



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 & Kindred people are *ISRAEL!*

#394

Covenant Messenger

May AD2019

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

WHO IS IT FOR?

BY

WILLIAM T BOYD

I have a difficult time understanding the way people can spend years in a Christian church and attend "bible studies" and yet have so little of the solid concept of the message therein. If one were to read in a well written book that water freezes at 32 degrees Fahrenheit, they probably would retain that fact and consider it true. Or if they were to read that the verified gestation period for a human baby is approximately 270 days, they would probably defend that statement if someone were to question that length of time.

However, in the modern scripture there are more than a few verses that establish the application of those messages to be **for**, **to** and **about** a single group of people. Not only are the exclusions in plain, simple text, they are always labeled as being specifically addressed to that group. Perhaps the modern emphasis on the "brotherhood" of man and the universalist application (erroneously by the way) have lessened the detailed study of the Old Testament and it's foundation that prepares the way so loved in the New Testament.

As the result of some well planned and crafty interpretation and explanation issues, which include several erroneous versions of the bible, the vast majority of the church-attending Christians do not receive the factual content of the original scripture. Its rare that one of today's socially oriented gathering places uses the original King James Version and even less would have the better and more accurate *Septuagint* on hand for use. These reasons could be used for the ignorance of the facts, except that those facts are so readily obvious when one reads the bible for themselves.

I will attempt to provide several instances of statements from the scripture that makes the point I see the "churchianity" crowd is missing. It is not an exhaustive list, but contains some of the specific direction of the bible. Actually, it starts early, at Exodus chapter 19 Moses is receiving a voice message from the Lord God of Israel:vs 1

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Ye have seen what I did unto the Egyptians, and how I bare you (Israel) on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar (we would use unique or exceptional today) treasure unto me above all people (actually above all other people) for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy (set aside) nation. These are the words which thou shalt speak unto the children of Israel.

When the Lord God refers to the house of Jacob and the children of Israel, he is talking to the whole house of Israel. The exceptional treasure status is conditional, because its dependent of them obeying God's voice and keeping his covenants, which we know they didn't do. There is an absolute statement that he will make Israel "above all people" and a "set aside" nation. When a noun is selected in a situation there is an adage at law that applies: *Inclusio unius est exclusio alterius*, or the inclusion of one is at the exclusion of others. So, the result of that statement is that Israel is to be in an **exclusive** position with the Lord. Surprised? Well let's look further and see if there's more to say about that.

At the 14th chapter of Deuteronomy, where the content

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of the law is being given to the Israelites, we have another instance of selection:

14:1 *Ye are the children of the LORD your (possessive pronoun – this is a statement that the Lord God is the God of Israel!) God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. (a common procedure among the Egyptians, but forbidden for the Israelites) For thou art an holy (again, set aside from all others) people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar (unique -exclusive) people unto himself, above all the nations that are upon the earth. (note that this is a unilateral decision on the part of the Lord God of Israel – “the Lord hath chosen thee” to be above all nations that are upon the earth.)*

At the 26th chapter of Deuteronomy we have a continuation of the exclusive nature of Israel made in part out of a prayer:

(Subject understood – Lord God of Israel) 26:15 *Look down from thy holy habitation, from heaven, and bless thy people Israel, (Israel, in this case consists of the 12 tribes of the whole house of Israel and not the nation now known as Israeli!) and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. This day the LORD thy God hath commanded thee (Israel) to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched (have an agreement/contract with) the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the LORD hath avouched (has an agreement/covenant with you) thee this day to be his peculiar people, (that you will be his) as he hath promised thee, and that thou shouldest keep all his commandments; And to make thee (Israel) high above all nations which he hath made, (note, The Lord has made all the other nations too!) in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.*

The contents of verses 16 through 18 are a literal “thumbnail” of the Mosaic Law given to the Israelites in the wilderness. Verse 19 tells what they are to receive as the result of the compliance with that Law.

I know that about now, if not earlier, most of you will be resorting to the thing you heard again last Sunday, “*For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.*” Everyone knows how to quote John 3:16, right? But, look at verse 17, “*For God sent not his Son into the world to condemn the world, but that the world through him might be saved.*” In both verses there is mention of the world. Do these actually mean the whole earth? There are several places where the world mentioned in the word does not mean the whole earth, but means a lesser, specific place. (ever heard of the world of music, or the world of sport?) For instance, at Luke chapter 2 we have the reason that Joseph and Mary came up to Bethlehem:

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child.

That decree was from Caesar Augustus who was ruling over all of Israel at the time. He was not ruling over “all the world” but the world to be taxed was that under his rule. The Koreans and Chinese or Africans were not to be taxed under that decree, so the world here is only applicable to Caesar’s world. At John 8:21 Jesus is talking to the Jewish Pharisees:

8:21-23 *Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above (another) ye are of this world; I am not of this world.*

Here we’re told that the Jews are of a different “world” than Jesus! At chapter 14 where Jesus is telling the disciples

14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; (the Holy Spirit) whom the world cannot receive,*

because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Jesus is telling the Israelite disciples that they are to receive the Holy Spirit, but the “world” – those other than Israel - cannot receive that Spirit!

In another situation that eliminates the entire earth’s world we have Jesus’ statement at Matthew 15:21-24

*Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan (a non-Israelite) came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. (Jesus ignored her) And his disciples came and besought him, saying, Send her away; for she crieth after us. **But he answered (the disciples) and said, I am not sent but unto the lost sheep of the house of Israel.***

In this exchange, we see that Jesus has no intent in helping what is a heathen woman. When the disciples try to get him to do something to stop her from crying at them, his response is that he’s only here for the whole house of Israel – are you being taught that?

All through the bible there are scores of messages as to the unique and selected status of the whole house of Israel and **only** the house of Israel. It obviously doesn’t fit with modern day church doctrine, but regardless of how it’s considered or ignored, it’s an integral part of the bible and should be made known to the saints. I’m aware that this may be an “overload” for many of you. Study it and let it “soak” in. It won’t help to “shoot the messenger!”

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THE FUTURE OF JERUSALEM

By William T Boyd

Almost daily we're informed of the fantastic improvements the Jewish people have made in the little area of Palestine they now call Israel(i). The magnificent communities with such attractive residences, the hugely productive farms and dairies and the splendid infrastructure and highways and bridges that show the innovative intent of those living there and claiming that land. The current "Christian Church" community looks at these things as a permanent installation of the chosen people that they see as the basis for the return of their Lord.

But, what does the scripture have to say about the permanency of that situation? As residue from some other studies I had memory of various statements that belie the long-term occupation of the Jewish faction there in the truly Holy City of Jerusalem. So, I took to task some investigation and compilation of verses and the following entry I think will clarify just what the Lord God of Israel has in mind for that place and the land that was the former Promised Land.

In the little book of Malachi there are some promises from the Lord to indicate the future of Jerusalem/Israel;

The burden of the word of the Lord to Israel by the hand of his messenger (Malachi) Lay it, I pray you, to heart. I have loved you, (Israel) saith the Lord. And ye said, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and hated Esau (present perfect tense – he has always hated Esau and will always hate him) and laid waste his borders, and made his heritage as dwellings of the wilderness? Because one will say, Idumea (Edom) has been overthrown, but let us return and rebuild the desolate places; thus saith the Lord Almighty, They shall build, but I will throw down; and they shall be called The borders (areas) of wickedness, and, The people against whom the Lord has set himself for ever. And your eyes shall see, and ye shall say, The Lord has been magnified upon the borders of Israel. (LXX)

The statement at verse 4 where it's stated by Idumea/Edom/Jewish/Zionists that they will return to that area and "rebuild the desolate places" has happened. Look at the rest of that verse! They shall build, but I (the Lord God of Israel) will throw down. The "they" here are the destroyed works of the Edomites that will be so devastated as to be called the borders or areas of wickedness and therefore of the people that the Lord has hated forever!

