

# For Love or Money

Understanding The 2<sup>nd</sup> Parable:

# GOLD

By James Jay Ferris

Book Two

*St. Don*

H. PISAN.

**For Love or Money**  
**Understanding The 2nd Parable:**  
**Gold**

**Book Two**

**James Jay Ferris**

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**The Biggest down day in the history of the Dow**  
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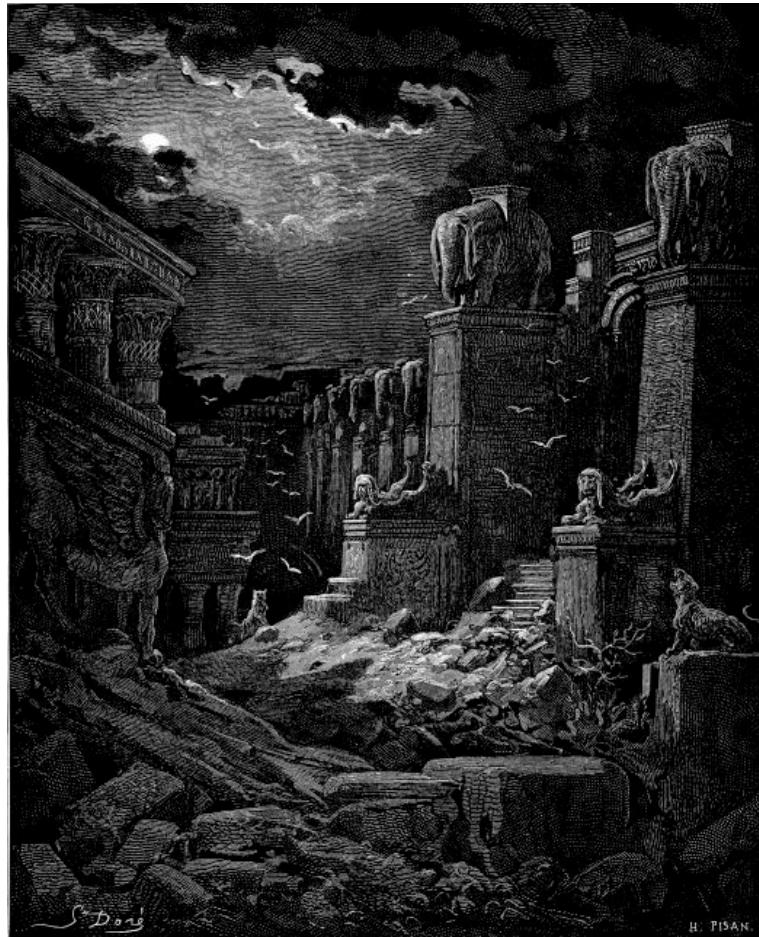
**About the Cover**

The cover background is an engraving by Gustave Dore (1832-1883) of a well-known scene from the Bible, perhaps best known as “Fallen Babylon.”

Our title, “For Love or Money Understanding The 2nd Parable: Gold,” we trust will serve as a contemporary wake up call, in the distress of the days immediately following the credit collapse of 2007-08.

We had hoped to get this to you sooner, and remain somewhat perplexed in the face of all the obstacles which have prevented our doing so. In any case, we are hopeful that, by now, the reader is getting a clearer picture of the end of the economic world as we have known it.

## Key Note Illustrations





Out of paradise, the Garden of Eden, our illustration setting off Book One, we have now come to Book Two. For the Book Two illustration we have chosen another engraving by Gustave Dore, (1832-1883) “Babylon Fallen.” This is where we are headed in Book Two.

“Babylon Fallen” is a particularly suitable illustration for Book Two.

By Chapter sixteen of Book Two, which has its focus on the fall of Babylon, we are ready to look at the Babylonian problem on a number of levels. One way of looking at it is, that Babylon is the default mode of man’s fallenness. By the end of the Bible we find truth personified in two women, one is Babylon, “the great Whore.” Her truth is false. The other is the New Jerusalem, “the bride of Christ.” Her truth is true.

The kings of the earth try to have their way with both of them. In the end, they “succeed in having their way with the prostitute, Babylon. They burn her! What the kings of the earth don’t seem to have discovered yet is Jesus beat them to it. Babylonian thinking was already set on fire on His cross. We trust that this will all come clear as we approach the end... of the book.

## About the Author

A native of Greenwich, Connecticut, Jay Ferris was running for U.S. Congress in 1972 when the Lord got his attention. Prior to that time, he had received a B.A. in economics from the University of Connecticut, and had spent some time in industry. He had met and worked with Peter Steel, who had worked with and was following in the legacy of Lemuel Boulware of General Electric. Peter Steel and Philip M. Crane had worked together in the 1960s.

It was in the context of Peter's work and associations that Jay met Phil Crane, and Jay became the State Chairman of *Young Americans for Freedom*. During those years Jay also became acquainted with *The Foundation for Economic Education*, (FEE) and the dedicated people who were serving there. It was also during that time that Jay became involved with the *Committee for Monetary Research and Education*, (CMRE) and the many dedicated seekers and communicators of truth, among them Elizabeth Currier, President of CMRE. That list of people is long and illustrious.

These were the associations, and the personalities that finally positioned Jay to where the Messiah could get his attention, and that He did. Jay was captivated by the Kingdom of God in 1972. In 1974, while attending a CMRE conference in Washington D.C., he was forever changed by the revelation of an answer sought for years by others who had been concerned with the origins of inflation: "Inflation begins when Government calls money something else."

In late 1973 or early 1974, Jay and his wife Carleen opened their home, their family – by now, 2007, including four grown children – and their lives to what they had just begun to see was "the household dimension" of their inheritance in Christ. Since then, they have continued to gather with others in homes, mostly their own. In the process of making the transition from his old set of values to his new one, Jay spent seven years researching God's position on money. In 1982 his *Inflation: The Ultimate Graven Image* was published by New Leaf Press.

Jay is now in his late sixties. He and Carleen live in the mountains of western North Carolina.

# **For Love or Money Understanding Gold:**

## **The 2<sup>nd</sup> Parable**

### **Books One, Two & Three**

By James Jay Ferris

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and understanding of the Bible, and the inspiration of its writing is also presented, along with some observations on translation, and study helps. The economy of love is introduced as one of three “systems:”<sup>1</sup> justice, injustice, and grace; three peoples: Jews, gentiles, and Christians; and three kinds of coins: substance coins, image coins, and the Love of Christ, the coin of the realm in the Kingdom of God. Related Biblical themes are introduced and explained.

## Chapter 2 – Beginnings

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<sup>1</sup> “System” is in quotes, because the truth is that grace is not a system. Both justice, and injustice are letter bound. Grace is the provision of the Spirit, and the Spirit is not bound.

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## Chapter 8 – Government Programs

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To better prepare the reader to understand the nature of, and the implications of the kingdom of the beast, along with some keys to understanding the “mysteries of heaven” are discussed. From here the remainder of the book probes deeper into what’s at stake spiritually, both in this present age and in the age to come. This chapter is designed to help with getting the point of it all at a much deeper level. Driving out the money changers as a sign of monetary reform at the end of the age. Here we make the connection between conditions during Jesus’ days on earth, and the conditions and

identification of the ultimate money changer or “reformer,” the ultimate personification of the beast, and the beast in principle in the present, the role of the beast in central banking, for instance. Two kinds and sources of birth are discussed as well as the nature of their children; children of the marketplace, and children of wisdom. The difficulty inherent in trying to explain a love that surpasses knowledge. The border of the Kingdom, somewhere between our ears; somewhere between soul and spirit. Another look at the Biblical significance of gold. The paradigm shift necessary to enter the Kingdom of God. A Biblical perspective on “the hour.”

## Chapter 18 – The Ultimate Money Changer

*Is this really where we want to go?*

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## Chapter 19 – What Time Is It?

*The really tough call*

Timing is discussed. What time is it Biblically? What time is it historically? What time is it in the economic cycle? The Bible's use of the increments of time; hours, days, weeks, months, years. The importance of understanding the times. Is it time to buy or time to sell? How does God tell time? The time table of the old creation is compared with the time table of the new creation, especially what goes on in the middle of the week. Daniel's seventy weeks are discussed. Making time stand still. What is the real meaning of separating light from darkness? Again, two kinds of generations are discussed. There is a discussion of the time line of Jesus as well as the inclusion of a chart graphically depicting the Biblical time line of human history from the time of Christ. Exponential relationships are looked at crunching the numbers on frequency and intensity as a function of time, labor pains for instance. Signs of the times, and the sign of the prophet Jonah are discussed. The desolation of the flesh is the fertility of the Spirit. Two witnesses during the reign of the beast. Female personifications of two mysteries. The satanic trinity is explained. Sifting and sorting while dwelling in Babylon.

