

2011

The Spiritual Rights Movement

"A CHARGE TO KETURAH'S SONS"

Genesis 25: 1-4



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*"Not by might, nor by power but by My Spirit", says the Lord of host.
Zechariah 4:6b*



APOSTLE VENESSA BATTLE
SENIOR PASTOR AT NEW GATE
INTERNATIONNAL CHURCH

Liberia

- ***Republic of Liberia is one of the ten poorest economies across the globe.***
- ***This is due to many reasons such as the decline in the export of commodities, the flight of many investors from the country, the unjust exploitation of the country's diamond resource, looting and war profiteering during the civil war in 1990.***
- ***External debt of the country is more than its GDP. Liberia's GDP-per capita is \$500.00. Gross Domestic Product (GDP), the average amount that the country produces per citizen and the literacy and employment rate are several parameters of a country to determine the level of its economy.***

Spiritual Rights Movement

Our Mission

To empower the nations with the word of God, the ability to gain economic wealth, and break generational strongholds over God's people.



Proverbs 26:6 reads "Like a fluttering sparrow or a darting swallow, an undeserved curse does not come to rest." The Lord has birthed a burning desire to empower the nations with the word of God and the ability to break generational curses over their lives. We will begin our mission to fulfill God's plan in Liberia, Africa.

History of Liberia

Liberia, "land of the free," was founded by free African-Americans and freed slaves from the United States in 1820. An initial group of 86 immigrants, called Americo-Liberians, established a settlement in Christopolis, (now Monrovia, named after U.S. President James Monroe) on February 6, 1820. Thousands of freed American slaves and free African-Americans arrived during the following years, leading to the formation of more settlements and culminating in a declaration of independence of the Republic of Liberia on July 26, 1847. The drive to resettle freed slaves in Africa was prompted by the American Colonization Society (ACS), an organization of white clergymen, abolitionists, and slave owners founded in 1816 by Robert Finley, a Presbyterian minister. Between 1821 and 1867, the ACS resettled some 10,000 African-Americans and several thousand Africans from interdicted slave ships; it governed the Commonwealth of Liberia until independence in 1847.

Early Christianity in Liberia

The Gospel had a very poor beginning among the natives. The early Christians who brought the Gospel to Liberia did everything but proclaim Christ to the natives. For a very long time these pioneer missionaries limited their dwellings to the coastal regions. They remained socially, politically, religiously and culturally isolated from the natives. The early Christians referred to themselves as Americo-Liberians, Africans with the prejudices and predilection for the bias and aspiration of white men. They refused to share the gospel with the natives.



We would like to invite you to join our conference prayer call on the 3rd Saturday of each month. Please call 712-432-0175. The access code is 621274# 8: 00 am EST.

Natives Desire to Convert to Christianity

Researchers were amazed to find that uncivilized tribesman, who could not speak English, would desire to become a Christian. Wold states that, "Christianity became the mark of being an Americo-Liberian. This mark distinguished them from any other group of tribal people." The settlers, including the Christians, attempted to relate solely to the natives. Their initial goal was not to proclaim the Gospel but, rather, to exercise political control over them. These attempts often resulted in warfare. A patriotic Liberian, E. Wilmot Blyden, lamented the socio-economic, political and religious disparity between the settlers and natives. He further describes this disparity as "A group of returned exile-refugees from the house of bondage (USA) that settled along a few hundred miles of the Coast of their father land." He then goes on to state, "they attempted to rule millions of people, their own kith and kin, based on a foreign system in which they themselves have been imperfectly trained. Furthermore, they had very little regarding the facts or the history (and culture) of the people, they assume to rule. They took for granted the religious and social theories they have brought from across the sea must be adapted to all the needs to their un-expatriated brethren."

Peter Falk also observed the separation of the settlers from the indigenous population "caused a political and social difficulty and even obstructed the evangelization of the indigenous population." Wold, here, provides, in summary, reasons why the Gospel initially failed to make any positive impact on the indigenous people, thereby laying a foundation of superficial Christianity in Liberia for many decades. "First, the wars between the pagan tribes and settlers kept the former geographical isolated from the Christians. Second, the tribesmen never considered Christianity a real possibility for themselves because it was identified with a foreign culture. And third, unfortunately, the moral laxness and social injustice of the settlers in their relation with the tribes did not commend Christianity as a way of life."

