



Christian Identity Ministries

in conjunction with N.Q. Fellowship of God's Covenant People

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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 swore to *our* father Abraham, That he would grant unto *us*, that *we* being delivered out of the hand of *our* enemies might serve him without fear, in holiness and righteousness before him, all the days of *our* lives." Luke 1:68-75; the Anglo-Saxon-Celtic-Germanic-Scandinavian people are *ISRAEL!*

#216

Covenant Messenger

March AD2004

"Owe No Man": The Discipline of Debt-Free Living

by John W. Thompson

Author's note According to a recent *Newsday* article, many economists are now predicting a 50-50 chance of major recession in the United States within the next two years due to the global impact of economic crisis in Asia, Russia, Brazil and elsewhere. The potential banking collapse created by Y2K could quickly turn a recession into a depression, accompanied by widespread unemployment. Secular and Christian financial advisors agree that getting out of debt is the single most important preparation for hard times. This article shows that debt-free living is not only crucial for the present time, it's also scriptural.

One evening a Christian father found himself up late trying to pay the family bills - the house mortgage (mort=death, gage=measure, a measure of death), the car loan, the credit card debt ... along with all the rest. And like so many times before, his task turned into a veritable juggling act to see which bills got paid and which got put off. With a troubled soul, he settled into bed that night only to be tormented by a nightmare. In his dream was a creature confined in a cage in his backyard. And periodically the man had to feed this beast, which was little more than an annoyance. As long as he fed him, the beast remained quiet and still - almost dormant. But little by little, the creature began to grow. It was hard to notice at first, but before long the beast had outgrown his cage and was pressing hard against the bars. One day the man walked out to feed the beast only to find the cage empty. The door had been ripped off - the beast couldn't stand to be cramped any more. Suddenly, the man was grabbed from behind and thrown into the cage. The beast quickly replaced the door and slammed it shut. The man was now imprisoned ... by his own beast!

Now you may think this story is only the stuff of which nightmares are made. But in reality it happens to thousands of people every day. We are imprisoned by our own debt. It's no longer merely an annoyance to be fed every month but has grown into a monster that will imprison us. Perhaps it's not an overstatement to say with Solomon in Proverbs 22:7, that "*the borrower becomes the lender's slave.*"

SLAVERY VS FREEDOM

Christian economist Larry Burkett tell us that, in 1929, 95 percent of homes were bought for cash and only 5 percent were mortgaged! Before 1945, practically no cars were financed - it was considered unthinkable, even immoral. But our post-Christian culture has shifted in its attitude toward debt; and, in typical fashion, the church has aped the world. If you are an average household, in addition to having a mortgage and a car loan, you have seven active credit cards with an average outstanding balance of \$2,000 per card. We spend nearly every cent we have; and when there isn't enough, the

credit card becomes our lifesaver. And for the 72 percent of people who don't pay off their credit card balances every month, the debt begins to build ... the monster begins to grow.

It's no wonder, then, to see the popular bumper sticker that says: "**I owe, I owe, so off to work I go.**" We read it and laugh, because we don't know how else to deal with what has become an enslaving beast in our lives. Another ungodly bumper sticker that is seen around says: "**We're spending our children's inheritance!**" But God's Word tells us that "*A good man leaveth an inheritance to his children's children.*" (Prov 13:22) So obviously the people who are spending the inheritance on themselves are not considered "good" by Bible standards.

But fathers, Jesus calls us to be free men. "*It was for freedom that Christ set us free*" (Gal 5:1), free to serve Him in our homes, free to be available to our families, free to disciple our sons and daughters. Yet how can we effectively disciple our children when our thoughts, our emotions, and our energies are being devoured daily by this beast of debt? How shall we escape? Jesus points the way when He declares, "*the truth shall set you free*" (John 8:32). So in this article we want to explore the truth about debt-free living.

DISCIPLINE: THE KEY TO GODLY MANHOOD

Recognize first that debt-free living is just one of what we might call "the disciplines of a patriarch," the spiritual attitudes, appetites and activities of godly manhood. For example, devout men in Scripture and history have always been characterized by spiritual disciplines, such as prayer, witnessing, Bible study and generous giv-

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The views and opinions expressed in the articles herein or herewith are those of the authors and not necessarily those of CIM. They are written by fallible men. You must ask Jesus to guide your studies!

ing. They have likewise been marked by the moral disciplines of purity, integrity, humility and obedience. Further, godly men have been faithful in family disciplines like selflessness, leadership, discipleship and servanthood. And finally patriarchs have persevered in the economic disciplines of work, time management, wise spending, and debt freedom.

All of these disciplines have one common root - that key to godly manhood - is discipline itself. It takes discipline to be a man of obedience, a man of integrity, a man of leadership and a man of debt freedom. Therefore, Paul exhorts in 1 Timothy 4:7, "*Discipline yourself for the purpose of godliness.*" There is no other path to godliness apart from discipline. As much as we would like, it can't be whipped up like instant pudding. In fact, the word Paul used is the Greek word "*gymnazo*" from which we get gymnasium and gymnastics. So it takes the daily sustained training of an athlete, saying YES to God and NO to self, no matter how you feel at the time, until the old desires and patterns have been replaced by the new practice of debt-free living. In a word, God is calling for some "spiritual sweat," some strenuous toil on our part to get out of debt and to stay out of debt. I invite you, then, to accompany me into God's gymnasium for a little "sanctified sweating" as we examine what the Bible says about debt.

WHAT THE BIBLE SAYS ABOUT DEBT

There are literally scores of books on the market dealing with debt, many of them from Christian authors, and most of them have some practical merit. But as far as I have found, none of them gives a comprehensive view of what the Bible says about debt. So the average Christian is left in doubt whether to consider debt as a sin, as unwise, as a risky but permissible venture or as a positively smart way to leverage your money. What exactly does the Bible say?

While most Christians today treat debt as part of the normal Christian life-style, it is foreboding to observe that, out of more than 50 passages which speak directly about debt - and more than 20 that refer indirectly to debt - there are no positive or even neutral references. They are all *extremely negative!* Moreover, the free use of debt has not been the historic position of the church until we entered the post-Christian era of the twentieth century. These facts should motivate any serious Christian to investigate carefully the topic of debt to be sure that we are pleasing Jesus and protecting our family.

Now since we can't analyze more than 70 Scripture passages in the space we have, we'll survey some of the representative verses in order to derive the foundational, biblical principles about debt, borrowing and lending. And I hope you will be sufficiently stimulated after this inquiry to use your own concordance to verify these truths so that they will become deeply held convictions for you and your family.

Ultimately, what we find in God's Word are seven basic debt principles established early in the Mosaic Law, continued throughout the remainder of the Old Testament and confirmed in the New Testament as an unchanging ethical rule. Let's look now at a few Scriptures and then summarize the principles found in them. (Be sure to read the rest of this article with your Bible open so that God can speak directly to your heart through His Word).

REPRESENTATIVE PASSAGES ON DEBT

Exodus 22:25-27- "*If you lend money to my people ...*" We notice in this primary reference to debt three key concepts: First, debt for God's people is discussed only in connection with the poor, or destitute, who must borrow in order to survive. In fact, the only collateral they have may be the

clothing on their back. Second, these destitute brethren were to borrow only from fellow-believers whose motive was to be compassionate. And Third, in keeping with this gracious attitude, these survival loans were to be lent at no interest, not profiting from the hardship of a brother.

Leviticus 25:35-37 - Here again we observe the same three key concepts as before: debt was allowed only in cases of true poverty, only from a fellow believer and only at no interest. The reference in verse 36 to "*usurious interest*" in the New American Standard Bible is better translated "no usury or increase," as rendered in the King James Version. The Hebrew word for "usury" refers *not* to excessive interest but to any interest at all charged on a money loan. And the term "increase" speaks of an increased amount of food in payment for a food loan. Verse 37 actually explains these two terms in context: "*You shall not give him your silver (or money) at interest nor your food for gain.*"

Deuteronomy 15:1-12 - In addition to the first three debt principles we discovered in Exodus and Leviticus, here in Deuteronomy we encounter a fourth principle, namely that debts were to last no longer than seven years: "*At the end of every seven years you shall grant a remission of debts.*" A fifth principle contained in Deuteronomy 15:12 is that debt brings about a decrease in a man's freedom and productivity for God, even to the point of slavery. Finally, the sixth debt principle, found in verse 6, is that having a surplus to lend to the pagans is a blessing from God for obedience to His principles for living: "*For the Lord your [Israel's] God shall bless you*

[Israel] as He has promised you, and you will lend to many nations, but you will not borrow. ..."

Deuteronomy 28:12-13, 43-45 - Now we uncover the seventh and last debt principle. In verses 12-13 of Deuteronomy 28, Moses repeats principle number six: God's promise of blessing for obedience. But what if God's people are disobedient to His principles for living? The consequence, God explains in vs 43-45, will be the curse of having to borrow from the pagans: "*He shall lend to you ... he shall be the head and you shall be the tail. So all these curses shall come on you ... because you would not obey the Lord your God...*"

Here, then, in these four primary passages from the Pentateuch are the seven basic principles which God established to govern debt, borrowing and lending. Now to see how these principles continued throughout the remainder of the Old Testament and then were confirmed in the New Testament, let's analyze two passages from the Proverbs, two from the Gospels and two from the New Testament epistles.