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## Foreword

(Quoted from *Inflation: the Ultimate Graven Image*)

Since the Fall, when man was tempted by the serpent, history has been replete with efforts by individuals and elites to “be as gods.” And if man is created to serve God, these usurping, sinful, mortal pretenders have unrelentingly attempted to make the great bulk of mankind serve them under all sorts of specious rationalizations.

In an earlier day, monarchs claimed to rule by “Divine Right.” Khomeini invokes religious sanctions. The descendents of Karl Marx find mysterious “historic forces” to buttress their efforts to legitimize tyranny and denial of life, liberty, and property.

It is an ancient and titanic struggle between the Prince of Darkness and the Prince of Light, between good and evil, between slavery and freedom.

Ferris understands that our sacred and inalienable rights derive, as Jefferson noted so eloquently in our Declaration of Independence, from our Creator. As God authored man, He is the sovereign authority behind our rights to life, liberty, and property. The pretenders have come and gone. They have, with sorry consistency, drenched the pages of history with human blood, misery, and bondage.

But the truth can set us free. Ferris explores, from a Scriptural perspective, those forces in society that would undermine our God-given rights.

Knowing that economic and political freedoms are indivisible, he stresses the role of inflation, “the ultimate graven image,” as a malignant subverter of our rights and freedoms.

Inflation, or debasement of the fruits of our labors, is a subtle means of enslavement by those who would “be as gods.”

Ferris wisely observes that freedom requires a stable medium of exchange, unit of measurement, and store of value. Gold has met that requirement throughout the span of recorded history. Its value cannot be diminished by political and economic manipulators.

But all of these questions are secondary to the fundamental question raised in Ferris' book: the question of salvation.

Man's relationship to his fellow man and his relationship to his mortal institutions are secondary, though related, considerations to his relationship with God Almighty.

Ferris' book is no secular polemic. It is, rather, an appeal to readers to respond to God's call. As Ferris says repeatedly, "What's keeping you?" Ferris has found his peace . . . and wants to share it.

Congressman Philip M. Crane  
*U.S. House of Representatives*  
1969 – 2003



## **Introduction**

Words... There is a place beyond words, even beyond knowledge. A wonderful book was written about that place. It's called "The Bible." Fortunately or unfortunately, it fell into, and was preserved by, and passed forward through history in some dull hands, hands that historically were not always capable of hearing, seeing, and understanding. The result was a latent, and then finally an overt offendedness that brings us to this time and "paradigm conflict" in history. So badly mishandled, the Bible is no longer of interest to a post Christian world.

Offended by a Book so badly misrepresented, the culture has gone elsewhere in its pursuit of, or aversion to truth, as the case may be. An early alternative to the Judeo/Christian faith was/is Islam, born out of the same offendedness in its own day. (It's interesting, not to say "terrifying," to see what happens when love falls into wounded hands, whether the hands of the offender or the offended.)

Even prior to that reaction to misrepresented love, there was middle eastern religious thinking with a lingo all its own. It seems all three have found themselves grid locked in the intersection of our own day. It's not pretty, and the traffic jam is not easily cleared. It appears all the traffic in the intersection has been disciplined in offendedness, each with its own special lingo, all of it offended and offending.

Most of the "new age" traffickers have been offended by what's been calling itself "church," but they're not the only ones. There are many who are dropping out of institutional/organized religion, including the big brand names of Christianity, who have not yet abandoned Christ. This exodus from "church" is enormous – trying to escape what is wrong with "church" without fleeing from Christ.

A big problem in the intersection of all these various interest groups is words. On their best day, words have a difficult time

communicating what is actually going on in one heart and mind to another. Once words have become so loaded/offensive, their task becomes nearly, or perhaps actually, impossible. As I understand our challenge, it is the need to place the Bible in its proper place of honor, in the present pursuit of truth.

Going back, way back to a better time; the day before the woman was removed, reducing humanity to two hearts where there had been only one, we can only imagine how unspeakable that unbroken intimacy must have been. We can even take pause to explore the cause of our groaning desire to return once more, and finally, to that place that surpasses the fallen knowledge of our present wounding.

My very strong impression is that it was in and by the Creator's removal of the woman that the whole creation became subject to frustration, (Romans 8:20-23). We are told that the creation was "frustrated in hope." What is the hope, and what is it that we are hoping for? I'm reminded of the wonderful line from Kipling's "If" poem: "...If you can see the things you gave your life to, broken and stoop to build them up with worn out tools..."

There are centuries of wounding in the "baggage section" between "post Christian," and "new age." All the baggage has the same tag: "Offended!"

Perhaps if what's left of "Christianity" would just go away, the gurus of the middle east could negotiate a peaceful settlement between Islam and new age, and those three paradigms could march off into the sunset at peace with each other.

As for me, I don't think so, at least not before the last Bible has been burned. The Bible presents a different scenario, one that's very difficult to dismiss for those who take the time to read it with the same Spirit with which it was written.

Only after the completion of the main body of this work did it become clear the warning this introduction should contain!

*This book is not about information!*

A number of things drew me to this conclusion. A vast amount of time in cyberspace, researching multiple thousands of facts and details on the history of money, along with many patient supporters who encouraged me to push deeper, bringing even more to light. As a result I have gone far beyond what I had intended in making my perception clear.

Thus it is that place beyond words, beyond knowledge – where the author must invite the reader to go.

One chapter removed from the beginning, it is written: "*This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man.' Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed*" (Genesis 2:23-25). One chapter short of the end, it is written: "*And I John saw the holy city, New Jerusalem, coming down from heaven, prepared as a bride adorned for her husband*" (Revelation 21:2). Somewhere between the two, we find: "*This is a great mystery: but I speak concerning Christ and the church*" (Ephesians 5:32).

Sad to say, what's been calling itself "church" has managed to keep this "*great mystery*," well hidden from the eyes, ears, hearts, and minds of those who are described as "... *walking in darkness*" (Isaiah 9:2). The truth is that all the rest of the Bible has to do with this great mystery!

Since my first wrestling with God's position on money as revealed in the Bible, there have been many conversations on this and related subjects. Many of those conversations have been with those who could be said to have a greater than average spiritual intelligence.

Again, over the years since first looking at the subject of money and the Bible, I have experienced and written much about spiritual intimacy and relationship. I have concluded that even sex is a parable. I see it as the 1<sup>st</sup> parable.<sup>1</sup>



Should I survive this latest effort on the subject of gold, there may yet be time to publish one last book, a book about the 1<sup>st</sup> parable, and likely titled, “In Other Words, Sex Is a Parable.” By now the writing of it is nearing completion.

Where our failure to get the point of these two parables is concerned, it is difficult to say which failure has caused the greater problem. In either case, it should be very clear by now to even the dullest of observers, that the disaster – and near disaster – is monumental. While the institution of central banking has gotten stronger, the institution of marriage has been all but destroyed.

I will have something more to say about the necessity of understanding these parables shortly, but for the moment I mention them both only to make this disclaimer concerning our ability to understand the second – the parable of money, or gold.

Our understanding must finally come down from above. I have done all my feeble powers of communication can do even with all the expert help received, and have been brought to a paraphrase: “Save the Lord brings the understanding, the scholars search in vain.”<sup>2</sup>

Having done what I could, I give you this helping hand to know what to be looking for:

*God is Love.*<sup>3</sup> God is not a merchant.

The difference between the two is a matter of the condition and content of the heart. This difference in heart’s content is so beyond the scope of how we have thought about the subject of money that even theologians must be staggered by our failure to get the point.

When God chooses to reveal the truth of His love to human history is the moment when “*Kings will shut their mouths.*”<sup>4</sup>

Yet for those who will hear and understand the “unspeakable intimacy” of God’s love for each of us, this will be a new day, and a new beginning relevant for this critical time.

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<sup>1</sup> Romans 1:18-27, Ephesians 5:31, 32

<sup>2</sup> Psalms 127:1

<sup>3</sup> 1 John 4:8

<sup>4</sup> Isaiah 52:15

“If it snarls, it’s probably not a sheep.”

*Jay Ferris*

## **Book Two**

## Chapter 10

### Deficit Spending

***“The wicked borroweth, and payeth not again.”<sup>1</sup>***

At this point we look at one of the chief mechanisms of the depreciation of money, deficit spending. This is simply another way of saying that the outgo is greater than the income. We are living beyond our means. And often, especially in the west, our governments are living beyond their means. While we, as private citizens, also live beyond our means – at least many of us do – the big engine in the depreciation of money is deficit spending at the government level especially for the purposes of war, because the government makes up the deficit by printing more money or even simply by the digital creation of more artificial liquidity.