Here is that scripture from the KJV:

Malachi: The burden of the word of the LORD to Israel by Malachi. I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage (the territorial land of Edom) waste for the dragons (the term dragons is found only the KJV) of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; (they have done just that) thus saith the LORD of hosts, They shall build, but I will throw down; and they (observing people) shall call them, The border of wickedness, and, The people against whom the

LORD hath indignation for ever. And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

In order to completely understand the way the Lord God of Israel feels about that land we have to go back some distance in the OT to see how he has told us his feelings. At Ezekiel 36 we have an unusual situation where the LORD God of Israel tells Ezekiel to send a message to "the mountains of Israel." (When you read below it's actually to all the land and terrain of Israel!) Ezekiel 36:1-15

Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: (Over the ages many heathen nations have possessed the land that was given to the sons of Jacob/Israel, and that status remains even today) Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the

residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a

prey and derision to the residue of the heathen that are round about; Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, (this refers to the influx of the Edomites/Idumeans into the land of Judah and their assuming the rulership of the land of Jacob/Israel) which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. (This attitude of the Edomites is well noted by Jesus at the 8th chapter of the Gospel of John.) (You Ezekiel.) Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: (the possession by the various heathen nations has been an actual shame on the physical land of Israel.) Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, (around and in you) they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. (available to return) For, behold, I am for you, and I will turn unto you, (unto the land) and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, (This is saying that the various tribes are to be settled in the same "estates" or areas that they were give originally.) and will do better unto you than at your beginnings: (the restored land of Israel is to be even more glorious than at the beginning.) and ye shall know that I am

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when a Jew entered a Mosque in Palestine
and shot a number of Arabs at worship.

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the LORD. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance. and thou shalt no more henceforth bereave them of men. Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; (the nations meaning the 12 tribes) Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD. Neither will I cause men to hear in thee the shame of the heathen any more, (The land will not hear the foreign languages of the heathen anymore.) neither shalt thou bear the reproach of the people (the people of Israel will honor and care for the land when replaced therein!) any more, neither shalt thou cause thy nations (the nations of the House of Israel –Ethnos.) to fall any more, saith the Lord GOD.

Later, in Jeremiah we have several scriptures that show us how the land he calls Zion gets into that situation requiring rebuilding.

In the 9th chapter of Jeremiah there is a long dissertation of the action of the people in their rejection of their Lord God a part of his response is here: 9:9-

Shall I not visit them (Judah) for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, (more indications of the feelings of the Lord for the actual land of Zion) because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. (all the land of Zion is desolate and “burned up!”)

And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

There’s another mention of Jerusalem becoming “heaps” or rubbish at chapter 26:18-

Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

OK, we have the prophesy as to the destruction of Jerusalem that hasn’t happened as yet and we know that the present “renters” are to be evicted and their precious, vast developments destroyed, what is the next step? If we are to return to Zion as told repeatedly in our scriptures, how are we to get back to a pile of heaps?

Well as usual, the word of the Lord has taken care of that situation and has a “fix” for it! Jeremiah 30:10-

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed (all of their descendants) from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, (at peace) and none shall make him

afraid.

For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. (All the nations that have oppressed Jacob/Israel are to be destroyed – “made a full end of.” However, there is to be that judgement, for Israel!)

For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up (bandaged) thou hast no healing medicines.

All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. (over the centuries the whole house of Israel has been chastised thoroughly by their Lord God for their sinning nature)

Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. (English translation – stop the whining and sniveling, you did the crime, now you do the time!)

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. (another English translation – turnabout is fair play!) For I will restore health unto thee, (Jacob/Israel) and I will heal thee of thy wounds, saith the LORD; because they (Edom and the heathens) called thee an Outcast, saying, This is Zion, whom no man

seeketh after.

Thus saith the LORD; Behold, I will bring again the captivity of Jacob’s tents, (Jacob/Israel will be brought back and their homes will be all over the land of Zion) and have mercy on his dwelling places; and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof. (David is to be the leader/king of the restored Israel and therefore his palace will be rebuilt essentially as it was but “modernized.” also)

And out of them (Israel) shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. (few) Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

THE SHEER BEAUTY OF THE ELDERLY

Rev, Ken Kemble

I don’t know who wrote the poem that follows my words in this column, but as I read it I found the words so very touching and I wanted to pass along some thoughts for younger readers. We all have so very much to be thankful for as we journeyed, and perhaps still journey, with those



wonderful teachers and mentors, who so unselfishly shared their stories, their love, their faith and their prayer time.

Remember we all have someone we know and love that is elderly and faltering. And, regretfully, most of us tend to stay away from uncomfortable circumstances. But, let me encourage you NOT to shrink back from your duty to honor and respect the elderly. In many cases, they knew you when you were just a stupid kid and put up with you because they loved you and they knew you were just going through a phase in the process of life that made you such a jerk. They may have changed your nappies when you were a baby, and you may have drooled all over their shoulder, but it didn't matter to them. They held you anyway, because they loved you, and knew that you needed them. It is only right, when the tables are turned and they need assistance, that we should be there for them. I hope as you read the following that God will bring to mind someone, and that you will go to them, and let them know that you love them, and see what you can do for them to help them. And honor them every chance you get, because the day will come when they will not be there any more; and you can't ask them all those things you wanted to know relating to the family. And the day will also come when you will be where they are today!

Beatitudes for Caregivers

Blessed are they who understand
My faltering steps and shaking
hand.

Blessed are they who know my
ears

Must strain to catch the things they
say.

Blessed are they who seem to
know

That my eyes are dim and my wits
are slow.

Blessed are they who looked away

When I spilled the coffee at the table today.

Blessed are they with a cheery smile

Who take the time to chat a while.

Blessed are they who know the ways

To bring back memories of yesterdays.

Blessed are they who make it known

I'm loved, respected and not alone.

Courtesy Thy Kingdom Come, Box 1478, Ferndale WA 98248

AN ANSWER TO CANCER???

Try it — — It Has Worked!!!

Experiences with living food

by Kristine Nolfi, M.D. (Denmark)

Raw vegetables, Fruits and Nuts.

People suffering from cancer have generally suffered many years from gastric catarrh and constipation. Cancer is the final stage in an over-acid and degenerated organism. If cancer is discovered at an early stage, constant consumption of raw vegetables and fruits may in many cases keep it in check, even for a considerable number of years. I am a case in point myself. If cancer is discovered at a later stage,

consistent consumption of raw vegetables and fruits may certainly help to relieve pain and lengthen life. Many researchers believe that cancer is a blood disease; once you have it, you may have it for a lifetime.

Here I must relate the case of three patients I had in treatment one summer. The first was a thirty-eight year old woman from Malmo, who had a tumor the size of a walnut in one breast. She had consulted her doctor, and it had been agreed that an operation should be performed (the breast removed and the armpit cleared). During the ten days before the scheduled operation, she stayed with us, living exclusively on raw vegetables and fruits, well supplemented by garlic. On her return she consulted her doctor. It was discovered that the tumor was by this time the size of a grain of rice, so she escaped the operation. The patient is still living only on raw vegetables and fruit, has reduced her weight by 22 pounds, looks ten years younger and feels better than she has felt for many years.

The second case was a woman of forty-nine. She had stayed with me for some time before she discovered a tumor the size of a large nut in her breast. She became horror-stricken. I proposed that she stay and see what raw vegetables and fruits could do for her, but fear drove her to a doctor in the neighbourhood, who told her: "You must go back to Bergen to have an operation at once." She asked him if he believed raw vegetables and fruits could help her, and he answered that he would wager his head that they could not. Nevertheless, the patient decided to stay with me for two weeks. After six days, she asked me to take a look at the tumor. I found it, but it was now the size of a pinhead. On the following day she went to the doctor she had called on before. He shouted: "What, have you not gone yet?" She answered that she would like to have the tumor

examined before she left. "And then," she said to me, "you should have seen him gape, when he could not find it." One should be careful not to wager one's head on things one does not know about!

The third case was a Swedish woman of sixty-two with a nut-sized tumor on her breast. It decreased to pea-size during the four weeks she stayed with me. And after three weeks later she wrote me that it had disappeared.

I have had several examples of patients with cancer discovered microscopically or (as in the case of cancer of the stomach) in the course of a futile operation, who had recovered or are, at any rate alive and able to work.

