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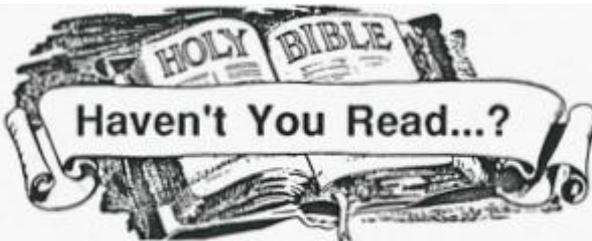
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**GOD HAS A PERFECT GOVERNMENT  
FOR HIS PEOPLE AND A LAW BOOK THAT WORKS!**

# America's Promise Ministries Newsletter



March/April 2026

Pastor: Kevyn Reid

Founder Pastor: Sheldon Emry

Previous Pastor: Dave Barley

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## *FROM THE PASTOR'S DESK:*



### **The Holiness of Rest**

In a culture addicted to motion, productivity has quietly become a false measure of righteousness. Busyness is praised. Exhaustion is worn like a badge of honor. Even within Christian circles, there can be a subtle but constant pressure to prove devotion through activity. If we are not building, organizing, teaching, planning, traveling, answering, responding, producing, or fixing, we may begin to feel as though we are somehow failing.

But Scripture presents something very different. It does not present rest as weakness. It presents rest as holy.

Before there was fatigue, before there was curse, before there was toil, there was rest. In **Genesis 2:2–3**, God Himself rested on the seventh day not because He was tired, nor because He was limited, but because He was establishing a pattern for His creation. Rest is not a concession to weakness. It is a declaration of completion and trust. When God rested, He was teaching something eternal:

### **Work is not ultimate. God is.**

Under the Covenant made through Moses, Israel was commanded to keep the Sabbath (**Exodus 20:8–11**). The surrounding nations labored without interruption. Their gods were unpredictable; their security depended on constant effort. But Israel's God was different. He required His people to stop. One day in seven, they were commanded to cease from labor, not just as a break, but as a sign. The Sabbath proclaimed: We are not sustained by our labor. We are

sustained by the Lord; thus, rest was an act of faith. To refuse to rest was not diligence, it was distrust.

When our Lord declared:

***Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matthew 11:28***

He was not merely offering emotional relief. He was announcing the fulfillment of the Sabbath principle. **Hebrews 4** speaks of a rest that remains for the people of God. This rest is deeper than a calendar day. It is the settled confidence that Christ has finished the decisive work. We labor in obedience, yes, but not in anxiety.

Kingdom believers do not work to secure the Kingdom. We work because the King reigns, and that distinction changes everything. Why? Because many believers struggle not with laziness, but with an inability to stop. We feel that if we step away, even briefly, everything may falter. If we take a day of stillness, productivity might suffer. If we withdraw to pray, to reflect, to restore, something may be delayed. But underneath that anxiety is often an unspoken assumption: It depends on me, and that is not humility. It is subtle self-importance. The Kingdom does not advance because we refuse to pause. The Kingdom advances because Christ reigns. There is a difference between faithfulness and frenzy.

The Gospels record that Jesus Himself withdrew to solitary places. After miracles. After crowds. After intense seasons of ministry. In **Mark 6:31** He told His disciples:

***Come ye yourselves apart into a desert place, and rest a while.***

The incarnate Son of God did not treat constant output as a virtue. He understood rhythm. He understood communion. He understood renewal, and if the Lord Himself withdrew, how can His servants believe they must never do so?

Biblical rest is not indulgence. It is not avoidance of duty. It is not abandonment of responsibility. It is alignment with divine

order. There are seasons of intense labor, seasons of rebuilding, reforming, defending, teaching, and correcting. But Scripture never commands perpetual strain. It commands faithfulness. Strain says, *"Everything hinges on my endurance."*

Faithfulness says, *"I will obey today and trust God with tomorrow."*

So, to those of you who labor faithfully, fathers, mothers, pastors, teachers, craftsmen, farmers, writers, intercessors, your zeal for the Kingdom is a gift. Your seriousness about responsibility is honorable. But zeal must be governed by trust. There is no virtue in collapsing from exhaustion when God has prescribed rhythm. There is no holiness in refusing restoration when Scripture commands it. A day of rest, a season of renewal, and a deliberate pause. These are not betrayals of duty. They are acknowledgments of sovereignty.

### **Looking Ahead: Covenant Clarity**

Over the next several weeks, we will also be turning our attention to a careful examination of certain accepted teachings within the broader Kingdom ministry. I do this not as a slight against other ministers or ministries, nor as an exercise in criticism, but as an act of stewardship. Our calling is not merely to repeat what has been received, but to test all things by the Word of God and hold fast that which is good. Where clarity is needed, we will seek it. Where correction is warranted, we will make it. Where refinement strengthens Covenant understanding, we will pursue it. This is part of our continuing Kingdom mission. We desire to be an expression of Christ and His Work wherever we live and labor. That requires humility, courage, patience, and a willingness to examine even long-held assumptions in the light of Scripture. Covenant clarity is not division; it is discipleship.