Deficit spending at the government level has become a way of life, or more accurately, death. What began for the purpose of financing war has become common practice for the financing of nearly everything else. Deficits are just the beginning, because there is a multiplier built into “debt money,” and our fractional reserve banking system is only the tip of the iceberg. We won’t go into that here. In this chapter we are simply concerned with living beyond our means, and the incentives for doing so. Fact is, we want more than we are able or willing to pay for at any given time.

The cause of overspending is usually covetousness. There are many different things that people and institutions covet.

*Woe to him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.*

*Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord.*

*But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.<sup>2</sup>*

The fundamental problem is that we seem to have a capacity for consumption that far outstrips our willingness and/or ability to pay. This is what the monetary system of the Old Testament is designed to teach us or reveal to us: our inability to pay our own way, *For all have sinned, and come short of the glory of God.*<sup>3</sup> The fact of our indebtedness is a primary lesson that is to be learned under the schoolmaster function of the law. (In this instance we are talking about a national/political “pig out.” Perhaps this is the very reason that pork is considered unclean in the Old Testament. That and the burning of Babylon could even be two more reasons for that old saying, “The fat is in the fire.”)

The lesson is learned best when the units of debt, the accounting system, the quantifier of debt, is something honest or stable. If it is of uncertain value, if it tends to fluctuate, the debt is misrepresented or hidden. Where the depreciation of money is concerned, the difficulty is not that the units go up in value, but that they go down in value. As they go down, the measure of the debt is distorted and ultimately destroyed.

But first things first, the Old Covenant anticipates that people will get into debt:

*Some also there were that said, "We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth." There were also that said, "We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards."'<sup>4</sup>*

This is virtually the Old Covenant norm, not recommended, but the norm. It was expected that men would get into debt, in spite of instructions to the contrary.

*The rich ruleth over the poor, and borrower is servant to the lender.<sup>5</sup>*

*For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.<sup>6</sup>*

While getting into debt is less than the perfect keeping of the law, it is not as bad as purposely going into debt with neither the ability nor the intention to repay; hence the epigram for this chapter: "The wicked borroweth, and payeth not again." In short, it becomes wickedness when we borrow with no intention to repay. That's called stealing, and there is a clear commandment against it:

*Thou shalt not steal.<sup>7</sup>*

Our concern here is an understanding that has wide acceptance: "We need not concern ourselves with the 'national debt' because we owe it to ourselves." In this case, the case of government spending, we are not talking about the kind of foolishness and irresponsibility that gets people into trouble at a more personal level; where government borrowing is concerned, we are talking about borrowing with no intention to repay. There is little enough concern

about the continued deficits; actually paying down the debt is not even on the radar.

The present banking system or system of finance, not only promotes debt in the private sector, and the irresponsibility of living beyond one's means, it fosters the same attitude toward that practice on the part of government. Our focus in this chapter will be with this practice on the part of governments, since it is both the mechanism and the motivating force in the depreciation of money. This is not to minimize the importance of private individuals living within their means, for widespread failure to do so creates fertile ground for the same failure at the national level.

*Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.*<sup>8</sup>

Nor should we minimize covetousness at the private level or ignore its importance. But, while a contributing factor, it is not our primary concern here. Our concern is that particular brand of covetousness at the national level, which consists of the desire for power. This is the power that is fostered by creating the impression in the minds of the people that their leaders can deliver peace, security, and the good life. In short, these men decide to become known or thought of as the savior of other men; this is not out of a desire to do wonderful things, but simply as a means to power. Our own Supreme Court has expressed this principle in *Wickard v. Filburn*, 317 U. S. 111 (1942):

"It is hardly lack of due process for the government to regulate that which it subsidizes."

Too often the subsidy is secondary to the control. In other words, government gets involved in order to control. This is the opposite of "privatization," a word used to describe the transfer of government owned or controlled resources to the private sector as a way of dismantling totalitarian states.



Handouts are offered by the politically ambitious, (“a chicken in every pot”) as a way to win the hearts of the people. The people become dependent on these handouts, all kinds of people on all kinds of handouts. The seeker of power thereby gains control of their lives. To a point, this is a fairly honest process. When the government provides goods or services in exchange for direct and immediate payment in the form of taxation to cover the costs, the process is honest. In a transaction that straightforward, it is clear that the people themselves have borne the cost of the service provided. Further, when the people immediately pay the full cost of a government service, no prestige or dependence accrues to the central authority.

But according to Leonard Read, founder of The Foundation for Economic Education:

“ . . . no government in history has ever been able to spend more than twenty-five percent of the personal earned income of the citizenry without resorting to deception.”<sup>9</sup>

The people in government seek power, and power resides in providing the illusion that the people are getting something for nothing. Thus, they become subservient to the central authority. Straightforward means of finance are always less than desirable to those bent on conquest.

*For they know not to do right, saith the Lord,  
who store up violence and robbery in their palaces.*<sup>10</sup>

It is here that living beyond one's means begins to take place at the national level. It usually begins with the claim that we are faced with difficult and special circumstances – emergencies. National defense is only the beginning. Economic crises requiring special government programs follow.

*And there was a great famine in Samaria: and, behold,  
they besieged it, until an ass's head was sold for  
fourscore pieces of silver, and the fourth part of a cab of  
dove's dung for five pieces of silver.*

*And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, "Help, my lord, O king." And he said, "If the Lord do not help thee, whence shall I help thee? out of the barn floor, or out of the winepress?" And the king said unto her, "What sayeth thee?" And she answered, This woman said unto me, "Give thy son, that we may eat him to-day, and we will eat my son tomorrow." So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.*

*And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and behold, he had sack cloth within upon his flesh.<sup>11</sup>*

This is just to acknowledge that bad things – emergencies, do happen when even the private sector is inadequate to provide timely help. In our own day, the government goes into debt to meet the “crisis,” and with new cash on hand, the people get a sense of euphoria deriving benefits for which no one is immediately paying. Everyone agrees it would be nice if it could continue. And why not: “We owe it to ourselves.” So the deficits continue.

*Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come upon me? Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.<sup>12</sup>*

The problem here is that we still think of ourselves as “rich.” That is a government subsidized perception, subsidized by deficit spending, including international trade deficits.

*He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.<sup>13</sup>*

Even our real estate boom, (presently suffering from a period of adjustment), and its attendant residential gluttony is government subsidized. The interest is tax deductible, and so is the depreciation. Perhaps nowhere else in the U.S. economy is there more widespread evidence of our “haste to be rich.”

*There is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.<sup>14</sup>*

The U.S. only recently became the world’s biggest debtor nation. Other nations, and other peoples are gradually taking possession of U.S. assets. In short “the evil” spoken of in these verses is coming increasingly upon us, even as I write. It seems that we don’t just “owe it to ourselves.” A day of reckoning is coming.

This may be a good place to mention once again my use of the King James Version. While I can appreciate that the language tends to be archaic, and more difficult to follow than the more recent translations in today’s English, I have stayed with the King James Version so as to avoid the accusation or argument that we are making our case by picking and choosing between various translations. Translators also have interests, and often their interests are in conflict with accuracy.<sup>15</sup> We are living in a day when there is considerable controversy over Biblical translation, and translations, and much of the controversy is tangled up in the politics and “political correctness” of our day. It is our hope that by staying with the King James Version, we have been able to steer clear of most of that problem, and argument.

There is a tendency (even a drive) in all of us toward addiction, the addiction to something for nothing, “SFN.” For example, the drug addict satisfies the desire with chemicals, which is one way to capture an unearned sense of euphoria. Since the first publication of this book, I have had occasion to give this matter of addiction a lot of prayerful thought, and I need to say a word right here about that.

Viewed in the best possible light, we could say that addictions are a kind of “comfort zone.” “Comfort zones” aren’t all bad. Take for instance a really innocuous example. We have the expression “zoning out.” That’s one kind of comfort zone, a break from being “on duty.” Being off duty suggests a kind of temporary relief from accountability. Off duty, no work, Sabbath, break time - these are comfort zones of sorts, so it’s easy to see that there are godly comfort zones as well as ungodly ones, addictions. I don’t think I need to list a bunch of them. The point for present purposes is to acknowledge the nature of comfort zones, even addictions, and that some are good, some are not so bad, and some are really bad. It’s getting free of the bad ones that is our present need and subject: living beyond our means.

Looking at this as an addiction, perhaps we can learn a few things from drug treatment programs. You may be familiar with the expression “Just say no!” Our various approaches to the addiction problem based on “Just say no” don’t seem to be working very well, and there is good reason to believe that this approach doesn’t hold out much hope for the future. I like to think of this as the “white knuckles” approach. You know, “getting a grip,” “hanging in there,” “sticking with it,” “self denial”, “just say no.” I think in the last couple of years I have gained some understanding of why this approach is not very successful.

“White knuckles” are symptomatic of  
“the work of man’s hands!”

