



Good News of the Kingdom!

E-Newsletter of

The Christ's Assembly

From the office of
the Rev Stephen Michael II,

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*Bishop (TCAZH), Abbot (OC), Scion of the
House of Knott-Brunswick.*



*The Christ's Assembly at South Holland (ZH).
Ecclesiastical Order of the Culdee, Barendrecht
Abbey (OC).*

This E-Newsletter is sent courtesy of the Bishop of the
Christ's Assembly at South Holland.



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THE ALPINE RACE OF CELTS

Tribal Racial Typing of the Huguenot/We lsh/Frisians

(left, Celtic tribes
of 100BC)

Excavations have shown all the ancient Welsh were of the Caucasian branch known as Alpine (not Mediteranian, and not Nordic which are additional Caucasian branches). Some

will call them all Nordish, North Atlantid or Palaeo-Atlantid, but the most accurate description is simply Alpine Caucasian. The full Nordic racial type in England did not come until much later with the Norman invasion (1000AD) etc. Before then the Frisian Celtic French tribes, with the central Druidic powerbase of Gaul being the Carnutes land (Chartres France) made up the substance of Welsh Druidic culture. Virtually all of Southern Wales today still comes from the racial haplogroup of the Frisian / ancient BC original French Celts.

According to Julius Caesar's accounts of the Gallic Wars (Bk VI, ch. 13-14), the Druids gathered once a year at the sacred center of the Carnutes in the oak forrest with a well, and there the heads of the Druids would meet, confer powers, and resolve conflicts. This same oak grove would become the future site of Chartres cathedral.

A strong ad-mixture of the South African people include these ancient French Huguenots, who were all part of the Protestant freedom movement and the Pilgrims who founded America.

DNA studies show The Welsh, Frisians and Huguenots to be the same people. Here are photos of these pure Celts.

Welsh



Ioan Gruffudd, famous Welsh actor.

Dutch Frisian



Menno, founder of the Mennonites, executed for making "New Jerusalem" in Friesland.

French Huguenot



Commander de La Noue, Foremost French Protestant Militant

English Frisian Noble



Eliphalet Nott, President of Union College during the period of the American Revolution, Noble pedigree to Crusades.

Welsh



John Rhys Davies, renowned actor and patriot.

Pre-1600's German Frankfurt Nobility



Frankfurt Schlosser Noble family of Mayors, Politicians, Privy Counsellors & Protestant Ministers at Coronation site

Continued...

French Crusader Noble



A [Poitevin knight](#), son of [Hugh VIII](#) of the prominent [Lusignan dynasty](#). He was king of the [crusader state of Jerusalem](#) from 1186 to 1192 [by right of marriage](#) to [Sibylla of Jerusalem](#), and of [Cyprus](#) from 1192 to 1194.

French Crusader Knight



Hugh de Payens (c. 1070–1136), a [Frankish](#) knight from the [Champagne](#) region, was the co-founder and first Grand Master of the [Knights Templar](#).

Swedish Frisian



Ola Norell, Swedish Actor

South African



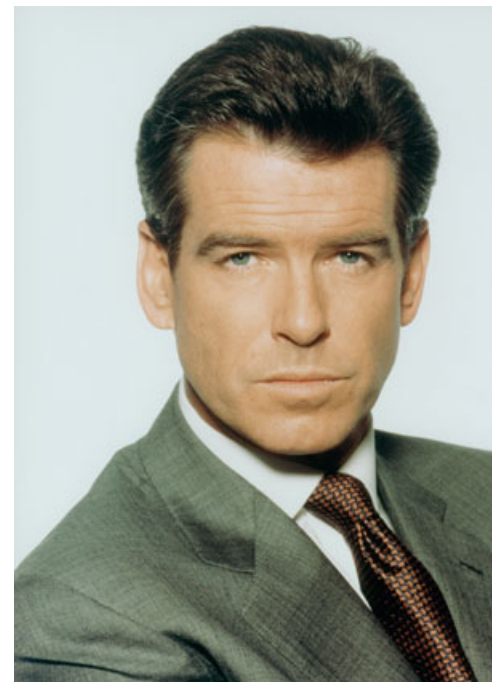
Kriel, Foremost AWB Militant, descendant from the German/Dutch/Huguenot Protestants