The treatment has been applied to cancer of the rectum, of the large intestine, of the abdomen, of the stomach and to a single case of a primary pulmonary tumor, which was probably cancer.

Another example is that of a Swedish woman in her forties who had been ill for six years suffering from increasingly severe pains in the back of her neck and head. During the last four years her vision declined for short periods, then almost continuously. At the same time the pains in her head and the back of her neck had become so violent that she would often lie on the floor in convulsions. The patient came to me from "Skodsborg Sanatorium" where

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J-515 How Enemies Attack, pt 2 John Weaver
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K-680 Water from the Rock, - Jacob's Pillar, 2, James Bruggeman
N-130 The Law on Witnesses, William Einwechter
N-131 A Case Law on Marriage, William Einwechter
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T-1512 No Man, Charles Jennings Y-605
AC-2906 Q&A with Godfrey, Nichols & Zacharias.



she had spent two months without improvement. He doctor told her that she was well and could return to her home. With her last remnants of energy she came to me where I received her—sick and miserable as she was I had to try to help her!

When she had been with me for a couple of weeks, I gathered from the symptoms that there must be a tumor in her cerebellum, pressing on the optic nerve, the aural nerve and the sensory nerves of the upper part of the body. I told her so, adding that I would attempt to help her, if she had the courage. And not until then did I learn that she had consulted a Swedish specialist on diseases of the brain who said she had an inoperable cerebral tumor.

She stayed with me for four months and recovered—completely, one may say inasmuch as the symptoms had disappeared. This does not mean to say, that the tumor had vanished entirely, but it had reduced so much in size that it no longer pressed on the nerves as before. And if the patient continues in Sweden with raw vegetables and fruits, I believe the tumor will disappear completely. It was probably not cancer, but a glioma, or a slowly growing form of tumor, found only in the brain, but virulent that it may reappear when the patient forsakes the raw vegetables and fruit diet.

One thing I must urgently warn against is biopsy or microscopic examination of the tissue for cancer. I had it performed on myself in January 1948, because so many physicians said that I had never had cancer. This biopsy was made by the “Radiumstation” in Copenhagen, and it was positive. There were cancer cells in the scar tissue in the skin of my breast, but it was the most benign form in existence, the one called scirrhous. My rapidly growing and previously virulent cancerous tumor had been converted under the influence of raw vegetables and fruits into the most benign form in existence. Nevertheless, this operation nearly gave cancer the upper hand, so I became fearful. For the first time I had a secondary growth in the armpit in the shape of two nut-sized tumors. The cancer spread widely in the skin of my breast. It took me months to calm down. But all went well on this occasion. Since then I have been all right! During the last five summers I have been at work in my garden before sunrise each morning and have worked hard there for many hours. It is much more healthful than working indoors as a physician. I had by this time not only the patients at “Humlegaarden” but also a considerable number of out-of-town patients and extensive correspondence throughout the other Scandinavian countries. It was more than I could manage. In January 1949, I gave up my practice. All patients coming to “Humlegaarden” know actually what their illness is. They have consulted specialists and visited hospitals; here they need only information about the use of raw vegetables and fruits.

We have a fine garden for sun-bathing at “Humlegaarden.” It is sheltered and open to the south, so that both men and women may bathe in the sun unclothed (sheltered from each other). Supervised sun-bathing is itself a great remedy. Our patients are fortified by their diet against the more intense rays of the sun.

“Humlegaarden” has access to sea bathing. I have to frequently remind patients that fresh air is a part of our nutrition—perhaps the most important part. We can starve for weeks and still survive, but we can do without air for only two minutes. Since we use five or six hundred quarts

of air per hour, we can soon exhaust the oxygen in a small room where windows and doors are closed (air conditioned?). We then inhale our own exhaled carbon dioxide and awaken in the morning with heavy heads. Clean fresh air is plentiful here, so we keep the windows open at night! Warm bedclothes make it easy for those with rheumatism and other chronic diseases to accept this regimen.

In the summer we can accommodate twenty-five patients in semi-open cabins which are perfect for sound sleep. Relaxation and gymnastics are also available, but I am reluctant to use medicine.

Most patients arrive with constipation; they are given a warm water enema every two days until defecation returns to normal through an exclusive diet of raw vegetables, raw fruit, and garlic.

We must attempt to provide each family with a house of its own and a garden large enough for growing fruits and roots and green vegetables in the proper way. They should not be stored before using. When housewives introduce raw vegetables and fruits into the daily diet, they are relieved of hours of cooking and can use the time saved for gardening.

Nobody can avoid manual work, and there is no better form of it than gardening. Carried on in fresh air it is the most many-sided form of exercise—superior to sports—which puts every muscle to work. “By the sweat of thy brow shalt thou eat bread,” is still applicable. Here I would call attention to an old Chinese proverb “Life begins on the day you start a garden!”

I assure you that it is a great delight to survey all that can be grown in the garden: nuts, fruit, vegetables and flowers. Men, women and children become

strong, healthy and happy people, eager to help others.

An erect carriage, little figure, easy gait, fresh skin, sparkling eyes, live strong hair, white strong teeth, and a warm, heart-winning smile are more beautiful than anything dreamed of by hairdresser and cosmeticians. - end of Kristine Kolfi.

The reason for the publication of this article, is the many failures of the medical establishment with my family and most Americans. This information hopefully, could be of some help for those seeking an alternative source of hope. Dan Pilla, 704 Edgerton, St Paul MN 55130

THE NUMBER ONE LESSON OF FAMILY

It is embedded in the Fifth Commandment

by Joel Hilliker

When she was 2 years old, my firstborn daughter made a decision. She decided that she wanted to be the boss of my family.

My wife and I *forcibly* showed her, that's not the way it works in this house. We taught her, with a lot of effort, to obey our instructions exactly, without back talk and without a bad attitude. We taught her the difference between her role as a child and our roles as parents.

A child needs this perspective, because otherwise they go through life thinking they are the boss. They develop an attitude of superiority toward people who are more experienced, wiser, stronger or more honorable than they are. Most problematically, they have a much harder time relating to God, and seeing themselves in proper perspective to

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God. In a sense, we parents are representatives of God to our children. By teaching them the proper way to interact with us, we establish their future relationships with God.

The Fifth Commandment says, "**Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.**" (Ex. 20:12)

Ephesians 6:2 calls this "*the first commandment with promise.*" God will not break a promise! If a child honours their parents, God promises them *long life*. In this dangerous world, they won't suffer a violent death from war, disease, starvation, crime, overdose or accident. This protection will extend to them as long as they honour their parents, even when they are adult.

That puts a strong responsibility on us as parents: We are the ones who will determine whether our children grow up knowing how to honour us. If we teach them to honour us, we help them receive these wonderful blessings from God. If we fail to teach them to honour us and to obey God, we are guaranteeing them problems and curses in life. (cause and effect). Parents who truly love their child will make sure they honour parents, so they can be blessed (Deut. 8:5, Prov. 13:24, Heb. 12:6-8). You can not treat them as friends on an equal footing.

Notice that the Fifth Commandment is not some variation of this: *Parents—thou shalt take care of thy children. Thou shalt givest thy children what they want. Thou shalt makest sure thy children have really high self-esteem.* The commandment is directed TOWARD THE CHILDREN: **Make sure you give your parents honour!**

The word *honour* means "to esteem or to hold in high regard, to prize or to reverence." It is respect intermingled with love and devotion, the kind of honour or deferential respect you would show a king or dignitary

We all need this perspective in life. After all, we are God's children. We need to give **Him** honour! This is, in fact, the NUMBER ONE LESSON OF FAMILY. It is the primary point we *must* get right in our lives in order to be part of God's kingdom. Do we yell and scream at God? Do we allow our children to yell and scream at us?

He designed our physical development to occur slowly, so that we are totally dependent on our parents for several years. Why? So we learn to trust the one in authority over us. And He commands us to OBEY our parents (see **Parental Obedience, When does it end? #338 Jul. 2014 p.5**, on our website), and to honour them. Why? So we learn how to extend that same obedience and honour to Him. We *all* need to obey the spirit of the Fifth Commandment—to the point of honouring God the Father and our spiritual mother, which Scripture reveals to be "Jerusalem above," a type of Israel (Gal. 4:26, Rev. 21:2, 19:7-8, Eph. 5:25-32)

God tells all of us: Unless you become like a little child and learn your proper role within a family, you will not make it into the Kingdom of God (Matt. 18:1-4).