If Zion is to stand firm, she must stand on truth.

Babylon drives endlessly. **Zion walks faithfully.**

Babylon fears interruption. **Zion trusts provision.**

Babylon measures worth by output.

**Zion measures faithfulness by obedience.**

The Kingdom does not tremble when you rest. The Kingdom stands because Christ is King. It is in that confidence, we may labor diligently, and we may rest confidently.

In His service and by His Law,

*Pastor Kevyn Reid*

*Preaching the Gospel of the Kingdom Until the King Returns*



## **PASTOR REID'S SERMONS ON CD OR DVD**

**Suggested gift \$3 each.**

- The Pharisees' Fellowship Problem**
- When There is No Church Nearby**
- Miriam's Leprosy: God's Disciple and God's Order**
- Jonathan: Friend of David**

### **Kingdom Timelines of Christ**

- Who Will Rise First?**
- When The Nations Come to Zion**
- Restitution Begins**
- Understanding the Kingdom Timelines of Christ**

### **God's Work vs Man's Confederacies**

- When God Restores**
- The Confederacy of Men: A Biblical Warning**
- When Unity Becomes Idolatry**
- Christ's Blueprint for Unity**
- Mystery Babylon: A Counterfeit Kingdom**
- Mystery Babylon: How the Counterfeit Endures**
- Mystery Babylon: The Fall of the Counterfeit Kingdom**

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<https://www.youtube.com/channel/UCz1uuxbUZobwe1M66nHlfgg/featured> or here:

<https://www.bitchute.com/channel/CcyXnT07xTTh/>

## Letters from Readers:

Dear Reid and Barley families@America's Promise,

Thanks for the fine newsletters you send me periodically. They are always a blessing to me. I continue to pray for all of you as you do our Father's Work in spreading the Anglo-Israel Truth, which most "so called" Christian preachers are afraid to tell to their ecclesia.

May our Almighty Lord and Savior be with you and the ministry, Your brother in Christ Jesus, **SN PA**

Dear Pastor Reid and all:

Just a note of appreciation for the newsletter. I look forward to it and the little pamphlet you sent along with it. Enclosed is my tithe. Keep up the Good Work. Sincerely, **HK, TX**

Pastor Reid,

I continue to look forward to receiving America's Promise Newsletter every [two] months. All of the articles are interesting and informative. I loved your message "From the Pastor Desk." You are taking the time to study the Scriptures deeply to try to continue learning and understanding truth (not just say what someone has taught but study for yourself.)

I have always been like that too. I have to prove by study the whole Word of God. Some things are difficult to determine but we continue to open our hearts and minds to understand. God's Spirit will begin to show and confirm things if we are willing to search diligently. We will never understand everything After all, Scripture is the mind of Christ. But as best we can, we try. Appreciate you very much! Thank the Father He placed you there to lead this ministry. **CF, OK**

Enclosed is tithe to help. Your ministry is getting better all the time. It is food for the soul. My prayers are with you and your family. Love in Jesus, **BS, TX**



## Forgiveness is a Beautiful Gift

By Dave Fox

Following the January–February newsletter, I received a letter from a reader who thanked me for my article about my divorce. In particular, that reader thanked me for something Pastor Reid said to me when I was filing for divorce and preparing to move out: ***"If she wants everything, let her have it."*** The reader told me that sentence helped them face a personal issue of their own. Letting go of things and refusing to cling to what they could not keep, opened their eyes.

That letter stayed with me. Over the last month, it led me back to something I have struggled with for most of my life: forgiveness. I have always known forgiveness is commanded by God, but I have also learned that forgiveness is a beautiful gift given by God. Jesus taught us to pray for it, and to practice it, not as a religious performance, but as part of the life of a believer.

***And forgive us our debts, as we forgive our debtors.***  
**Matthew 6:12**

Even with that truth, I have been carrying one question for years: How do you forgive someone who does not apologize? How do you forgive someone who will never apologize? That question was not theoretical for me. It started when I was very young.

From early childhood, I held anger toward my biological father. He left before I was even a year old. I do not recall meeting him. I do not have any memory of him at all, only a photograph that someone in my family has of him with my mom and my older brother, taken when my brother was a baby. I knew from an early age that my biological father was never going to be part of my life. I did not understand why,

but I lived with the absence and the unanswered questions.

In my mid-twenties, after my mom remarried when I was eighteen, I decided I was going to search for my biological father. At the time, the internet was still new, and I believed there would be resources that could help me find him. I tried whatever was available, including paid resources, and eventually everything led me to child support enforcement. When I went to the Office of Child Support Enforcement and asked for information, I was told I needed either a court order or his permission. I had neither. I hit a wall and, for a time, I gave up.