Proverbs 6:1-5 - "*My son, if you have become surety ...*" Surety is sharing responsibility with another for his debt. It's when you guarantee that, should a borrower fail to pay his debt, you will be responsible for it. Today, this would be involved in "co-signing" for a loan and in most partnerships. So Solomon, using the vivid imagery of an animal caught in a trap, urges us to get free from this potential liability as quickly and urgently as a speedy gazelle or a bird who loves freedom rather than bondage. Don't even rest your eyes until you are loosed from such an encumbrance. Now if this is true for potential liability, then how much more so ought to be the urgency of our release from the present liability of debt.

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First in, first.....



Proverbs 22:7 - "... the borrower becomes the lender's slave." In applying this pivotal verse to a twentieth-century, western culture like ours where physical slavery is not practiced, a borrower is still a "slave" to the lender in that, like a slave, he has become dependent on the lender; and also like a slave he is no longer entirely free to do as he chooses (just look at the things you have to agree to in the fine print on a mortgage document from a bank, or the fine print on an insurance policy. You are bound by their 'laws', which you contract to obey when you sign! CIM). Gary North, in his book *Honest Money*, puts it this way: "God wants His people to be mobile. If a new opportunity to serve Him comes along, we are to be 'ready to walk.' If we are in debt, how can we walk into a lower-paying form of service? God wants us to be able to exercise dominion. If we are given an opportunity to start a new business or get a better education, how can we do this if we are tied to debt? We serve the lender primarily, not God?" (p.144). Debt also frequently makes us a mental and emotional slave to the lender.

But all that has been said thus far is from the Old Testament. What do Jesus and the Apostles have to say about borrowing? Do they eliminate or do they verify the Old Testament debt principles? In Luke's telling of the Sermon on the Mount, Jesus says the following about lending.

Luke 6:34-36 - "...love your enemies, and do good, and lend, expecting nothing in return." Jesus takes the Old Testament debt laws and applies them even more broadly. Under His Kingship, we are to lend our surplus. And in addition to expecting no interest, we are to "expect nothing in return," not even the principle if the man is truly unable to repay it. This idea is hinted all the way back in Proverbs 19:17 which says, "He who is gracious to a poor man lends to the Lord, and He (God) will repay him for his good deed."

In other words, the gain to the biblical lender is the blessing that comes from God. A few chapters later in Luke 16, our Lord verifies the slavery involved in borrowing. In context of teaching about the burden of debt, we read the following familiar verse.

Luke 16:13 - "No servant can serve two masters ... You cannot serve God and mammon." You remember from Proverbs 22:7 how Solomon declared, "the borrower is servant to the lender." In other words, the lender is the borrower's master. Jesus reminds us that we cannot serve two masters. We can't serve both God and a pagan creditor because their values and priorities are opposite to each other. do you think if God wants you to serve Him in a particular way that your creditor is somehow going to cancel your debt to accommodate that? Of course not! His priority is for your interest payments to send him and his family to Hawaii for two weeks. Let me conclude our Scripture survey with the Apostle Paul's brief references to debt which only reiterate what we have learned to this point.

Colossians 2:14 - In his allusion to Calvary, Paul says that Christ's death on our behalf made the full payment for our "certificate of debt," that is, our record of sins that put us in debt to God. Here we see that the burden of debt is used as an analogy to teach about the burden of sin. Finally, we come to perhaps the most well-known verse in the Bible

about borrowing.

Romans 13:7-10 - "Owe nothing to anyone except to love one another." In context of obedience to godly authority and keeping the Law of God, Paul commands the [Israelite] believer in the strongest possible way known in the Greek language, to literally "*owe no man anything, no nothing at all.*" The meaning is this: When you pay up all your dues, whether public taxes or private debts, then and only then are you most free to fulfill your debt of love toward one another, "*to love your neighbour as yourself.*" Friends, it can be shown time and again that when a Christian becomes indebted for reasons other than true poverty, it is generally because he doesn't love his neighbour as himself. Then the debt enslaves him in regard to his time, his talents, and his energies so that he is no longer free to love and serve his neighbours. This is so obvious with men who must work overtime or a second job in order to pay their debts, or worse yet, send their wives out to work because of their debts. In both cases, the man's closest neighbours - his own children - are being robbed of his love.

SEVEN BIBLICAL DEBT PRINCIPLES

Let's review now the seven basic debt principles established in the Old Testament and confirmed in the New as God's unchanging ethical rule.

(1) Borrowing is allowed *only to sustain life* (i.e. borrowing for basic food, clothing and shelter). This appears to be an application of the "higher law principle" in Scripture where a lesser law, the law against debt, is overruled by a higher law, the law of sustaining life. Professor Hebden Taylor agrees in his book *Economics, Money and Banking*: "Compared with the economic exploitation

of the surrounding pagan civilizations of the ancient Near East, the biblical laws regarding debt stand out like a beacon in the night, calling God's people to a true understanding of ... freedom. According to God's law, debt is only to be contracted in "emergencies" (p.54). But just how poor must a man be in order to borrow for the necessities of life? In Scripture there were two degrees of poverty described - poor and destitute. The poor man's privation resulted in serious discomfort for him and his family - living, as they say, "from hand to mouth." Worse yet, the destitute man's poverty actually threatened life itself through starvation or exposure due to a lack of food or coverings (Deut 24:12, 1 Tim 6:8). Either of these - poor or destitute - allowed for cautious borrowing. But who are the poor believers to borrow from?

(2) Borrowing is allowed *only from a fellow believer*. Because indebtedness puts a Christian in a position of subservience and vulnerability, he may borrow only from a fellow believer whose values and priorities are guided by Scripture. This, of course, implies that we who are blessed with a surplus must be willing to invest in truly needy brothers, whose poverty is due to poor circumstances (such as injustice or calamity) rather than poor character (like laziness or frivolity). This demands a genuine "loving of your neighbour as yourself." Why?

(3) Borrowing is allowed *only at no interest*. believers

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are not to profit from a brother's hardship and misery; this would be exploitation. Instead a real spirit of compassion and charity must motivate such a loan. A poor person who has to borrow for the basic necessities of life will have a difficult time paying back the debt itself, let alone any interest.

(4) Borrowing is allowed *only for less than seven years*. This law concerning the Sabbatical year allowed a periodic release from debts and slavery so that families could rebuild their lives without plunging deeper and deeper into poverty. It's interesting that even our current bankruptcy laws permit a similar release once every seven years, though they may not follow Scripture in other ways.

(5) Borrowing is consistently *linked with sin and slavery*, and therefore is carefully regulated by the Word of God. Debt in Scripture is like divorce; it is not sanctioned by God but it is regulated to prevent further injury which would come through endless slavery. Though debt is always linked with sin, it may not be due to one's personal sin but may be the result of oppression, fraud, war, disease or natural disaster. Still, in one way or another, debt is the product of sin, even if only the sin of Adam (the cause of natural disasters).

(6) Having a surplus to lend to the pagans is described as a blessing from God for obedience to His principles for living. (notice that today, IMF and such like loans are usually forgiven and forgotten when given to pagans, but not when given to Christian nations of whom usually a good interest rate is extracted, or, a debt for equity swap is used to remove land use! An obvious curse for disobedience. CIM) Lending to unbelievers, either directly or indirectly through interest-bearing investments, is a God-given means of dominion in the earth.

(7) *Having to borrow from the pagans is described as a curse from God for disobedience* (by someone, not always the borrower) to His principles for living. Debt was therefore one of the indicators of being outside of God's moral will. The Old Testament prophets tell us that Israel violated God's debt principles which, in part, led to her captivity (2 Chron 36:21; Ezek 22:12). And most Christians today are equally as guilty. But borrowing has not historically been the position of the church.

HISTORICAL VIEW OF DEBT

Although the church has always flirted with compromise - and the snare of debt is no exception - nevertheless, the most orthodox Christians throughout church history have kept God's debt laws, while the more liberal have resorted to "legal fiction" as the Pharisees did in Jesus' day. Think of church history in three general eras: the Ancient Church (AD 30-600), the Medieval Church (AD 600-1550), and the Modern Church (AD 1550-present).

The Church Fathers and Councils of the Ancient Church spoke with clear unanimity on the prohibition of borrowing. Basil, Chrysostom, Clement, Tertullian, Ambrose, Jerome, Augustine and others all spoke vigorously against debt. According to S.C. Mooney in *Usury: Destroyer of Nations*, the Council of Elvira (AD 300) characteristically stated: "If it is discovered that any of the clergy accepts interest on the loan of money ... he is to be degraded and fasting is to be imposed on him. If it is proved that someone, even a layman, has accepted interest ... if he persists in his wickedness, he is to be ejected from the church" (p.35).

In the Medieval Church of AD 789, Charlemagne's civil

laws, the Capitularies, repeatedly prohibited the making of loans at interest: "that each and all are forbidden to give anything on usury" (Mooney, p.40). Also typical of this period is the third Lateran Council of 1179 ordaining that "manifest usurers shall not be admitted to communion" (Mooney, p.43).

Beginning the Modern era, the Heidelberg Catechism of 1563 asked the question, "*What does God forbid in the eighth commandment?*" To which it answers, "*Not only theft and robbery ... but also all wicked tricks and devices ... such as unjust weights and usury ...*" Martin Luther likewise spoke against usury with an eloquence and outrage that rivaled the early church fathers. And though Calvin took a less conservative view, the English puritans and the Continental reformers were uncompromising on the subject of debt (Mooney, p.50). Surely we are all familiar with Charles Spurgeon of the last century. Here is what he wrote in his treatise on debt:

He is both a fool and a rascal who has a quarter coming in, and on the strength of it spends five dollars which does not belong to him. ... Scripture says, "Owe no man anything," which does not mean pay your debts, but never have any to pay. My opinion is, that those who break this law ought to be turned out of the Christian church.