The commandment doesn't say, "Honour your father and mother as long as they are honourable." Some think their parents aren't particularly deserving of honour. But we all need to honour that office, and show our parents love and respect. (Of course, that doesn't relieve parents from the responsibility of being honourable).

Evil influences are always promoting and broadcasting hostility to parental authority: Mom and Dad don't really know what's going on. I don't need to listen to them. I'm

adult now. Just as my 2-year-old daughter chose to ignore us and do things her own way, so we all must watch what we choose to do, all through our lives. It is a powerful message, which most have chosen to follow (Prov. 14:12). Children the world over believe this, and their parents are doing nothing to convince them otherwise.

That is the opposite of how God thinks. Over and again God exalts and seeks to strengthen the relationship between parents and children. Over and again He emphasizes the responsibility of parents to love, teach and correct, and the responsibility of children to honour and obey (again, see the article in #338 to see when children's obedience ends). When you understand the spiritual principle, you clearly see why it cannot be any other way. We as God's children are preparing for eternal life with our Father as we learn and practice this number one lesson of family!

Courtesy The Philadelphia Trumpet, Box 3700 Edmond OK 73083

ECONOMICS, LAW AND LIBERTY

Rev. Paul Michael Raymond

The vacillation of the Christian community, as it concerns the law of God, especially in the area of economics, money and wealth, is very much like the vacillation of Israel in the days of Elijah (1 Kings 18:21). Too many Christians are not quite sure which God to serve, the God of Scripture or the god of the state. Those who are sure, still fail in the knowledge of exactly how to serve Him, and what the ultimate goal of that service is.

The majority of Christians are extremely diligent to pay tyrannical Caesar without hesitation for fear of the state, but when it comes to paying God, supporting and investing in His work, hesitation, coupled with excuses, seem to be the order of the day. This truth is fleshed out by their stewardship practices and the prior-

tization of their wealth.

You can tell a lot about an individual by the way he spends his money. Individuals and institutions will invest their money according to whatsoever their hearts desire. They will invest God-ward, or self-ward, depending on their belief structure, which includes their eschatological presuppositions. They will either be present-oriented or future-oriented. Either they will be motivated for self satisfying ends, or they will be motivated generationally for the glory of God and the building of His Kingdom.

YOUR MONEY AND YOUR FAITH

When Jesus told the disciples that He had given them comprehensive power¹ to tread down serpents and scorpions (Luke 10:19) He was referring to the legitimate sovereign authority of God conferred upon Christians as His ambassadors to overcome the temporal power of natural man's attempt to subvert the Kingdom's dominion effort. David Hall, in his book *Calvin and Commerce*, points out economics, money, and wealth, flow from certain theological presuppositions.² Monetary stewardship is therefore based upon certain value judgments.

This means that if you hold to an economic theory which is not Biblically accurate, doctrinally and eschatologically, your stewardship will be both wrong and unproductive.

It may even be destructive and in the worst case, damnable. The principle is simple. Economic stewardship is based upon theological assumptions. In other words, the way you use money is directly proportionate to your reli-

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gious beliefs. If you believe that God is the owner of all things, even and especially your personal wealth and riches, then a proper stewardship practice will be evident.

John Jefferson Davis comments about this:

The Bible makes it clear that God is the ultimate and original owner of all that exists. "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein" (Psalm 24:1). This is fundamental for any proper understanding of Christian stewardship.³

Rev. John Otis notes:

A steward who is responsible to manage the property of another. God is the owner of every square inch on earth ... What we have is by God's gracious hand . . . God watches how we use wealth. Do we view it as something that belongs to us to use however we want (lover of money), or do we view wealth as something we have been given to carefully manage for God? It is God's wealth. That is the point. It really doesn't belong to us. We must be good stewards of God's wealth; we must be faithful in having that right attitude about it and how we are to use His money for His glory. This is an area where many people terribly fail.⁴

In his most excellent book *Tithing and Dominion R.J. Rushdoony* affirms, "The failure of 'Christians' to tithe. Their dereliction from the faith and from God's Law, leaves us today with cities in which not only the slum-dwellers but the rich are a menace with their lawlessness."⁵

Economics is all about trade-offs and the Scriptures have much to say about it. Everything in life ultimately is an economic decision. Men trade one thing that they deem less important for another that they consider of greater importance. When it comes to investing in the Kingdom, self-denial and self-government is essential. As Rev. Otis has rightly observed, if there is any discipline where the Christian community has failed, it is in the area of economic stewardship. It is in this discipline where the battle for advancement of the Kingdom really is won or lost. Rushdoony again comments:

In any advanced social order, social financing is a major public necessity. The social order cannot exist without a vast network of social institutions which require financing and support. If a Christian concept of social financing is lacking then the state moves in quickly to supply the lack and gain the social control which results. Social financing means social power.⁶

And so, these religious and theological assumptions will reap certain consequences—either good or evil, either productive or unproductive. They will be pleasing to God or they will be judged by God, as were the actions of the unprofitable servant in Matthew 25. Moses gives us clear direction as to how Christians are to steward their where-withal. We read in Deuteronomy 8:

"But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God."(18-20).

Notice the first part of this commandment: "But thou shalt remember the LORD thy God," Israel was always

susceptible to forgetfulness, especially when it came to remembering God and His Commandments. Moses is telling them that they are to remember Him. What are they to remember about Him? First, that He owns them. They belong to Him by virtue of His conquest over them because He has liberated them. Because He is King, Lord and Redeemer, they are His possession. This means that He is also their legitimate Lawgiver, and He requires universal and comprehensive obedience to His stated law.

Moreover, as was already established, God owns everything that exists. Mankind is given *permission* to use God's creation, and it is for this reason that God claims His *tithe* as a tax for that use. God's tithe is actually a tax for the use of His earth and it is to be used for the development of a godly social order by prohibiting the state's encroachments upon the liberty of God's people. Since the state seeks to usurp the sovereignty of God, it violates its jurisdictional sphere-authority by expanding into a totalitarian messianic state. The tithe is to be used as a safeguard so that the state is forced to be limited in power and influence.

The Tithe

Tithing is the acknowledgement that the earth belongs

to God and not to the state. It is the admission that property taxation in particular, by human government, is illegitimate since it is a claim that the state owns the land as creator and sovereign, and not God. The tithe belongs to the Lord and was commanded to be used in support of Biblical institutions, thus prohibiting the state from funding things which were out of its Biblical jurisdiction. Rushdoony explains:

The tithe was used for a variety of purposes. It supported the religious and educational institutions of Israel, and also of colonial and early America. In fact, in the United States the tithe was for

many years legally binding on all men, and failure to pay it was a civil offense. The tithe supported churches, Christian schools, and colleges.⁷

Rushdoony goes on to explain, "State laws began to require tithes from the 4th century on, because it was believed that a country could only deny God His tax at its peril, and therefore the various civil governments required all their citizens to pay tithes, not to the state but to the church."⁸

In the verses of Deuteronomy 8, God commands Israel in the area of economic stewardship. He warns them to maintain their liberty, under God, by adhering to the law of the tithe. Moses says remember God "...for it is he that giveth thee power to get wealth..." (8:18). Therefore, if an individual has any wealth, even if it is the simple widow's mite, it comes directly from God, and is placed in the individual's control, as a stewardship commission and a test of fidelity and trust.

But there is a caveat to this verse. God gives wealth for a very specific reason: "That he may establish his covenant which he sware into thy fathers, as it is this day" (Deut. 8:18). Our money—and everything that we own, including intelligence, skill and knowledge—is to be stewarded for the express purpose of establishing and maintaining God's covenant Kingdom. The covenant in this case refers to land holdings so that God's people might take dominion possession over the earth for the glory of God, in conformity to the law of God. The next verses are of particular importance:

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“And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.” (Deut 8:19-20).