French Huguenot



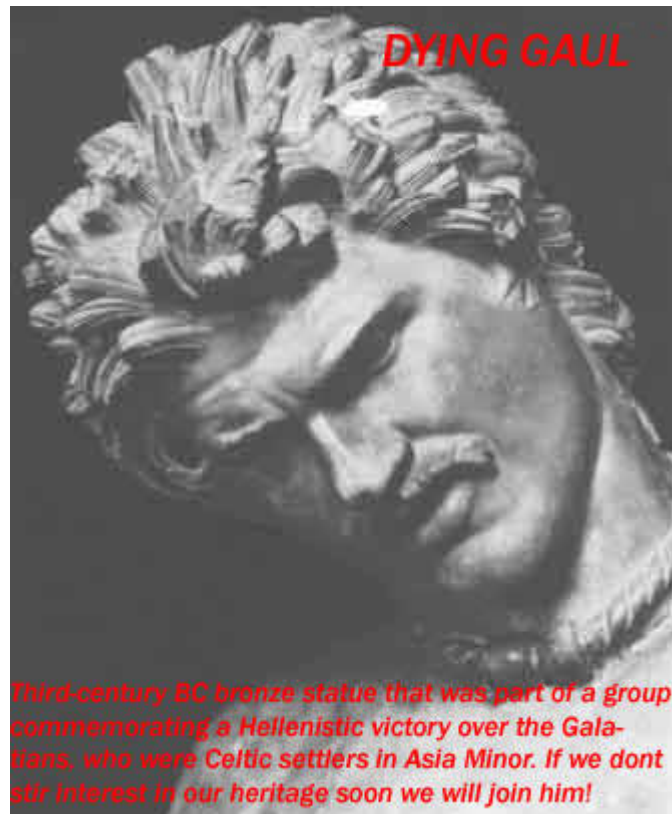
Amiel, Protestant refugee in Switzerland

Irish Celt



Pierce Brosnan, Irish Actor

The Galilean Celts were the powerbase in Turkey. Below statue from the 3rd Century BC,



Europe's ancient elite is represented by those of Dane law, who descend from King Harald Bluetooth (Bluetooth meaning a dark complexion), descendant of Danish warrior nobles and early Kings of Zeeland, Friesland, Holland, etc.

The Celtic Torc (necklace) was commonly found in ancient Danish artifacts as below.



This Royal Celtic Tribe of Druids are recorded as gods (or accurately translated as 'rulers') even back to their earliest Celtic Druidic influence in Denmark, such as their renown Cernunnos.

The “Limited Salvation” Doctrine of Modern Calvinist Protestant Denominations

Below is a forward by Rev Richard Giesenschlag, which breaks down several of the canons of the Dutch Reformed Church, and the Calvinist foundational doctrines of “limited atonement” and “irresistible grace”.

Since virtually all Protestant Denominations are Calvinist, they have this view somewhere in their theology, whether they call it predestination or whatnot.

The majority in the Modern Dutch church still hold these views and boldly will be arrogant to keep their faith from being heard by anyone.

Dutch are known to be the most arrogant in religion, mainly because they know it is impossible for God to lose anyone who He is calling.

Most European Protestants find it to be self evident in that God has not called all the races of the earth, nor given them His word, nor allowed them to find faith in Jesus Christ, nor His governance in their communities over the last 2,000 years. That God has only chosen those of European Caucasian descent (from Biblical White-Adam, as *Strong’s #119 says Awdawm is “show red in the face, or to turn rosy”* in Hebrew). God isn’t even calling all of His own people, only a small amount to be overcommers and heirs during this age, who are promised to rule the next age when the rest of the world is called. This goes along with the scripture that it is impossible for Christ to lose anyone, and that they cannot “choose” Him, and He cannot lose those who He has truly called or elected.