Finally, C.H. Mackintosh in 1864 taught, "'Owe no man anything' is a precept so plain that the wayfaring man, though a fool, need not err therein... What right have I, before God and man, to wear a coat or hat not paid for? What right have I to order a ton of coal, a pound of tea, or a joint of meat, if I have not the money to pay for it? It may be said, what are we to do? The answer is plain to an upright mind and a tender conscience, we are to do without rather than go into debt."

Even without such a passionate biblical and historical testimony against borrowing, men have still sought justification for their indebtedness, particularly since about 1950. At least seven popular excuses have arisen.

SEVEN POPULAR EXCUSES FOR DEBT

(1) "Debt freedom is simply a suggestion or guideline from Scripture, not a command or requirement." To put it another way, biblical principles are merely God's suggestions which we have liberty to ignore. This modern attitude that God's principles are non-binding comes from a low and liberal view of the inspiration and authority of the Bible. When God breathed out His Word, He gave us His moral will which every Christ-loving believer should desire to do. And since God's principles are the fundamental truths by which He has ordered His people, they are applicable to all His people. The only permissible occasion for borrowing, God says, is an interest-free loan, from a fellow-believer, for basic food, clothing or shelter - that is, a case of true poverty, for less than seven years. And that's not just a suggestion, it's God's moral will for His people.

(2) "Debt just means being past due in your payment of a loan. The loan itself isn't a debt, it's just a contract." Surprisingly, this sounds like the sort of legal fiction by which the Pharisees circumvented the Scriptures. Word studies of the biblical terms for "debt, owe, borrow, lend and interest" - using the most scholarly lexicons of the

New Book

SHOOTING BACK

The Right and Duty of Self-Defense

by Charl Van Wyk

A million lights seemed to be flashing all over the place. Police and rescue vehicles were everywhere as I arrived at the church that fateful Sunday evening July 25, 1993. I walked into the church in a complete daze. There were bodies lying in the pews - bodies sprawled in the aisle - blood everywhere ... a young worshipper, Charl, realised what was happening and returned fire, says Bishop Frank Retief of the St. James Church in Cape Town, South Africa - *Joy magazine*. #656 sug don \$19.95



Old and New Testaments - reveal that the words are crystal clear in their meanings. For example, the Old Testament Hebrew word translated borrow, lend and debt simply means "to have or to be a creditor." The same is true in the Greek New Testament. Another Hebrew word for borrow and lend means "to be joined to another," like a husband and wife, signifying the unbiblical partnership that exists when debt is incurred from unbelievers. And the Hebrew term for interest literally means "to bite as a serpent," illustrating the fatal consequences of debt. No, redefining won't make it go away. If you have a creditor or lender, then biblically you are in debt.

(3) "Jesus commands us to lend (Luke 6:34-35), which proves that borrowing is not wrong. What's condemned in Scripture isn't borrowing, but not paying back what you owe (Psalm 37:21)." This defense of borrowing is only a half-truth. What is overlooked are the debt principles that describe *when* it's right to lend and borrow, namely, only for true poverty, only from a fellow-believer, only at no interest, and only for less than seven years. Without these biblical boundaries, borrowing plainly oversteps the moral will of God.

(4) "Since voluntary slavery was permitted in extreme cases, then debt may likewise be permitted in extreme cases." Frankly, we would agree with this logic as far as it goes. But what are the extreme cases for which slavery was permitted? The Scriptures tell us plainly that voluntary slavery was entered into only because of unpaid debt. And voluntary debt was entered into only because of true poverty, only from a fellow-believer, only at no interest, and only for less than seven years. so yes, voluntary debt may be incurred, but only under these four biblical parameters.

(5) "Appreciating items are always worth more than the loan, so it's not really a debt, it's an investment." This excuse is neither biblically true nor practically true. First, the Scriptures nowhere differentiate between "appreciating" items and "depreciating" items. In fact, one of the commodities a poor man could borrow for was necessary food. And what could be more depreciating than food once it's been eaten! But secondly, the reason Scripture doesn't distinguish between appreciating and depreciating items is because the value of a product always depends upon supply and demand. Houses, which historically have increased in value, have shown significant losses at various times in history. If you bought your house at market value in the mid-eighties, you probably still haven't regained its purchase price because of the market collapse in the late eighties. There are no guarantees that anything will consistently appreciate in value.

(6) "Biblical debt laws apply to personal loans, not business loans." Yet Scripture at no point even hints at such a classification of loans. In reality, the charitable vs. commercial concept originated with the New testament Pharisees. George Horowitz in *Spirit of the Jewish Law* explains: "The Rabbis were well aware of the distinction between a [biblical] loan and commercial financing. yet ... only by resort to legal fiction was it possible to develop lawful modes of paying for the hire of money..." (p.487).

(7) "A home mortgage is cheaper than renting, and thus it is good stewardship which God commands." But stewardship is only "good" by God's definition of good. It must be confined to what is biblically permissible. we may be able to secure cheaper housing through a variety of means - theft, deception, extortion - but these would be morally prohibited.

Yes, we would have cheaper housing, but God would be dishonoured by our wrongful method. The end (stewardship) never justifies the means (debt).

Stripped of all our excuses, we may think, "My situation is impossible - it's just too late for me to escape the debt trap." Yes, avoiding debt to begin with is much easier than digging out of deep financial bondage. But take courage. God promises us in 1 Corinthians 10:13, "*No temptation has overtaken you but such as is common to man [and what is more common today than debt]; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.*" In just a moment we'll speak more directly about that "way of escape" from debt. But to encourage you a bit more, consider these seven unique benefits of debt-free living.

SEVEN UNIQUE BENEFITS OF DEBT-FREE LIVING

First, debt-free living will give you *unparalleled freedom*, flexibility and fulfillment. Freedom from the mental, emotional and physical toil that prospers your banker's family at the expense of your own. Flexibility to embrace new opportunities, and fulfillment in making new contributions to Christ and your family.

Second, debt-free living will *conserve your resources and encourage your resourcefulness*. Most people who borrow do not comprehend the final price tag of using someone else's money. It has been figured that 85 percent of the cost of a \$100,000 home is consumed by interest: interest paid by the lumber jacks, the lumber mill, the electrician, and so on. That means the actual cost of a \$100,000 house, apart from interest, is only \$15,000. And that's before you even buy it! Now add another \$200,000 in mortgage interest over 30 years and you'll see how debt-free living will conserve your resources and encourage your resourcefulness.

Third, debt-free living will give you deeper marital unity and intimacy. Counselors tell us that strained finances are the cause of at least 50 percent of marriage problems and are a major factor in divorce, even among Christians. But to what unbroken harmony comes to the home that is debt-free.

Fourth., debt-free living will give you *regret-free parenting*. Fathers, ask yourself: Are you satisfied with your personal discipleship of your sons and daughters? Are you sure you will have no regrets over their future? Your family needs not more possessions, they need more of *you*. Every dollar you spend in interest payments takes a certain number of minutes of your time to earn it, time away from your family, time intended by God to disciple your sons and daughters.

Fifth, debt-free living will give you *greater confidence in the future*. Taking on debt, of course, presumes upon the future. It assumes that future conditions will allow us to repay our debts. Yet Solomon warns us in Proverbs 27:1, "*Do not boast about tomorrow, for you do not know what a day may bring forth.*" Parents, we live in perilous times. The first and foremost precaution of financial counselors is to get out of debt now in order to have greater confidence in the future. Mortgage elimination now may assure your family essential shelter in hard times.

Sixth, debt-free living will give you *increased con-*

New Book ME? - OBEY HIM?

by Elizabeth Rice Handford

From her background as the daughter of Dr. and Mrs. John R. Rice and from her own personal convictions that the Bible was is the right way. The husband-wife relationship is the foundation for a happy and godly home. When the wife submits to the loving leadership of her husband, she is not an inferior partner. Once the responsibility of submission is understood and practiced, the plan of God brings privileges, blessings and joys which cannot be achieved any other way.

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tentment and trust in God's provision. Paul exhorts in 1 Tim 6:8, "If we have food and coverings, with these we shall be content." But because of discontentment with God's provision, we borrow for things that God, in His mercy and wisdom, knows are harmful to us or not the right time for us. God limits our funds to protect us and to increase our faith, while we are tempted to borrow and make an end run around God's will.

Seventh, debt-free living will give you an *unblemished testimony*. When we borrow, we are saying to our family, our relatives and our friends, "God is not taking care of my family's needs, so I have to make up the difference with a loan." Yet God has promised to provide for the needs of His children. Paul declared, "My God shall supply all your needs according to His riches in glory in Christ Jesus" (Phil 4:19). And when the world sees this, Moses told Israel, "then all the peoples of the earth will see that you are called by the name of the Lord" [upon whom the Lord's name is called] (Deut 28:9-11).

Now if you are interested in obeying God's principles for debt-free living and gaining these seven unique benefits, then let's talk about that "way of escape" which God speaks of in 1 Cor. 10:13. Let me begin by recommending to you the many practical Christian books on becoming debt free. Check out your Christian bookstore for specific titles on this topic. In addition to these practical books, here are my own seven essential steps for becoming debt-free.

SEVEN ESSENTIAL STEPS FOR BECOMING DEBT FREE

First, transformation begins with a heart committed to Jesus Christ and a mind convicted by God's Word. Your highest purpose in becoming debt-free must be to please Jesus above all else. And you must be fully convinced from Scripture that debt-freedom is what pleases Him.