In the weeks before that happened, Mom came to see me after I said I was searching for him. She had an honest conversation with me about what she knew. She told me what my father's mother had said to him, including the allegation that I might not be his son, and how nothing my mom said could convince him otherwise. Mom was sorrowful, repentant, and remorseful. She had always been there for me. She hurt because I hurt. It was easy to forgive Mom, even for things I did not realize I had been holding against her, because we had a relationship, and she came to me in truth.

I could not say the same about my biological father. The difficulty was simple: he was not going to apologize. A short time later, I tried one more step. I got a last-known phone number for his mother, my biological grandmother, and I called and left a voicemail explaining who I was and whom I was trying to reach. No one ever responded.

Decades later, in my mid-forties, Mom called me and told me my biological father had been located through a court case involving his half-siblings after his mother passed away. That lawsuit led to child support consequences as

well. We learned he was in the Phoenix area. My older brother reached out to our father's attorney and requested to meet him, partly for health and medical information (mainly for the sake of his sons, my nephews.) My brother then asked me if I would go with him if the opportunity came to meet our father.

I will admit that I am not proud of the answer I gave at the time. I told my brother I would support him and go with him. ***"But," I said, "if I meet that man, I will want to punch him in the face."***

Mom challenged me immediately. She told me he was an elderly man and asked why I would want to do that. My answer was not noble. I said it was how I felt, and I had carried it my whole life. I was still angry, and I did not know how to let it go.

Then Mom reminded me of something important: God put Dad in my life. My stepfather is the man I call Dad, and he has been for me everything I ever wanted a dad to be. God used Dad to help heal what was broken in me, and to teach me how to be a good man. Dad is a Christ-loving, faithful man of God, and a phenomenal example to follow. I knew that was true. Even with that knowledge, though, long-held hurt does not vanish just because it is unreasonable. It takes surrender.

A few more years passed. In my early fifties, I decided to search again, mainly because the internet had changed, and the available information had changed. What I found was heartbreaking. Instead of contact information, I found a memorial marker posted online for the cremated ashes of my biological father. I contacted the person who posted the photograph and learned he had found his own biological mother through that same kind of posting, so he made a habit

of photographing memorial stones that seemed unattended. I tried to verify everything through other channels, and in time, I confirmed it: my biological father had indeed died. I could find no record of a funeral. He died, and it appeared there was no one to care for him, and no one to gather the broken pieces of his life at the end. His grave marker noted that he was an Air Force veteran. Mom verified the other identifying information.

What struck me hardest was not his death. It was what his death finalized. He was never going to apologize. He was never going to explain. He was never going to acknowledge me. The hope of reconciliation, even the hope of a conversation, died with him. I had to take time off work to grieve, but what I grieved most was this: in all that time, I had never forgiven him.

So, I prayed, because I did not know what else to do. I turned to the Lord and told Him the truth. The pain was too heavy to keep carrying. I needed God to take it.

***Casting all your care upon him; for he careth for you.***  
**1 Peter 5:7**

After that, God used people around me to correct my thinking. Pastor Reid, Mom, Dad, and my circle of friends brought me back to the Word and helped me see what I had been missing. Forgiveness was never dependent on an apology. Forgiveness was not the reward for someone else repenting on my schedule. God is merciful and gracious, full of love and compassion. He offers forgiveness freely. What He calls us to is repentance and obedience, but His mercy is real, and it is there.

***If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.***  
**1 John 1:9**

I also began to see why I had held on so tightly. I believed I was owed something: an explanation, an apology, an acknowledgement. In the history of David, and in the books that record the rise and fall of kings, I was reminded of how quickly everything on this earth can be taken away. We do not own our lives. We do not control outcomes. We are not entitled to the vindication we demand. The only thing we truly deserve is judgment, and yet God gives mercy. I had received an apology from Mom, and it had been easy enough for me to forgive her. But I had demanded something I was never promised from my biological father, and the demand kept my wound open.

That is when the truth became plain: I needed to forgive him, not for his sake, but for mine. I needed to forgive him for the sake of my walk with the Lord. Forgiveness was not just commanded. It was also good for me. It was a beautiful gift God was putting in my hands, and I had refused to open it.

Jesus did not teach forgiveness as a small thing. He taught it as a way of life, even when it is difficult, and especially when it cuts against what feels fair.

***Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Matthew 18:22***

It is easy to forgive people who are present, people who are humble, people who apologize and repent in front of you. It is far harder to forgive the ones who hurt you deeply and never apologize, never repent, and never even acknowledge what they did. Yet forgiveness is still this extraordinary gift from God. Jesus bore sin for many who would never repent. He carried what they would not even admit. That does not erase the difference between forgiveness and redemption, and Pastor Reid is going to preach on that distinction because it matters. But forgiveness itself is still something Christ

teaches, because we cannot understand the love of God for us while refusing to release the debts we hold over others forever.

So, I hope this helps someone who has been stuck where I was stuck. If you have asked, "***How do I forgive someone who will never apologize?***" you are not alone. Forgiveness is not a denial of what happened. Forgiveness is not pretending pain never existed. Forgiveness is releasing the debt to God, trusting His justice, and refusing to be chained to the wound. It is a gift from God for you, and it is part of the peace He calls His people to walk in.

