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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!*

#251

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"THE AVOIDED DISTINCTION"

by Pastor Don Elmore

The division of God's Kingdom into two Kingdoms shortly after the death of King Solomon is acknowledged but rarely understood by many Christians. Study the charts further in this article. The consequences of this major disruption of the unity of the earthly Kingdom of God are seldom thought out.

For example:

- The Northern Kingdom carried with it the birthright promises made to Joseph. Not only were they to become a "great nation" but also a "company of nations." Their descendants were to be innumerable—i.e. in the BILLIONS.

- The blessing of Joseph (Deuteronomy 33:13-17) had to later be fulfilled AFTER the captivity and migration of this Northern House.

- This Northern Kingdom of Joseph became apostate from its very beginning:

1. Different Temples, a. One in Bethel, b. One in Dan
2. Different Priesthood
3. Different King-line
4. Different Feast Days
5. Different Rituals
6. Different Civil Laws
7. Worshipped golden calves

- The birthright people of this Northern Ten-Tribed Kingdom are never referred to as being "Jews."

- The birthright kingdom was excluded from the scepter promises given to Judah.

- The Northern Kingdom did not and COULD NOT amalgamate with the peoples in the lands of their captivities and migrations.

The Scriptures proclaim the *perpetuity* of the nation of Israel:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon, and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a NATION before Me forever. Thus saith the Lord: if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jeremiah 31:35-37.

Many centuries later, Jesus made this confirming prophecy to the rulers over the remnant descendants of the kingdom of Judah:

"The Kingdom of God shall be taken from you, and given to a NATION bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but upon

whomsoever it shall fall, it will grind to powder." Matthew 21:43-44.

"Given to a NATION"—what nation? The divorced, cut-off, uncircumcised birthright people of Israel! Just as the prophets had declared. For example, Hosea:

"Yet the children of Israel shall be as the sand of the sea, which cannot be numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." Hosea 1:10.

Dispensationalism is totally wrong. Their assertion that Israel rejected Jesus and therefore they were put in abeyance is absolutely incorrect. The truth is that it was this dispersed birthright people of Joseph that actually accepted Jesus and became the Christian nations of the world. As Ezekiel prophesied:

"So will I make my holy Name known in the midst of My people Israel ... So the House of Israel shall know that I am the Lord their God from that day and forward ... Neither will I hide My face any more from them: for I have poured out My Spirit upon the House of Israel, saith the Lord God." Ezekiel 39:7, 22, and 20.

It was all but a remnant of the Scepter house of Judah that rejected Jesus; it was a vast number of the birthright house of Joseph that accepted Him. How important it is to distinguish between the histories, destinies, promises, and prophecies of the two families of God—the Sanctuary and the Dominion; the Sceptre and the Birthright!

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Our remastered DVDs while not of the quality of today's prerecorded DVDs, are very much better than the old VHS tapes. I have also noticed that some of these old messages are really timeless! Watch & Listen!

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!

FAMILY TREE OF EBER**EBER (HEBREWS)****ABRAHAM**

ISHMAEL [ARABS] ISAAC 6 SONS OF KETURAH

ESAU JACOB

1. REUBEN — *LOST BIRTHRIGHT*
2. ISSACHAR
3. GAD
4. NAPHTALI
5. ZEPULUN
6. ASHER
7. SIMEON
8. DAN
9. JUDAH — *SCEPTRE*
10. BENJAMIN — *LIGHTBEARER*
11. LEVI — *PRIESTS*
- JOSEPH — *BIRTHRIGHT*
12. MANASSEH — *GREAT NATION*
13. EPHRAIM — *COMPANY OF NATIONS*

Since Eber was a Hebrew, then everyone listed in this abbreviated family tree are Hebrews. Abraham was a Hebrew, but not an Israelite or a Jew. Ishmael and Esau were Hebrews, but not Israelites. Isaac was a Hebrew, but not an Israelite or a Jew. Jacob was a Hebrew and his name was changed to Israel. The twelve sons of Jacob/Israel and Joseph's two sons were Hebrews and Israelites, but NOT Jews.

No one were called Jews until over 600 years after Moses; over 1500 years after Abraham

If Abraham were a Jew, then all the names below his would also be Jews; including Ishmael (Arabs). If Isaac were a Jew, then all the names below his would also be Jews. If Jacob were a Jew, then all of his sons and grandsons listed would also be Jews. The Israelites of the Northern Kingdom never referred to as Jews.

WHAT'S WRONG WITH THE GOSPEL?

by Keith Green

In each generation there have been various ways and means used to secure the attention of sinners so that they may be shown the truth and then led into a saving knowledge and true relationship with the Lord Jesus Christ.

It is a fact that man is a creature of habit. He loves form, doesn't like things to change "too quickly," and he clings to tradition. Unfortunately [for man], God is no such person. though something has never been tried before, God simply does not care. His only concern is that it is the wisest and most direct way of accomplishing His desire.

This, of course, threw the children of Israel into many a panic. "What's God doing now?" If there was a big sea in the way, no problem, He just split it. if there wasn't any water, snap! A drinking fountain from a rock. Food running low? Presto! It'll rain bread in the morning. Jesus had the same way of dealing with things. When His disciples were far from the shore, it didn't matter, Jesus just strolled over the waves. Problem with the weather? "Shut up wind!" And so it went.¹

Now as you can see in the Bible, God had a lot of problems with man and his traditions. Just take a look at the Jews—how they loved their temple, their sacrifices, their Sabbath—too bad they didn't care much for God. Jesus ran up against the whole stubborn lot of them. "Did you see that? Why, He healed on the Sabbath!" (Luke 13:14). At every turn, Jesus tried to show them the truth, using the wisest reasoning and the best examples, but they kept getting hung up on His methods—touching lepers, raising the dead, hanging out with sinners, whipping moneychangers—it scared them to death!² Their religion was basically peaceful, very solemn and quiet. But Jesus—why Jesus had the whole town in an uproar at least once a week! You can see why He bothered them; He disturbed their nice little religion—with the truth! (John 8:44-45).

It is obvious that God anoints men and women who are completely yielded to His Spirit. He also anoints methods and tools that we use—meetings, tracts, books, music, witnessing, preaching, etc.—when they are also fully submitted to Him in faithfulness. But there is a great danger when man (or even God) designs a tool to be used for God's glory, and then as time passes, people's attention starts to be fixed on the tool itself, rather than on the glory of God (which it was originally designed to promote).³

The following is a list of just some of the tools, methods, and concepts that I believe have become so much a part of presenting the modern gospel, that they have become just about inseparable from it. In fact, they are to such an extent considered necessary, that if many of them are left out of an evangelistic meeting, Christians can hardly believe that anyone can be saved there.

Some Inventions Of Man That Have Become Essential Parts of the Modern Gospel**The Term and Concept of "Personal Saviour."**

I find it very disturbing when something unnecessary is added to the Gospel. The use of the term "Personal Saviour" isn't very harmful in itself, but it shows a kind of mindset that is willing to "invent" terms, and then allow these terms to be preached as if they were actually found in the Bible.

But why must we do this? Why must we add needless, almost meaningless things to the Gospel? It is because we've taken so much out that we have to replace it with "spiritual double talk."

That's right, double talk! Would you ever introduce your sister like this: "This is Sheila, my personal sister?"! Or would you point to your navel and say, "This is my personal belly button?" Ridiculous! But nevertheless, people solemnly speak of Jesus the Anointed, as their personal

"THE TWO FAMILIES THAT THE LORD HAS CHOSEN"**HOUSE OF ISRAEL**

"Joseph," "Ephraim," "Samaria"
 "the dominion"
 "the birthright"
 "an innumeral number"
 "thousands of millions"
 "multitude of nations"
 "backsliding"

1. EPHRAIM—son of Joseph
2. MANASSEH—son of Joseph
3. NAPHTALI
4. ASHER
5. ZEPULON
6. ISSACHAR
7. SIMEON
8. DAN
9. GAD
10. REUBEN

SYRIAN CAPTIVITY
 ASSYRIAN CAPTIVITY

HOUSE OF JUDAH

"Jerusalem"
 "the sanctuary"
 "the scepter"
 "a small remnant"

"treacherous"

1. JUDAH
2. BENJAMIN
3. LEVI

ASSYRIAN CAPTIVITY
 BABYLONIAN CAPTIVITY

Less than 50,000 returned to Judea

Beginning of Talmudism/Judaism

"Among many modern day Bible teachers there is a lack of proper understanding concerning the distinction between the House of Israel and the House of Judah. As a result of this wrong historical understanding, the popular theories of 'Dispensationalism' and 'prophetic' Futurism has created a false hope and a misguided allegiance among millions of God's people."

—Pastor Charles Jennings

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saviour, as if they've got Him right there in their shirt pocket—and as if when He returns, He will not have two, but three titles written across His thigh: King of kings, Lord of lords, and PERSONAL SAVIOUR! (See Rev. 19:16). This is only one example of how a non-Biblical term can be elevated to reverence by the Church, as if to say, "Well even if it isn't in the Bible—it should be!"