Second, discipline is the key to godliness for all areas of life, but particularly for debt-freedom. That's why Solomon warned in Proverbs 13:18, "Poverty and shame will come to him who neglects discipline." Remember the Greek word "gymnazo," the daily, sustained training of an athlete? That's what debt-freedom takes, saying yes to God and no to self, no matter how you feel at the time, until the old desires and patters of debt have been replaced by the new practice of debt-free living. Be prepared for some "spiritual seating."

Third, debt-freedom is achieved in conjunction with the other economic disciplines: a biblical work ethic, careful time stewardship, and wise spending. You will have only marginal success in debt-freedom if you are not equally committed to working hard, to a disciplined use of time, and to restrained and researched spending.

Fourth, develop and carry out a rapid debt repayment plan; and don't incur any further debt for anything. Your repayment plan may include selling your house and downsizing, selling other possessions or simply an austere repayment schedule. The best plan I have seen aims at paying off the smallest debt first, then uses that surplus to pay off the next smallest debt and so on until all debts are repaid.

Fifth, learn to live within your means - with no debt whatsoever. Contentment is the key here, learning to live more simply and to enjoy it. An ancient poet said it well, "Sell not your liberty to gratify your luxury."

Sixth, practice consistent giving and saving - even if these are reduced until you are debt free. If we forget our

giving to God, then we have missed our ultimate goal in becoming debt-free, namely, to please Jesus Christ above all else. And if we overlook saving - even just a small amount each week - then when unexpected expenses come along, we will be plunged back into more debt.

Seventh, when the curse of borrowing from the pagans (Deut 28) is forced upon you because prosperous Christians won't lend interest-free to needy brethren, then at least follow as many of the debt principles as you are able. Don't yield any more ground than your circumstances require. Maintain debt *only* in cases of true poverty when there are no alternatives whatsoever. Then begin turning things around today, and work at it every day. The writer to the Hebrews (3:15) says, "Today, if you hear His voice, do not harden your hearts." Faith and obedience have only one direction, and that is forward.

Christian fathers, it is time for all true patriarchs to protect their families from the ravenous beast of debt and to put him back in his cage so that we and our wives and our children can once again exercise the freedom that is our birthright in Christ Jesus. How? David answers in Psalm 119:45, "I will walk about in freedom, for I have sought out your precepts." We can become men of freedom only by first becoming men of principle.

Courtesy PATRIARCH magazine

The editor of Patriarch states: *Personally I don't take the extreme position that John (Thompson) articulates. I have no problems with home mortgages (a short-term slave, compared to a life-long rent-slave), as the reasonable alternative for most people. And I'm aware each time I hand someone a banknote that I'm part of the debt-based system. We're all tainted and it's impossible to extricate oneself completely.*

SELLING OUR BIRTHRIGHT

J.B. Cheaney

A clean line was drawn over the airwaves. The caller, presumably a lesbian, was attacking the basic definitions and foundations of society (Boooooo!) The talk show host was defending the standard of traditional marriage. (Yaaaaay!) Marriage is personal and private, she claimed. No it isn't, he countered, or not entirely. It's also a public commitment with legal ramifications. But two people in love, she whimpered. If they're in love it's cruel not to let them Then where do you stop? he asked. Three people in love? A man and his dog in love? A brother and sister in love? She lobbed sickly, sentimental volleys that just cleared the net; his returns were swift and firm, with a satisfying thunk. "Well," she said finally, all her arguments stalling on that one little word. "Well, if marriage is such a sacred commitment, how come there's so much divorce among heterosexuals?"

Thunk. From the twice-divorced host, a rare half-second of silence. True it was diversionary, maybe a bit nasty, and not quite on the point. The main argument is that "gay marriage" is still a contradiction in terms, an affront and a stab to the heart of ordered society. Snide comments about hetero divorce are mere ad hoc distractions. Or are they?

We like to defend our standard by pointing to the definition of marriage. "Look it up in any dictionary," we say. It's always defined as the legal union between one man and one woman." But definitions are not airtight, nor (in

Tape of The Month

#A-7608 (a) Children, Obey your Mothers. A Mother's day sermon from the Bible.

(b) Unity for The Kingdom. The need for unity of doctrine as the age closes.

#A-7609 Do You Really Love Jesus? Pts 1 & 2. Not lip service, but that which really proves one loves the Master.

#A-7610 (A) Israel In Egypt. The bondage of America parallels that of Israel in ancient Egypt.

(b) Is A Time of Trouble Here? Our present problems point to a great battle. This sermon sets the stage for A-7611 & A-7612.

The above 3 tapes this month \$12 posted



the secular arena) are they delivered once for all. For society as a whole, definitions evolve over time in response to popular usage, new thought patterns, and pressures both political and social.

In the secular tradition, marriage was established as a heterosexual union for the children's sake - for conceiving and raising them, and ensuring paternity so that titles and property could continue through generations. Marriage also offered protection to women and stability to men. But aside from its heterosexual character, the definition of marriage varied throughout the ancient world: Polygamy was acceptable in the East, divorce common in the West. When Jesus established His church, a biblical definition of marriage was established with it: the legal union of one man and one woman for life. Although *agape* love was supposed to characterize such a union between believers, romantic love was not considered the sole justification, or even the most important one.

For the state, Marriage composed the foundation for political stability; for the church, it was the core institution for the rearing of successive godly (or at least churchly) generations. For practical if not spiritual reasons, church and state agreed on this standard for at least 1,700 years. The idea of marriage as a lifelong commitment dug into western consciousness until divorce was unthinkable except in cases of extreme violence or perversion- and perhaps not even then. Some couples lived in misery, some in contentment, and the vast majority learned to make the best of their situation, accepting happiness and misery in turn. On their humble shoulders, Europe climbed more or less steadily out of the Dark Ages and into dominance not only of worldly power but also on invention and ideas.

One of those ideas was the galloping individualism pioneered by Rousseau, popularized by the Romantics, and given a "scientific" polish by Darwin. This rising self-consciousness has led to an increasing appetite for personal satisfaction at the expense of personal responsibilities.

Traditional marriage was one of the last holdouts against individualism, but when it collapsed in the West, it collapsed with stunning speed and a resounding crash: almost a millennium in the making, scarcely a generation in the fall.

Definitions are painfully constructed, thoughtlessly squandered. Although secular influences have precipitated our culture's headlong charge toward easy divorce, the responsibility for maintaining a biblical definition of marriage rests with the visible church.

In this issue as in many others the church has followed rather than led, accepting society's judgment of romantic love and self-fulfillment as the rationale for marriage. By destroying half the definition (lifelong commitment), we have undermined the other half. When the perceived cultural imperatives of a heterosexual union (such as passing down land or title) no longer apply, the door to such aberrations as "gay marriage" stands wide open.

Courtesy Patriarch, PO Box 50 Willis VA 24380

REFORMING THE FAMILY

The Industrial revolution and the Sociology of the Christian Family

Rev. Brian M. Abshire

Evangelical Christianity has never come to grips with the massive sociological changes resulting from the Industrial Revolution. Until that time, agrarian culture and values undergirded Biblical concepts of the family. However mech-

anization, immigration, urbanization and rapid transportation radically transformed the entire Western world. If we are not aware of the sociological impact on the family, we have no objective basis to evaluate the changes that resulted. There is a real danger that we will accommodate ourselves to prevailing cultural norms, rather than Biblical ones. And hence, the Christian family becomes salt that has lost its savor.

Before the industrial revolution, most people lived in small communities. The same families lived in the same locales for generations since the family was tied to the land. Mom and Dad usually came from the same community and therefore shared a common cultural background, values and sense of identity. Children were assets; and every pair of hands meant the farm could produce more food (or the craftsman more products). Mom's domestic skills, baking, cooking, sewing, etc., were desperately needed in the home. Children worked closely with their parents from a young age. Dad worked with the sons in the

fields (or at his craft), Mom with the daughters in the house. Children learned not only skills, but also character and values at the same time. Work, recreation, religion and welfare were all family oriented and contributed to a sense of identity and belonging. Children had both economic as well as social incentive to maintain close family ties. They inherited the land, expanding the family's economic basis. The extended family assisted during emergencies. The sociological background therefore

reinforced Biblical family values.

With the coming of the industrial revolution, modern industries required centralized locations and large numbers of workers with new skills. Young people fled the security of small town life for the promise of a better economic future in the cities. Initially, working conditions were harsh; living conditions worse, and the normal social supports unavailable. Alcohol was often the only solace to a bitter life. Christians found that they did not have churches and pastors in the right places. Presbyterians in particular suffered from a devastating lack of pastors for most of the 19th century. Thus as the population became urbanized, they also became increasingly secularized generation by generation.

The economic benefits of mass production and cheap transportation eventually greatly benefited the family materially, but not spiritually. Specialization allowed a greater variety of goods and services. Mechanization and mass production allowed the average citizen to purchase products more cheaply than ever before. Yet the underlying effect was to create a materialistic, consumer oriented society; a society that emphasized fast-paced, instant gratification.

These changes in culture undermined and destroyed the sociological foundations that had held the family together from antiquity. Industrialism meant that a man no longer necessarily followed his father's trade. New industries required new skills and a son could often improve his economic status simply by learning those skills; skills he did not learn from his father. As agriculture became increasingly mechanized, fewer workers were required, not only fueling the exodus to the cities, but also removing the economic incentive for large families. Children now became an economic liability. Rather than having more workers, a large family simply meant more mouths to feed and more children to educate in the specialized school systems.