Jhn 10:29 *“My Father, which gave them Me, is greater than all; and no man is able to pluck them out of my Father's hand.”*

LIMITED ATONEMENT FROM THE REFORMED CHURCH VIEWPOINT

The doctrine of Limited Atonement should be, just as all doctrines of theology, viewed solely in accordance with Gospel ” truth and void of any and all personal thoughts and personalities that lie outside of the Holy Bible. The question should be; “What does the Reformed Confession say about this doctrine, and what does scripture, upon which the Reformed Church Confessions are based say about it. That is the only issue, it is not one of various theological opinions nor is it a question of what is popular, because the Reformed truth is not very popular today. We do not want to worry about whether or not what we hold to be truth is popular in the preaching or the mission field of the social world church, or if the truth interferes with popular belief. One of the main things that will be noticed is that when studying the doctrine of Limited Atonement, the fact and truth of "Sovereign Unconditional Election" comes sharply into focus. Our atonement comes from the Cross of Christ, and the Cross is the objective realization and revelation of God’s predestinating purpose. Even though God’s Sovereign Predestination in the Cross is displayed throughout history, upon the background of mans total depravity and hopelessly lost estate by nature, we will also see in that same Cross the focal point of the whole truth of Salvation by Grace as far as the irresistable calling and the preservation and glorification of the saints are concerned. We Christians who are the Elect in Christ recognize in the Cross, our Atonement. In the Cross of Christ we see the truth of the salvation of all of God’s people, His Elect. In the Atonement we find the certain guarantee of the most high

calling and understand that salvation by grace is closed to any work and boasting by man. It is the full realization of that which is set forth in Romans 8:29-30, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He may be the firstborn of many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Hallelu-Yah!

Atonement is taken from the Hebrew word, Kaphar, which means to cover, expiate or condone, to cancel or placate; to appease or make clean, to disannul, pardon, purge or put off, to reconcile or make reconciliation; from #3722, Strongs exhaustive concordance. Also from the Greek, #2643- Katallage, meaning restore to divine favor or reconciliation and #2644 Katallasso, to change mutually , to reconcile.

As we begin this study we must understand that we are not going to be discussing something that remains to be accomplished or that remains to be completed, but an act which was done to its fullest almost 2,000-years ago. The subject of Atonement concerns the suffering and death of our Lord and Saviour Jesus Christ which was made for us. The Atonement is not simply a historic fact, it is something that is objectively real. In our study of the Atonement we must distinguish between the work of Christ for us as it was accomplished at the Cross and the work of Christ in us, in the hearts and lives of God's Elect people and how it is realized and applied for the benefit of our salvation.

Our question in this study is not merely whether Christ suffered and died, but we need to ask, "What is the significance of that death of the Christ. That Christ died is a fact upon which all Christians agree, yet the many different denominations of the church world give various answers as to what was accomplished by that suffering and death of our Christ. Some say that it was merely an example, but an example of what cannot be agreed upon by very many! Some church denominations offer the governmental theory "that it was a demonstration of God's just government of the universe, designed to bring all men to repentance and thus save them"..(how in the world could anyone calling themselves a Christian believe this since it makes God to be weak and impotent since all men do not repent and all men are not saved). The TRUTH of the matter is revealed to us on the basis of scripture; "the death of Christ was Atonement, payment for sin (I Cor 6:20 & 7:23, I Cor 15:3, II Cor 5:20-21, Gal 3:13,, Titus 2:13-14, I Peter 2:21-25 & 3:18). In saying that Christ died for us we are saying that the Atonement was a vicarious or substitutionary death. Going even further and staying on the truth of scripture we say that the death of Christ on the Cross was a limited Vicarious atonement. Yes, Christ atoned as a substitute, not for all and every man, but for His elect alone!! You need but read in John 17: 6-9 and see that Jesus Christ did not include all men among the Elect. Jesus Christ did not offer up prayer here for all men, just those whom God had given him and no others. Thus we say without fear of contradiction that the Atonement made by Jesus Christ was and is a "Limited Atonement."

The exact term, Limited, can not be found in the scripture, but it is a term used in Christian Dogmatics to describe a Confessional concept. The term atonement covers such confessional terms as redeem, purchase, satisfy, and propitiatory, and such scriptural terms as reconciliation, ransom and purchase. Most denominational bodies agree with everything about the atonement except the word limited. They criticize it as meaning that it seems to imply a defect or a shortage or limitation in the death of Christ. They offer substitute terms such as definite or particular, which from a practical point of view do not really change that much from the use of limited. That definite or particular atonement made by Christ still means the same thing when you go to the Holy Bible, "Christ died and atoned for the Elect of God in Christ from before the foundation of the world and for them only." And, "If you can not be found numbered in the elect, you still owe servitude to the Creator".

