you are alert to him.

Sit in the front seats, rather than the back seats. You miss out on the blessing when you sit at the back. Even children behave better if they are at the front. Get them to respect the pews and keep their feet on the ground.

If you can avoid it, do not rush off home immediately. Do your part to help put away seats, help with washing up after a lunch together. Fellowship with people.

Do not use the church to spread gossip and do not go home and criticize the church.

May Grace, Mercy and Peace be multiplied to you in Jesus our Lord and Saviour.

Praise the Lord, there seems to be an improvement in my health following a pretty drastic change in diet, and continuing with supplementation. My bouts of arrhythmia have been further apart and less severe, and taken a shorter time to get back to normal again. I am also feeling a little stronger again.

As we slowly begin to run out of some books, it's a dilemma as to whether to replace the stock as sales continue to decline. People are not reading it seems. We do still have a lot of books, and would like to reduce the stock of those as well. Thank you for your renewals and received mail and orders. We look forward to them. May our Heavenly Father bless and keep you in His care,