***And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians 4:32***





## Freedom, Control, and the Peace of Letting Go

By Margaret Reid

I am currently reading *The Psychology of Money* by Morgan Housel, and it has been unexpectedly fascinating. Much of the book explores how people's perceptions, experiences, and personal histories shape their relationship with wealth. In Chapter 7, *Freedom*, Housel makes a striking claim: "***The highest form of wealth is one's ability to wake up every morning and say, 'I can do whatever I want today.'***"

He goes on to argue that across demographics—regardless of income, status, or education—the highest predictor of happiness is the ability to dictate one's day. Every day.

That idea stuck with me, because on the surface, it rings true. And as I sat with it, I realized how often anxiety in my own life has been tied to a perceived lack of control. When my plans were disrupted, when my schedule was hijacked, when my time was no longer mine—stress followed quickly.

But then I ran headlong into a problem: ***How does this idea square with Christian living?***

Scripture is unequivocal about God's Sovereignty. He is not merely influential in our lives; He is authoritative over them. He orders our steps, governs outcomes, and works all things according to His Will—often in ways we do not see or understand, and just as surely in the lives of the unbelieving as in those who belong to Him. In that sense, control has never truly been ours. What we often call "*our plans*" have always existed under His permission. As Proverbs 16:9 reminds us:

***The heart of man plans his way, but the LORD establishes his steps.*** ESV

Peace, then, is not found in managing our lives more effectively, but in rightly understanding our position within God's created order: as stewards, not sovereigns. Anxiety

arises when we attempt to carry authority that was never given to us.

Here is the conclusion I have come to, slowly and somewhat reluctantly:

**I am not anxious because I lack control over my day. I was anxious when I believed I was meant to have it.**

For much of my life, I chased control because it promised safety. Predictability. Calm. But control is a poor substitute for sovereignty, and trying to maintain it is exhausting. Anxiety was not produced by chaos; it was produced by the constant effort to manage what I was never given authority over in the first place. James speaks directly to this illusion of control when he writes in **4:13-15**:

***<sup>13</sup> Come now, you who say, “Today or tomorrow we will go into such and such a town...”***

***<sup>14</sup> yet you do not know what tomorrow will bring...***

***<sup>15</sup> Instead you ought to say, “If the Lord wills, we will live and do this or that.”***

This has become especially clear in my current season of life. I have several children. My days are dictated by breakfasts, lunches, and dinners; by homeschooling and tutoring; by my own work schedule; by my husband’s needs as a pastor; and by the general unpredictability of human beings who are still growing. Just last week, two children at a time came down with fevers—very considerate of them, honestly—while another skipped the illness altogether. The week I had planned disappeared instantly. I did not control my schedule. I responded to it.

At this very moment, I am nursing a baby who would also like to color on a small dry-erase board while drinking a bottle, all while sitting on my lap as I type this. She has, for the record, colored on me with the marker. This is my life more often than not.

By Housel’s definition, I should be miserable. And yet, I am deeply happy.

The book argues that money often buys freedom by giving you your future time back—money saved today becomes a day you can reclaim tomorrow. There is truth in that. But I am increasingly convinced that no amount of money could make my children immune to fevers, render my days perfectly predictable, or absolve me of my responsibilities in this season. Nor would I want it to.

Motherhood has taught me that freedom is not the absence of obligation; it is peace within it.

My life is often dictated by what happens **to** me, and that can be stressful. But my peace does not come from controlling outcomes or schedules. It comes from trusting God, standing on His promises, and being a faithful steward of what He has given me—my time, my body, my family, and my calling. As Isaiah writes:

***You keep him in perfect peace whose mind is stayed on you, because he trusts in you. Isaiah 26:3***

Peace is not produced by control; it is produced by trust.

The last year has been particularly instructive in teaching me a different pace of life. God knew exactly what He was doing when He instituted Sabbaths. They were never just about rest; they were about relinquishing control. About remembering who is God—and who is not.

Maintaining a Sabbath with small children is not easy, but I would argue it is more necessary, not less. A Sabbath mindset teaches us to stop grasping, to stop managing every moment, and to receive what is in front of us: the laughter, the chaos, the fleeting sweetness of children running through the house. This season will not last forever.

So, we can take Morgan Housel's insight and hold it wisely—for a season when we may have more say over our schedules. For now, I am content to live in a different kind of freedom. One rooted not in control, but in trust. One that trades anxiety for peace. One that allows me, imperfectly but sincerely, to be the Light right where I am.