The Arminian says that Jesus Christ was the Saviour of the world and died for all men and for every man, so that He has obtained for them all, by His death on the Cross, reconciliation and the forgiveness of sins; yet that no one shall enjoy this forgiveness of sins except the believer, and then they quote for you John 3:16. This is saying that the atonement of Christ obtained reconciliation and forgiveness of sins for all men, yet it is effectual only in believers. This is a general atonement that is

based on, or dependent strictly upon faith or that the will of the individual is greater than the will of God. This is saying that God wants to save all men, yet He is rejected by some. This is teaching a Universal Atonement but rejecting a Universal Salvation, thus denying the whole idea of Atonement. The Arminian needs to understand that John 3:16 says "World, or from the Greek

#2889, Kosmos" which means orderly arrangement, decoration or the world in either a wide or narrow sense; so what John is saying here is "For God so loved His created earth and the family He placed in it, He sent His only begotten Son, begotten not created Son, to redeem that which is His, from the bondage of sin and death, and those who did or would believe in Him would be those whom the Father had given Him in Eternity." We have to understand that "Jesus Christ did not come to save all of man-kind, if he had, all of man-kind would accept him and be saved."

The attempt has been made by the Arminian teachers to subvert the fact of the atonement and give it to every creature of creation and pro-creation. They appeal to all who will listen, that the atonement of Christ for His people is really a basic issue of "Human Rights", which is a well worn slogan of those wrapped up in secular humanism. As we can see, there is little or no difference between the Universalists and the Arminian, it only depends on which one is talking and how long he talks. The Universalist says "Christ died for all men, therefore all men are, or, will be saved." "The Arminian says Christ procured potential salvation for all men, but His work does not become effectual until man makes a decision for Christ and is thereby saved." Both are blasphemous statements and must be exposed as such.

A key element of the Atonement to the Christian and the Reformed Church is "satisfaction," We quote from the Canons of Dordrecht, Second Head of Doctrine-Of the death of Christ, and the Redemption of Men thereby: Article-1, "God is not only supremely merciful, but also supremely just. And His justice requires (as He hath revealed Himself in His Word), that our sins committed against His infinite Majesty should be punished, not only with temporal, but with eternal punishment, both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God." I submit to you that that satisfaction has been made in the work of the Atonement made by Christ Jesus at the Cross, and that that satisfaction was made to the justice of God, for those He called His Elect. Sin, in relation to the justice of God is guilt and debt, and before a debt can be resolved a price must be paid, and when the price is paid all guilt on the part of the debtor is covered. From the moment that satisfaction has been made, that debt is removed. The atonement means that God Himself, for the sake of His own justice and righteousness cannot hold that debt against those for whom the debt satisfaction has been made. If that satisfaction embraces all men, then the debt of all men is removed.

Remember that we said that we will not find the term satisfaction in the Bible, but that it is the key idea in all of the scriptural terms that apply to the Atonement made for us in the death of Christ. Romans 3:25, "(Jesus Christ), Whom God set forth to be a propitiation through faith in His blood, to declare righteousness for the remission of sins that are past (God's Righteousness)." The fundamental idea here is that propitiation is satisfaction. The same is true of the scriptural term, Ransom, satisfaction is the basic idea of Ransom. Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," the idea here is that He makes satisfaction. (We need to point out here a reference to "Limited Atonement" when it says that He came "to give His life a ransom for many".. for many, not for all men or for who so ever will may come. This points to a certain people, not all people). Matthew tells us here that Christ satisfies the just demand of the One Who sets the ransom price!

Then we read in II Cor 5:19 of the term "Reconciliation.. .God was in Christ, reconciling the world (Kosmos) unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Doubters would ask,"How is it possible that God can reconcile the world unto Himself and not reckon their sins unto them?" The answer is, "SATISFACTION", the demands of God's justice and His Righteousness have been fully met in the Atonement.