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In a similar way, mechanization removed much of the woman's traditional work, making her almost unnecessary in the home. By the twentieth century, women found themselves bored and feeling useless since housework was no longer challenging or fulfilling. Technology also eliminated the traditional distinctions between men and women's work. By World War Two enormous numbers of women entered the work force in the defense industry. Technology allowed women to work in factories doing the same work as men (for lower wages, which then became the moral justification for feminism). Women now became competitors with men for the same jobs.

Increased transportation meant that children could and did move further away from their families in search for economic improvement. This broke down traditional communities and left the nuclear family bereft of the traditional support system. Consequently, one's identity was now less dependent upon one's family or community than on one's possessions or sense of self fulfillment.

Furthermore, the greater plurality of options meant decreasing commitment to any one option. For example, in small communities, there might be only a few possible life mates for a young person. In the new urban areas, there might be hundreds. The extended time required to acquire economic skills, also meant that young people put off marriage much longer than before. These two dynamics, fueled with material prosperity, resulted in "dating" replacing courtship as a means of finding a life-mate. Young people had more time, more opportunity and more alternatives. They also had less commitment to their chosen partner (after all, there were always other options available if this one didn't work out). When connected with the humanistic ideal that the highest good is the self, widespread divorce became inevitable.

As the family fragmented, the State was quick to fill the gap with State education, welfare community "services", etc. Public education in removing young children from the home and influences of the family, undermined traditional family relationships. Individualism was reinforced by the new humanistic enlightenment philosophies, which were the operating methodology of the State schools.

In all this, the Church badly fumbled. Rather than influencing culture, we allowed ourselves to be influenced by it. American Christians eagerly grabbed at the promise of the "good life." We sacrificed our families at the altar of a growing economy, good jobs, career progression and a house in the suburbs stuffed with toys. The industrial revolution was accompanied by the rise of antinomian and Arminian theology. Both heresies focused on the individual because both had no concept of covenantal living. Thus Christians were hit with a one two punch of deviant theology and a changing society. We've been staggering around the ring ever since.

The modern Christian family now too often looks something like this: Mum and Dad come from different ethnic and cultural backgrounds with no sense of their cultural history. They may also come from completely different parts of the country. Consequently, they often have divergent goals, interests, expectations etc., except for a common commitment to self fulfillment.

In college (or wherever) they met, "fell in love" and decided to get married. Because of large college debts, Mum

goes back to work after the honeymoon, trying to recapture some of the massive investment her education required. After several years of increased consumer debt, Mum and dad decide to have a family. But they cannot afford to have very many children. As soon as possible, Mum needs to go back to work to keep their affluent, debt-ridden life-style going. As the children grow up, they are immediately sent into the public school system; Christian schooling is too expensive and home schooling too difficult. Time with the family is severely limited due to Dad's career; Mum's work and the myriad recreational activities the children are enrolled in. Quality time is defined as everyone watching the same program on TV.

Church offers no respite. The children are carefully separated from the family as soon as possible and given mindless entertainment in various youth activities. Children develop their core values from school, television, friends and the other kids at church (hence what bad habits they don't learn on their own, their peers will soon teach them). Since the culture emphasizes personal gratification, a significant number of children will become involved in pre-marital sex, drug abuse, indolence, etc., much of which they will carefully hide from their parents. Many of these children will drop out of Christianity before 25. Mum and dad will be delighted if their children stay off drugs, go to college and get a good paying job. They will be ecstatic if their kids marry a nominal Christian, show up for church (but probably not theirs) a dozen times a year and do not formally renounce the faith.

Meanwhile, Mum and dad are frustrated with each other and adultery or deviant sexuality is a real possibility. Dad abdicates the running of the family to Mum (he's too busy playing with his remote control, or away on business trips). Mum wants a strong husband, but has no model of godly submission. Secularized culture has given her unrealistic expectations of what it means to be a woman (she's to be a career minded girl, who is a super mum to the kids and a sex goddess to her husband, all the while finding her sense of identity by discovering her real self). She's frustrated, often bitter and slanders her husband at women's Bible studies.

If the family is really spiritual, they become church fanatics, serving on endless (and mindless) committees, "religiously" attending activities, social groups, etc. The family goes further into debt to get their kids through college. When the kids grow up, they usually move away from home (which isn't really a consideration) and immediately amass considerable consumer debt of their own. Meanwhile, Mum and Dad have to invest an enormous amount for their retirement so at 65 they can drive around the country in a Winnebago visiting the grandchildren. When they die, they leave little inheritance to their children comforting themselves by thinking, "Well, money always ruins kids, let them work for it just as we did." And the cycle starts over again.

But with each turn of the wheel, the commitment of the individual to anything except his own pleasure grows less and less. The individual Christian is often frustrated, alienated and tries to find satisfaction in either work or hobbies. Children are increasingly seen as an "experience" rather than as a duty to fill the earth and subdue it.

New Tapes:

- AC-2306 Young People's Class, *Kenny Anderson*
- AC-2309 The Serpent Religion Common to All, 1, *Ralph Epperson*
- AC-2310 The Choices You Make Have Consequences, *Rick Strawcutter*
- AC-2313 Snake Teachings Of Machiavelli, *Richard Hoskins*
- B-452 Remnant Anointing, *Dave Barley*
- D-092 The Gospel From Adam to Jesus, Why The father Sent The Son, 1, *Lawrence Blanchard*
- D-093 Testimony from Conception to Birth, Why The Father Sent The Son, 2, *L. Blanchard*
- S-956 Let it Rain the Latter Rain, *P. Peters*



Life is fractured and divided. Where one works has nothing to do with where one lives or goes to church. The church itself is simply another social club, with the membership changing annually. There is therefore a dearth of significant and meaningful relationships. Women are frustrated at their men who live increasingly irresponsibly outside of their jobs. Women run both the home and church. Divorced from any significant, lasting human relationships, living a self absorbed, self indulgent life-style, moderated only by the thinnest veneer of Biblical morality.

And the root problem is the loss of the Biblical family. A sub-biblical family means that individual Christians do not grow in the fundamental character qualities to make effective leaders. The Church weakens, producing even less effective Christians, who in turn are more and more influenced by the world, rather than influencing it.

A comprehensive Biblical worldview gives us a divine perspective from which to critique sociological changes, and offer valid Biblical alternatives. Thus reconstructing the nation, begins with reconstructing the family from the perspective of God's Law. The reconstructed family provides warriors for the battle, leaders for the Church, theologians and pastors who can uncompromisingly preach against the evils of this age. The family, as Dr. Rushdoony has pointed out, is man's first School, State and Church. Therefore reconstructing the family requires we draw our model, not from contemporary culture, but from Scripture.

Allow me to offer some practical suggestions as to how the American family could be reconstructed according to Biblical norms. Not everyone will agree with my recommendations. But this is a start to redefine the Christian family in opposition to modern culture.

SOME SUGGESTIONS FOR RECONSTRUCTING THE FAMILY

Large families are good, even if the economic incentives no longer exist. Large families are one of the keys to dominion "be fruitful, multiply, fill the earth and subdue it" (Gen. 1:26-27). Each godly child is another warrior for the Kingdom (cf. Psa. 127:3-5). Therefore, normally speaking, Christians should see to have as many children as God provides.

Husbands must be the heads of their family. Head means authority. fathers must take responsibility to lead their families (cf. Eph. 5:23). Men need to put away their toys and start acting responsibly, utilizing the resources of the family for the Kingdom.

Vocation must replace career in our thinking. A vocation is God's divine call on a man's labour. God will honour diligent labour. However, careers are artificial attempts to meet man made standards for success. Hence, some good "career" moves may have to be turned down, if the unity and solidity of the family is put at risk (e.g. Mark 10:29-30).

Families must assume personal responsibility for the education of their children. Regardless of whether one sends the children to private Christian schools or home-schools, education is the family's responsibility. Furthermore, the father stands accountable before God for it, even if Mum is the one who does it. Fathers must teach their children God's Law. Nothing else is as important to the welfare of the family as this task (Deut 6:6ff). Dominion starts with Dad leading the family in daily worship.

In spite of the humanistic feminization of modern cul-

ture, wives need to learn how to submit to the lawful authority of her husband (1 Peter 3:1). Before accepting a proposal of marriage, a woman must ask herself, "Sure I love; him, but do I respect him and can I submit to him?" (Eph 5:33). Women need to be fully employed at home, developing alternative economic strategies. Working outside the home while the children are still young, is destructive to the family, harmful to the children, subverts the husband's role and distorts the woman's (e.g. Prov 31:10). Once the children are grown, other options can be considered.

Singles should normally live with their parents, saving money and preparing for marriage (Prov 10:4), particularly so for women! Young men should demonstrate that they are ready for the responsibilities of marriage by being debt free and possess considerable savings. Women (and parents) should reject any potential suitor who is in debt. Fathers might want to consider a "bride price" for their daughters, i.e. a dowry (cf. Gen. 29:20, 31:15-16).

Parents must leave an inheritance for their children to further economic dominion. There is no such concept as retirement in Biblical law, only a time when one's work is no longer economically viable. men continue to work until the Lord calls them home. Older men need to use their time sitting in judgment (Prov 13:22). Children are your social security and retirement. Inheritance can be given before death to educate, start businesses, or help purchase a home.

The primary work of all husbands must be (1) their dominion calling (2) the discipline, training and nurturing of their families and only after these two requirements are met should they (3) minister outside the home (1 Tim 3:4, 1

Tim 5:8). As children grow older (and parents grow wiser) they are then freed up for ministering outside the home. Hospitality is the normal ministry for most families (cf. Rom 12:12, Hebs 13:2, etc).