What I want to say here is that there is another approach. Isaiah 40 – I like to think of it as the “Chariots of Fire” chapter – begins: “*Comfort ye, comfort ye my people, saith your God.*” God knows we all need comfort, but the comfort we need is godly comfort, not ungodly comfort. If we have been snared in ungodly addictions: booze, drugs, smoking, gambling, pornography, illicit sex, or any other destructive “something for nothing life style,”<sup>16</sup> we need to take that addiction to God to see what might be a godly alternative. But we especially need to find that comfort in the right place.

It would be very difficult to urge you too strongly to read Isaiah 40 beginning to end before going further. Isaiah, Chapter 40, is amazing in its coverage, particularly about the subject of this book.

While our society has an increasing number who seek the unearned through drug addiction, the rest of us are increasingly a nation of monetary junkies. This particular drug cartel is composed of the financial powers in concert with the principalities of government.<sup>17</sup> The one promotes debt, and the other promotes something for nothing, SFN. We are the grist for their mill. By substituting paper for money, and more recently, blips for paper, they create what appears to be value out of nothing. We got hooked by the images on paper money; that turned out to be a set up for being hooked on blips. At this point, it is a very small step to putting the blip on us.

*Thus were they defiled with their own works,  
and went a whoring with their own inventions.*<sup>18</sup>

In the last chapter we defined money; in this chapter, we will begin to look a little closer at what causes the depreciation of money. The depreciation of money is caused by an increase in the money supply.

Would it were that simple. If the depreciation of money was only the result of an increase in the money supply, there would not be so much of a problem. If this were done uniformly, including all obligations, even future obligations, no one would be affected for good or ill. For instance, if I have savings that are earmarked for retirement, and the loss in value of those savings is not remedied by an increase in dollar amount equal to that loss, then my retirement has been stolen from me by the depreciation of money. By uniform, I mean that the increase in the money supply includes my savings, and that without taxation on the increase.

But, if everything were uniform in that sense there would be no reason to inflate. Nothing would be gained or lost. The depreciation of money is a problem because it is expropriation by stealth. When

the money supply is increased, and my savings as well as other obligations for future payment to me are left out of the increase, then my savings, and future income suffer a corresponding loss of value. In short, the value of the newly created purchasing power comes out of my present (savings) and future purchasing power. It is an involuntary transfer of wealth from me to whomever it is that gets the newly printed money or the newly created purchasing power. This is expropriation. This is just another, and bigger, word for theft. This is stealing. But that's not the end of it; this expropriation receives a commission. The banks receive interest, and other fees for services rendered in connection with this transfer of wealth. While the Fed has to subtract their fees, and give the government back the interest paid to the Fed. on the bonds sold to the Fed. the private banking system gets to keep the interest paid on government bonds. The Constitution is supposed to protect me from that. The origin of expropriation is the desire for something for nothing. "There's no such thing as a free lunch."

*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.<sup>19</sup>*

In other words, viewed from one perspective, Eve was tempted with something for nothing or worse, something by theft. She took fruit that had not been given to her in hopes of becoming like God. What she wanted was to be like God. To be like God had a price tag on it. She wanted it for nothing. The price to be like God is very high. It's a blood transaction; but we have said enough about that elsewhere. She ate from the wrong tree. It had been offered to her or suggested to her as life, but life was in the other tree.

When money has substance, silver and gold for example, there is a check on the desire for something for nothing. Money of substance makes it more complicated, even cumbersome, to act on that desire. As an example, seemingly unrelated to our concern here

except that it has to do with stealing images of gold and silver, I include the following almost anecdotal aside:

*And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.<sup>20</sup>*

There is not time or space here to look deeper into this incident; readers so inclined can read the context, Genesis, chapter 31. For present purposes I include the story to make the point that deception and stealing, even in that day, involved a rather clever, if unclean, cover-up.

For the sake of completeness, however, we should just take note that it is possible for money to decrease in value even where it has not been converted into images.

*And the king made silver in Jerusalem as stones...<sup>21</sup>*

In short, the supply of silver in the city became so plentiful that silver lost value as a result. That's one case where there was increase in the money supply but apparently with little or no increase in purchasing power. One of the things about silver, stemming from its other uses, and its source of supply, is that there can be a rather large variation in the cost of production.

Anyone can increase the money supply – that is, if he has the ambition, stamina, and good fortune to be a successful miner of gold or silver. But that involves a cost. When gold or silver are money, only a thief can increase his supply at no cost.

*Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I*

*gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.*<sup>22</sup>

What is going on here is that the Lord has used the king of Assyria, including his “stout heart,” as His instrument to bring judgment on Jerusalem. The attitude of the king of Assyria is reflected in what “he saith.” So Jerusalem is under judgment, and that human, even political instrument of that judgment, will also be punished. It’s the nature of the problem that is expressed in this passage that is interesting and relevant to our subject here.

The point here is that the earthly “powers that be” find it difficult or cumbersome to increase their supply of gold and silver. They can’t mine these metals at no cost, but being able to do so is vital if the something for nothing imperative is to be met. They can’t even tax it at no cost, (taxation is complex, and generally requires a bureaucracy). Outright stealing requires breaking into the many vaults and hiding places where treasure is kept, a tremendous waste of time and money if there is a more efficient alternative. Gold and silver serve as a constraint on those intent on something for nothing. This is not only true for private citizens; it is true for governments and financial powers as well. The constraint is the cost of precious metals.

But, alas, they have found the solution, the “alternative” – call money something else. Call it a dollar or a pound, or a mark or a franc, an aureus or an eagle, more recently a Euro, and you can expropriate its value to something else, the quantity of which you can control. By converting units of weight to images, it is possible to transfer the value of the substance to the image. The result of this transfer is called “fiat money,” money that is money by law, and not by substance. The transfer of value is enforced by law, the power of the government. The quantity of gold, governments can’t control, but the quantity of dollar signs they can. Shekels are shekels, but dollars are whatever the principalities and powers say they are.

At the risk of running ahead just a little, it may be helpful, even necessary at this point, to provide a little elaboration on these two words, “principalities” and “powers.” They are found together



in the New Testament eight times, and each time, “principality” is coupled with “powers.”<sup>23</sup>

A useful way to think about a “principality” is to think of it as a prince over a palatium. In its broadest application, a palatium is a venue of some kind, and the prince presides over the venue or so it seems. The prince is invariably accompanied, or aided and abetted by a power or “powers.” Revelation, chapter 13 is an excellent place to see this played out in practice. In this chapter there are two beasts, one out of the sea, and one out of the earth. Perhaps the best way to explain is to include the chapter in its entirety:

#### Revelation, chapter 13

*1-4: And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

*5-8: And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

*9, 10: If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

*11-17: And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

*18: Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

The two beasts are working very much in harmony where power is concerned. While in the first instance, the second beast exercises all the power of the first beast, verse 12, the edge seems to be with the second beast, for this second beast has power to give life to the first beast, verse 15. For the present, and for our better understanding of the subject at hand, we are suggesting that this second beast is symbolic of the financial powers.

For the present, let's just think of it as purchasing power, the power to buy and sell, verse 17.

It may be the first beast whose image is on the money, but it is the power of the second beast that puts it there. In this connection we offer the following New Testament perspective on idols, and the power behind idols.<sup>24</sup>

*Thy silver is become dross, thy wine mixed with water:  
Thy princes are rebellious, and companions of thieves:  
every one loveth gifts, and followeth after rewards: they  
judge not the fatherless, neither doth the cause of the  
widow come unto them.*<sup>25</sup>

It would be very awkward to go along with sixteen ounces to the pound in the U.S. and elsewhere and suddenly discover that there are now seventeen ounces to the pound in Scandinavia, for example, without people thinking that perhaps something was amiss, something was "rotten in Denmark," if you will. Therefore, prices would be expressed in terms of weight or specie.

*And king David said to Ornan, Nay; but I will verily  
buy it for the full price: for I will not take that which is  
thine for the Lord, nor offer burnt offerings without cost.  
So David gave to Ornan for the place six hundred  
shekels of gold by weight.*<sup>26</sup>

Kings can be kind of intimidating, even when they don't intend to be. Like Al Capone used to say, "There's nothing you can't get with a kind word, and a gun in your hand." On this occasion, for what ever reason, Ornan the Jebusite offered to donate his threshing floor for a good cause. David, however, was already under a good deal of conviction – remember, (see chapter 8) this transaction was the result of David's having "numbered the people." David, responds to the offer of Ornan by saying, "...I will not take that which is thine for the Lord, nor offer burnt offerings without cost." Even kings do have their moments of being honorable, of turning down something for nothing.

Besides larceny, is there any reason in the heart of a leader for calling a shekel or an ounce or a gram something else? This is not about the convenience of paper money versus metallic money. When gold was money by weight, it was common practice to use paper substitutes in the form of I.O.U, simply transferring promises to pay that were redeemable in gold by weight. It's when the unit of weight is replaced by a symbol, such as a dollar sign, that a disconnect takes place from the thing of substance to the symbol, mark or image. It is a transfer of power so to speak, a transfer that makes it all too easy for "funny" things to happen.