Another key element in the atonement is that word "Substitution." The necessity for that substitution made for us is the fact that we are unable to make satisfaction for ourselves, because we are hopelessly lost. We have all sinned in Adam, when he fell we fell in him..Rom 3:23, Isa 53:6, I John 1:8, Romans 5:12-14.We can never deliver ourselves, therefore we are in need of a substitute. Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us". Christ became a curse for us and died in our stead, that He might make satisfaction to Divine Justice on our behalf. This is the doctrine of the "Vicarious or Substitutionary Atonement." It cannot be stated any more plainly than we just have, the language cannot be improved upon; "Our saviour, the Son of God, Jesus Christ, stood in our stead, in the place of those for whom He died. Before the bar of God's Justice He represented those of the Elect from Adam's Race who were sinners,one and all. It has to be said, He was our legal substitute."

This relationship between the one who has made the atonement and those for whom it was made is a very exact relationship. If you put the two together, satisfaction and substitution, the result is very exact. It is the same as if a man went into the bank and chose 1,000-debtors out of 10,000, and paid their debt off in full. He has satisfied the debt of the one-thousand, but the debt of the 9-thousand remains outstanding. It was the same with the atonement that was made by Christ at the Cross, in who so evers place He stood before the bar of God's justice and satisfied, their debt is paid. Remember that Matthew 20:28 said He, Jesus, gave His life for many.. not "ALL." If all men were in Him, the debt for all men would be paid. There are two terms in the New Testament writings that suggest substitution and that is the one found in Matthew 20:28. The second is found in II Cor 5:21, "For He hath made Him to be sin for us, who knew no sin that we may be made the righteousness of God in him." This says that Jesus was made to be sin on our behalf, while not knowing sin on His part, AT AL!!. This is substitutionary on the part of the interceding Saviour.

Another element of the atonement is that one of its infinite value, which in no way refers to the finite number of those it reaches. It is not a measure of quantity, but of quality or intrinsic worth. The truth of the infinite value of the atonement answers the following questions;"How could the death of one cover many sinners"? "How is it that when Christ atoned, He did not simply atone one for one, but one for many"? "How could sin, which is against the infinite majesty of Yahweh and which calls down infinite divine wrath and requires everlasting punishment.. .how could that sin be atoned for in a moment in the suffering and death of one, our Saviour Jesus Christ"? All of the divine wrath of God was concentrated in that moment when the cry was pressed out of the very soul of Jesus, "My God, My God, why hast thou forsaken me"? How could we be raised out of our totally lost estate and not placed back into the state of being that was in Adam originally, but provided instead with an everlasting inheritance of righteousness and the right to eternal life? The answer? "It was the Son of God, the eternal and infinite God Himself, in the likeness of sinful flesh, but as a perfect and righteous man, who brought satisfaction. Article 3 of canons II agrees with scripture when it says "The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin; and is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world. This in no way means that Christ intended on dying for the whole world which is conceived of as all men. The article does not say that Christ made satisfaction for the whole world. The whole idea of the statement is that in and of itself, the death of Christ is so precious that it would be sufficient for the whole world. If God had wanted to save the whole world, head for head and soul for soul, He would have needed no other sacrifice. The death of the Son of God is of intrinsic value, there is no end to its worth.

Next we want to look at the efficacy of the atonement. The term efficacious simply goes to emphasize the reality or the accomplished factuality of the preceeding elements. Article 8 of Canons II speaks very well of the efficacy of the atonement: For this was the Sovereign Counsel, and most gracious will and purpose of God the Father, that the quickening and efficacy

of the most precious death of His Son should extend to all the Elect, for bestowing upon them alone the gift of justifying faith, thereby, to bring them infallibly to Salvation: that is, it was the Will of God that Christ by the blood of the Cross, whereby He confirmed the New Covenant, should

effectually redeem out of every people, tribe, nation and language, all those, and only those, who were from eternity chosen to Salvation, and given Him by the Father; that He should confer upon them faith, which together with all the other saving gifts of the Holy Spirit, He purchased for them by His death, should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in His own presence forever.” The main subject here is not one of efficacious Grace or Calling or irresistible Grace, but is one of the efficacy or power to accomplish something that is in the death of Christ itself. Such efficacy is implied in the atonement by satisfaction, substitution and infinite value. When we say that man is totally depraved we are saying that there is no such thing as a half-rotten man, and when we say the atonement was efficacious we are saying that it was fully efficient to save all for whom it was intended. The value of the atonement was fully satisfactory to cover all for whom Christ substituted on the Cross. The blessing of Salvation of the Elect, which was God’s Sovereign Purpose, were once and for all time purchased, merited and obtained on the Cross. They belong to Christ and all who were in Christ at the Cross and to no one else. This Article 8 of Canons II in the Dordrecht Canons as pertains to the Belgic Confession and the Heidelberg Catechism should be adopted into the Articles of Faith of each and every Christian Church in the world.