With such a very poor beginning, the indigenous people perceived a negative impression of the Gospel, not as a message of liberation, but one that enslaves. Hence, superficial Christianity became a way of life of the people for more than a century. Even today, Christianity in some major cities of Liberia still withstands the worst of a Christianity that has "a form of godliness but denying its power" (2 Tim. 3:5). Later, when they attempted to reach the natives with the Gospel, the settlers brought along with them Freemasonry and, when mixed with traditional secret societies, became a pervasive influence against the Church. As a result, traces of syncretism are still prevalent in some Churches in Liberia today.



Western Influence

The western cultural lifestyle of the settlers greatly influenced the kind of Christianity and political system they introduced in Liberia. Instead of emphasizing repentance of sin and conversion through faith in Jesus Christ as basis for salvation, they had emphasized the "sitting on a mourner's bench" until one can have some ecstatic experience and the bearing a western name at baptism as basic qualifications for becoming Christian. This practice was largely responsible for the kind of superficial Christianity that characterize the Church and several of its leaders in Liberia, until about three and a half decades ago. Because these settlers were, for more than a century at the helm of political affairs, heads of the Church and simultaneously engulfed in the Masonic and other forms of secret societies, the Church became a toothless bull and voiceless against the social, economic and political ills that oppressed and marginalized the natives. Since many top Church leaders were deeply rooted in secret societies, the Church tolerated the practices to the extent that they comingled with worship services in certain mainline churches.

Our challenge as the body of Christ is to help the poor as stated in Deuteronomy 15:7-11, additionally; we need to repent as African American for failing to spread the gospel to the Liberians. This is not only for the African American but it is for all nationalities who influenced the slaves' behavior and taught others how to oppress and hurt those who were less fortunate. We must repent. Ezekiel 18:30 reads, "Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord GOD. Repent, and turn from all your transgressions, so that iniquity will not be your ruin." The African Americans in the United States have been crying out for reparation for the affects of slavery on their ancestors. They have been asking what happened to the promised 40 acres and a mule. They have been asking the Lord to restore some of the trillion dollars that slavery produced in this nation. I believe the African Americans have some unfinished business that needs to addressed. Proverbs 26:2 reads "Like a flitting sparrow, like a flying swallow, So a curse without cause shall not alight." According to this scripture, a curse has come upon the African Americans because of the way they treated the Liberians. Once this is acknowledged, repented of, and reconciliation comes, then they will see reparation in America.

Reparation means to the making of amends for wrong or injury done: reparation for an injustice. It means compensation in money, material, labor, etc., payable by a defeated country to another country or to an individual for loss suffered during or because of war. It means restoration to good condition or to repair. Will you join me in repenting for what was done to the nation of Liberia and its people? I believe we need to take it a step further. Repentance is wonderful and brings healing and deliverance like nothing else can. However, the Liberia people have been left in a state of major poverty. I feel like we need to join and bring restoration o this nation. We can do this by providing job opportunities, education, medical assistance and other humanitarian aid. My vision is to do this by planting millions of rubber trees, palm trees, coffee, cocoa and vegetable gardens. Liberia was at one time the second largest rubber producer in the world, but due to war many of the farms were destroyed. My vision is to restore rubber tree farming in Liberia to help its people over the devastation they have experienced. Join me in planting trees in Liberia and breaking the curses off the people. The Lord has given me a word. Ezekiel 36:33-36' reads "Thus says the Lord GOD: "On the day that I cleanse you from all your iniquities, I will also enable [you] to dwell in the cities, and the ruins shall be rebuilt. The desolate land shall be tilled instead of lying desolate in the sight of all who pass by. So they will say, This land that was desolate has become like the Garden of Eden; and the wasted, desolate, and ruined cities [are now] fortified [and] inhabited.' Then the nations which are left all around you shall know that I, the LORD, have rebuilt the ruined places [and] planted what was desolate. I, the LORD, have spoken [it], and I will do [it]." For \$50.00 we will be able to begin planting trees that we create jobs and income for the Liberian people. You will receive an authentic tree certificate and the oil of forgiveness as a reminder that the curse has been broken.

RUBBER TREE FARM IN LIBERIA



We would like to ask you to help us help Liberia by praying for them and purchasing a tree for your family.

Please send your request and \$50.00 to:

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