Unlike the government under King David, when a government today calls money something else, it puts a mark on it. That mark is a graven image, the final form of which will be placed on the people.

*And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.<sup>27</sup>*

The depreciation of money, then, is not only expropriation or theft, but the fruit of idolatry as well. It begins the moment the government calls money something else. Therefore:

**Governments should not be allowed to call money something else.**

It is at the point of financing debt that this becomes very important. Selling bonds in the marketplace to private citizens and having to pay those bonds off is limiting. As the borrowing goes on and the debt has to be refinanced, greater levels of borrowing become necessary. Eventually, the game has to stop if it is played honestly.

But, with the abandonment of gold, whether by weight in substance or paper promise to pay by weight, it becomes possible to create money out of nothing. Once the people get hooked on the new name that the government has given to money, it becomes possible

to transfer that name from the gold to pieces of paper that are not otherwise tied to the gold itself. Very few people notice or care. Up to this point, there has been lip service paid to the idea that debt should be repaid. There is lip service, but none with the stomach for it. Thus, the reason for departing from honest borrowing is that, where the government is concerned, there is no intention to repay. It is not as though there is open talk about not paying; it's just understood that repayment is not a national priority. Between addiction for more in the private sector, and the vested interest in debt of the financial sector, the whole society is driven in the direction of hopeless indebtedness.

The net effect of dissatisfaction with a system that demands repayment, is that the whole system is driven to the creation of money out of nothing, and deficits on every level that never need to be repaid. While I can appreciate that this may seem like an unreasonable conclusion, the reality check is this.

***Are we as a people ready to start living within our means?***

The continuing explosion of indebtedness in the U.S. says "NO!" At least to me, it does.

We have already discussed the need for deception. Even if the problem is that we are only deceiving ourselves, the system<sup>28</sup> is making slaves of us all.

*For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all of my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.*<sup>29</sup>

*Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.*<sup>30</sup>

When I say, enslaving the citizens, what I am talking about is the result of living beyond our means in the present and expecting

the future, even future generations, to pay for it. To be saddled with a debt that we are incapable of paying is slavery to indebtedness. To be honest about it, that is what we are doing to our children. One way or another, debts have to be paid, either by hard work or the collapse of the system related to that debt. We are speaking about a collapse of historic proportion, probably worse than anything that has been seen to date. This is a matter of life or death. The gluttony of the present is setting our children up for the pay off. It isn't going to be pretty when it happens. It never is, (see Revelation chapter 18).

Enslavement requires the destruction of the wealth that resides in private hands. Without deception, people would take defensive measures and to that degree thwart the government.

All of the arguments that you have ever heard against gold and for paper amount to nothing but rhetorical Vaseline, attempting to obscure the hatred of gold which stems from the fact that it interferes with the pursuit of the unearned. Make no mistake, the stakes are very high. The depreciation of money causes an enormous transfer of wealth from creditors and cash holders to debtors and recipients of government largesse.

According to Hans Sennholz in a 1974 address, "The Most Successful Solutions to Price Inflation," in 1974 long-term debt in the U.S., all sectors combined, federal, state, local, and private, amounted to \$2.7 trillion. A 15% inflation rate meant that \$400 billion of the real value of that debt was wiped out in that single year, stolen from creditors and given to debtors on the one hand, but providing inordinate rewards for the finance system. Add to this amount \$150 billion of government largesse that was paid out in that year, and that made \$550 billion out of a total disposable income in the U.S. of \$930 billion. The transfer, then, was an amount that equaled more than half of the disposable income in the U.S. in that year.

*Woe to thee that spoilest, and thou wast not spoiled;  
and dealest treacherously, and they dealt not  
treacherously with thee! when thou shalt cease to spoil,  
thou shalt be spoiled; and when thou shalt make an end*

*to deal treacherously, they shall deal treacherously with thee.*<sup>31</sup>

*Thus saith the Lord God; Let it suffice you, O, princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah, and a just bath.*<sup>32</sup>

By way of explanation here, the problem is that those who deal treacherously, and rip off others, end up getting treated the same way. If a king, then a king; if the majority in a democracy, then a majority. The principle still applies. The just balances are necessary when the money is not in the form of images, but the substance of metal by weight. What this is saying is that governments need to have an honest “Bureau of Weights and Measures.” Today the units are different, but the same truth applies. When the money is gold and silver, honest weights and measures keep everyone honest, especially those in positions of power. When images take over, all bets are off.

As a further indication of the magnitude of the problem, we might note several rates of inflation and look at the effect that they have on the first dollar earned by an eighteen-year old. By the time he is ready to retire at age sixty, if he had put that dollar in the bank, ignoring accrued interest, it would be worth 13 cents at an annual inflation rate of 5%. It would be worth 1 cent at a rate of 10%. It would be worthless by the time he reached 51 at 15%. At a 20% rate it would be worthless before he became forty-three years old.

*To subvert a man in his cause, the Lord approveth not.*<sup>33</sup>

Is it any wonder, then, that today’s youth are no longer future-oriented when we are consuming their future today? It was for days such as these that the Bible says the following:

*And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those*

*that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.*<sup>34</sup>

It's the "subversive" nature of how this is being done, "...subverting a man in his cause," in this case, robbing his future, that is our concern here. Anything as blatant as running a printing press would never do. It would be too clear what was going on, that nothing of real value was being provided. The people would be disinclined to deal in a monetary system so devoid of substance at its root. No, the process is not quite that straightforward, and its complexity is much more a matter of deception/subversion than it is a matter of necessity.

**Inflation,  
the depreciation of money  
is the most deceptive practice  
that governments sanction.**

This is not only about the scope of the deception, but the lengths to which it goes to prevent the citizens defending themselves. When central banks create money out of nothing, it must appear that they are creating something of real value. The following is the way it is done in the U.S.:

The Treasury Department issues bonds, which it sells in the marketplace. The Federal Reserve, (which though not a government agency is seen or understood to be a quasi-government agency) buys some of the bonds. Given the public perception, this is like buying IOUs from myself and printing money to pay for them. The process is not quite that simple.

Some of the bonds are sold in the private market. Private banks purchase and deposit them with the Federal Reserve. The Federal Reserve creates money, which is backed by these bonds, and credits the private banks. They, in turn, open accounts out of which the government can draw funds in exchange for the purchase of the



bonds. That complicates the process enough so that most of us just don't want to think about it.

In order to regulate the whole process, the Federal Reserve itself conducts what is called "open market operations." This is for the purpose of regulating liquidity. Selling bonds results in greater liquidity; buying bonds, in less. This serves as a kind of damper on our economic stove.

Actually paying off the debt is not seen as important. Most of the borrowing is simply to pay off the old creditors who turn out to be the new creditors as well. The interest on all of this is substantial, however, and itself runs head-on into the Old Testament Law:

*If he beget a son that is a robber, a shedder of blood, and that given the like to any one of these things... Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die...*<sup>35</sup>

We are simply recycling and paying interest on a growing mountain of debt. The process can go on for as long as those who benefit can get away with it. This, of course, is why deception is necessary. It is never stated explicitly that this debt is not to be paid. The process is self-liquidating. Proverbs 10:2 aptly applies: *Treasures of wickedness profit nothing: but righteousness delivereth from death.*

The fruit of this constitutionally illicit relationship between the government and the central bank is the creation of money, money created out of nothing. Each new unit of money reduces the value of all the rest. This means that one can pay off tomorrow the ten-dollar debt of yesterday, and in terms of real value, repayment is something less than total. In any game of this kind, the one who benefits most is the one who owes most and has first access to the newly created money. The financial community has first access to the newly created money.

At any given hour, price levels of whatever goods or services in the market place, reflect past conditions in the market, plus

guesses about the future. The first one to get his or her hands on the new money has the advantage of prices, which do not yet reflect the influx of the new money. As the expropriation inherent in the system is passed around and around, the first access people always come out ahead, but:

*Every man is brutish by his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish.<sup>36</sup>*

Applying this to what we have been saying here, the system breaks down altogether when the monetary unit is seen as worthless. When the dollar is worth zero, all debts in terms of those dollars will be zero. When the dollar is so devalued that it now takes 4,000,000 of them to buy what one old dollar used to buy, it is possible to pay off a one-dollar debt for 1/4,000,000 of the original dollar borrowed. This is no repayment at all. Psalm 37:21 says, *"The wicked borroweth, and payeth not again."*

This is exactly what the depreciation of money is designed to do. It creates self-liquidating obligations where the debtor is able to expropriate the real value of the money borrowed in the beginning by paying back what, in the end, is worth nothing.