## Books that Teach Who True Israel Is

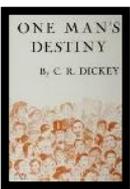
**113** – [THE MARKS OF ISRAEL](#). By Pastor Sheldon Emry. There are historical and spiritual marks given in the Bible to identify the children of Israel. **\$3.50**

**130** – [ISRAEL, SPIRITUAL OR PHYSICAL?](#) By Pastor Dave Barley. This is the best Bible study available on the theory of Spiritual Israel. There are many contradictions presented by the Judeo-Christian world about this subject. **Sugg. Gift: \$3.50**



**134** – [JOSEPH'S BIRTHRIGHT AND MODERN AMERICA](#). By Robert B. Record. A Biblical Treatise on the Nation to whom Jesus entrusted the Kingdom of God. America is that nation! **Sugg. Gift: \$3.50**

**791** – [GOD'S COVENANT PEOPLE](#). By Evangelist Ted Weiland. Shows through history just who are God's covenant people. The most scholarly book showing the facts of our Israel Heritage. Lots of footnotes and quotes. **Sugg. Gift: \$14.00**



**807** – [ONE MAN'S DESTINY](#). By C. R. Dickey. Written in 1942, this book is the Biblical story of the one man's family, Abraham. Beginning in Genesis 12, it requires 1178 chapters to record Abraham's destiny. [Hardback] **Sugg. Gift: \$19.00**

**NEW**

**781** – [THIS THY MIGHT](#). By Pastor Sheldon Emry. Transcription of the sermon given in 1977 that is just as relevant if not more so! **Sugg. Gift: \$5.00**

## The Christian Israel Truth

### How to Introduce it Without Scaring the Judeo-Christian

By Jaye S. Torgerson

Perusing the websites of Christian Israel teachers one does not read far before finding negative references to those masquerading as the Covenant People. *“The Jews”* they say are this, *“the Jews”* are doing that. It is unfortunate that most Judeo-Christians, introduced to the Christian Israel message this way, choose not to give it a second look. A reason for this is found in the following quote.

*There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to investigation.* William Paley (1743-1805), British Christian apologist, and philosopher

The Judeo-Christian has been conditioned by a secular and religious establishment to respond with contempt when seeing the word Jew in a negative context. When thus introduced to the Christian Israel Truth it triggers the raising of a red flag in their mind. This red flag tells them to stop reading, to look no further when presented with arguments for Israel, correctly identified.

**Why then**, when multiple Scripture texts (**Romans 2:26-29; Revelation 2:9, 3:9**, etc.) tell us that certain people are not, in a religious sense, real Jews, **is it necessary to call them—Jews?** Why, when we know that most of them are not descended from the Judah portion of Israel and are not therefore Judahites (i.e., Jews) do we give them credit for the same by calling them—Jews? These, in addition to the aforementioned **red flag** response, are reasons why I introduce the Christian Israel message with little or no mention of the Khazar people, and without calling them Jews. Reserve this word for real Jews, for the Messianic Israelites in the **Book of Acts**.

Remind your Judeo-Christian friend or relative that when the Gospel was preached **to the Jew first** (**Romans 1:16; 2:9-10**) it

resulted in the first Christians. Remind them that already, in 33 AD there were **about five thousand** (Acts 4:4) Jews who believed. Also accepting the Gospel were Jews in Berea, those who became Christians because **they received the word with all readiness of mind and searched the scriptures** (Acts 17:11) whether things were so. As you continue by repeating **Jew** in its positive context it reminds the Judeo-Christian that an Israelite, **a certain Jew named Apollos...mightily convinced the Jews, and that publically, showing by the scriptures that Jesus was Christ** (Acts 18:24-28). Politely remind him or her that the **many thousands of Jews there are which believe** (Acts 21:20) proves that it was **some** (Romans 3:3), that it was not all Jews who rejected Jesus.

### When They Say, “But His Own Received Him Not”

When they ask regarding **John 1:11** (**he came unto his own and his own received him not**) remind them that John’s Gospel is emphasizing Christ’s earthly ministry, not the decades which followed. And **his own**: this is not necessarily inclusive of all Israelites. It best describes His own tribe, Judah, not that of Benjamin in Galilee, **the Galileans received him**. (John 4:45). This is why Jesus often avoided Judea, walking mostly in Galilee (see **John 7:1**). Corroborating with this, is the fact that His Disciples and early followers were overwhelmingly of the tribe of Benjamin, and of Galilee. [See Pastor Emry’s booklet: **Jesus, the Galilean** #111] Many, however, of Judah did, eventually, accept Jesus, but mostly after His earthly ministry was finished. Remind the Judeo-Christian that Scripture does not contradict Scripture that if **his own received him not** for the duration of the Bible narrative there would not have been those **thousands of Jews** who, later, believed.

Agreeing that Israelites, in general, did receive Him is the **Epistle to the Hebrews**. Politely inform the Judeo-Christian that the title and context of **Hebrews** identifies these **Hebrews** as **Israelites** (most evangelicals do not know this). Explain how **chapters 8-10** identify

them as a people who accepted Jesus and the New Covenant. Explain also how **James**, an Epistle *to the twelve tribes which are scattered abroad* (**James 1:1**) was written to Israelites, to Christian Israelites. Again, most evangelicals do not realize this. Their leaders have them focused, so focused on the idea Israel rejected Jesus that they do not see otherwise when reading these Epistles.