Parents must not allow their family to be fractured by diverse interests, hobbies, entertainment, etc. Recreation especially ought to be family oriented (e.g. Amos 3:3). If you cannot do it together, then, maybe it's not worth doing. Family comes before individuals.

The Church must not separate families; get rid of Sunday school, youth groups or other forms of religious baby-sitting (e.g. Josh 18:10). Teach children to worship from a young age; teach them to be quiet and sit still in church. Daily family worship trains children for Sabbath worship.

Families must get out of debt (Romans 13:8).

Advanced Academic education is an expensive luxury, not an inalienable right, especially for girls. Money invested in academics may be more profitably used in other places (dowry, down payment on a house, etc.). Formal education beyond normal schooling must be evaluated in terms of its economic advantages. Therefore, a godly woman may well decide that the combined cost of an expensive academic education and four years of lost wages outweighs the intangible benefits of a degree (e.g. Luke 14:28).

Parents should give their children financial incentives to stay close to home and develop an interdependence that lasts beyond childhood. Children (remember you are a child as long as you have parents - in this context, if you don't like the term, *children*, read 'sons and daughters,')

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instead) ought **not** to normally move away from their families (Prov. 27:8). This strengthens the ability of the family to meet social/welfare needs (e.g. 1 Tim 5:8).

Christians must use their free time profitably, reading, working, playing together. Home based businesses are highly recommended (Eph 5:16). Get rid of your TV and buy a piano and several computers instead.

Teenagers should NOT date; parents need to carefully chaperone male/female contacts. Parents have the responsibility to ensure that mates for their children share common doctrinal, ministry, calling and life goals. Arranged marriages (with the consent of the children) are not archaic, but a wise way to ensure family stability (cf. Gen 24:1-4).

Teenagers are young adults and should not see their teen years as time to be irresponsible. Teenagers are given too much time, too much money and too much opportunity to sin. Young adults should focus their time in working diligently at their calling as early as possible (cf. Eph 5:16).

CONCLUSION:

Most of what passes for family "values" in this country is simply baptized secularism. Some people will agree with all the suggestions mentioned above. Some will disagree with all. The main point is to get Christians thinking Biblically about their families, and to ask themselves some hard questions about their core values. If we agree to start asking some hard questions, God may give us grace, and answers.

Theology must take precedence over sociology. The way to change the culture is to apply a consistent, Biblical worldview in place of the ever-changing values of fractured American society. It may mean sacrifices, but the reward is dominion in the name of King Jesus.

Courtesy Highlands Reformed Presbyterian Church, PO Box 279, Colbert WA 99005

A YOUNG MAN'S PREPARATION FOR MARRIAGE

by John Notgrass

The prime motivation for every activity we undertake should be to please and honour God. Nothing else compares to living for His glory. Preparing for marriage and living as husband and wife are not exceptions.

Marriage is good because God created it, (Gen 1:26-31; 2:18-25) and we should always honour it. (Heb 13:4) Agur declared that "*the way of a man with a maid*" was too wonderful for him, something he didn't understand. (Prov. 30:18-19 NASB) Jesus spoke positively of marriage, (Matt 19:4-12) and He even participated in a wedding banquet (John 2:1-12). Marriage is a good thing created by God (1 Tim 4:3-5).

But marriage is not an end in itself. Paul taught that remaining unmarried was good, and sometimes even better than marrying (1 Cor 7). When the disciples marvelled at Jesus' teaching on divorce, He replied, "*Not all men can accept this statement, but only those to whom it has been given.*" (Matt 19:11). Some disciples would do better not to marry, and all of us should wait to marry until we are ready to be a husband or wife. If you decide to serve God without marrying, you will do well. Serve Him faithfully. Parents, if your child decides to serve God without marrying, do not assume that something is wrong with you or with him or her. Encourage each child to serve God faithfully. [E]ach man has his own gift from God, one in this manner, and another in that ... Only, as the Lord has assigned to each one, as God

has called each, in this manner let him walk." (1 Cor 7:17).

Our families should by their Godly life-style and good deeds "*adorn the doctrine of God our Saviour.*" (Tit 2:10). By His grace they will lead other families to faith in Christ. Once those families are converted, they need older men and women to train them in Biblical family living. (Tit 2:1-5). As this process continues, the gospel will continue to spread throughout the earth. As churches are established, they will need leaders who have proven themselves by managing their households well. (1 Tim 3:4-5,12) And as new generations arise, they too can and should know the Holy Scriptures which are able to give them the wisdom that leads to salvation through faith in Christ Jesus (2 Tim 3:14-15).

Parents are responsible for training their children to keep the way of the Lord so that the children in turn will train their children to follow the same pattern. My prayer and goal is that my wife and I, our children, our grandchildren, and all of our descendants will be faithful to the Lord forever. Asaph's call in Psalm 78:1-8 challenges and encourages me:

"Listen, O my people, to my instruction; Incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, Which we have heard and known, And our fathers have told us. We will not conceal them from their children, But tell to the generation to come the praises of the Lord, And His

strength and His wondrous works that He has done. For He established a testimony in Jacob, and appointed a law in Israel, Which He commanded our fathers, That they should teach them to their children, That the generation to come might know, even the children yet to be born, That they may arise and tell them to their children, that they should put their confidence in God, And not forget the works of God, But keep His commandments, and not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart, And whose spirit was not faithful to God."

A Husband's Work

As a young man, I feel most comfortable addressing the preparations young men should make for marriage. So let us consider the work a Godly husband should do, and then consider how we can prepare ourselves for that work.

If you, young man, set your heart on being a husband and father some day, you desire a good thing. If you are a disciple of Christ, I trust that your motives are pure and holy, that you want to glorify God by illustrating the gospel, by raising up Godly seed, and by spreading His dominion in the earth. You may not be ready to marry now, but you can rightly prepare yourself to marry in the future. Remember that your hopes and dreams are in God's hands. Your saying should be, "*If the Lord wills, we shall live and also do this or that.*" (James 4:15).

"Remember also your Creator in the days of your youth." (Ecc 12:1). God deserves your primary affections whether you marry or not. Jesus told us, "*If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.*" (Luke 14:26). Marriage will bring extra challenges and responsibilities that could distract you from following Jesus (1 Cor 7:32-

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by Richard Kelly Hoskins

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35). Do not let your desire for marriage interfere with your service to God now. Let us remember the words of David, *“Delight yourself in the Lord; and He will give you the desires of your heart.”* (Psa 37:4). Let us firmly trust that *“the Lord is good to those who wait for Him”* (Lam 3:25).

Loving His Wife

First, a husband should love his wife. *“Then Isaac brought her into his mother Sarah’s tent, and he took Rebekah, and she became his wife; and he loved her.”* (Gen 24:67). Isaac knew how to treat his wife, even though they barely knew each other. He loved her. The earth cannot bear up under an unloved woman when she gets a husband (Prov 30:21,23). Leah knew the pain of being “hated” by her husband Jacob. She longed for him to love her, to be attached to her (Gen 29:31-35). So, we have the plain instruction: *“Husbands, love your wives.”* (Col 3:19).

This is not a fleeting attraction based on appearance or emotion. The love demanded of husbands is a generous, sacrificial love based on commitment. *“Husbands, love your wives, just as Christ loved the church and gave Himself up for her ... So husbands ought also to love their own wives as their bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it.”* (Eph 5:25,28,29).

Leading His Wife

Second, a husband should lead his wife in the way of the Lord. According to Numbers 30, a husband leads even when he does nothing. Believing husbands must take an active role in leading their wives and children. The Persians were right in saying that every man should be the master in his own house (Est 1:20-22), but we know that the Godly man uses his authority to serve and bless those under his hand, not to abuse and embitter them.

God told Eve that her husband would rule over her, (Gen 3:16) and Paul clearly tells us that the husband is the head of his wife (1 Cor 11:3, Eph 5:23). Again, the Godly husband will exercise this headship in a humble, gentle manner, but he must take his position seriously. For instance, if a wife makes a rash or improper commitment without her husband’s authority, he can annul that commitment when he hears about it (Num 30). A husband should teach his wife when necessary (1 Cor 14:34-35), and lead her away from sin (which Adam failed to do, Gen 3:6-12). The husband should direct his family in keeping the Lord’s way (Gen 18:19, 1 Sam 1:21), not leaving that responsibility on his wife (cf. Exod 4:24-26).

Perhaps the most important part of a husband’s leadership is establishing a Godly vision for his family. Where do you plan to lead your wife, brother? Develop goals for your family that reflect Biblical principles and that encourage faithfulness. Then lead your family in executing them as God allows.

Providing For His Wife

Third, a husband should provide for his wife. Physical provision perhaps comes to mind first in this area, and a husband does owe his wife food and clothing (Exod 21:10-11, 1 Tim 5:8). He should also give her physical protection (good example, Gen 33:1-3; bad example, Judg 19:25), and the same tender care he gives his own body (Eph 5:28-30).

A husband also owes his wife intimacy (Exod 21:11, 1 Cor 7:2-5; cf. 2 Samuel 20:3). If the adulterous wife in Proverbs 7 was telling the truth about her husband (7:9), then his “long journey” apparently left his wife with unfulfilled

desires. Of course, she was wrong to be unfaithful, but he may have been in the wrong, too. A husband should rarely leave his wife for long periods, even for “mission work.” (1 Cor 9:5).

When you take a wife, work hard to make her happy (Deut 24:5). Praise her and thank her and encourage her (Prov 31:28-29). Let her find rest and security with you (Ruth 3:1).

Fathering His Children

Fourth, the husband who becomes a father should train his children in the truth. Since fruitful multiplication is a purpose of marriage, young men should keep fatherhood in mind when they marry.