The Altar Call

Imagine if you can, Jesus having people bow their heads after hearing the Sermon on the Mount, and then very slowly and softly (while Bartholomew plays "Just as I am" on the accordion) saying to the crowd, "While your heads are bowed and your eyes are closed, if you really want to be My disciple tonight, if you really want to show My Father and I that you truly mean to follow this sermon I have given, then I want you to slip your hand up slowly, so that I may see it. There now ... yes ... yes ... I see that hand ... and that one ... and the one way back by the fig tree ... yes! Now please, while Bart plays another chorus, I'd like you to start moving down through the center of the crowd ... yes, those who raised their hand. I want to know if you really mean business. I'd like to lead you in a prayer...

I realize that there are some who will see such an illustration as sacrilegious. And, that's just the point. They think that making fun of the "altar call" is making fun of God. But it isn't. Traditions die hard, because they also take so long to form. Once I received a very intense letter from the pastor of a church who had sponsored me in a city-wide concert in his area. He was upset that I had "let several hundred souls go ingathered" because I had not given an altar call. He said, "It seems you have no burden for souls." (Nothing could be further from the truth.) But, because I had not given the recognized "official invitation," this pastor could see no value in my presentation of the Gospel. Or as Tony Salerno, director of "The Agape Force," once remarked, "If you don't give an altar call, they think you have committed the 'unpardonable sin!'"

The Gradual Altering of the "Altar Call"

Believe it or not, the altar call was invented only about 150 years ago. It was first used by the American evangelist Charles Finney, as a means of separating out those who wanted to talk further about the subject of salvation. Finney called the front pew "the anxious seat" (for those who were "anxious" about the state of their souls) or "the mourner's bench." Finney never "led them in a prayer," but he and a few others would spend a great deal of time praying with and giving specific instructions to each, one by one, until finally, everyone was sent home to pray and continue seeking God until "they had broken through and expressed hope in Christ," as Finney would say.

The early Salvation Army, going a bit further on Finney's innovation, developed what they called "the penitent form" or "the mercy seat." After a rousing time of singing and preaching, they would invite any sinner present who wanted to confess his sins to God and repent, to come to the front, and they would be prayed for individually. I have met a few older Christians who used to attend some of these early meetings, and they said that sometimes people would stay there all night, and on a few occasions, even a few days, weeping and confessing their sins with broken hearts. There were always some who would stay right there to instruct them further, encouraging them to make a clean sweep of sin from their lives.

This is what the early "altar call" was like. But gradually, it began to become a fixed part of every meeting, and like all other traditions, it began to lose its original spirit. The "coming forward" part started to be more important than the "sorrow, confession, repentance, and instruction" parts. Eventually, anyone who would "come down the aisle" was excitedly proclaimed "a new believer in Christ!" No matter how they felt, they still were told, "Your sins are forgiven, brother! Rejoice in Christ!" How many a miserable, defeated, and confused person has come away from a meeting like this? (Jer. 6:14).

The Sinner's Prayer

Can you also try to imagine this scene where Jesus is leading some new "disciples" in the "sinner's prayer"?

"Wow! There are so many that came forward for salvation tonight!" (The multitude applauds). "Now, it is very simple. You just repeat this little prayer after Me, and then you're a Christian! Now it doesn't really matter whether you fully understand the prayer ... it works just the same. Now ready? Repeat after Me ... 'Dear Jesus ... Come into my heart ...'" and so on.

As you can see, when we try to picture Jesus Himself using our modern methods of evangelism, it seems completely foolish. I think this is a very good test for any method. "Could I see Jesus doing this?" or "Could I see Jesus preaching or teaching this?" Since the Bible tells us to, "walk in the manner that He walked," (1 John 2:6) we should always try to compare our actions and message to the Master's.

It is obvious that there is no "set" sinner's prayer. There are many different variations, with different lengths, different wordings, different endings, etc., but the contents are usually the same. The prayer usually includes phrases like, "Dear Jesus," "Come into my heart," "I admit I have sinned," (at least the better ones contain this statement—there are some who do not even like to mention sin in their "sinner's prayer") "Fill me with Your Spirit," "In Jesus' name, Amen." Extremely harmless ... nothing wrong with a prayer like that, right? Wrong! It isn't the wording that's important, it's the state of heart of the one saying it.

I believe that a true "sinner's prayer" will gush out of anyone who is truly seeking God and is tired of being enslaved to sin. (Matt 5:6). The very act of "leading someone in a prayer" is utterly ridiculous. You will find nothing even remotely like it in the Bible, or among the writings and biographies of those in Church history. It completely savors of crowd and peer pressure tactics, and (please forgive me (brainwashing techniques. I do not believe that Jesus wants to have His disciples "repeat after Me," I believe He wants them to *follow* after Him!⁴

Premature Birth

As with the altar call, the practice of having someone repeat a prayer with the minister probably originated from the best of intentions. And no doubt, there are those who have "followed through," continuing to pray and walk with God, entering into the path of righteousness through God's infinite grace. But also, like the altar call, the so-called "sinner's prayer" is one of those tools that make it alarmingly easy for someone to consider himself a Christian, when he has absolutely no understanding of what "counting the cost" (Luke 14:28) really means.

The greatest reason I believe that God can be grieved with the current use of such tools as the "altar call" and "sinner's prayer" is because they can take away the conviction.

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It is with great sadness that we report the passing away of ARNOLD KENNEDY author, lecturer, and a speaker at our camps a number of times.

He passed away on December 28 at 9.20pm. The funeral was on Friday 5th of January. He will be sadly missed. May our Heavenly father comfort and strengthen his family.



tion of the Holy Spirit prematurely, before the Spirit has time to work repentance leading to salvation. With an emotional splash that usually doesn't last more than a few weeks, we believe we're leading people into the Kingdom, when really we're leading many to hell (the grave)—by interfering with what the Spirit of God is trying to do in a person's life. Do you hear? Do you understand that this constitutes "spiritual abortion"? Can't you see the eternal consequences of jumping the gun, trying to bring to birth a baby that isn't ready?

We are so afraid that we'll see a "big one that got away," that we'd rather rush someone into a shallow decision, and get the personal gratification of seeing him "go down the aisle," than take the time to fully explain things to them, even if it takes long hours and nights of travailing prayer for his soul. We just don't "have the time" to do things God's way anymore.⁵

But God would rather see one true convert than an ocean full of "decisions." Oh, can't you see what a mess we're in? What we've done to the Gospel? And when those "converts" no longer want to fellowship with us, when they want to go back to their old friends and their old way of life, we have the nerve to call it "backsliding," when we stood in the very way of them ever "front-sliding" toward the cross. Oh, it breaks my heart to think of that awesome day when God will judge those who have "caused one of these little ones to stumble." (Mark 9:42).

Other Man-Made Methods That Have Made the Modern Gospel Very Shallow, and Therefore Unbiblical.

Quick and Easy "1-2-3 Steps-to-Salvation" Booklets

I certainly cannot fault the intentions nor the integrity of the men and organizations responsible for these little tools. One of the best known of these booklets has been printed in over 30 languages and has over 100 million copies in circulation. With that in view, it is even more urgent for me to say that unless these or any other "gospel" booklets contain the same message that our Lord preached (and commanded His disciples to spread, then they are worse than "inadequate tools"—they are wicked!

For the Bible says in Proverbs, "Like vinegar to the teeth and smoke to the eyes, so is the unfaithful messenger to him who sends him." (Proverbs 10:26) Paul said that if we are really Christians, then we are "ambassadors of Christ." (2 Cor 5:20). We are God's sole representatives in this world.

With that analogy in mind, consider what a president would think of an ambassador to a foreign country, who is told to deliver an extremely urgent message that will involve the peace of the whole world. And that ambassador (even with the best intentions) gives only a small part of the message, in such a way as to make a very different impression—in fact, the exact opposite impression—than what the president wanted to make. What do you think that president will do to the ambassador when he finds out the damage done?

Booklets like these usually mention a "sort-of" repentance like, "you must turn from your sins to Jesus." But

they rarely explain what "turning" really means, or what "sin" really is (i.e. 1 John 3:4). This is also true of such other vital terms such as "Lord"—they usually refer to Jesus as "Lord," but again, they seldom define "lordship"—and people go their merry way, believing they have the full right to continue running their own lives as long as they call Jesus "Lord." (Matt 7:21, Luke 6:46).

I don't care how many letters I get saying how much good has been done by such and such a ministry, or how many have been "saved" through such and such a booklet. Jesus said, "You will know them by their fruits" (Matt. 7:16) and in another place He said that "Your fruit should remain" (John 15:16). which means it should last! I believe we shall see in that great day when God spreads out the lives of men in judgment, how many were truly converted by the efforts of these ministries, and how many were turned aside from the path of righteousness—being led to believe the pleasant half-truths contained in these shallow and false epistles that have been printed to the ends of the earth by people with "the best intentions, and the highest integrity." (Matt 23:15).

The Poor Jesus Syndrome

This is the form of preaching that misuses the Scripture in Rev 3:20, "Behold, I stand at the door and knock..." How many evangelists have used that Scripture to paint a pathetic picture of Jesus standing outside a door, waiting, knocking, waiting, for the sinner to open up and let Jesus in? Sometimes these

preachers go on and on, until it starts to sound like, "Aw, poor Jesus is out there in the cold, shivering, waiting for someone to let Him in. Won't you go ahead and let poor Jesus into your heart?"