We now want to look at the Limited Nature of the Atonement, and it is not surprising that the preceding Article-8 which we discussed teaches Limited Atonement when it says... “all those and those only, who were from eternity chosen to Salvation...” The fact that the Atonement is limited is inseparable from the truth of efficacious atonement. We know that the atonement is satisfaction in the true sense of the word and the atonement is also substitutionary satisfaction in the real sense of that term; and if therefore the atonement is efficacious so that those included in it had their debt removed and have eternal righteousness and life merited for them so that having been redeemed, ransomed, reconciled, they are saved and will become the possessors of Salvation..., this all being true, the matter of limited atonement is simple. “Those included in the atonement are surely saved. But all men are not saved, hence, not all men were included in the atonement”.

The question that really needs answering is, "Who were included in the Atonement"? The one and only answer for this is, “Christ died only for the Elect, or, for those whom God has chosen from eternity and gave to Christ. God elected an entire Church and all of the individual members of that Church; and He gave that Church and its members to Christ. It is Christ who is their representative-head. In the judgement of God He represents them, takes the place of them, and of them only at the Cross. This is the truth of Limited (definite/particular) Atonement”. It is not a complicated doctrine. There is atonement, and therefore removal of guilt and forgiveness of sins, righteousness and all the benefits of Salvation and eternal life, for the elect only in the Cross. For all, Christ did not die for them, He did not represent them and He did not take their place, and it is doubtful that He ever will for Hebrews 13:8 says Jesus Christ, the same yesterday, and today, and forever.

We must also look at the Limited or definite atonement in this light also, it is a personal atonement. The sheer beauty is that Christ did not die indefinitely to provide salvation for a certain number of men, whoever they might be. But He did die for all of the elect and for each one personally. God chose them individually from eternity and called them by name and all of these elect, God gave personally to Christ. Christ knew them all, even as they had been given to Him by the Father, and He laid down His life for them and for them only. All of the elect were in Christ some 2,000 years ago at the Cross. Thus we must say that the Cross is the revelation of God’s love for His people... “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins”...I John 4:10! I John 4:19 says basically the same thing, “We love Him, because He first loved us.” The thing we need to learn from this, aside from the fact of God’s love for us is, the “us” spoken of here is not all man-kind, it is the Elect in Christ and them alone.

We read in John 10:14-15 of the love of Christ and also of those for whom it was intended, “I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.” The sheep are those whom the Father gave

to Christ as is related to us in John 17:6-26, they are the elect. In John 10:29 we read of these sheep which were given to Christ as He says, "My Father which gave them me, is greater than all.." Then in verse 26 we recall the words of Christ as He had said to the unbelieving Jews who always were in opposition to Him, "But ye believe not, because ye are not of my sheep, as I have said unto you." The Pastors, Preachers and others in the Social World Church need to understand this powerful verse of scripture, Jesus did not tell the Jews "Ye are not my sheep because ye believe not" He said, "Ye believe not because Ye are not of my sheep." It is impossible for a reprobate, Caananite Jew to be anything other than what he is.. Jeremiah 13:23 is not theory, it is fact. As you read these powerful verses of scripture from John-10, you see conclusively that a sharp line is drawn between the sheep and those outside of the fold. In defining this truth we come to no other end but that this is election and the origin of it was in eternity with Yahweh and His christ.