God places the primary responsibility for child training on the father (Gen 18:19, 1 Sam 3:13, Mal 4:6, Eph 6:4, Col 3:21, Heb 12:7-11), though the mother obviously plays an important role (Prov 1:8, 2 Tim 1:5). Bringing children up in the discipline and instruction of the Lord requires years of diligent effort, but surely you do not

want your children to wander through life in doubt and disbelief. God expects you to raise faithful children (Deut 6:1-2, Jer 5:7, Eph 6:4) and if you live obediently, you should expect by His grace to raise faithful children (Deut 7:9, Acts 2:39).

You will need to spend much time with your children. Only large quantities of time can provide the quality training your sons and daughters will need. You must therefore set your priorities and order your work so that they can observe your ways and learn from your example (Prov 23:26, 1 Cor 11:1).

Paul in 1 Thessalonians 2:8-12 describes how he taught and lived before the Thessalonians. His words provide a great outline for a father’s work:

“Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us. For you recall, brethren, our labour and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God. You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers; just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children, so that you may walk in a manner worthy of the God who called you into His own kingdom and glory.”

Preparation

We can all start by loving our parents and siblings. Love them by serving them. Look for other ways to serve your church and community. That practice will teach you how to love your wife and children. *“Like a bird that wanders from her nest, so is a man who wanders from his home”* (Prov 27:8). Don’t start selfish, independent habits as a young man. They will be difficult for you to break when you have your own family.

Diligently study the Scriptures. Learn how a Godly man exercises authority. Hide God’s Word in your heart so that you can keep your way pure (Psa 119:9-16), and so that you can teach, reprove, correct, and train your family in righteousness (2 Tim 3:16). Set goals for yourself and your future family. Don’t ask a woman to follow you if you don’t know where you are going.

Choose your occupation wisely. God provides our

ISRAEL’S CALENDAR AND THE TRUE SABBATH

by *Curtis Clair Ewing*

“Some 50 years ago Rev. S. W. Gamble, a Methodist minister, published a book dealing with Sunday as the Sabbath, as found in our Bible. The book had several reprints. Now Rev. Curtis Clair Ewing has kindly permitted me to see a large number of additions which years of study on his part has enabled him to add to Rev. Gamble’s work. It is well worth your study.” This comment was made by Gordon Pickett, an astronomer and mathematician. For 40 years he has made chronology and calendars his major study.
#750 while they last \$3.50



daily bread, but he expects us to work for it (Gen 2:15), 2 Thess 3:10). Therefore you need to do some sort of honest, profitable work, trusting God to provide for you and your family. Seriously consider operating your own free enterprise (1 Cor 7:21, 1 Thess 4:11-12). Such an arrangement gives you fuller control over how and where you work, and it allows you to interact more with your wife and children.

Learn to manage money. The central lesson is to live within your means. Follow Paul's simple words, "Owe nothing to anyone except to love one another." (Rom 13:8). Debt enslaves you, it robs you of your freedom to give, and it will be a heavy burden on your family. If you are desperately in need of food and clothing, seek help from a brother in Christ. Otherwise, stay out of debt. Do NOT expect your wife to bring home a paycheck. Her diligent and frugal work at home can save you money, and she may be able to sell some of the work of her hands; but if God blesses you with children, she will have plenty to occupy her time. If God blesses you with many children, you will have many hands to contribute to the family income. Choosing work in which your children can assist you will bless your family in many ways.

Honour your father and mother. Develop your character. "Pursue righteousness, godliness, faith, love, perseverance, and gentleness," (1 Tim 6:11).

Guarding Your Heart

Disciplining ourselves in external activities is relatively easy compared to disciplining our thoughts and emotions. I know I must struggle to guard my heart. But that is one of the most important parts of our preparation for marriage. As the proverb says, "Watch over your heart with all diligence, for from it flow the springs of life." (Prov 4:23). We must pay careful attention to where we place our affections.

The commandment reads: "You shall not covet your neighbour's wife," (Exod 20:17). Until we marry, we do not have a claim on the romantic affections of another person. If I develop a romantic relationship with a young woman outside of marriage, I am essentially defrauding her father, her future husband, and my future wife (1 Thess 4:3-7).

Flirting is wrong because it is a temptation to lust or to commit immorality. Flirting sends confusing signals, and if we do not stay away from flirts, we may be caught easily in their trap. When Potiphar's wife tried to get Joseph's attention, he appropriately fled (Gen 39:7-12). The young man in Proverbs 7 was not so careful. He passed through the street near the corner of the adulterous woman, and she seduced him with her many persuasions and flattering lips (Prov 7:6-23). The father there rightly counsels his son, "Do not desire her beauty in your heart, or let her catch you with her eyelids," (Prov 6:25).

Romantic touching has no place outside of marriage. God kept Abimelech from touching Sarah (Gen 20:6). Boaz commanded his servants not to touch Ruth (Ruth 2:9) "Whoever touches [his neighbour's wife] will not go unpunished," (Prov 6:29). And, "It is good for a man not to touch a woman," (1 Cor 7:1). Paul told Timothy to "treat the young women as sisters, in all purity," (1 Tim 5:2). If impropriety would keep you from making some form of physical contact with your sister, do not even attempt it with another girl besides your wife. "Abstain from every form of evil," (1 Thess 5:22).

Young men, do **not** seek to be alone with a woman besides your wife. Diligently **avoid** such situations. Even if you're convinced that you wouldn't "do anything," the appearance is wrong, and temptation could trap one or both of you. "Now flee youthful lusts, and pursue righteousness, faith, love, and peace, with those who call on the Lord from a pure heart." (2 Tim 2:22).

"Finally, then, brethren, we request and exhort you in the Lord Jesus, that, as you received from us instruction

as to how you ought to walk and please God (just as you actually do walk) that you may excel still more. For you know what commandments we gave you by the authority of the Lord Jesus. For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honour, not in lustful passion, like the nations who do not know God; and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. For God has not called us for the purpose of impurity, but in sanctification. Consequently, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you," (1Thess 4:1-8).

Conclusion

Marriage is a good thing, and Godly marriages do much good for God's Kingdom. May we young men diligently prepare ourselves to love, lead, provide for, and train our future families, guarding our hearts as we wait to take the wife that God sends us.

Courtesy Home School Digest, 2002, Wisdom's Gate, PO Box 374, Covert MI 49043

THEY GOT THE WRONG GUY

by John Kaminski (December 15, 2003) [off the Net]

War is peace, Orwell said. It has never been clearer than now.

The theatrical apprehension of fallen Iraqi dictator Saddam Hussein from his pathetic hole in the dirt is a prima facie example of how the American vision of life and the world has become totally twisted. It was the culmination of an unjust war against a defenseless people, this ritual roughing up of a tired old man who was never more than a puppet following the orders of the master manipulators who always planned to do him in when it became convenient.

Saddam was never a danger to America, despite all the pre-war rhetoric that has all been proven false.

George W. Bush - and Bill Clinton and the elder Bush before him - killed many more Iraqis than Saddam ever did. The 20,000 or so Iraqi innocents who perished in the recent bombing of the Cradle of Civilization were at least ten times more than the number of political malcontents who ran afoul of the murderous machismo of Saddam's inflexible rule, and the utter destruction of this functioning nation-state was certainly something Hussein never contemplated.

What the United States has done to Iraq is something far worse than Saddam Hussein ever would or could have done. Saddam was never a danger to his neighbours; that was all Zionist media spin. The only country in that region that was worried about him was Israel, because he represented an inflexible stumbling block to the expansionist aims of the demonic Jewish state.

Americans refuse to confront the ugly facts about this. They refuse to acknowledge that America has become the real evil empire. The reasons for invading Iraq have been proved beyond any doubt to have been lies. Iraq had no weapons of mass destruction, nor did it have any connection to 9/11, the two reasons America used to unleash its murderous military might. These have been debunked beyond all question, and still Americans send their sons and daughters to slaughter and be sacrificed for the ugly perpetuation of these lies.

How Americans could continue to support these satanic fictions is something for the historians to contemplate. When you use obvious lies to go to war, then you are the criminals, you are the evil ones. But Americans



simply will not or cannot admit this.

Bush's decision to go to war based on lies have already cost some 700 American lives, with more than 5,000 other casualties, and thousands more stricken with a variety of diseases related to vaccines, radio-active weaponry, and other unspecified hazards. Plus there's the nearly \$200 billion expended from the Treasury that has not gone to either pay our military for such arduous duty or rebuild the country we have just destroyed.

This money is literally a highway robbery of the American people directed by favoured American corporations who have reaped billions virtually without lifting a finger. American corporations who have contributed mightily to George Bush and his fascist associates are overseeing the greatest robbery in history (eclipsing the previous record set by Bush the Elder in his plundering of American banks in the late 1980s).

But the American criminal behaviour, you must remember, goes much deeper. For 12 years, America and Britain have bombed Iraq constantly, destroyed its civilian infrastructure, and caused the deaths of a half million children who were deprived adequate medical care and nutrition, all this after more than 100,000 were killed in the first Gulf War, all this after a century of exploitation and mass murder by - who else? - America and Britain.

Americans refuse to see that the war against the Muslim world has been going on for more than a thousand years, and nothing has basically changed. We install leaders who do our bidding, and then when we find a more lucrative way to fleecing that part of the world, we do away with them, just like the Shah of Iran.

Either Americans remain oblivious to the pain we inflict on this part of the world, or worse, we know what we are doing, which makes us sadistic killers in order to maintain our posh (though rapidly deteriorating) life-styles. This is the real American way - mass murder for money.