What a line of reasoning! First of all, this statement by the Lord in Revelation is not to the unsaved, it's to the church in Laodicea (see 3:14). The picture is truly pathetic. Jesus is standing outside of His own church, knocking for them to let Him in! (sound familiar?) And if there's any doubt left as to who He's talking to, look at verse 22, "He who has an ear, let him hear what the spirit is saying to the churches."

Secondly, the truth of the matter for sinners is the exact opposite. Jesus is not outside of their world, knocking to come in—they are outside of His Kingdom! They can knock all night like the five foolish virgins (Matt 25:11) but Jesus will never let them in unless they meet the requirements: a humble and contrite heart, and a complete disgust for sin [transgression of God's Law]. Then, and only then, will God deliver them from their slavery to sin—and transfer them by His grace to the Kingdom of His lovingkindness. God will never repent for someone—He will take every step possible to make the sinner see the folly of his ways, but the final move is up to the individual himself. Each person must make the final surrender, the desperate gasp of "I am a fool to run my own life! Lord, show me that way to your door, and I'll knock and knock and beg forgiveness ... I'll do anything, anything, ANYTHING YOU SAY!" Then, and only then, will God save a sinner.⁶

Bumper Stickers, Cheap Clichés and "Christian" Slogans

It pains me to see the beautiful truths of Scripture being

New Books from Sacred Truth Ministries:
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156pp # 362 sug don \$ 11.25



plastered about like beer advertisements. Many think it is wise to “get the word out” in this way but, I believe that we are really just inoculating the world with bits and pieces of truth—giving them their “gospel shots.” (And we’re making it hard for them to “catch” the real thing!) People become numb to the truth when we splash our gaudy sayings in their eyes at every opportunity. Do you really think this is “opening them up to the Gospel?” Or is it really just another way for us to get smiles, waves, and approval from others in the “born-again club” out in the supermarket parking lot, who blow their horns with glee when they see your “Honk if you love Jesus!” bumper sticker?

What about those “other sayings”? You know, the quasi-Biblical ones, like “Please be patient, God isn’t finished with me yet,” which can really be a horrible replacement for “I’m sorry.” (And besides, it puts the blame on the wrong person—)The reason I’m such a creep is because God isn’t finished with me yet.”)

And, if you really want to play “Stretch the Bible” there is that other fabulous excuse that absolutely ends all quests or expectations for holiness: “Christians aren’t perfect ... just forgiven!” Ah, how convenient. You might just as well say, “Christians aren’t moral, just forgiven!” or what about “Christians aren’t nice, just forgiven!” How about the ultimate? “Christians aren’t saved ... just forgiven!” (that might be a little too deep). What we’re saying by this glorious piece of prose is, “Madam, you cannot trust your teenage daughter with my Christian son, you’d better keep your eye on him ... he’s not safe ... he’s just forgiven!”

Maybe I’ve gone a little too far to make a point, but I think the world is completely sick to its stomach with our sayings and “witnessing tools.” It’s time for us to be expressing the truth with our lives, and then the whole truth of God with our lips!

“The Follow-Up Program”

There is one last great mistake being committed in the name of evangelism. It is rightly called “Follow-up.” I say “rightly called” because it is following the same miserable and incomplete gospel with a miserable, incomplete, and false replacement for what the Bible calls “discipleship.”

Our “follow-up” usually consists of a “packet of literature,” which almost always includes a complete list of all church services and functions. This “packet” also may include many “essential” items like a Bible studies.

In my studies of the life of Jesus, it has amazed me that He never had “a follow-up program.” It was usually His habit to let people “follow Him up.” He never had to go door to door, looking for that fellow He healed last week, wanting to share another parable or two. He always seemed to have the attitude of, “If they want life, then they’ll have to come and follow Me.”

Can’t you see what fools we are? We preach a man-made, plastic gospel. We get people to come forward to “the altar” by bringing psychological pressures that have nothing to do with God. We “lead them” in a prayer that they are not yet convinced the need to say. And then, to top it all off, we give them “counselling,” telling them it is a sin to doubt that they’re really saved!

CONCLUSION

Now, we come to the end of this “Bible study.” Yes, that’s just what it has turned out to be. I hope you will take the time to look up each of the Scriptures given and see for

yourself what God has said in His Word about these things. I realize that these articles will step on many toes, and some might be deeply offended, but that is not my intention at all. My only prayer is that through this little effort, many will begin to take up the cross and preach the good news of our salvation with the same power and anointing that Jesus promised and gave to the early church, and that when we ministers stand before Him on that great day, we will be able to with Paul, “I have fought the good fight, I have finished the course, I have kept the faith ... I have fully preached the Gospel of Christ,” (2 Tim. 4:7) Rom 15:19) so that we may hear those sweet words from our King’s lips, “Well done, good and faithful servant!” (Matt 25:21).

Beloved family, the world around us is going to hell. Not because of communism, not because of television, not because of drugs, or sex, or alcohol. It is because of the Church! We are to blame! We alone have the commission, the power, and the truth of God at our constant disposal to deliver sinner after sinner from eternal death. Even though some are willing to go into the streets, the prisons, foreign lands, or even next door, they are taking a watered-down, distorted version of God’s message which He has not promised to anoint. That is why we are failing. And, unless we admit that we are failing, then I’m afraid there is no hope for us or the world around us. We have the choice between causing eternal tragedy for our whole generation, or bringing our beloved God a whole family full of “good and faithful servants.”

Please pray over all of this. God is waiting to meet you in the closet (Matt 6:6).

notes: 1) Exodus 14:21-22, 16:4, 17:6; Matt 14:25; Mark 4:39. 2) Matt 8:2-3; 9:11, John 2:15, 11:43-44. 3) see 2 Kings 18:4-Because it had become an idol, King Hezekiah had to destroy the same bronze serpent that Moses had made in Numbers 21:8, This is the same bronze serpent referred to by Jesus in reference to Himself, in John 13:14. 4) Matt 4:19, 8:22, 9:9, 16:24, 19:21, Luke 9:59, John 12:26, 21:19,22; 1 Peter 2:21, Rev 14:4. 5) In contrast to this, look at the amount of time and effort Jesus took to explain salvation to one mere Samaritan/Israelite woman in John 4:3-42. 6) Psalm 34:18, 51:17; Isaiah 66:22, Luke 18:14, James 4:10.

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WHO WERE THE SAMARITANS by Pastor Alan Campbell

The only detailed reference to the Samaritans is to be found in the Second Book of Kings. In the twenty-fourth verse of chapter seventeen, we find that when the Assyrians conquered the Northern Kingdom of Israel and deported the Ten Tribes into exile in Halah and Habor by the River of Gozan in the cities of the Medes, that the King of Assyria replenished the depopulated territory of Israel with foreigners: *‘And the King of Assyria brought men from Babylon, and from Cuthah and from Ava and from Hamath and from Sepharvaim and placed them in the cities of Samaria, instead of the children of Israel and they possessed Samaria and dwelt in the cities thereof.’*

These people were heathen idolators with no fear of God; but, following attacks on their settlements by wild mountain lions (which they attributed to the anger of the God of the dispossessed Israelites), they petitioned the

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Assyrian monarch for help. His response was to send back one of the captive priests of Israel to teach them of his laws and customs. Therefore we read: *“The the King of Assyria commanded saying, Carry hither one of the priests whom ye brought from thence, and let them go and dwell there, and let them teach the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel and taught them how they should fear the Lord”* (2 Kings 17:27-28).

When we consider that the Israelites had themselves gone into captivity for their idolatry and Sabbath breaking, that they worshipped Baal and Ashtaroah, and that the official priesthood since the days of Jeroboam had fostered the cult of the Golden Bulls at the shrines of Dan and Bethel, it is hardly surprising that the priest who returned to teach the Samaritans, succeeded only in joining a corrupted form of Israelite belief and worship to the customs which these people already held. **Thus while they now paid lip service to the God of Israel, they continued to serve their own gods as well, according to the Biblical account.**

Consequently there evolved a mongrelized people of various national and racial backgrounds, practicing a hybrid religion which bore certain outward similarities to the worship of the now exiled Israelites. It was truly a multicultural, multi-faith society that had been created. Although called Samaritans, these people did not necessarily dwell in the area of the former Israelite capital of Samaria but tended to be found mostly in the area of Shechem; so much so that both the Apocrypha and in the writings of Josephus they are referred to as Shechemites. They had developed into a distinctive people by the Hellenistic period, when Shechem was rebuilt after years of desolation.

It was, however, during this period of Hellenization carried out by Alexander the Great and his successors, that a group of religious purists emerged in the Samaritan community, who decided to make a fresh start, and who erected the Samaritan Temple at Mount Gerezim. They developed their own distinctive religious system, including: the worship of the God of Israel, obedience to the Law of Moses, expectation of a coming Day of Judgment, the belief in Mount Gerezim as the appointed place of sacrifice and in the return of Moses as the *Taheb* or the Restorer/Returning One.