At this point you have not told the Judeo-Christian that all first century Israelites were not located in Palestine and were not all known as Jews; neither have you told them that certain people (Ashkenazi-Khazar) are not a good representation of Judah. **They can learn this later.** Keep your introduction simple, keep them focused on the Christian Israel described in **Hebrews** and **James**, and the fact that *thousands of Jews* did not reject Jesus.

The Judeo-Christian has respect for *Jew* when used in its positive context (and so should we). For this reason, they will not react with contempt when you identify today's millions of descendants of those *thousands of Jews* by explaining **Isaiah's** prophecy. Tell them how **Isaiah** prophesied that Israel would be called by *a new name* (**62:2**); by *another name* (**65:15**) and how fulfillment of this began when *the disciples were called Christians first in Antioch* (**Acts 11:26**). Tell them how this transition, from the name Jew to Christian, was completed early in the second century; how after this time the descendants of those Messianic Israelites described in **Acts, Hebrews, and James**, etc., are called, not Jews, nor even, Israelites. They are known in history as Christians, the prophesied new name for God's Israel servant people. And who in history, while performing as God's servant people are also known as Christians? Is it not the Anglo-Saxon, Celtic, Germanic, Scandinavian, and related European people?

Remind the Judeo-Christian that it is wrong therefore to identify latter-day Israel based on the idea that Israel rejected Jesus. While this was true of the Judean Scribes and Pharisees and those loyal to them, it does not describe the majority of Israelites, those whose

descendants became known as Christians.

Jesus, before sending forth His Disciples said: ***Be ye therefore wise as serpents and harmless as doves*** (Matthew 10:16). If you are tired of being looked upon with contempt, with suspicions of **“anti-Semitism”** when introducing the Christian Israel Truth try the serpent and dove approach. Begin your explanation with those in **Acts 21:20**:

***And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe...***



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Editor's note: Above article is adapted from the author's book ***Jew and Non-Jew Israelites***, available from America's Promise (#849) for \$15. #111 Jesus the Galilean is available for \$3.50 plus \$7 shipping per order.

## **Books by Pastor Sheldon Emry**

**111** – **JESUS THE GALILEAN.** This book explains the spiritual significance of Galilee and why Christ taught there. **Sugg. Gift \$3.50**

**119** – **WHAT IS MYSTERY BABYLON?** Perhaps Pastor Emry's most powerful and revealing work. It furnishes the reader with a greater understanding of God's prophetic purposes for these end times. **\$7.00**

**300** – **THE BEST OF PASTOR SHELDON EMBRY.** A complete collection of all of Pastor Emry's books. 24 books in all. **Sugg. Gift: \$50.00**

**482** – **THE ANSWERING SERVICE.** By Pastor Sheldon Emry. A compilation of questions that were answered by Pastor Emry during his ministry. **\$6.00**

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## **A Playback of Peter's Denial (abridged)**

By Brooks Alden, Editor – Thy Kingdom Come 9/25 Issue  
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Are we in denial? Are we following the lead of Peter in denying our Lord? Is today a dual fulfillment of Peter's lying?

Like many of you, I have often wondered why Almighty God chose the Apostle Peter in the first place to be the one who would deny Him three times. After all, Peter seemed to have been so strong and so devoted to the Lord. Hadn't he said to Jesus, ***"I will lay down my life for thee?"*** (John 13:37) Yet, when the time came to exhibit courage, fear overcame the Apostle, and he denied his Lord.

Let's first examine what transpired, employing **John 18** and **Luke 22**.

- Jesus was dispatched to the palace of the High Priest and while the Apostle John went in with Jesus, Peter stayed outside.
- John goes to get him and as he enters the woman who kept the door asked him if he was a disciple of Christ and he uttered the first denial, ***"I am not."***
- It was cold and Peter found himself in the midst of those servants and officers who made the fire of coal to keep warm. As he was warming himself, one of them once again asked him if he was one of the Lord's disciples and again Peter replied, ***"I am not."***
- Then one of the servants of the high priest asked Peter, ***"Did I not see you in the garden with Christ?"*** Whereupon Peter denied Jesus once more and the cock crowed.
- Then, as Luke, points out, Jesus looked upon Peter and Peter went out and wept.

There is a certain fascination with the **Gospel of John**, almost like you are seeing the unfolding of today's events as you read each colorful verse. As I read the three denials of Peter, a picture came to my mind of the treatment of Jesus Christ

today in the media and in the minds of so many theologians and our brethren. In my mind, this picture of Peter denying the Lord seems to be an allegory of some sort, which God employed then to help us open our eyes now? A prophecy of sort, perhaps!