War is peace. America is creating hell on earth. This mission has been accomplished in Iraq and Afghanistan and many other places. And now the criminals who engineer these inhuman scams seem to want to make America itself into the same kind of place, what with arrest without trial, poisoned medicines and medical care you can't trust, the imprisonment of citizens who challenge the banks' warped fictions, and even the end of an authentic voting system.

Even in the obvious onslaught of all these atrocities, most Americans - perhaps brain-damaged by long-term exposure to fluoride, radioactivity, food additives and other debilitators - prefer to believe the obvious lies spewed out by TV PR types (there are no legitimate journalists remaining in mainstream media, only paid shells) that America is still the world's last bastion of freedom.

Well, that's a lie, just like war is peace. In reality, America is the new Nazi state, goose-stepping around the world. Americans are now like what they call "trusties" in the prison of the world. They are like favoured lackeys on the plantation of the planet. But soon, as free-enterprise continues to self destruct around the world, they too will be tossed into the slave quarters, treated like Iraqis, and consigned to caves like Saddam found, hiding from the mindless might that has been unleashed in order to further the fortunes of the elite, and pound and poison cannon fodder like us into non-existence.

Saddam is not the real criminal here. He didn't destroy his own country. He only offed some political opponents, something that happens very often right here in America. The real mass-murderer is Bush. The corporate TV stations continue to treat Bush as, if not a hero, at least someone who is operating the righteous machinery of democracy.

Democracy is as much of a lie as war is peace. Democracy is the new buzzword for tyranny. There is a robbery

going on here which may be too late to stop. The siphoning of money, resources and even water from the people who rightfully own them to the military-backed corporations who wrongfully control them, signals a new dark era in human history, a new totalitarianism frequently predicted in the literature of visionaries like Orwell and Huxley, but never actually witnessed, at least on American soil.

Now with all these free-speaking people put in prison for merely trying to accurately describe what is happening - Leonard Peletier, Ernst Zundel, Charles Sell, Rick Stanley, the list has always been endless - we are witnessing the dawn of a new Dark Ages in which you must believe what you hear on television or you will ultimately lose everything you have.

Stay tuned for "red alert," during which you won't be able to leave your houses so they can come around and take you away one by one.

The American dream is now a nightmare from which there is no escape.

Mel Gibson, on 60-minutes, 22-02-04: "I'd like to pitch a tent somewhere where I couldn't be found. Where could I pitch a tent where no-one would find me? I'd pitch my tent next to the Weapons of Mass destruction!"



dred peoples are true Israel. What shall I do about my church which denies this truth?

When God revealed Israel's true identity to you, He gave unto you to know the mysteries of the kingdom of heaven (Matt 13:11). And then Jesus said, "Blessed are your eyes, for they see; and your ears, for they hear (understand). For verily I say unto you that many prophets and righteous men have desired to see those things which ye see, AND HAVE NOT SEEN THEM; and to hear (understand) those things which ye hear, and have not heard (understood) them."

Many people are becoming convinced that we Anglo-Saxon-Celtic-Germanic and kindred people are the Israel People of the Bible. With that glorious knowledge that we are God's Chosen People comes the realization that we will be saved from our enemies, and from the hand of all that hate us (Luk 1:71), because of God's covenant with our forefathers, Abraham, Isaac and Jacob.

Ministers who preach the Israel Truth hear from many who praise the preaching of the Gospel of the Kingdom and our Racial Identity. They SAY they believe we need such preaching. However, many continue membership in False churches and thereby support the False doctrines about Jesus Christ, Israel, Jewry, the Law, Race, the Rapture, Jesus' Kingdom, Hell and Heaven, and almost all else!

Are we in a condition similar to Israel at the time of Elijah the prophet? He spoke the Truth to Israel and then said, *How long halt ye between two opinions? If the LORD be God, follow Him; but if Baal, then follow him, AND THE PEOPLE ANSWERED HIM NOT A WORD* (1 Kings 18). God then gave them the sign of fire. Will we need that again to drive our Race from its False Priests?

Is it possible that God is using an elimination process just as He did before He used Gideon and 300 men to deliver Israel? (see Judges 7). Of the 32,000 men who



were "inducted" into Gideon's army, 22,000 of them were "discharged" when they were careless and not in a position of preparedness. The 300 who stood every test and remained faithful were given a trumpet and a lamp. Obeying God's plan, they blew the trumpet (gave warning), broke the pitchers (false doctrines that hid God's Word) and exposed the lamp (God's Word) for all to see. The result? Hope and comfort to Israel; panic and destruction to her enemies. Israel was saved!

LESS THAN 1% OF THOSE WHO KNEW GOD'S PLAN FOR THE DELIVERANCE OF ISRAEL WERE USED IN THAT PLAN! How many people today, who know our identity as God's Israel People and His plan to deliver us through the preaching of His Word, are being "discharged" from His army because they are *fearful and afraid*? How many are put aside because of their refusal to support God's present-day "Gideons," His Israel pastors?

Opening your understanding to this Truth was your "induction call" into the army of Jesus Christ. Will you ignore the "call" and go back, as did 31,700 in Judges? Or will you report for "active duty," supporting Bible Truth in this final battle in "The Conflict of the Ages?"

The choice is yours. As Joshua said to Israel of old and as Christian Israel pastors say to you today, *If it seem evil unto you to serve the LORD* (If it is obnoxious to you to support the Truth), *choose you this day whom you will serve: whether the gods which your fathers served that were on the other side of the flood* (Euphrates), *or the gods of the Amorites*. He was telling them that if they chose not to serve the God of Israel, they MUST choose to serve other gods!

God's deliverance will come to America when we recognize our identity - our special relationship with God - and turn to Jesus Christ for our Redemption. You cannot be a part of this if you know this blessed Truth and still insist on supporting the preaching of false doctrines to true Israel.

The Israelites of that day answered, God forbid that we should forsake the LORD, to serve other gods. What is YOUR answer today?

Long, long ago it was Jesus who said, *It is impossible but that offenses will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones* (Luke 17:1-2).

The Greek word translated *offend* means literally "trip up" or "entice to err." Those of you who attend, and give God's tithe money to, the churches and ministers who preach False Doctrines to God's Chosen People Israel - the doctrines that cause the little ones to be taught errors - are those to whom Christ spoke when He said, *It were better for him (YOU) that a millstone were hanged about his (YOUR) neck, and he (YOU) cast into the sea*. What a judgment pronounced by the Christ! However, all of Scripture exhorts true believers to separate themselves from error. We cannot claim we were not commanded to leave!

10.2 *Were there people here before Adam, or did all the races come from Adam?*

Adam was the first white man, and the other races were created some time before Adam. If you look in **Strong's Concordance** (#534 @ \$45.50), you will notice that Adam (Hebrew words 119 and 120) means "to show blood [in the face], i.e. flush or turn rosy; ruddy." There is only one race in the world that shows blood in the face and is ruddy in appearance - the white race. Therefore, when the Bible speaks of man (Heb: *awdawm*) it is speaking of Adamic man. or the white race. (Gen 5:1, "This is the book of the generations of Adam." - you know, you are not going to read about South African Zulus in a history book of the Chinese, either!!)

The traditional view is that all races come from a single source, but this is not biologically possible. God created each person with 23 pairs of chromosomes in his genetic structure, which determine his physical, mental, and racial characteristics. The only way Adam could have produced more than one race would have been if God had created him with 23 pairs of chromosomes OF EACH OF THE RACES. That would have made Adam quite a monster to behold! Furthermore, since black is always dominant over white in genetics, that would have made Adam a black man, for his negro chromosomes would have dominated the "ruddy" white in all his physical and mental characteristics. But *Strong's* definition of the word *Adam* rules out the possibility that he was black.

In God's Law of nature recorded in the book of Genesis, each creature (man, plants, and animals of all types) is commanded to reproduce "after his kind." Thus, negroes always beget negroes, and whites always beget whites. So Adam could not have produced offspring of more than one race, and therefore, God must have created people of other races separate from Adam. But because the Bible is the book of the generations of Adam, his descendants is what the Bible is about. (see also tape A-7228, "The Two Creations of Genesis 1 and 2").

Courtesy America's Promise, PO Box 157, Sandpoint ID 83864

Even Roman Catholics are having second thoughts about Anglicans. "Vatican City - A February meeting between Roman Catholics and Anglicans in Seattle to work on a common statement of faith has been put on hold because of concerns raised by the consecration of an openly gay bishop in the U.S. Episcopal Church, the Vatican said yesterday. It was the first jolt in Catholic-Anglican relations over the Nov. 2 elevation of Right Rev. Gene Robinson to bishop of New Hampshire."

IT ONLY TAKES A MOMENT

A simple act of kindness,
A bit of love to spare
Can make a world of difference
Between hope and despair.

It only takes a moment
To stop and say hello
To one distraught and lonely
To leave a cheerful glow

A flower or a handshake
Can brighten up the day
When the friends are gone and loved ones
Are many miles away

So why not take a moment
To chase away the blues
By making someone happy
To make you happy too.

Elsie Natalie Brady

Another month has flown by. Do you find they seem to go by much faster? Some new videos have come in and more will be listed in subsequent *Messengers*, God willing. The Kennedy video is a good one for people who poo-poo conspiracies, because that is what this surely proves! We hope you will find these interesting and educational. You may have to be patient on LOAN videos, as they go in order received. Some support has fallen off since last year, and some more people have passed away. Please try to get your children interested in propagating the message - who will do so when this generation is gone?? May the God of Abraham, Isaac and Jacob bless and keep His own - their descendants,