Once the law of the tithe is neglected, destruction is forthcoming. In fact, it is promised! When we consider the principles concerning the tithe, we can divide them into three categories.

1. In Leviticus 27 God claims a tenth of all production as His and it is to be set apart for His use. This is sometimes called the Levitical Tithe. Rushdoony warns, “This tithe belongs to God, not to the church, nor to the producer. It cannot be given to an apostate church without being given thereby against God ... It must be given therefore to godly causes.”⁹ This is important since we are held responsible as to *how* our money is used. We cannot simply give our money to a church or a ministry and think that we have done our part. We must be careful that our money is used properly by that institution in actually advancing the Kingdom.

2. The second tithe was called the “Festival Tithe” which was to be used in celebration for the goodness of God upon the people of Israel. We read of this tithe in Deuteronomy 14 and 16. The modern equivalent may be likened to yearly church conferences, or periodic celebrations of fellowship in thanksgiving to God. It was actually a ministry to the family.

3. The third tithe we might call a “carefully regulated social welfare tithe.” It was not welfare as we see today. It was for the genuinely poor and needy. Funds for the poor and needy were monitored by the priests to protect God’s money from being used improperly by giving aid to able-bodied individuals. Family welfare was the primary agency of welfare unless those who were poor and needy had no family affiliation. If there was no family to care for them, and they were a part of the congregation, the church would step in. As with tithes in general, this tithe in particular stripped the state of any involvement in relieving poverty, and kept a close watch on who was really needy and who simply wanted a handout as a result of laziness.

So why is the tithe so important and how does it relate to liberty? First, the tithe is an essential part of God’s economic law structure. All law is covenant law, in that it has a certain structure to it. God’s covenant model states that He alone is supreme, sovereign, and personally involved in His creation. It establishes His ownership and Lordship. It declares that the Lord as transcending everything. The covenant model also shows that there is a hierarchy which places man under God and makes him directly responsible to God as his Lord. All covenant models have a law standard identifying good and evil, right and wrong, ethically acceptable or ethically unacceptable. Since God is the supreme King over all nations, these are ethical values whereby men and nations must abide. God also attaches sanctions to His Law stipulations. This is vital for us to understand. Whenever the covenant law structure is obeyed, there are blessings and benefits, but whenever the law structure is violated there are penalties. Blessing and cursing are all a part of God’s covenant structure.

What Happens When Christians Tithe?

The law of the tithe is important because whenever it is neglected it essentially is negating God’s claim of sover-

eignty. The result is God’s curse which brings economic bondage and political tyranny upon society. We are facing a time where we have been sold into bondage as a result of Christendom’s tithe violations. Whenever God’s people fail to financially support the Kingdom’s advancement, by way of faithful institutions, God sells them into bondage, and strips them of their wealth through oppressive statist taxation. Faithful tithing liberates a society. Rushdoony concurs.

If every true Christian tithed today, we could build vast numbers of new and truly Christian churches, Christian schools and colleges, and we could counteract socialism by Christian reconstruction, by creating Christian institutions and a growing area of Christian independence.¹⁰

Christian reconstruction requires a substantial financial foundation. Rushdoony is correct when he states that if the Christian community fails to finance the work of God, the state will finance the work of humanism, at the expense of Christendom. On the other hand, proper giving of the tithe restores the necessary economic and spiritual basis for the social order to prosper. Proper giving is not, however, emotional giving. There are too many well-meaning Christians

who give emotionally or unknowingly to causes that are not Kingdom focused. To be Kingdom focused not only means having a faithful focus but also a generational focus. The Kingdom focus is a targeted vision for something that is going to grow and strengthen throughout the next 100, 200, or even 500 years.

Rushdoony sets forth a very practical strategy: “What we must do is, first, to tithe, and second, to allocate our tithe to godly agencies.”¹¹

I am often asked, “Should I give the entirety of my tithe to my church?” The answer to that is simple. If your church is faithfully teaching for the Kingdom’s advance *and if* it is also establishing Kingdom-centered agencies with a generational impact then, yes, tithe to the church. In fact, give over and above the commanded tithe by giving offerings and gifts. But if your church has failed in its commission, then you need to reconsider where you place your tithe and offerings. You never want to fund a godless agency no matter what it calls itself outwardly. Rushdoony warns, “Tithing in itself is not to the Lord if the tithe goes to ungodly, wasteful or indifferently effective agencies. Thus, the Lord holds us accountable for our use of His money, just as He holds the receiver thereof fully accountable also.”¹²

In order to prioritize our giving Rushdoony gives one other very important piece of advice. He says that we must first care for our own families, and for our aged parents. If we are remiss in these things, then we are no better than the unbeliever:

*The family is the world’s greatest welfare agency, and the most successful. What the government has done in welfare is small and trifling compared to what families do daily, caring for their own, relieving family distresses, providing medical care and education for one another, and so on.*¹³

One careful note here. We must never make the excuse that we cannot give what is due the Lord because we are caring for our families. This smacks of theft and the idolization of the family. Perhaps these questions will assist in recalibrating Christians to become more diligent in funding the Kingdom Biblically.

1. Do you want to live under God’s Law or man’s tyrannical law?

2. Do you want to live in a society that is every day becoming more and more wicked and more and more intol-

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erant of anything holy, good, and just?

3. Do you want to live in a culture which forces its immorality on you and your children to the point where it becomes illegal—not only to worship God—but even to think His thoughts after Him?

All of this is guaranteed if the Christian community fails to take action in financing the Kingdom in order to usurp the usurper.

What Shall We Do?

So what are we to do? How can we change the *is* to what *ought* to be? What we as Christians need is a total commitment, and a total dedication, to a totally comprehensive and systematic, Biblically-based economic plan to finance the Kingdom's work. That plan finds its teeth in the law of the tithe. This means (dare I say it?) a practice of self-sacrifice, self-resignation, and consistent selflessness for a cause that is greater than any individual Christian. We all must relinquish ourselves to doing without some of the finer things in life for a greater godly good that we may never see or experience in our own lives since it will be for a generation beyond us. Perhaps you may wish to forfeit one year's vacation and put that money to a godly use. Or perhaps you can dine out fewer times in the year and put that money toward a godly purpose in support of a godly institution. There are a thousand ways to reallocate your finances.

The Lord condemned the selfish Israelites through Haggai:

"Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. (Haggai 1:4-8).

If you are not resolved to this commission of self-sacrifice (please forgive me) then you are not for real. Your Christianity is self-focused and idolatrous. What Christendom needs is a committed few, a committed remnant, a minority. John Knox put it this way, "One man with God is the majority."

Rushdoony expounds on this in one of my favorite quotes: "History has never been dominated by majorities, but only by dedicated minorities who stand unconditionally on their faith."¹⁴

Finally, here are some practical recommendations concerning the law of economics, money, liberty, and hope.

1. You must embrace the reality of God's supreme, universal, and comprehensive sovereignty over all things, especially over all of **your** things. Once that reality is embraced, you will be able to consider more clearly what you are to do concerning the tithe and your free will offerings over and above the tithe. When the first fruits were commanded to be given to God it was understood that they represented the totality of all things. It was a declaration that God owned it all, but was only taking a portion, leaving the rest to Israel's stewardship. This was their test to see if they were truly committed to the cause of the dominion mandate of the covenant.

2. The principle of sovereignty is important for many reasons but in the realm of private personal it is extremely important since the property is owned by God and not the

state. Property ownership under God protects your liberty, giving you and your family security against statist encroachment. All taxation, especially property taxation, is a claim of ownership. Every tax levied is a claim by the state that they have legitimate possession of that thing taxed. As Rushdoony observes:

"Taxation is always a claim of ownership. Every tax levied is a claim that the property that has been taxed is owned by the State ... [every claim of taxation] is a claim to sovereignty ... The voice of the taxing authority within a society claims to be the voice of God."¹⁵

If you can get that message across to the general population in your local community you may be able to reverse the trend of oppressive property taxation. You will at least stir the pot and begin debate. Gary North calls these "Brush Fire Wars." Rather than being silent on these issues, Christendom must become conspicuously vocal. This will get people thinking. It may even get them talking and perhaps you can get them to act accordingly.