From this point onwards, there is a rapid deterioration in relations with those of Judah, Benjamin and Levi, who had returned to Palestine from exile in Babylon. They regarded the Samaritans as racially inferior interlopers, and their religion as a spurious counterfeit. [Are you following this, folks? Do you get the picture that the returning Judahites refused to have anything to do with these Samaritans and the Idumeans because they were not of the racial Covenant?] At the time of the Maccabean Revolt the Samaritans sided with the Seleucid oppressors, and to placate Antiochus Epiphanes, they even allowed their temple to be dedicated to Zeus Xenious!

Subsequently, in 128 BC they were conquered by the Hasmonean ruler John Hyrcanus (the conqueror and incorporator of Edom/Idumea), who destroyed their Temple on Mount Gerezim. At one particular Passover, between AD 6 and 9, the Samaritans defiled the Jerusalem Temple by scattering bones in it. Pilgrims travelling south from Galilee to

Jerusalem for the religious festivals were afraid to go through Samaritan territory, a fear which was to be justified by the subsequent massacre of Galilean pilgrims by Samaritans at En-gannim in AD 52. The Samaritans rebelled against the Romans in AD 36. When a fanatic assembled them at Mount Gerezim, promising to reveal the sacred vessels which they had been taught were buried there by Moses, the rebels were ruthlessly massacred by order of Pontius Pilate. During the Jewish Revolt of AD 66-70, a group of Samaritans joined in the rebellion and were slaughtered by the Roman Commander Vettunlenus Cerialis, once again at Mount Gerezim.

After almost two thousand years, only a tiny remnant of the descendants of the Samaritans remain. They have preserved their religion and culture, and are to be found to this day in Palestine, living in two small communities at Nablus and Holon, with their own scrolls and priesthood.

In spite of our Lord's instruction to His disciples: 'Into any city of the Samaritans enter ye not' (Matt 10:5), and the incident when the disciples wanted to call down fire from heaven to destroy a Samaritan village which refused to receive them (Luke 9:52-54), Samaritans receive fairly

favorable comment from the New Testament writers Luke and John. The one leper out of the ten who returned to Jesus to give thanks for his healing was a Samaritan (Luk 17:16). The Lord Jesus asked for water from, and subsequently ministered to an (Israelite) woman of Samaria (John 4:4-30 & 39-40); while we read of a great spiritual revival accompanied by signs, wonders and miracles in Samaria (Acts 8:5-25). How do we account for these events? Could there have been two types of Samaritans?

Just as every Jew residing in the Roman Province of Judea, and practising the Jewish religion at the time of Jesus, was not necessarily a true Judahite, [if any Judahites were practising the religion

of the Pharisees, it was because they were tricked into accepting the Pharisees as religious authorities, just as Judeo-Christians today have accepted the Talmudic rabbis as authorities on the Old Testament] a similar situation existed in Samaria, also a Roman territory. Isaiah the prophet had made it clear that, even though the vast bulk of Ten-tribed Israel had been taken into captivity in Assyria, a tiny pathetic handful would survive the mass deportations. This is what he says: 'Yet gleaning grapes shall be left in it as the shaking of an olive tree two or three berries in the top of the uppermost bough, four or five in the outmost branches thereof saith the God of Israel' (Isaiah 17:6).

This accounts for the presence in the Holy Temple at Christ's Presentation as a baby, of the aged prophetess Anna of the tribe of Asher. It also accounts for the favorable reaction of some Samaritans to Christ, and to the preaching of the Gospel. Some of them, like the leper, and the woman by the well of Sychar, while they were Samaritans by religion (worshipping at Mount Gerezim), and by provincial designation (living in the Roman province of Samaria), were clearly not descended from the mixed multitude who had been sent into the area some seven hundred years earlier, but rather from the little handful of true Israelites who had escaped deportation - the grapes and berries of Isaiah's prophecy.

In her discussion with the Lord Jesus, the woman of Samaria made her racial ancestry crystal clear, for she said

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to Jesus: 'Art thou greater than our father Jacob which gave us the well..' (John 4:12).

She actually claimed descent from Jacob-Israel. Furthermore, her own life was symbolic of the experience of the woman Israel, for the Lord Jesus said to her: "Thou hast had five husbands and he whom thou hast is not thy husband" (John 4:18).

Israel had indeed had five husbands; her first whom she married at Sinai was:

1. Almighty God. She then served the following succession of alien Empires spoken of in prophecy as her lovers:

2. Assyria
3. Babylon
4. Medo-Persia
5. Greece
6. Pagan Rome

It was to cancel their bill of divorce to redeem them and bring them again into covenant relationship by His atoning death that Jesus came.

Thus we see revealed the true identity of the various types of Samaritans; and the ministry of our Lord and His Apostles, to them we see the fulfillment of the words recorded by the Old Testament prophet Amos: 'For lo I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve yet shall not the least grain fall upon the earth' (Amos 9:9).

[comment by Eli James: Herein, Pastor Campbell has done a wonderful job of elucidating both the racial separateness and the religious separateness that we Israelites are supposed to observe as a nation/people. Whenever we fail to observe these two Covenantal Laws, our people are destroyed. As the Jews have proven abundantly over the centuries, their modus operandi is to subvert our White Christian nations so as to get us -- our women especially -- to become corrupted through race-mixing. They never state this as their goal, but you have to be completely blind not to see this world-wide multiculturalism as Jewish/Zionist-inspired immigration policy for all White Christian nations. The conspirator will always deny there is a conspiracy. But, look around you folks, what other race besides us stupid White people, are falling for this race-mixing propaganda? Are the Chinese and Japanese and Black Africans being accused of "racism" for their refusal to miscegenate? South African Whites are being systematically genocided by Blacks, yet these blacks are not accused of "racism." Time to wake up, Christian Israel. -Eli James]..... received by email.

2007 - A TIME TO CONSIDER REAL SECURITY by Pastor Chuck Kuhler

I would like to take this opportunity to wish you a safe and blessed year in 2007. (6012 from Adam). I feel that as we near the end of this age, we are going to see things which were never projected by mortal man and which will have a profound effect upon this earth and your individual well-being.

We hear from many sources, especially the government and the media about "SECURITY." I would like to present in this message the need for "ETERNAL SECURITY," and

what must be done to achieve such. Eternal security can be lost by a conscious or ignored falling away from the one living God. Paul, in his epistle to the Hebrews has this to say about this condition: "*Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end;*" (Hebrews 3;12-14).

This is real security. The relatively short number of years of our earthly existence and work for the Father, pale in comparison when considering all eternity. We are most definitely sinners, and as "man," we cannot help but sin due to our sin nature. Our only salvation is to have a merciful Father who understands our nature and who is benevolent enough to grant us His saving mercy.

Paul again in his epistle however warns us that those who continue to sin in a wilful and deliberate manner will find that there is no longer a sacrifice for sin: "*For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins*" (Hebrews 10:26). And further, "*He that despised Moses' law died without mercy under two or three witnesses: Of how much harsher punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.*" [emphasis CK] (Hebrews 10:28-31).

If we merely pay lip service with our mouths, and yet go ahead and continue to sin, do we think that we are fooling God and that He doesn't know what we are about? The knowledge of the true understanding of Scripture is not given to everyone. You have to search and desire this knowledge. The prophet Hosea has written, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hosea 4:6). Many today profess their knowledge, but possess it not. The acquisition of knowledge leading to real security is based upon study and faith. Study being necessary to obtain the truth of Scripture, and faith being necessary to strengthen your resolve and commitment. It is not something to be easily gained.

As we embark on this new year, and as conditions in the world continue their decline, I would urge you to seek, and gain divine eternal security through a search for righteous knowledge. While we will obviously continue to sin, we must strive to be overcomers and we must study the scriptures for the true meaning of righteousness and the righteous knowledge to realize what it means. The "security" of man amounts to nothing and is of little value. The security of the living God is truly real and forever!

Courtesy Virginia Christian Israelite, PO Box 109 Round Hill VA 20142

PRODIGALS



by Dr. S.M. Davis

The principles in this message are critically important for every home, every business, every church—even our government. I wish government officials could listen to what I'm going to share here. If our society understood the principles that I'm going to share with you, we would cut the juvenile delinquency rate in America in half in six months. Let me tell you a story.....

The noted evangelist, Dr. Bill Rice, told the following story in a message when he was relating some things from his boyhood days.

"I suppose there's no denying the fact that I had more than my share of fights as a boy. There's no denying that many of them—probably most—could have been avoided, but I never was by any stretch of the imagination a bully.

"In the first place, I was a skinny little fellow and smaller than most of my classmates and, in the second place, every time I had a fight I knew I would have to give an account of it to my father. More than once after I'd explained the whys and wherefore of a recent battle Dad would suggest that before I ate supper I ought to go to the other fellow's house and tell him that I should have avoided the fight and then apologize.

"I don't know how many times I went trotting across town to apologize to some kid I fought with that afternoon. I can only remember one time when I did play the part of a bully. That time, I was guilty by association more than participation but it was an experience that I will never forget.

"A boy in school was a little larger than I, but about a year younger. We often played with the same bunch of boys but this kid had a hair-triggered temper. He was always having trouble with someone. Usually, he picked fights with fellas several years older than he was and a great deal larger—a boy large enough that he would simply throw Marshall down and hold him rather than actually fight him. It made Marshall feel big to think that he wasn't afraid of fellas several years older than he was so he was always daring one of the big fellas to fight.