People soon discover that they have a vested interest in being debtors. Again, this is contrary to the will of God.

*Owe no man anything, but to love one another.<sup>37</sup>* Under the depreciation of money, it is debtors who make out. The nominal unit of debt remains the same, but what it represents in real value is destroyed, resulting in a transfer of the total real value of the debt to the debtor. When people see that, they become debtors. Except for interest cost, by now a rather substantial amount of money, the current income of the creditors, it makes no sense to pay back debt today which could be paid back tomorrow with depreciated dollars. Interest rates normally reflect this loss of value. Otherwise no one would be willing to lend money. Romans 6:1-2 asks, *What shall we*

*say then? Shall we continue in sin, that grace may abound? God forbid.* In God's plan, grace, being defined as unmerited favor, is a gift, but in the world's plan it is default on debt. Going into debt with no intention to repay is sinning so that grace may abound.<sup>38</sup>

You must decide which plan to be under, the world's or God's.

### **What's keeping you?**

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<sup>1</sup> Psalms 37:21

<sup>2</sup> Jeremiah 22:13-17

<sup>3</sup> Romans 3:23

<sup>4</sup> Nehemiah 5:3-5

<sup>5</sup> Proverbs 22:7

<sup>6</sup> Deuteronomy 15:6

<sup>7</sup> Exodus 20:15

<sup>8</sup> Proverbs 13:11-12

<sup>9</sup> My best recollection from his lecture on inflation that I attended back in the 1960s.

<sup>10</sup> Amos 3:10

<sup>11</sup> 2 Kings 6:25-30

<sup>12</sup> Jeremiah 49:4-5

<sup>13</sup> Proverbs 28:22

<sup>14</sup> Ecclesiastes 6:1-2

<sup>15</sup> An example already mentioned is the translation of Isaiah 64:6. Even translators have been known to be male chauvinists.

<sup>16</sup> "Something For Nothing" or "SFN" was the way that Leonard Read used to discuss this problem.

<sup>17</sup> Ephesians 6:12, Colossians 1:16, 2:13-15, Titus 3:1, Revelation 13:1, 11

<sup>18</sup> Psalms 106:39

<sup>19</sup> Genesis 3:6

<sup>20</sup> Genesis 31:19

<sup>21</sup> 2 Chronicles 9:27

<sup>22</sup> Isaiah 10:12-14

<sup>23</sup> Romans 8:38, Ephesians 1:21, 3:10, 6:12, Colossians 1:16, 2:10, 15, Titus 3:1

<sup>24</sup> 1 Corinthians 8:1-13, 10:1-11:1, Colossians 3:5 Acts 15:20, 29, 17:16, 21:25  
Romans 2:17-29, 1 Corinthians 12:1, 2, 2 Corinthians 6:11-18, 1 Thessalonians 1:8-10, 1 John 5:20, 21, Revelation 2:14, 20, 9:20

<sup>25</sup> Isaiah 1:22-23

<sup>26</sup> 1 Chronicles 21:24-25

<sup>27</sup> 1 Samuel 12: 20-21

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<sup>28</sup> For a very refreshing exploration of the root cause of system slavery *The People's Romance - Why people Love Government as Much as They Do* by Daniel B. Klein. Well worth reading, in our present context what Daniel Klein calls, "TPR" (The People's Romance), is an illicit romance, one that is not easily identified without a revelation of something that has been called "*The Divine Romance*" (see book by Gene Edwards). Our short answer to both Edwards and Klein is that the life the Creator had in mind from the beginning was never meant to be a system. "TPR" is symptomatic of the tragic fact of fallen life. - Daniel B. Klein, *The People's Romance - Why People Love Government as Much as They Do?* *The independent Review*, v. X, n. 1, Summer 2005, ISSN 1086-1653, Copyright © 2005, pp.5-37.

<sup>29</sup> Proverbs 1:29-32

<sup>30</sup> Deuteronomy 27:24

<sup>31</sup> Isaiah 33:1

<sup>32</sup> Ezekiel 45:9-10

<sup>33</sup> Lamentations 3:36

<sup>34</sup> Malachi 3:5

<sup>35</sup> Ezekiel 18:10, 13

<sup>36</sup> Jeremiah 10:14-15

<sup>37</sup> Romans 13:8

<sup>38</sup> For an excellent discussion, see *The Moral Foundations of Money*, a lecture delivered in 1966 at the Reformed Theological Seminary in Jackson, MS, by R.J. Rushdoony, and available through the Chalcedon Foundation <http://www.chalcedon.edu/> as an MP3 or printable file for \$1.99.

## Chapter 11

### The Depreciation of Money

**“When the wicked rise, men hide themselves:  
but when they perish, the righteous increase”<sup>1</sup>**

The depreciation of money carries with it many serious consequences. Unfortunately, these consequences are too often seen as a cause of bad things instead of a result. Governments invariably attack these “causes,” misleading people into thinking that they are fighting inflation.

But I see many serious results or consequences of the depreciation of money. One of the most serious consequences is a “topping out” or even a decline in the standard of living. Secondly, there is an increase in gambling. And thirdly, there is an increase in violence.

Let's first look at the standard of living. Back in 1982, when this book was first published, in the U.S. in excess of \$30,000 in capital was invested per job.<sup>2</sup> It is this \$30,000 worth of tools that makes American labor so productive. The American Economics Foundation has a formula, which says that:

$$\text{MMW} = \text{NR} + \text{HE} \times \text{T}^3$$

where MMW = Mankind's Material Welfare

NR = Natural Resources

HE = Human Energy

T = Tools

This is to say, mankind's standard of living equals natural resources plus human energy multiplied by tools.

“HE,” Human energy, is pretty much the same the world over except for the “working smart” component. Clearly those with know-how have an advantage over those without; but that said, the know-how dimension is still very limited in making a difference in productivity without the development of or use of tools. As for “NR,” natural resources, these also are fairly evenly distributed over the face of the earth.

So it’s “T” – Tools, that are the big factor because of their multiplying effect. Many things determine whether or not a nation will generate tools, and how well it will use them. The amount invested in capital equipment and the returns on that investment are important considerations.

Robinson Crusoe can help us to understand this relationship. With his bare hands he would have to pick berries six days a week in order to survive, giving him only one day of rest. But if he had a device for picking berries, he could pick enough in one day to take the rest of the week off. However, in order to make the device, he would have to forego current consumption in order to have the time to make it. He would therefore be confronted with a choice: is the time off from berry picking worth the present loss of consumption and the added effort?

And that is the same decision that we face as a nation. Is it worth giving up something we could have now to invest in tools or replace tools that will allow us to increase production in the future?

Of all the factors that go into the decision as to whether or not to invest in tools, just about every one of them is measured in terms of money. When that accounting unit is of uncertain value, people are reluctant to make the decision to take the risk. The value of money is the handle on reality out of which a rational choice can be made. When the handle is broken, the choice becomes irrational at best, and negative at worst. Under these circumstances, those who would have put money into capital equipment might allocate their money into savings or commodities instead. They might/may speculate in gold, silver, sugar, coffee, even oil, and other nonproductive items. This is done on the assumption that the value

of the money is going to be destroyed, and these commodities will protect the value of the investment as their prices rise.

This problem is compounded by what the depreciation of money does to savings. If the depreciation of money destroys the value of savings over time, and this due to rising prices, then it is better to allocate money to commodities that are most likely to reflect that price rise. Tools, on the other hand, suffer from the problem of obsolescence. Their value over time is much less predictable.

So asset allocation is shifted from tools to goods or commodities, further compounding the problem, since this shift tends to force prices up still higher and faster (more dollars chasing the same volume of goods). And on the negative side, labor becomes less productive as new and replacement tools are not being generated by investment.

One of the easiest places to see this today is in the area of oil refineries or energy-generating facilities. These are tools. Things that generate energy are tools into which we can plug other tools. A drill press is a tool that greatly multiplies man's ability to drill holes, but unless it can be plugged into an energy source, another tool, it is useless. The generating plant is a critical tool. If it takes fifteen years to plan and build a generating facility before the go-ahead is given, there has to be a determination as to the return to capital. If there is no way of knowing what a dollar will be worth fifteen years in the future, then most investors will not give up present dollars of known value for future dollars of unknown value.

Who wants to risk it? Why take a chance, especially when soy beans look so promising? And so the refinery doesn't get built. The generating station doesn't get built. In fact, few long-range projects get built, except, of course, government projects. The same applies to schools and hospitals, which would otherwise depend on private investment decisions. Voluntary investment decreases. Investment becomes compulsory as the government becomes the investor of last resort.

Perhaps mention should be made of real estate/housing. This has become a commodity of sorts, and one that in the U.S. is heavily government subsidized for the average citizen. As mentioned elsewhere, what is taxed tends to decrease; what is subsidized tends to increase. The result is not only a real estate/housing glut, but even worse, residential gluttony.