When we examine more closely these references from John we find that they don't simply speak of election alone, we also find the warm and vibrant knowledge of Divine love from eternity. "I know mine own. Christ knew the whole Church and every member of that Church by name when He laid down His life. Each and every member from Adam until the last day are known to Him. That is why Paul can speak of the personal aspect of that definite or limited atonement as he does in Galatians 2:20,"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Even though Paul did not know Christ who went to the Cross in 33A.D. Christ knew him and loved him and died for him. The same is true for us as God's people today. Thus we are given the personal confession of faith,"Christ died for me." This does not become true when we believe in Christ, for according to the counsel of God, it was so from eternity. We who are called will come to a conscious faith-union with Christ and confess, "Christ died for me!" Read Isaiah 53:10, John 17: Acts 20:28, Romans 8:32 & Ephesians 1:3-12.

For the third and final aspect of the atonement we must look to the importance of maintaining this truth in the sense of it being a."Limited Atonement." This is important, not only to us as individuals, but to the whole of Christianity and we must remember that a Christ for all is really a Christ for none. We must teach and believe a "vicarious and limited atonement which is real and distinguish between it and a general atonement which actually is no atonement. We must hold to the truth that Christ did not die to save all men, for all men are not saved. The Arminian teaching that the atonement is for all men makes God a defeated God because His offer of salvation is rejected by some. When man is given the will to reject a Saviour who is offered he makes the work of that saviour of none effect, thus he is no saviour at all.

It does sound sweet and humane to proclaim a Christ for all and a love of God for all, and it is the most popular doctrine in the church world today. The social world church claims that it is next to impossible to preach and do mission work without a gospel and a salvation based on generalities and they are right The thing is, Yahweh God and Christ are not generalities, they are realities.

We must, as the elect of God in Christ, remember that the Gospel cannot be made any wider in scope and reach than the objective satisfaction and justification of the Cross of our Lord and Saviour Jesus Christ. God became man in order that He might reconcile His people, man cannot become God in order to change that which God has decreed. The world outside of Christ stands in condemnation. The veil is rent, and only those who are covered by the atonement of Christ will see the Kingdom of God. To that end we must preach the Gospel of Sovereign Grace and Limited Atonement revealed in Christ Crucified.

Pastor Rick Giesenschlag

Christ's Church Militant

"The Kingdom Message" Radio Broadcast Announcement



CHATROOM AND LIVE CALL-INS ARE NOW AVAILABLE FOR QUESTIONS AND ANSWERS, COMMENTS, ETC DURING THE SHOW.

Phone Number: (724) 444-7444
Call ID: 73940

To Be Directed To The Kingdom Message
On Talkshoe Sabbath At 11:00AM EST

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OR GO TO WWW.CHRISTSASSEMBLY.COM (see left hand side)

*Forward to your friends for **fellowship in the Chatroom**, for all Kingdom Belivers "Seeking First His Kingdom". ("Let Us Not Forsake The Assembling Of Ourselves Together"). You can find many likeminded and participate online during the talk show as God has ordained for us to fellowship.*

*Bring your King James Bibles to the study or use <http://blueletterbible.org/> and follow along with us as we seek to hear from YAHWEH as He has made a "divine appointment FOR EVER" to do a special work on these days which He has said are **HIGHER** than all other days for us to obey and be **SET FREE** by HIS Glorious commandments **OF LIFE**.*

Remember only the Holy Spirit can give us the power, or even the **DESIRE to obey(Rom 3), so thank**

Him and give Him all the glory for His greatness as He writes His law in our desires/attitudes/beliefs (the definition of our heart)! "It is God that works in us both to will and to do of His good pleasure."

**LIVE CALL-INS NOW AVAILABLE FOR QUESTIONS AND ANSWERS,
COMMENTS, ETC!**

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**To Be Directed To The Kingdom Message
On Talkshoe Sabbath At 11:00AM EST**

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Rev SM Knott and Dr. Les Boyle are on Live Radio On Talkshoe this Sabbath!

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Kingdom truth.**

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COMPUTER RADIO!!**

**You're welcome to call in for questions and answers on all matters concerning the Kingdom today,
for the second hour of the "Kingdom Message".**

Our current theme being "The Liberty to Keep God's Laws".

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"The Kingdom Message" You will see it light up near 11 A.M. Eastern Standard Time for the live
show. You can then also click to join into the chatroom.**

**Looking forward to you joining our broadcast for FELLOWSHIP in the CHATROOM!
Every SABBATH (Every Saturday) at 11AM EST**