A local Bible scholar put his wisdom to work and suggested that Peter's **first denial** might simply represent religious acceptance, that the Officer in the **second** suggests bureaucracy and thus political acceptance. He pointed to the kinsmen in the **third denial** and speculated the need for social acceptance. His is a fascinating analysis, yet, I wonder, "***Is there more?***"

In answering this, we have to look to the principal players of Christ's time. The Bible suggests two groups of significance. On one side, it is the Jews, represented by the chief priests, Pharisees, servants, and officers. Some of us would say that, in reality, these are the people who described themselves in **Matthew 8:33** as, "***We be Abraham's seed, and were never in bondage.***"

Of course, it follows that they could not have descended from Jacob Israel since his seed was in bondage in Egypt. No doubt they were from Esau, at least most of them, but Judah, in the form of the 'bad figs' who returned from Babylon, perhaps played a leading part as well.

Sometimes we make the mistake in assuming that only the bad figs returned from Babylonian captivity but the Galileans and good people from Judah and Levi came back as well. After all, Christ's ancestors were in Babylon. Nevertheless, the broad description of the antagonists seems to include a greater part of the Jewish people at the time, at least those of Esau and the bad figs."

Obviously, we know that the chief priests and Pharisees exerted their leading roles. They were out to kill our God and notwithstanding the attempt to blame the actual killing on the Romans, **John 19:15-19** clearly shows it was these Jewish

leaders who, at the very least, participated in the crucifixion. The principal players on the other side were, of course, our Lord and King, Jesus Christ, the Almighty God, and His followers, represented by Peter and John, the early Christians.

John reveals it was cold and that inside the courtyard of the High Priest's palace, servants, and officers had made a fire of coals to keep warm. That once in, Peter stood with the others until he left in shame because of his denials. Yet, what of today! Indeed, if this little story of Peter has a hidden meaning, then today's participants should be identifiable as the descendants of the bad figs and the Esauites in their midst, (including their leaders), and on the other side, Christians (and our Christ and our leaders). If this latter is so, it is easy to see why Peter was selected for his role because he was the obvious leader of the disciples, the dominant guardian in front of the people. Now, if Peter is symbolic to someone today, it would be to our theologians in the churches and in media. And can we compare His adversaries at the time of His Crucifixion with those who appear to control almost every facet of our lives today, and who have influenced the dramatic change in our customs and in our faith?

The Apostle Paul talked about a great falling away from the faith just before Christ returns to take up His Kingdom. Sadly, he was referring to our time. You know, we Christians are a funny lot; we truly are sheep because we are so easy to lead. Notwithstanding that our faith differs dramatically with the Jewish faith. We have tried our best to blend the two of them together, particularly over the past half-century or so. It does not seem to matter that Christianity is based on the foundation of Christ or that Judaism is based on the tradition of its elders and their God has no son (and will never accept Christ under any circumstance). It is our theologians who lead the charge toward unity, not the rabbis who rarely utter the phrase ***"Judeo-Christian."***

Peter wanted in out of the cold so badly that when the woman

accused him of being a disciple of Christ, he said for the first time, **“I am not.”** Certainly, his fear got the best of him, but it was also very likely that he wanted to warm himself by the fire. Is there a parallel to consider, that is: Did we Christians want in on the comforts offered by an Esau controlled world so badly that we permitted our theologians to lead us to the first step of denying Christ by tying a different faith to ours?

It began so innocently as we adopted the two little words, Judeo-Christianity. Most of us did not even realize the complexity of the subtle change, anymore than we would have realized had we heard terms like Judeo-Islam or Islam-Christianity. Still this little toehold was like the mustard seed. It was destined to grow and grow and grow.

So, we Christians should understand and have greater empathy to Peter’s second denial. He was out in the cold, warming himself by the coals of fires. He was comfortable and did not want to go out in the cold again. So, when asked the second time if he was one of the disciples, he did not hesitate and said, **“I am not.”** As an aside, we all know how much easier it is to fall to a sin a second time around.

Still, conversely, we Christians, led by the banner call of our theologians, also found ourselves addicted to the comforts of this exciting new world, where we shared not only the warm feeling of false unity of a common purpose and a common God but the material comforts made possible by the vast amount of credit made available to us.

And all we had to do was open our borders for other peoples and their gods and of course, soften our faith to make it more acceptable to our partners in faith ...

Remember the seriousness of this particular denial (his third). Despite his walking with the Almighty God for three plus years, Peter turned his back on God. And as sad as it is, we are rapidly turning our back on Jesus Christ the Almighty God, today. The little foothold has turned into a stranglehold. Jesus is no longer the central focus of our nation ...

## When Obedience Disappoints

Why Jesus Refused to Become Who People Needed Him to Be

By Dr. Sean Tobin, The Inner Exodus, Substack

*The fear of man lays a snare, but whoever trusts in the Lord is safe.* — Proverbs 29:25

We often assume that following God will mainly provoke opposition from enemies. What we are far less prepared for is how often it disappoints the people we love most. Jesus was not only criticized by religious leaders and skeptics. He was questioned, misunderstood, and implicitly accused of absence or neglect by His friends—by people who trusted Him, followed Him, and believed in Him. And He did not resolve that disappointment by becoming who they expected Him to be.