"Predictably, this kind of thing soon grew old to the larger fellas and they began picking on Marshall just to get him riled up. One day on the way home from school, 6 or 8 of the larger fellas grabbed Marshall's cap and wouldn't give it back. They would throw it back and forth among themselves and, this time, when he offered to fight a couple of them, he got slapped for his pains. Evidently they had decided to teach him to leave them alone. He followed them all the way to town and watched them as they carefully threw his cap on top of one of the buildings.

"Although I had nothing against Marshall personally, I felt he was getting what he deserved. So I walked along with the rest of them laughing and yelling and thoroughly enjoying the situation. Once when Marshall's cap came flying in my direction and he was about to get it, I grabbed it and threw it back into the crowd.

"That night, after supper, Dad and mother, Joe and I were sitting around the fireplace when someone rang the front doorbell. Since our friends all knew to come to the side door, we knew it was not a regular visitor. My father got up and went to the door. Presently, he called and I went through the parlor to the front door to see what was wanted. The man standing beneath the porch light was Marshall's father. Dad turned to me and said, 'Please step out here

with us, son...'"

Let's look at 1 Chronicles 13:9. The Ark of the Covenant had been away from Israel and had been captured by the Philistines. Now, they were bringing it back. David had made these plans but he did not bring it back the way God said the ark had to be brought back. The ark was to be brought back carried on the shoulders of the priests. It was very explicitly commanded that that was the way it was supposed to be done. The Philistines had just sent it back on a cart. So, apparently, the children of Israel decided that they could do the same thing as the Philistines.

"And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. And when they came to the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the LORD was kindled against Uzza, and He smote him, because he put his hand to the ark: and there he died before God." (1 Chron 13:7,9-10).

Now, when the Holy Ark of the Covenant is on the back of the cart and the oxen stumble, it is not accidental. God is very much in control here.

"And He said, 'A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all,

[notice there was a limit on how much he could spend] there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; [notice that point, he still didn't go back home. There's a famine, he's in want, but he doesn't go back home. Instead, he went and joined himself to a citizen of that country. What does that citizen do?] and he sent him into his fields to feed swine. [That's the best thing that

could have happened to that boy.] And he would fain have filled his belly with the husks that the swine did eat: [He was so hungry the husks that the swine were eating—the leftovers, the refuse, the garbage that nobody else would have touched looked good to him. This fellow was ready to eat anything in sight.] and no man gave unto him. And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and I will say unto him, father, I have sinned against Heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.' And he arose, and came to his father." (Luke 15:11-20).

Perhaps, you remember the 14 key steps that a parent needs to follow to turn around a rebellious child. Let me review them here very quickly:

1. The parents must first acknowledge to God and their child that they've lost their child's heart, sincerely seek forgiveness from God and the child.

2. The parents must examine their own lives to make sure they are dedicated fully to God and cleansed of all evil.

3. The rebellious child must be completely separated from all negative *personal* influences.

4. The person must also be separated from all negative *impersonal* influences.

5. Everything bad removed must be replaced with

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something good because the child must not become a vacuum.

6. The parent should earnestly pray that God would bind all powers that may be influencing his child.

7. The parent must not follow his natural inclination to push away from the child but must instead draw closer to the child.

8. The child must be continually praised for even the smallest display of any character quality. Even a rebellious child hungers for the praise and acceptance of his parents.

9. Parents, and especially fathers, must humble themselves to ask the child's forgiveness for anger, for criticism, for inconsistencies, for provoking the child to wrath, and for failure to communicate and love and praise as God reveals those failures.

10. The parent must help the child deal with bitterness and accept and forgive the child as he begins to open up and share previously hidden sins and failures.

11. The parents should find and encourage other Godly men and women to spend time with their child.

12. The parents must be committed to following God's principles, refuse to yield to the pressures that would come from both outside the home as well as the child himself when these principles are first instituting.

13. The parent would be wise to take the child to a retreat or even out of the country. Do something during that period of time to make sure that the child receives an extra heavy dose of the Word of God and the Holy Spirit being allowed to work in his or her life.

14. The parent must be committed to long range change and not simply a quick fix.

I'm not one to suggest ever quitting. You never give up on someone that God has given you as a responsibility in life to love. But, there does come a time when you, with tough love, release someone to the consequences of life.

Maybe this article should be titled "Knowing When To Let Go" or, "The Positive Side of Negative Consequences." Maybe it should be titled "How to get Prodigals To Come Back Home." But, it's impossible to understand God's truth in this area without first understanding what the Bible teaches about consequences.

First of all, God-given consequences are good things not bad things. When I'm talking about consequences I'm talking about good and bad consequences.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:7-8).

The emphasis of this passage is, there's good consequences when you do good things. Now the word consequence to us sounds a little bit negative and yet I'm using it in a positive sense. Notice he said to us in verse 9, *"And let us not be weary in well doing: for in due season we shall reap, if we faint not."* (Gal. 6:9).

God-given consequences are good things. Good consequences are good, and bad consequences are good as well. What do I mean? Consequences are things that God has built into the fabric of human life. Consequences have been defined as the price we pay or the benefit we derive from our decisions. Somebody else said, "Everyone eventually

sits down to a banquet of consequences." The Bible is full of stories and statements of specific acts of righteousness and the specific blessings that come with them.

For instance, we are told in Exodus 20 that if you honour your mother and father, your days will be long upon the land that the Lord your God gives you. What is that? That's a wonderful consequence. That's a wonderful blessing. Proverbs 22:4 tells us *"By humility and the fear of the Lord..."* If you have humility and the fear of the Lord what can you expect? *"...Riches, and honour, and life."*

Proverbs 24:6 teaches that if you will seek counsel before you make a decision, you will find safety. That's the positive consequence Proverbs 13:20 says if you walk with wise men, you can be wise. That's a positive consequence. But, *"a companion of fools shall be destroyed."*

The Bible also gives specific sins and the specific consequences that often accompany them. For instance, do you know what co-signing is? That's when somebody else is making a bill and you sign for him. Proverbs 22:26 says that if you co-sign for somebody the consequence for that could be that you could lose everything you own right down to the bed you sleep on. That's the consequence.

Proverbs 16:18 talks about the consequence of pride; with pride comes destruction. *"Pride goes before destruction, and a haughty spirit before a fall."* Here's pride, here's destruction; here's a haughty spirit, here's a fall. Proverbs 20:13, *"Love not sleep, lest thou come to poverty."* What is the consequence of loving sleep? Poverty.

Proverbs 21:17 says, *"He that loveth pleasure shall be a poor man."* Fall in love with nothing but pleasure, you'll be a poor person. Proverbs 22, 24, and 25 teach that wrong friendships with those of bad character will cause you to become just like them [evil communications corrupt good manners - or, you become tainted by those you associate with]

In Proverbs 23, it teaches, that if you want to be somebody who drinks alcohol, if you want to be somebody who is involved with drunkenness you are going to have sorrow, woe and contentions.

We've looked at good consequences, we've looked at bad consequences, and all of them are good for mankind. There is a positive side to negative consequences. My wife had me working hard down in the wooded area below our house a couple of days ago cleaning out between the trees. We had thorns growing all over the place. We had thorns coming out of the ground. I've never seen anything like this. Those vines were about as thick as my little finger and the thorns on those vines were mean. Each one of those vines growing up in that tree was probably at least 20—30 feet long.

I had gloves on as I was working and I felt a prick in my hand. I pulled my glove off, looked at my hand, didn't see anything, put the glove back on and went back to work. A minute or two later I felt that prick again. I pulled my glove off, looked, and there was a little, it'sy-bitsy, tiny thorn. It was so tiny that the first time I looked I didn't see it. Nut, you know, it was a blessing that it hit me again. It was a blessing that I felt the pain. We don't like pain but pain is a blessing.

Doctors who have studied cancer say the greatest blessing there could be to a cancer patient would be if the very day the tumor began to develop, he felt pain. Why?

New Book - Limited Quantity: Give Not That Which Is Holy Unto the Dogs.

by Dr. Wesley Swift, with extensive notes & comments and appendices by Robert Alan Balaicius.

Interesting and informative booklet, but "If each of us had to wait until we were perfect before we ever tried to share any truth—the truth would never be shared." (caution is advised, both with the text and the notes and appendices as I believe this book also contains error!

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Because then they could go in there and do something about it. What happens in many cases? A fellow who used to be a member of our church had a cancerous tumour in his chest area. It was already the size of a football before he realized he had it, because he hadn't had any pain with it. Pain is a blessing.

What if there was no pain? What if there were no negative consequences to life? My wife's mother has severe diabetes. One of the things that has happened with it is that she's lost a lot of circulation. She finally had to have the toes amputated on her right foot, but she had lost the feeling in her feet. She looked down one day, saw a little bit of loose skin on her toe and just pulled it off. She didn't think anything about it, it didn't hurt, there was no pain there, and the feeling was all gone. She looked down two days later, had not felt anything, and half her toe was gone.