3. Lastly, since the banking and monetary system is flawed to the extent of being evil, you should reconsider your personal stewardship in investing your dollars in

something other than a savings account, money market accounts, or the stock market. You may be able to purchase land and then sell it at a profit so as to tithe on the profit (or give it outright) to a faithful ministry. You may wish to give an endowment to a faithful Kingdom advancing college or institution. Monthly financial support to faithful ministries is always helpful as so many of them depend on your support. You may be entrepreneurially minded and seek to start a profitable business with ministerial goals. You can even donate your time to some of these ministries in their operational or fund-raising tasks. The list of things you can do is

exhaustive. Be creative. Think Biblically—then take action Biblically. In this way Christendom can be restored to a place of cultural prominence and dominion based upon the holy standard of His righteousness, the law-word of God, the Holy Scriptures. - **Notes:**

1. The Greek word *exousia*, translated in the KJV as "power" should be translated as "authority." The word used is not to indicate a force but rather a lawfully conferred authority or jurisdiction given by a supreme magistrate.

2. David W. Hall and Matthew D. Burton, *Calvin and Commerce: The Transforming Power of Calvinism in Market Economics* (Phillipsburg, NJ: P&R Publishing Co., 2009).

3. John Jefferson Davis, *Your Wealth in God's World* (Phillipsburg, NJ: P&R Publishing Co., 1984), 111.

4. John M. Otis, *Glorifying God with Your Wealth* (Corpus Christi, TX: Triumphant Publications, 2006), 21-22.

5. Edward A. Powell and R.J. Rushdoony, *Tithing & Dominion* (Vallecito, CA; Ross House Books, 1979), 27.

6. *Ibid.*, 1.

7. *Ibid.*, 2.

8. *Ibid.*, 3.

9. *Ibid.*,

10. *Ibid.*, 4.

11. *Ibid.*, 9.

12. *Ibid.*, 30.

13. *Ibid.*, 9.

14. R.J. Rushdoony, *The Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 545

15. *Tithing and Dominion*, 35, 36, 37.

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HOW LIBERTY IS A RESULT OF THE GOSPEL

by Mark Rushdoony

Despite the multitude of differences in the body of Anointed there seems to be a universal agreement that a liberating forgiveness is an essential part of the gospel. The nature of that freedom in contemporary Christianity has tended to emphasize the inward, psychological freedom we have in Jesus, but this inward reality is never without an outward manifestation. Forgiveness changes the believer, and his inward regeneration produces an outward dynamic that cannot be limited to the individual.

God's forgiveness is not a change of sentiment or attitude. It is a judicial, a legal, act. It means that God's indictment of man, His judgment of death on him, has been dropped. Man is no longer liable for this death penalty because it was paid in full by Jesus on the cross.

Forgiveness by God does not change man's nature, but his relationship to God's justice. He is no longer a condemned man, living on death row. Forgiveness gives man a future orientation, because he is freed from sin and death to a new life.

The unregenerate have no such freedom, because they seek not freedom from sin but in sin. They desire freedom from the consequences of their sin, but not from sin itself. Throughout history, paganism has had little to do with changing the individual or even worshipping a superior being, but rather with satiating the anger of the gods.. Sacrifices were typically a bargaining chip: "I have given you this, please let me go my way unmolested!"

This was the attraction of Baal-ism to the Hebrews, and why, once they were immersed in it, they could not give it up. The baalim were a multitude of baals, lords, or powers that supposedly provided fertility, which was inclusive of all progress, health, prosperity, and success. They were afraid to offend any of the baalim lest they suffer. They also treated Jehovah as one of their baalim, so they went through the motions of the temple rituals and prescribed sacrifices on the assumption that such nominal faithfulness would cause God also to keep them in good favor. Instead of freedom, such superstition kept the Hebrews in bondage to their fears and a multitude of mythological deities whose anger they felt had to be constantly assuaged. Their apostasy caused them to be dominated by fear of these baalim and the demands of their priests.

Forgiveness and Empowerment

God's forgiveness is more than a technical legal status because it always involves regeneration. God displays His power over sin and guilt by empowering our growth in grace. We are thus told to be bold in approaching God (Heb. 10:16-25) because we have been freed from an "evil conscience" (v. 22).

Unresolved guilt is the most debilitating problem of man. Though science after Darwin tried to ignore it, Sigmund Freud addressed it (much to the displeasure of many of his contemporaries). He could not remove it, but at least saw it as so powerful a reality that he had to try to give it an explanation in terms of an elaborate evolutionary construct.

A man forgiven by God's justice, however, can be bold before men. Boldness before men thus marked the early Christians. They were bold in denying the religious and philosophical traditions of the time and bold in challenging

the demands of men and mobs that they keep quiet. The man who knows the justice of God in his own life will not fear the injustice of men.

The Bible, in fact, calls those who are redeemed the just, or the righteous. The two terms are synonymous, as are justice and righteousness. The believer is justified, or declared righteous, by God. Those who know God's justice in their lives, who are in fact called the just of God, will be bold in declaring its freeing power and in opposing any human justice which seeks to replace it with a counterfeit. A man who is bold before God will be bold before men.

Restoration and Liberty

The forgiveness of God is *restorative*. It restores men to communion with their Creator. It restores man to dominion, to the pursuit of his calling in terms of obedience rather than rebellion. He is restored to a life of meaning, purpose, and hope in the Kingdom of God.

The forgiveness of God is also *empowering*. Man finds his true liberty not in the license of sin, but in terms of his created purpose. The internal spiritual liberty that God's forgiveness provides then creates its manifestation elsewhere. A man liberated by God's regeneration is called a "new creature in Christ" by Paul (2 Cor. 5:17, Gal. 6:15). He is liberated from God's curse into a life of God's grace and joy; he becomes a child of God and a joint heir with Jesus. The liberation provided by the blood of Jesus cannot be limited to the inner man. A man freed from prison will not be content to sit on the steps of the jailhouse. He will with joy explore the implications of his freedom.

When man himself is changed by God's power and seeks to exercise this liberty, he must do so within the context of God's moral law. His multitude of activities then creates in

every realm the blessings of which the material increase enabled by private property and liberty are but one example. Not only man's wealth then increases, but also justice. This is why the just, or the righteous, are called on to not only be righteous themselves, but to *do* righteousness. Material blessings pale before the potential for justice that liberty in the context of God's Law can produce.

A Social Order Without Forgiveness

The absence of forgiveness thus has tremendous social implications. If man is not freed from sin and guilt, they can be used against him on the personal, social, and political level. Blackmail is usually only possible where there is guilt and a liability to exposure. Guilt is often used as a tool of manipulation by the state. It invokes what is "good," "fair," and "right" so that all who differ are made to defend what is presumably sinister, unjust, and hateful. Political correctness is a new moral code, one which conveys a predetermined ethic devoid of Biblical justice.

By speaking in moralistic terms, men seek to confer sanctity on themselves, one which gives them a higher moral ground. There is nothing more fruitless than talking to a man who assumes he alone thinks and speaks in terms of a high moral ethic because his assumption is you cannot share the high ground without agreeing with him.

Man was created as a moral being, so he has to think in ethical terms. If he rejects God's morality, he may distort it or redefine it entirely, but he must justify some behaviour and condemn others. It is built into his being to "justify" some things and condemn others as wrong. Controlled by their guilt, guilty men try to manipulate others by a false guilt. "Conscience does make cowards of us all," said

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Shakespeare's *Hamlet*, so guilty men are easy victims of what was called "guilt-tripping" in the '60s.

Guilt As Tool of Control

Ascription of guilt is so easy, many will often accept a judgment of guilt against others without a specific offense. White people can be defined as racist and prejudiced, capitalists as thieves, miners and loggers as abusers of nature, and the morally upright as repressed.

The use of guilt as a means of manipulation ought to be seen as particularly offensive, because Jesus came to free men from guilt. The use of false guilt to manipulate Christians works directly contrary to the liberating power of the gospel. The motivation that is to be preached in the church is obedience following repentance and faith, restoration and empowerment, not guilt. Any other behaviour done to counter guilt is a form of self-atonement.