*If You Had Been Here...* — Disappointment as a Cry of Love

In the **Gospel of John**, Jesus receives word that His close friend Lazarus is dying. He delays. When He finally arrives, Lazarus has already been dead for four days. Both sisters—Mary and Martha—say the same thing to Him:

*Lord, if you had been here, my brother would not have died.* — John 11:21, 32

This is not theology. It is grief speaking through disappointment. In human language, it sounds like: You weren't here when we needed you. We trusted you, and this still happened. You didn't show up the way we expected. Jesus does not correct them. He does not explain His timing. He does not say, "*You'll understand later.*" He weeps. And then—on the Father's timing, not theirs—He acts. Love is present. But it is not reactive.

### When Calm Feels Like Neglect

Another familiar scene: the disciples are in a boat, caught in a violent storm. Jesus is asleep. They wake Him and cry out:

*Teacher, do you not care that we are perishing?* — Mark 4:38

This is not about the storm. It is about interpretation. If you cared, you wouldn't be this calm. Here is a difficult truth: peace in a crisis often feels like abandonment to people who are afraid. Jesus calms the storm—but not before revealing something deeper. Their fear had already formed a conclusion about who He was. Circumstances became the lens through which they interpreted His character. We still do this.

### **Broken Promises or Unexamined Expectations?**

Much of our disappointment—both with God and with one another—does not come from broken promises, but from unexamined expectations we quietly attach to those promises. The Apostles believed in the Messiah. They trusted Scripture. They followed Jesus faithfully. And yet, they expected a military savior—a king who would overthrow Rome, restore Israel, and establish visible power. Even after the Resurrection, they ask Him:

*Lord, will you at this time restore the kingdom to Israel?*  
— **Acts 1:6**

Their disappointment was not rooted in unbelief. It was rooted in assuming they understood **how** God would fulfill what He had promised. When expectations harden into certainties, they become pressure: Pressure on God to act in a specific way. Pressure on others to fulfill our interpretation. Pressure disguised as righteousness.

Holding someone to their word can easily slide into demanding they fulfill it according to our understanding of what it should mean. That is where disappointment turns into accusation.

### **The Ancient Reflex: Blame Instead of Mystery**

When suffering confuses us, we often reach for the specific safety and certainty of blame. In **John 9**, the disciples see a man born blind and immediately ask Jesus:

*Who sinned, this man or his parents?* — **John 9:2**

When in doubt, we assume: Someone failed. Someone was irresponsible. Someone's character caused this. Jesus rejects the framing entirely. He does not locate the cause in personal failure. He reframes suffering as field, not verdict:

“This happened so that ... *the works of God might be revealed in him.*” — **John 9:3**

Not explained. Not justified. Revealed.

### **The Fear of Man and the Tyranny of “Should”**

Scripture says plainly:

*The fear of man lays a snare.* — **Proverbs 29:25**

A snare is subtle. Invisible. Most of us grow up inside it without realizing it. Fear of man does not just look like caring what people think. It becomes: Internalized expectations. Chronic “shoulds.” Over-responsibility for adult emotions. Moral pressure driven by anxiety rather than conscience. We place “shoulds” on others to regulate our own fear:

A good husband should...

A faithful Christian should...

A loving leader should...

Sometimes those statements are true.

Often, they are attempts to manage uncertainty.

### **Jesus Loved Without Becoming the Source of Everyone's Comfort**

Jesus loved deeply. He wept. He healed. He fed the hungry. But He never positioned Himself as the emotional regulator of adults. He remained oriented toward the Father:

*The Son can do nothing by himself; he can do only what he sees his Father doing.* — **John 5:19**

This orientation scandalizes people. Because it means: Love may be present without immediate relief. Care may exist without control. Faithfulness may look like absence before it

looks like fruit. The Cross itself looked like abandonment—until Resurrection revealed it as obedience.

### **The Good Samaritan and the Divided Heart**

Jesus tells a story of a man beaten and left for dead on the road. Religious leaders pass by on the other side. A Samaritan stops, binds his wounds, and carries him to safety. What we often miss is this: others are still walking past while the Samaritan is loving. Unless they repent, the Samaritan's compassion becomes an indictment—not because he judges them, but because love reveals where hearts are divided.

Real love does that.

### **Letting Go of Who We Think We Are**

Saint Paul writes:

*For you have died, and your life is hidden with Christ in God.* — **Colossians 3:3**

A hidden life looks irresponsible to people who need visibility. A hidden obedience looks careless to people who need control. But this is the cost of freedom.

*It is no longer I who live, but Christ who lives in me.*  
— **Galatians 2:20**

That sentence is not poetic. It is a death—to reputation, to self-definition, to the illusion that being loved means being understood. If we are not willing to let go of who we think we are—or who we think others should be—we will never become who we were made to be.

### **A Quiet Ending**

Jesus did not manage everyone's disappointment. He entrusted Himself to the Father. Some people waited for Resurrection. Many did not. That is the risk of love. That is the cost of freedom.

That is the narrow road of trust. And it is still the way.