Pain is a blessing. Positive consequences are a blessing, and negative consequences are a blessing. Did you know if there were no negative consequences in life, people would just keep going on. I want to tell you this world is wicked enough as it is with all the pain, all the sorrow, all the guilt, and all the negative consequences. Can you imagine if there were no negative consequences what people would do? When you read the story of Luke 15, don't feel sorry for the prodigal son being in the hog pen for one second. Be grateful that he was in the hog pen. When you see him in the hog pen, jump up and down, rejoice and say, "Glory to God! Hallelujah!" Be sorry that he got involved in riotous living. It was the riotous living that led to the hog pen. **But it was the hog pen and the realization of the consequences that caused him to go back home.**

Did you know it is no coincidence that Luke 15 verses 16 and 17 are right together in this passage? "And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." Nobody helped him, poor guy. Doesn't anybody love him? Yeah, there were some people who **really** loved him, but the greatest thing that ever happened to him was that nobody gave to him. He was in the hog pen and nobody helped him—Thank God nobody helped him!

What's the very next phrase? "*When he came to himself...*" Those two phrases are put together right by God to tell us something, that if you want somebody to come to themselves, **don't give them anything. Don't help them at all!**

I was at somebody's home and heard a news report about a crime that was in Los Angeles. They showed pictures of people being taken into the courtroom. The convict stood there with a smirk on his face as he looked up at the judge. They started listing the terrible crimes these men had committed and he was sentenced, and then he was released completely because there was no space left in the jail. Within 24 hours there are those who commit more crimes, are captured again, and are right back before the judge, and released again. [because we won't implement a Biblical justice system - with NO prisons]

Did you hear what I said a while ago? Good consequences of life are good and bad consequences **are also good**. There is a positive side to negative consequences. It'd been far better if those fellows had been thrown into jail for a period of time [or better still, been dealt with

according to God's Law!]

I saw a graph that charted the impact of the death penalty on crime rates. With that graph alone (even if I didn't own a Bible) I would know the effectiveness of the death penalty because it showed that every time the death penalty is enforced, murder rates fall. When the death penalty is not enforced, murder rates rise. Consequences are good things. God-given consequences are good things **not bad things**. Secondly, **do nothing to help a sinner determined to sin, because you slow down his consequences and thereby slow down his/her repentance.**

One of the saddest parts of the story of the prodigal son is missed by many people. The saddest part of the story was not his being in the hog pen—that's the wonderful part of the story. One of the saddest parts of the story was back in verse 12 where the father prematurely, with the son not having character and discipline, gave him his inheritance. That's the sad part of the story. A rebel should be given nothing but love. In fact, love—if it is true love—dictates that they be given *nothing but love*. In the story of the son, the father did not send messages after him, did not try to get him to come back. He just looked out to see if the son was coming. Don't shelter them, don't support them with one penny, don't give them a place to spend the night. Let the stomach growl from lack of food.

Pamphlet:
IF THE JEWS ARE REALLY PERSECUTED - WHY?
Truth is stranger than Fiction!
by the late Col Gordon "Jack" Mohr
Remember the famous words: "It can't happen here," were once repeated in Russia, Germany, Austria, Hungary, Cuba, China, and many other countries where Jewish Communism has taken over and slaughtered over 140-million. You want to celebrate a holocaust. Look at that one for a while and then ask yourself this question: "What will my children and grandchildren think of me, if we fail?"

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Did you see what happened here? "*He would fain have filled his belly with the husks.*" As long as he's got money, he's non-repentant. As long as anybody's helping him he's non-repentant. When does he become repentant? When the stomach begins to growl and the only shelter he's got is the shelter that he is sharing with the hogs. With young people working and earning their own money, there has to be something other than that that has to be withheld, in order that there is something for them to return to. Acceptance into family

socially can be withheld until repentance is evident. Then, they can realize, "It's time for me to go home! It was stupid for me to leave home. That's one of the stupidest things I ever did in my life."

Let the stomach growl from lack of food, let the body get cold from lack of shelter, let the feet get tired from lack of transportation, and a sinner will learn much more quickly that the way of the transgressor is hard. Proverbs 28:17 gives the principle even further: "A man that doeth violence to the blood of any person shall flee to the pit..." Amazing! You'd think you wouldn't have to give the next phrase, but you do. "... let no man stay him." Here is a man who has done violence to somebody else. Where is he headed? He's headed to the hog pen, to the pit. What does God say? "Let no man stay him." Don't let anybody stop him. Why does it say don't let anybody stop him? Because people tend to say to him, "Oh you poor soul! Now I know you are headed to the pit and I know you did something terribly wrong, but let me deliver you from those consequences of your actions." NO! Don't deliver him; let him feel the full brunt of it!

Somebody wrote a columnist in the newspaper. They said, "My daughter was three years old when her mother and I divorced. When Tina turned 17, she had a terrible fight with her mother and came to live with my wife and me. It wasn't long before she left our house because rules were something she decided she was too old for."



I doubt these people were strong Christians with high standards and rules. You see, a rebel who is going to rebel against rules will rebel against big rules and little rules. There are people who will say, "Well, the reason your children are rebellious is because of your high standards." No, it's because they have rebellion in their heart, and they don't want anybody telling them anything to do. They don't want Dad and Mom telling them, they don't want the police telling them, they don't want God telling them, they don't want anybody telling them. Eventually, one of the best things that can happen to somebody like that is for them to end up in jail so they find out that somebody CAN tell them what to do.

Now follow me here. "It wasn't long before she left our house because rules were something she decided she was too old for. Tina ended up quitting school. I believe Tough Love works, or at least it might, if everyone would stop giving my daughter handouts. Several people let Tina move in with them after hearing her sad story about how she had been mistreated by her parents. Within one year she had lived in five different households. Keep in mind that my wife and I had agreed Tina could move back in IF she would follow the rules. Tina is now 19 and pregnant."

Why is this girl pregnant? Because of the people who let her move in the house with them. They are sheltering her. They are keeping her from hitting bottom. They are keeping her from the blessed, positive consequences of the hog pen. Pregnant and still manipulative, selfish, and lazy, she's on government assistance—the worst thing that could happen to her. She's still got plenty of money and she can continue her riotous living—as long as she has money. A ruined life!

"She is on government assistance because I would not commit to pay for her pregnancy." That father was right, incidentally; he also shouldn't pay for an abortion. He shouldn't pay for anything until this girl repents. That's the purpose of the hog pen. The purpose of the hog pen is to bring about repentance. Remember my point here: Do nothing to help a sinner determined to sin because you slow down his consequences and thereby slow down their repentance.

"We told her she was on her own until she decides to help herself. Well-meaning people say things could be worse and that Tina will end up just fine. I know things could be worse but I don't believe Tina will be fine. We not only worry about her; we worry about that poor baby. It would help us if everyone would stop giving in to her. All those people who allow Tina to live with them think that they should become canonized (made saints for coming to her rescue). Actually they are not helping her—they are doing the opposite."

Listen to this last paragraph, it's pretty powerful. "I say it's time to stop blaming the parents, the schools, the economy—whatever. There comes a time that every person has to be accountable for her own self." What did it say at the end of verse 16? "*No man gave unto him.*" What's the next phrase? "*He came to himself.*" That's a powerful and important principle.

When a teenager gets a speeding ticket, he should pay it. When he wrecks his car (or someone else's) he should have it fixed. When he gets suspended from school, he should take the consequences without Mom and Dad walking in and whining and crying, and saying, "You're mistreating my poor baby." No! Let him feel the full brunt of the suspension. We learn from adversity (Though he were a Son, yet learned he obedience by the things which he suffered: Heb. 5:8).

An author wrote a chapter entitled, "Raising Responsible Children." He said that if they make an unwise business decision or make a foolish purchase, let them live with their

choices. If they are of driving age but are irresponsible, don't allow the privilege of a driver's license. If they are in trouble at school or their behaviour lands them in jail, make them live with the consequences of their actions—don't bail them out.

Do you know how many guilty people in jail get bailed out? The most ridiculous thing anyone ever did was bail someone out who has committed a crime. My guess is most of the guilty people in jail get bailed out. In fact, I've had law enforcement officials tell me more than once, that it is not unusual for the criminal to make bail before the arresting officer can even finish the paperwork—and smile and smirk at the officer as they walk out of jail.

This author continues on, "If they use illegal drugs, don't give them clean needles (or 'injecting rooms,' government, are you listening?) If they are sexually promiscuous, don't give them birth control. If your daughter is pregnant, don't help her to abort the child that God has given her."

What is my point? *Do nothing to help a sinner determined to sin, because you slow down his consequences, and also slow down his repentance.* (2 John 1:11)

I have seen parents who've allowed a son or daughter to come into their home (maybe he is 15, 18, 25, 30, or even 40) and still do drugs, still listen to rock music, still drink. **Do not cancel out the positive side of negative consequences if you really want somebody to repent and have a decent life. It is not a loving thing to do.**

Somebody wrote a little article called, "To Let Go Takes Love." "To let go does not mean to stop caring. It means *I can't do it for someone else.* To let go is not to enable but to allow learning from natural consequences. To let go is to admit powerlessness, which means *the outcome is not in my hands.* To let go is not to care for, but to care about. To let go is not to be less protective, it is to *permit another to face reality.* To let go is not to dominate but to be willing to let things happen. To let go is not to betray the past but to *have faith in the future.* To let go means to fear less and to love more."