When the tools required to multiply human energy are not produced, man's material welfare, our standard of living, begins to decrease. Not only are there fewer new tools, but fewer old tools are replaced. The railroads wear out, the generating facilities wear out, and bridges collapse. Material progress begins to grind to a halt. This is one way that the depreciation of money causes men to "*hide themselves*." To hide oneself in this connection means a decision not to take the risk, not to make the investment. People don't knowingly invest where their investment or the fruit of their investment is likely to be confiscated by the depreciation of money or by gun point.

As this book is being written, we are engaged in a monetary war between the "work of man's hands" and the provision of God. In a moment of disengagement from the words of men, a verse of Scripture came to mind:

*Oh Ephraim, what more have I to do with idols? I will answer him and care for him. I am like a green pine tree; your fruitfulness comes from me.' Who is wise? he will realize these things. Who is discerning? He will understand them. The ways of the Lord are right; the righteous walk in them, but the rebellious stumble in them.*<sup>4</sup>

In his newest book, *Jesus: The Unknown Economist*, Charles Gave writes:

"The parable of the talents has already shown us Christ's scorn for those who refuse to take risks. The one who buries his talent (in today's terms, should we say the one who buys gold?) is sent into outer darkness. And in this latest parable (The parable of the rich fool – Matthew 25:14-30), Christ tells us again: all capital that is not



invested is a source of misery. Happiness, the hundredfold returns, always comes from taking risks and never hoarding."<sup>5</sup>

As for the preoccupations of the fiat money school, two things come to mind:

*There is a way that seemeth right unto a man, but in the end it leads to death.*<sup>6</sup>

There is one more reason why gold is good – It is an evaluation based on a perception, a very authoritative perception, one that is humiliating where human presumption and arrogance is concerned: gold is good, because the One who knows the end from the beginning said it was good. Our need is to discover why!

The other thought that comes to mind is the meaning of money in the context of the "money changers," (John 2:14). It is quite amazing how much the Word of God knows about money. Over the course of the New Testament seven different words in the original are all translated "money." It is also amazing how much gets lost in the translation. Here is Strong's Greek dictionary definition of this "money" word used in John 2:14; Strong's #2773, and 2:15; Strong's #2772. (see box at right.)

#2773: "...kermatistes, ker-mat-is-tace; from a derivative (no pun intended I'm sure) of 2772; a handler of coins, i.e. money-broker:— changer of money."

#2772: "... kerma, ker-mah; from 2751; a clipping (bit), i.e. (specifically) a coin:— money."

#2751: "... keiro, ki-ro; a prime. verb; to shear:— shear (er)."

Biblically, it looks like when the money changers get done, all the gold has been "sheared" away, and there is nothing left but the image of the beast.

Here is another fragment of light from the Scripture concerning the meaning of the word "money;" this one in connection with Caesar's image:

Matthew 22:18; Strong's # 3546: (See box on the next page.)

Just as the depreciation of money causes a transfer of funds from capital markets to commodity markets, from investment to speculation at the corporate level, so the same process is at work on the private citizen. Where he might normally be thrifty in behalf of his own future, setting something aside for his old age or for his children, and would otherwise put money into savings accounts, he no longer is inclined to do so. Whether or not he identifies the nature of the problem explicitly, he has a growing sense that money invested at 6% in a savings account when the rate of depreciation of money is 12% is not a good deal. And, of course, he is quite correct.

#3546: "...nomisma, nom-is-mah; from #3543; what is reckoned as of value (after the Latin numisma), i.e. current coin:—money.

#3543: "...nomizo, nom-id-so; from 3551; prop. to do by law (usage), (can you say, "fiat money?") i.e. to accustom (pass, be usual); by extension, to deem or regard:—suppose, thing, be wont."

#3551: "...nomos, nom-os: from a prime... nemo (to parcel out, especially food or grazing to animals (perhaps this is where the beast comes in); law (through the idea of prescriptive usage), gen, (regulation), specifically (of Moses [including the volume]; also of the gospel), or figuratively (a principle):—law."

*Now therefore thus saith the LORD of hosts;  
Consider your ways. Ye have sown much, and bring in  
little; ye eat, but ye have not enough; ye drink, but ye are  
not filled with drink; ye clothe you, but there is none  
warm; and he that earneth wages earneth wages to put it  
into a bag with holes.<sup>7</sup>*

The rate of interest tends to lag behind the rate of the destruction of the value of the currency; whether private citizens understand this or not, they begin to see that no matter what they do, they are lagging farther and farther behind. Sensing that the rational,

the established, the responsible means of providing for a rainy day or tomorrow or old age or the other needs of his family are no longer operative, he reluctantly begins to speculate. Just as the big institutional investor may speculate in commodities transactions in order to hedge against the depreciation of money, so the little investor speculates in ways of his own. Most especially, he does this by gambling in one form or another.

So we see this country increasingly promoting gambling of all kinds, not the least of which is the increasing use of the lottery as a means of financing government. The tickets can hardly be printed fast enough. The people are urged to take a chance on a better tomorrow, on “hitting it big.” Rational means of providing for tomorrow, or getting ahead, are being destroyed with the money, so people begin to seek the irrational. When they are cut loose from rational means, they are also cut loose from moral means.

When gambling doesn’t work, people are forced to seek less moral means. Since there is no longer any rational reason for some to be “haves” and others to be “have-nots,” they begin to use force. If it is only a question of “luck,” then there is no reason for the have-nots not to use force, fraud, or violence in order to take from the haves. Crime increases.

We see a Las Vegas of the East, a Las Vegas of the South, increasing advocacy of gambling casinos; we see racetracks, dog tracks, jai alai, bingo, state lotteries, and the list goes on. Every kind of irrational means increasingly comes into practice. Because the depreciation of money diminishes the possibilities for a sound or rationally attainable future, people fall into increasingly unproductive patterns of activity.

Those who were the backbone of society (whose hard work and sweat built this country) and who can least afford to, spend their time and their savings on irrational ways of trying to better their condition. We see the rise of what Rousas John Rushdoony (the founder of Chalcedon Foundation in Vallecito, California) calls “the gambler state.”

The government encourages this mentality by advertising on behalf of its lotteries. It holds out to its citizens a chance to hit it big by buying its tickets, by playing the betting game, the instant “win the daily” this, the “off-track” that. Taking advantage of the opportunity, which the state itself has created by destroying any rational means for the citizens to better themselves, the state then becomes the provider of the irrational.

As the irrational means likewise fail, men rely increasingly on immoral means, taking matters into their own hands, robbing and pillaging one another. Ultimately this winds up in the destruction of the existing social order and sets the stage for the man on the white horse. He will pillage everybody on behalf of everybody, under the guise of saving them. The most obvious recent example being what happened in Germany after WWI – the depreciation of money, gambling, Hitler. (Unless of course you consider gambling rational.)

The further the process goes, the worse it becomes. As democratic governments cater to the economic demands of the majority, it becomes increasingly good politics to debauch the currency in order to alleviate the burden of debt on the citizens. In the final analysis it can only go on as long as there is something of value to expropriate. Once all the creditors are destroyed, the game comes to an end, and the society collapses. Perhaps I should note here that “creditors”, in this instance, includes all those with savings accounts.

Again quoting John Maynard Keynes quoting Lenin, “There is no more certain way to overturn the existing order of society than by debauching its currency. The beauty of it is that it employs all of the hidden forces of the laws of economics on the side of destruction, and does so in a way that not one man in a thousand can detect.”<sup>8</sup>

*The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.*<sup>9</sup>

*Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with*

*the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.*<sup>10</sup>

*Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.*<sup>11</sup>

Historically, the game never comes to an end peacefully or without a radical change in the social order. There is either a military occupation, or a dictatorship, or a coup, or a revolution, ending in a dictatorship.

*A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed. A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.*<sup>12</sup>

We suggested in the previous chapter that at the root of all of this is a kind of addiction, the addiction to something for nothing. When the integrity of money is doubtful or destroyed, a side effect is that the connection between hard work, diligence, responsibility, and accountability is also lost. This is part of what drives the gambling addiction. If I can't get ahead by being productive, then perhaps I can gain something for nothing by chance. If this is indeed the case, how do we kick the habit?<sup>13</sup>

The three most popular approaches to the handling of drug addictions are criminal penalties, methadone maintenance, and cold turkey. These all have their counterparts in the addiction that leads to the depreciation of money. Criminal penalties are the equivalent of wage-price controls. At the low end of wage control are “minimum wage laws.” Price controls rear their ugly head from time to time either in connection with particular goods, usually understood to be necessities, or during war time. Those of us who were around during WW2 remember price controls, and the resulting “ration books” that went

along with those controls. What do wage-price controls accomplish? Wage-price controls make it appear that we have kicked the habit, but underneath, the same old pressures remain. These frustrated pressures keep building, causing misallocations, shortages,

#### GAMING REVENUE: 10-YEAR TRENDS

As the gaming industry has expanded throughout the United States, the gross annual revenue has steadily increased. Gross gambling revenue (GGR) is the amount wagered minus the winnings returned to players, a true measure of the economic value of gambling. GGR is the figure used to determine what a casino, racetrack, lottery or other gaming operation earns before taxes, salaries and other expenses are paid — the equivalent of "sales," not "profit." In 2004, for example, the commercial casino industry had GGR of more than \$30 billion\*, but paid over \$12 billion in wages and benefits and more than \$4.9 billion in taxes, plus other expenses.