The state often does more than just use the language of ethics for its purpose, however. It often promotes immorality in the name of freedom to distract people from their own enslavement. It encourages a definition of liberty as freedom *from* morality, and classifies sins as human rights. License to sin is defined as the essence of freedom. Such a people then fail to see their enslavement through high taxes, intrusive government, a lower standard of living because of the lower purchasing power of the government's fiat money, and the abridgement of their historic liberties.

A sinful people want sin redefined to their advantage. They want their own inclination called justice and contrary views condemned. A guilty people are also less inclined to judge others, so standards generally decline. "The times we live in" are blamed, but not an immoral people. In such a society criminals will be treated with kid gloves and penalties will be lessened. The result is not only increased lawlessness, but institutionalized injustice.

An immoral people have no moral fortitude to stand for anything except the right to be immoral. They cannot stand up for righteousness because that is a Christian concept. They cannot stand up for justice for which they have no standard. Sin and guilt create a moral bondage which produces civil and social manifestations. Why act as free men when it only leads to more sin and guilt? The sinner cannot change the nature of his own culture because he cannot change himself. The sinner can complain about tyranny, but he has few answers to it.

The only way to change a culture is by changing men, and this is only possible through the transforming power of the gospel of Jesus the Christ.

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

LEARN IT; LIVE IT; TEACH IT

by Andrea Schwartz

Many people act as though the laws of physics are more reliable and predictive than the Law of God. I used to tell my children that ignoring the law of gravity (saying you didn't believe in it) wouldn't stop you from falling on your face if you tried to fly off the roof. A physical law would continue to operate in spite of one's ignorance of or disbelief in it. On the other hand, understanding the law of gravity allows benefits such as air travel or safely cutting down a tree. Understanding how a physical law operates allows people to take dominion. Likewise the laws in the Bible are

tools of dominion if they are properly understood and applied.

Think of a scenario in which residents of an apartment building race to the roof to escape a fire below. If they are knowledgeable about the laws of gravity they can rule out certain options as being untenable or ineffective. But if they understand that jumping across to a lower building will utilize the law of gravity to help them successfully escape being burned to death, they benefit by that knowledge.

In the same way, a working knowledge of God's Law gives righteous options when we face a dilemma or problem. When our thought processes are Biblically based and when we have knowledge of God's Word, we can avoid sinful solutions even in dire predicaments. Thus it is not enough to have children learn the Ten Commandments by heart. They must do more than that. They must learn the implications of God's commands and become well versed and practiced in solving the problems of life using Biblical reasoning to sort them out. In fact, parents should spend a good bit of time discussing various situations their children are likely to encounter and prepare them to think through sticky or sensitive situations Biblically. The book of Proverbs is an excellent backdrop to this process and should be studied with children from an early age. Rushdoony notes:

"The book of Proverbs is essentially a book about the law as the direction and guide of life ... [A]ll direction rests and must rest on God's fundamental law or direction. A parent's law, a teacher's or employer's law, must be an application of God's Law. God's Law when so applied becomes the fabric of life and the direction of society."¹

When studying literature, history, mathematics, or any other subject, the law of God is the lens which identifies the good guys and the bad guys, and which shows the correct course of action as well as the sinful one. Without the glasses of Scripture, we can forget the reality that there is no such thing as brute factuality.

"For a consistent and Biblically governed faith, all the facts of nature and history are the creation of Israel's God. The facts of nature and history are totally governed by the God who ordained them and created them and who, by His eternal decree and comprehensive counsel, absolutely undergirds their every detail. All facts are thus God-given facts. As Van Till stated it, "All that may be known by man is already known by God. And it is already known by God because it is controlled by God." all knowledge therefore is of God-created and God-interpreted facts."²

Meditation Day and Night

Psalm 119 powerfully shows the reality of the law of God as the fabric of life and the means of sanctification in the life of the believer. The Psalmist demonstrates repeatedly his reliance on God's Law to bolster and sustain him. Rushdoony comments:

"[I]t is not enough that there be conformity to the law in any formal sense God must be served "with joyfulness, and with gladness of heart," or else there is not true obedience at all. Formal obedience is merely the prelude to actual obedience. This stress on true obedience, on a joyful and heartfelt pursuit of the law's purpose and order, is basic to an understanding of Psalm 119. The psalmist by faith obeys, and his delight is in the law of the Lord. His only liberty is under law. The law is his mainstay against evil, and his guide and light on his daily path. Life for the psalmist means God's Law."³

This psalm reads like journal entries in the life of David. His utter reliance on the law of God is voiced in almost every one of the 176 verses. These words, inspired



by the Holy Spirit, provide God's people with a way to strengthen themselves in their Christian walk and sanctification.

Parents who desire to obey God, by providing a Christian education for their children, need to arrange the curriculum so that the Kingdom of God is the top priority. This is the essence of the direction God gave Moses as He gave him the law. The purpose in the giving of the law was so that the people of God would learn it, live it, and teach it. In fact, as Dr. Miles Jones⁴ has pointed out, God not only gave them the commandments by which to live, He also gave them the means of transmitting it to their children, and ultimately the rest of mankind.

"The Sinai Covenant was a teaching covenant, "I will give thee ... commandments which I have written; that thou mayest teach them" (Ex. 24:12). The Hebrews (our forefathers, CIM) were commanded to teach the word of God and the writing of God. "Thou shalt read this law" (Deut 31:11). Moses first read the holy writing to the assembled nation of Israel - the Church - then Aaron and the Levite priesthood taught reading to the heads of households. Finally, every believer was to teach the word and the writing of God to their children. "And thou shalt teach them diligently unto thy children and thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:7-8). The commands to read and write make it clear Sinai was a literacy covenant. Since the letters were also used as numbers, it was also a covenant to teach numeracy as evidenced by God's many directives requiring mathematics in the book of Numbers, "According to the commandment of the LORD they were numbered ..." (Num 4:49)

[as sin is the transgression of God's Law, per 1 John 3:4, to fail to teach your children becomes SIN].

The Lord did not simply command believers to have knowledge of the law but also the ability to read, write, and teach it to their children [the Bible Law Course, available on CD-ROM may be a good start]. Exodus 19:5-6 was a statement that believers would have the task of preserving and carrying the word and the writings of God to the whole nation, for them to be "above all people." Learning the characters of the alphabet and their use was a major purpose of the Sinai Covenant. The writing of God exemplified the alphabetic principle of one symbol for each consonant sound of the language. At Sinai, the Israelites received the alphabetic principle of the writing of God as surely as they received the moral principle of the word of God. The word and the writing of God guided the Israelites' path and that of mankind as well. These two principles became the basis of law and literacy in Western civilization."⁵

As we face the self-destruction of humanism, our task is to be prepared, and to prepare our children, to lead in terms of the Kingdom of God. This must include evaluating all subject areas, occupations, political decisions, and family and community life according to God's Law-word, and do so deliberately and self-consciously. If we fail to do so and continue to use the old wineskins of humanistic/statist law, the results are predictable.

God's law, in its Biblical statement as well as when faithfully mediated through family, church, state, or school, is the God-ordained means of light, the valid means of prediction. Man, walking by faith in obedience to God's law, walks to a great degree by sight. To walk without law is to walk in darkness.

The mediated law cannot take the place of basic law God's Law. The mediated law must in fact be identical with the divine law. Application, not innovation or addition, is the duty of a mediating person or agency ...

If a man denies God's Law or direction, he has denied himself any relationship to God, and "even his prayer shall be an abomination": to God, a moral offense, for to pray to the God whose direction we despise is to add insult to our offenses."⁶

Reconstructing our lives to conform to God's Law not only prevents His wrath, but showers us with His blessing. Thus, instead of a retreatist mentality so prevalent among many professing Christians, or a mindset which equates the

Kingdom of God with nationalistic political action, our perspective must include a practical adherence to "every word which proceeds out of the mouth of God" (Matt. 4:4).