Enablers are those who enable somebody to continue to sin. Enablers stretch out and extend the consequences and stop a person from seeing the need for repentance. When the oxen stumbled, Uzza decided he better catch the Holy Ark of the Covenant, so that it wouldn't fall. But God was working in those oxen stumbling and Uzza should have let the ark go and let it fall.

That brings me into my third point. **To stop God-given consequences is to take those consequences on you or on others.** If God is reaching down, to deal with the blessing of the hog pen—to deal with the blessing of no food, with the blessing of no shelter, and with the blessing of negative consequences that could bring repentance—and you reach up and say, "Oh, poor thing! I feel so sorry for him, I'm going to give him food to eat, and a place to stay and a car to drive." You know what you are doing? God's reaching down to send those consequences and you're reaching up to stop God! Guess who gets hit with the consequences? [you might remember that next time there is an appeal to help the 'starving' heathen in Africa and elsewhere, or in wanting to give them a home - e.g. Australia! We will reap the consequences].

Uzza was stricken with the consequences instead of the others who were doing the wrong. These other people were guiding the cart. They were carrying God's Holy Ark the wrong way. God was trying to get their attention, the oxen stumbled. The Ark started to fall off the cart—and Uzza reached up. Who got hit? Uzza got hit.

Listen to this truth from Proverbs 19:19, "*A man of great wrath shall suffer punishment ...*" He must. If you deal with a person who has a bad problem with anger, he



must face the consequences of his anger, "... for if thou deliver him, yet thou must do it again." You'll deliver him, and you'll deliver him, and you'll deliver him, and you'll deliver him—you'll just keep on delivering him. Who's getting the consequences now? He's not—you are!

Here's another story to a columnist in a newspaper. "I have a 25-year-old daughter who is a loving and wonderful girl but she has an addiction. No, it's not drugs—it's spending money. When Ali turned 18 she received several applications for credit cards and was seduced into signing up. In a short time her card was maxed out so then she got another one and then another. The more credit she had the more she charged. In three years she was \$14,000 dollars in debt, even though she was living at home working full-time [anybody can do that, folks!] During those three years, I spoke to Ali often about her spending habits and she promised to do better. I figured she was entitled to a little help, so my husband and I co-signed a consolidation loan that would allow her to pay off the debt in 5 years. Within a year she was in trouble again. In addition to her balance on the consolidation loan and repayments on her car she had charged another \$9,000 on her credit cards. Her father came to the rescue."

See it? Who's going to bear the consequences now? If you step in when God's trying to give consequences, you bear the consequences—and not only do you get the consequences, you stop the other person from being able to repent. You're not helping them, *you're hurting them.*

"Her father came to the rescue by giving her a \$17,000 interest-free loan from his retirement money." I'm telling you, folks, this is big stuff. If you don't get this principle it could cost you big time. "Ali promised she'd make regular payments to us. Well, we haven't seen a dime from her in eight months." Incidentally she won't want to be around that person who gave her the money either; she'll dodge them. "On top of that I've discovered that she's accumulated another \$5,000 in unpaid credit card debt since then. She never asks us to help her out, but it is hard to see your child drowning and not toss her a life jacket. We don't want her to declare bankruptcy and wreck her credit forever, but we don't want to be enablers either." Well, they are—that's their problem.

"I'm depressed, worried and confused." Why are they confused? Because of what they are doing. "I've tried lecturing her, bought her books on managing money, made suggestions on budgeting her income, all to no avail. What can I do?" Listen, the answer given here was very wise. "You can stop being enablers by letting her take full responsibility for her own financial mess. Ali needs to cut up her credit cards now. If her Mom and Dad bail her out time after time, she'll be in debt forever. She also needs a credit plan, get rid of this debt, and learn how to budget her money more sensibly."

Now there are folks who get in financial problems and you ought to help them. There are people that have financial reversals. We hear about a missionary who has a need, we hear about somebody who has a sickness or whatever. we take up love offerings for that kind of thing all the time.

But several years ago, somebody asked me to take a special offering for a family in our church. They said, "You know they are having financial problems?" "Yeah, I know about it." I couldn't tell them why. because I had already counseled with them. I knew they were violating God's commands in relations to their finances and I knew what was happening. I had told them it was going to happen (I went into details; I spent hours with them trying to help them). I'd told them, "If you don't change what you're doing, this, this, and this is going to happen."

Then it started happening, and people wanted to know

what was happening. well, God was causing their oxen to stumble. Their Ark was starting to fall. And, if we, as a church, had taken up an offering in that situation (myself in particular, because I knew about it) I would have borne more responsibility than anybody else, but the whole church would have caught the consequences of trying to step in and catch the Ark when God was causing it to fall. We would have reached up and grabbed God's iron.

I read about a man in one of the prisons here in Illinois; his name was Frank. This fellow first went into prison in October of 1976. He was there for aggravated kidnapping with ransom, armed robbery, sexual assault, and theft. He was sentenced to 18 years in prison and served five. He got out, committed armed violence, and armed robbery, was sentenced to 40 years in prison and served six. he got out. He committed aggravated criminal sexual assault, aggravated kidnapping, no ransom, no murder and this time was given two life sentences and a death sentence. The last I heard, no execution date was set. you know what that man's problem was? He didn't have enough consequences. Everybody kept bailing him out. [under God's Law he would have been executed the first time!]

Do you know who paid for that man's crimes? To stop God-given consequences is to take those consequences on yourself or others. Who took that man's consequences? The state and all of the other people. Every time that man kept getting out, all those people kept bearing his consequences because somebody wouldn't deal with him like he needed to be dealt with.

That's what happens when you bring a rebellious sinner into your home when you have other children. you often destroy all the other children because the principle is true—you stop God-given consequences and you take them on yourself or on others. In this case, if you bring a rebellious sinner into your home when you have other children, you almost guarantee that you'll affect all the other children, especially, if the influence of the older children is powerful on the younger ones—and that's usually the way it is. If you've got a rebellious older child, I'm not saying you don't deal with them. I'm saying if they are determined to walk away and live their own life, let them walk out and let the door close behind them and don't let them walk back through it.

Lot's second-born daughter followed the wicked lead of his firstborn into terrible moral sin. Onan followed Er into sin and *God slew them both on the spot.* (Gen 46) Aaron followed Miriam speaking against authority, *God had to deal with both of them.* Abija followed Nadab in offering strange fire and *God killed them both.* Phinehas followed Hophni's lead into sin and ultimately into destruction on the same day. These were the older and the younger. The elder's influence is not to be underestimated. Remember the rebellious firstborn son of David, Amnon, left alone with Tamar in the house, he raped his own half-sister.

I'm talking about the powerful influence of those who are older. In many cases, I've counseled parents with rebellious older children and said to them, "**If you can reach him or her, certainly pay whatever price to reach him or her. But if you cannot, You must totally, utterly, completely separate the other children from their influence or you will lose them.**"

In fact, I go this far: A rebellious child like this prodigal son should not even be allowed to see the other children in the family for ten seconds. Not even ten seconds from a distance. Do you know why? Because we communicate primarily with our eyes. And with the eyes, in ten seconds, they can say a volume of words about the "unfairness" and the "injustice of Mom and Dad and their rules, and how it all stinks—and thereby create rebellion in seconds in a



younger child.

Let the child go to the hog pen and even pray that the child would get there faster. The faster they get to the hog pen the better it is for them. It would have been much better if that bot had got to the hog pen without the riotous living. The riotous living was where it was horrible; the hog pen wasn't horrible. The hog pen was just the filthy consequences.

I've seen this work several times. I've seen the prodigal return home when he wasn't bailed out, when the door closed, and the father said, "Sorry, I love you, but the door is closed. I'll call or write, or visit if you're in hospital or jail. But I won't bail you out. I'm not going to do it."

I'm thinking right now about a man who followed my counsel in this area and called me and thanked me because he's got five other children now. All those children are safe and happy in one of the most Godly, sweetest homes you've ever known. That father literally paid the price and moved several hours away from a rebellious older child in order to neutralize her influence on younger siblings.

You've got to get this principle. In 1 Corinthians 5, an unrepentant man who had been involved in terrible moral sin kept coming to the church at Corinth and fellowshiping with the people *like he'd done nothing wrong*. And, they were *glorying* about it! "Hey he's still coming to church! We're thrilled about this." Paul wrote them, "...to deliver such an one unto satan for the destruction of the flesh." (1 Cor. 5:5-6).

What is that talking about? It's saying let him go to the hog pen. Don't coddle him. *Anybody*—a church, parents, a business owner, a government (department)—who coddles rebellious people who are bent on going into sin, aren't doing that person any favours. They don't help them; they hurt them.

Deliver him to satan for the destruction of the flesh—let him go to the hog pen. If necessary, he may die there, but don't stop him. Of course, what happened was that, when they let him go, he repented. That's the testimony of it. "... that the spirit may be saved in the day of the Lord Jesus."

"Your glorying is not good." You're glorying in that you're putting up with this evil. "Know ye not that a little leaven leaveneth the whole lump?" Leaven in the Bible is a picture of evil. You get leaven or yeast in a roll and that roll begins to rise, the leaven permeates it. Did you know that your home is surrounded by leaven all the time? I mean leaven is in all around us, folks—it's everywhere! Evil is all around us. A church is continually surrounded by leaven, but when the leaven gets in the home or in the church and is accepted or included, the whole home or the whole church is in danger.