[O]ur Lord emphatically declares that the test of faith is a very practical one: do men bear good fruit here and now (Matt. 7:15-20)? "The peaceable fruit of righteousness" (Heb. 12:11) is simply the result of God's chastening of His sons, to cleanse them of fruitlessness and to lead them into righteousness, and it means results here and now. "The night cometh, when no man can work" (John 9:4). If Christians have a blocked future, then the world is in a fearful condition, because it is Christians who are the light of the world and the salt of the earth (Matt. 5:13-15).⁷

Teach By Example

Teach your children to delight in the law by demonstrating in your own life how the law equips you to avoid problems and dilemmas you face. Parents should share with their children how they reach their decisions and why they pursue certain courses of action. For instance:

- Do your children see that you tithe? Do you share with them how you determine how to distribute it?
- Do your children see that you live debt free? Do they understand how you set aside money for the things you want rather than rack up credit card bills?
- Do your children witness you making choices about what you will read and watch based on applying Phillipians 4:8?
- Do your children see you actively pursuing fellowship with other believers and making disciples and teaching God's Law to kinsmen?
- Do you correct your children using God's Law as the standard and helping them see how each and every offense is an offense against God?
- Do you share with your children circumstances where you had to make a choice that was difficult because you knew the law must be followed?

A Case in Point

There are many family stories I could share about living out the law of God in real circumstances. However, one stands out as a great example of how the law acted as a lamp and light for my family. It is a story that each of my children heard when they were old enough to understand it, and one that continues to strengthen me to this day. It was one of many times that Psalm 119 became a "personal" psalm in my family.

It was December 1984 and I was pregnant with my second child. The dealership where my husband worked at the time had a Christmas party for the sales people. After the salesmen's dinner, before them men got their Christmas bonuses, the management provided "entertainment." It involved strippers.

My husband was faced with a dilemma. He knew he didn't want to have anything to do with this, but was concerned that if he left, he might forfeit his bonus which totaled almost \$2,000—money that we could immediately put to good use. Because he was a student of God's Law, who had been practicing its application, he knew that he could not stay. So he got up and left as soon as he realized what was about to take place. *The wicked have waited for me to destroy me: but I will consider thy testimonies (v.95).*

He found the nearest pay-phone (that was before the cell phone revolution) and called me up quite frazzled. He was talking so fast that all I could gather was that he was sorry that he gave up the \$2,000 bonus but he couldn't in good conscience stay. When I finally heard the story, tears came to my eyes. I told him that I was grateful that God had given me a husband who valued his Saviour and his marriage enough to do the right thing. *Therefore, I esteem all thy precepts concerning all things to be right; and I hate every false way (v. 128).*



After he got off the phone, there were two other salesmen waiting to talk with him. Each explained that they were uncomfortable with what was happening and knew it was wrong but didn't want to anger their boss and decided to stay put and not leave. However, when they saw my husband exit, it gave them the strength to do the right thing. *Let those that fear thee turn unto me, and those that have known thy testimonies* (v. 79)

As it turned out, the next day at work his bonus was waiting for him. *My soul hath kept thy testimonies; and I love them exceedingly. I have kept thy precepts and thy testimonies: for all my ways are before thee* (vv.167-168).

Every Word

We must live by every word that proceeds out of the mouth of God (Deut. 8:3; Matt. 4:4). We must learn it, live it, and teach it. This is the real Kingdom work and it is only possible by God's grace as we take His every Law as a command word. As Rushdoony puts it,

God through His Law speaks to every man. With the coming of Jesus and the new creation, beginning with His resurrection, and continuing in our regeneration, the law is now written in our hearts (Jer. 31:31-34). Every man in Christ (anointing) must be a walking law and an evidence of the presence of the Holy Spirit. God's government of the world begins with the self-government of the Christian man.⁸

Notes:

1. R.J. Rushdoony, *Institutes of Biblical Law*, vol. 1 (Nutley, NJ; Presbyterian and Reformed Publishing Company, 1973), 689-690.
2. Apologetics: Facts and Presuppositions, Adapted from *Word of Flux: Modern Man and the Problem of Knowledge* (Chalcedon website). see <http://chalcedon.edu/topics/apologetics-2/>
3. R.J. Rushdoony, *Law and Society: Institutes of Biblical Law*, vol. 2 (Vallecito CA: Ross House Books, 1982), 231.
4. For a greater insight on this topic listen to my podcast with Dr. Miles Jones available at www.chalcedon.edu entitled "The Call From Sinai."
5. Miles R. Jones, *The Writing of God: Secret of the Real Mount Sinai* (Dallas TX: Johnson Publishers, 2010), 13.
6. R.J. Rushdoony, *Institutes of Biblical Law*, vol. 1, 692.
7. R.J. Rushdoony, *God's Plan for Victory* (Vallecito CA: Ross House Books, [1977] 1997), 17.
8. R.J. Rushdoony, *Sovereignty* (Vallecito CA: Ross House Books, 2007), 11.

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

GOD'S PEACE

by Bob Vermaat

"Rejoice in the Lord always; and again I say, Rejoice!"

When we look at those words of Paul in this caption verse, we are reminded to always be happy and at peace in the knowledge that we serve and worship a loving and merciful God. If I reflect on the articles that we publish, it seems that we as writers very often tend to dwell on the prophetic warnings and impending judgments that God, through the words of His prophets lay on us in order to show us the error of our ways.

Now, whereas these warnings are very important in our walk with our Lord and our actions in our everyday life, it is also equally important that we should never forget the peace and comfort we enjoy as we travel life's road with the Lord as our constant companion. With this in mind, I would like to take this opportunity to dwell on the fact that a life lived for and with God is not only good for the soul but grants us unspeakable comfort and peace throughout our daily life. When we look at the Psalms of David, we will find that the Psalmist in most of his Psalms, in the very first verse of each, expresses his love, adoration, and total

devotion to his Lord. Even though David, a mortal human being, just like all of us, had his shortcomings and often fell short of God's ways in his daily life, his devotion to God in faith never faltered. It was that devotion and reliance on God's mercy that gave David the peace and joy that is so evident in the Psalms.

With little effort we also can obtain that peace and joy and comfort. All we have to do is find the same attitude that David possessed. In Matt. 5:3-12 we read the words of Jesus, as He preached what is known as "the Sermon on the Mount." The verses three through twelve are called the Beatitudes, the same can also be found in a more elaborate form in Luke 6:20-38. When we take these words of our Lord to heart and practise them in our daily life, we will have gained a good start in obtaining that proper attitude.

Now do not for one minute think that this will be easy; for given who and what we are, the mortal nature that we possess, we tend to rebel against the fact that this will mean total rejection of self, and self-denial is never easy at the best of times, for we always tend to feel that we ourselves must stay in control. That is just our nature and we really can not help ourselves. In Matt. 11:28-30, Jesus says "Come unto me, all ye that labor and are heavy laden, and I will give you rest. my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Jesus is not talking about physical labor and bodily rest in these verses but rather spiritual struggles and upheavals, and is thus saying that is we lay all our burdens upon Him we will most find the rest we so desperately need. This is a most awesome promise that all of us should take heart at all times. All and every aspect of our lives should be given over to our Lord and he will carry every one of our burdens, both great and small, for to Him there is nothing too great and nothing too trivial. As I said earlier this will not be an easy thing to do for the flesh is always warring against the spirit. A good example of this very same fact is given by Paul in Rom. 7:19, where he tells us, "For the good that I would, I do not; but the evil that I would not, that I do." So, we can see that if Paul, who certainly was spirit-led and God-directed, struggled with this selfsame problem, then it also stands to reason that we will and can have problems in that regard.

We have to teach ourselves, through trials and tribulations, to become completely reliant and dependent on our Lord, and when we falter, we will have to admit to both self and God that we again asked self first instead of our Heavenly Father. They say that practice makes perfect and thus in due time we will gain that much needed attitude of total submission and we will be able to shout, just like David, "The Lord is my shepherd; I shall not want." When that time comes, we will have complete joy in the Lord and we will have found that Peace of God, which passeth all understanding.

Praise be to God. Amen!

Courtesy Thy Kingdom Come, address above

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