A lost sinner, coming in—they're welcome, they're not leaven. They come in and we make them welcome. We reach out to them, we love them, we pray for them, we do everything we can. They're not part of us yet, they are not leaven. A backslider—we've had backsliders who have come for months, but were humble, and admitted they were wrong. They are not always leaven—but a backslider who is not seeking help and wants to act like he or she is fine, can easily become leaven. They not only destroy the spirit in a home but the other lives in the home. Not only do they destroy the spirit in the church but the lives of the people in the church. The problem at Corinth was that the man who did the moral evil was accepted and treated as though he was doing nothing wrong.

I hate seeing people backslide and drop out of church—don't you? But you know there is something worse—and that's for people to backslide, justify themselves, and *not* drop out of church, like the fellow did at Corinth. Instead, they try to still be accepted and included,

as though nothing were wrong.

Again, God-given consequences are good things not bad things. Secondly, do nothing—*do nothing* to help a sinner determined to sin, because you slow down his consequences and slow down his repentance. Third, to stop God-given consequences is to take them on yourself or on others. Fourth, it requires more true love to let someone face consequences that will help him, than to deliver him from them. Let me say it again, *it requires more genuine love to let someone face consequences that will help him, than it will to deliver him from those consequences*.

Now how can that be true? Because **love looks beyond the consequences to the repentance that consequences help produce**. It's the same principle that says a parent who loves their child will spank their child. "*He that loves him chastens him betimes,*" That's what the Bible says. And most likely the chastening is underdone, and NOT overdone. And the Bible says if you don't chasten your child, you don't love your child. You will not become an 'ogre' by doing so! As I said a while ago, I'm not suggesting that you give up, you never give up. But, there comes a time when you let a person go into the consequences. We're not told what else the father of the prodigal did, other than we're pretty sure he was watching for for his son, because he saw him when he came home. There was a time though, where he let him go.

Love must be strong enough to deal with rebellion. (not sentimental slop, not emotional sentimentality—that's not real love. Real love does what is best for people). Love must be strong enough to deal with rebellion, and also strong enough to let go when unstoppable consequences start coming.

I don't want to sound harsh or critical or judgmental here, I almost left this next sentence out because it would be too easy to say it with a critical spirit but I need to say it. I want to say it tenderly; I want to say it with love. Listen to this next statement. **The same love that isn't strong enough to deal with rebellion is also often not strong enough to let go when the consequences of the rebellion start to come**. People who love sin are not helped by being delivered from sin's consequences. *Do all in your power to deal with the prodigal's rebellion but if they decide to leave and gather their stuff and walk out, let them know that the door closes behind them and doesn't re-open UNTIL they come back with a repentant heart and life and attitude*. it requires more true love to let someone face consequences that will help them, than to deliver them from consequences.

Let me explain here, some counsel that I have given on many occasions that sounds radical but, in reality, is very reasonable. **I've told parents with rebellious children this—give him nothing, pray that others give him nothing, tell others to give him nothing and pray that he will get to the hog pen swiftly rather than slowly!** You see, I have seen (and you have seen) people living in the hog pen and it doesn't bother them very much. Do you know why? They got there so slowly they didn't realize where they were when they got there. But, if they get there all at once it tends to be such a shock to their system that they repent faster. There's a verse for it and a Biblical example.

"*Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*" (eccl. 8:11).

Wow, what a verse! One of the biggest examples of speedy justice and speedy consequences is found early in the Bible in the story of Adam and Eve. Speedy justice and speedy consequences bring about repentance. After Adam and Eve sinned they were quickly expelled from the garden for two reasons. Study the whole passage—the number one reason God stated plainly was to keep them away from the



tree of life. The second reason was that *they needed the difficulty of living outside the garden*. They needed the thorns and thistles to further restrain them from evil. I said earlier, think of how evil man has become with a world of consequences—imagine a world without the consequences of guilt and pain and punishment.

How adamant was God about this anyway? Genesis 3:24 tells that God placed at the entrance to the garden, “Cherubims, and a flaming sword which turned every way,” God put cherubims at the entrance to the garden and a flaming sword that was turning. A flaming sword that said, “Do not come back here! You cannot come back in here.” Dad and Mom, your house and home should be a garden of Eden. But, rebellious children who are determined to walk away should see Cherubims and a flaming sword at the entrance until they repent! I talked to a prominent Christian leader, well-known in a particular state in the US because of a very prominent position. Several months ago I received this email from him, and here is part of our correspondence.

“Dear Bro. Davis, I really don’t know how to begin, as it is hard to write with the tears in my eyes right now. We just got back from the foreign country we visited last week. It was a powerful experience. My youngest son went on it with us, and it was also eye opening and transforming for him. We’d hoped to take Ben [I’ve changed his name] with us on the project; my mother even offered to pay for it. However, he would not go, using the excuse he had to get his debts paid off. He had just started as a waiter [at a restaurant]. We had a pastor friend house-sit for us with Ben while we were gone because we didn’t feel we could trust him. We came home to mixed signals. I asked Ben to organize his debt and get a clear picture of what he owed and how he was going to handle it. He did this and it was well organized and together, however we discovered he’d been driving the car to work. Our insurance company emphatically refused to carry him on our policy after his fifth ticket, and he and I both had to sign a letter stating he would not drive our vehicles. To make a long story short, things quickly came to a head when my wife inadvertently found a picture frame with tobacco on it under his bed. It caused her to search through his room. She found some marijuana smoking paraphernalia in his backpack. We tried to deal with this calmly and rationally based on the fact that we told him if he brought anything like that back into the house again he would have to leave. We prepared to confront him with this discovery and clearly set forth an opportunity for him to stay. When he finally came home we tried to confront the matter calmly but he was so hostile and antagonistic, I regretfully got as strong and direct as I have in the past [He’s saying he has had a problem with anger]. We gave him a clear choice of options: stay home, enjoy the benefit of cheap living, and laundry, and so on, and allow his life to be accountable in finances, work, friends and so on or leave and pursue his own way. I told him we were no longer going to subsidize him so he could use the little money he made for wickedness and self-destruction. I gave him three days to make his decision. He was very angry and yet within a very short time of the discussion it was as if his countenance totally changed. The next day he was open, told us how much he was making, and came home in the middle of the split shift. I spent two days working out a way he could pay off his debt in less than two years. He has over \$8,000 worth of debt. We really thought things were turning around until Sunday when he had to work so he didn’t go with us to church (???) We decide to stop and eat lunch where he worked and asked to be seated at a table he was serving (???). He was gracious and polite

but my wife and I both noticed something was wrong. My wife called just before shift was over and asked him to come straight home. He didn’t come home until almost 1:00 in the morning. When he came in, I called to him; he acknowledged he heard me by an unintelligible sound but went straight upstairs. We waited and he didn’t return so I went up. He was in the bed. I turned on the light and he had scrapes and an abrasion on his leg. I asked him what had happened and he said he fell down. The more we talked the more clear it was that he was either drunk or high. I asked if he was drunk and he said no, I asked if he was high and he said yes, with marijuana. I told him to get up and talk to his mother and I. He wouldn’t or, perhaps, couldn’t. Anyway, I told him this was the day he had to make a decision. He said that he would be gone by Friday. I told him that Friday wasn’t an option. I told him that he’d had three days and now was the time. So he said he was going to leave. He stumbled downstairs into the garage, almost falling down putting on his boots, and left out into the night. Needless to say, this was a horrible night. {In fact, he tells me later that he found out that his son slept in a playhouse between theirs and their neighbour’s yard, SMD) Even now my heart is broken with a thousand questions and a thousand stinging doubts, accusations from the accuser, fears and concerns are bombarding me, and I’m sure are bombarding my wife.”

That father did the right thing! The difficulty will be for him to continue to do the right thing. You need to get a glimpse of the story of the prodigal son and see the father as he watched for his son as the son is on his way home. *“And he arose, and came to his father. But when he was yet a great way off, [don’t you love it?] his father saw him, and had compassion, and ran, and fell on his neck and kissed him. and the son said unto him, ‘Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.’ [But he didn’t even get it all out. His father knew he was repentant]. But the father said to his servants, [And here is the picture of this message]. ‘Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost and was found.’ And they began to be merry.”* (Luke 15:20-24).

Why was he able to come back home? Because he *woke up* in the hog pen. If he hadn’t woken up in the hog pen he’d have never come back home and there never would have been the joy. Still, there are parents who never understand this, and their children get worse all their lives. I have seen parents who defended children until those children were up in years and died from the consequences of their sin. And yet, the parents continued to bail them out and keep them from repentance—and that is one of the saddest things you will ever see.

Listen to me, whoever you are, wherever you’re from, if there’s sin in your life you need to repent. If you don’t the consequences are going to be horrible. In fact, you will find out that somebody on earth may never have meant business but there is a God in Heaven who always means business. He loves you; He’s standing right now waiting on you. He’s got a robe; He’s got shoes, and a ring. Why don’t you come to Him today?

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We have run out of space quickly with some large articles. I hope you will find them beneficial. Thank you to all who continue to pray for and support this ministry. We still have VHS videos available! May the God of Abraham, Isaac and Jacob bless and keep you all safe,