The following chart shows the growth from 1995 to 2005 in both the commercial casino industry and gaming as a whole, which includes pari-mutuel wagering, lotteries, casinos, legal bookmaking, charitable gaming and bingo, Indian reservations and card rooms.

#### TOTAL COMMERCIAL

YEAR	CASINO	TOTAL GAMING (billions)
1995	\$16.0	\$45.1
1996	\$17.1	\$47.9
1997	\$18.2	\$50.9
1998	\$19.7	\$54.9
1999	\$22.2	\$58.2
2000	\$24.3*	\$61.4
2001	\$25.7*	\$63.3
2002	\$26.5*	\$68.6
2003	\$27.02*	\$72.9

surpluses, goods in the wrong places, and finally, break outs, that is, black markets.

When the price of something is not allowed to reflect its real cost, it disappears from the normal or free market place and can only be found in the black market at a higher price, reflecting something closer to its real economic value.

*Fear and a snare is come upon us, desolation and destruction,* wails the writer of Lamentations.<sup>14</sup> More police have to be hired; in this case they arrest the innocent, innocent by economic standards, which is to say, those who are willing to continue to produce and sell at prices that reflect true costs, because the police have been hired by those guilty of imposing uneconomic constraints on the market place. (That would be the government. In some quarters these are known as “government wage-price controls”). The result is pressure toward economic collapse and an immediate, if relative loss of freedom.

*Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, – the work of errors: in the time of their visitation they shall perish.*<sup>15</sup>

*Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.*<sup>16</sup>

Methadone maintenance has its counterpart in the moderate approach. Currently in vogue in America and the Western trading nations, it has been used down through the ages. In Rome it was bread and circuses. Today it is food stamps and Monday night football/reality TV. The circuses and the TV are very important, for if we are not kept distracted, we are liable to wake up to what’s going on. That could lead to defeat in the next election, if not outright revolution. In the days when this book was first written, it was Monday night football. Perhaps today it might be more accurate

to talk about “reality TV.” This approach is “moderate” in the sense that it relies on distraction rather than outright confiscation.

At the same time, our addiction is so destructive of our productivity that we can no longer afford to entertain ourselves. Entertainment must therefore be supplied. So far, our capital markets have remained sufficiently intact so that football can be supplied with only minimal government subsidy, and “reality TV” none at all. Make no mistake, however; when those markets fail, and historically they do, government will supply the football, even war, as it did the Coliseum and the gladiators. As the depreciation of money continues to take its toll, we will doubtlessly wind up with “Monday night football” every night of the week. It would be well to remember what happened when the Romans ran out of gladiators. Once again, developments since our first writing are clearly heading in this direction. As of this writing, “Friday Night Smack Downs,” and “Ultimate Fighting” are increasingly displacing the more genteel prize fighting of yesterday.

In our society a slower rate of the depreciation of money is substituted for the more obvious and fatally rapid rate, just enough to supply the food stamps and the football. Of course, food stamps themselves are only a substitute form of money in order to disguise and control the use of a government handout. This buys the politicians some time, time which is invariably used to dream up some new way of getting something for nothing. Towards the end this becomes a fruitless task because the game is nearly over. Just about everything of value has been picked clean. Too often the moderate approach turns out to be only one of the final station stops on the road to final destruction.

Cold turkey? Stop the presses! Unthinkable! Too painful to contemplate! This is a society where the addiction to something for nothing has been growing for over fifty years, certainly from the time that the U.S. abandoned gold as money in 1933. By now the citizens have become so totally dependent on their addiction that a sudden stop of the printing presses would be too traumatic. Perhaps, not “politically correct,” is a good contemporary expression for the



“trauma.” There is no inclination to stop consuming more than we produce, let alone consume less. It is bad enough to suggest living within our means; it is unthinkable to live on less in order to pay off debts incurred by the high living of yesterday.

The result would be a depression, depression in every sense of the word, depression so severe that there is a better than even chance that the patient would die. While the U.S. managed to survive the last one, that was in a day when the U.S. was not dependent on foreign resources, and was still largely an agricultural nation, at least, closer to its roots, and with a much more widely accepted understanding and practice of “right and wrong.” By the 1960s, this had gone, as despair turned to rage evidenced by cities set on fire all across the nation.

In the present case, the patient is Western civilization. Its brainless remains would require a charge nurse (a dictator), and that is no longer a Western concept. The present problem of the rise in “terrorism” ought to be seen as some kind of wake up call that “Western Civilization” may not have the approval of the rest of the world that we had previously supposed.

*For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.<sup>17</sup>*

Well, what happens if the addict doesn't kick the habit? *They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.<sup>18</sup>* Eventually the patient overdoses, and overdose has its place in the depreciation of money picture. Overdose is that final stage of inflation when the government has to pay as much for the paper as it is worth after it is printed. All the debt in terms of money is liquidated, an involuntary gift to the debtors.

*All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon*

*all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: They shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity.*

*As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it and defile it.*

*Make a chain: for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD.<sup>19</sup>*

This is not a pleasant thought to contemplate. What are the implications for your own life? How will you buy food with your brokerage talents when there is nothing to broker?

*How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street... The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young*

*children ask bread, and no man breaketh it unto them.  
They that did feed delicately are desolate in the streets:  
they that were brought-up in scarlet embrace dunghills.<sup>20</sup>*

When viewed from just about every perspective, the outlook is bleak. The world is looking for a man on horseback, a savior for a people tragically decimated by the depreciation of money cancer. Two such men are waiting to be revealed. One is the personification of Satan, and the other is the Image of God. The latter offers us a way to kick the habit, through moral regeneration. Psalm 62:10 admonishes, *Trust not in oppression, and become not vain in robbery: if riches increase; set not your heart upon them.*

We have to come to grips with that larceny in the heart of all of us, which is the desire for something for nothing. There is no way in this world to get something for nothing without stealing, directly or indirectly. Way down in our souls we all know it.

God has anticipated not only our gluttony but also our inability to pay our own way and our indebtedness. His provision is pictured in Leviticus, chapter 25, in the marvelous Jubilee (or “Jubile,” as the King James Version has it). This Jubilee is later personified in Jesus Christ. Because this is the Biblical remedy for the bondage of indebtedness, we have included the entire passage as a matter of convenience for the reader.

*And thou shalt number seven sabbaths of years unto thee, seven times seven years and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile<sup>21</sup> to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.*

*A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.*

*In the year of this jubile ye shall return every man unto his possession. And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand; ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, and according to the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell it unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.”<sup>22</sup>*

*“And in the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man unto whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.*

*And if a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house*

*that is in the walled city shall be established forever to him that bought it throughout his generations: it shall not go out in the jubile.*

*But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile. Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of the jubile: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.*

*And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he is a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.*

*And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: And then shall he depart from thee, both he and his children with him and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shall fear thy God.*

*Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever: but your brethren the children of Israel, ye shall not rule one over another with rigour.*

*And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or the sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according to the number of years, according to the time of an hired servant shall it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.*

*And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight. And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.<sup>23</sup>*

Again, I have included the above passage as it relates to the jubilee essentially in its entirety because of the relationship between the depreciation of money and indebtedness.<sup>24</sup>

The energizing force behind the depreciation of money is indebtedness. Not so much the indebtedness of ordinary people as the promotion of debt by the financial powers, always intent in pushing us into living beyond our means. The end of the depreciation of money is the repudiation of all debt. God's desire is that we live within our means. Man, however, is both unwilling and unable to do this. God, having anticipated man's weakness, provided in the Jubilee for the liquidation of man's indebtedness.

This provision in God's law is seen most fully in the jubilee. God provides. Man falls short. God restores. Built into the economics of the Old Testament is this periodic release from indebtedness and provision for a fresh start. Rather than provide dishonest money as a means of canceling debt, God provided grace, the grace of the jubilee. This way men were invited, even commanded, to live in reality and substance and not in images. The reality is that man is incapable of paying his own way, and the jubilee both allows for and declares this fact.

It was never God's intention that man could find life in the jubilee, but that in the periodic jubilee man might be pointed to Christ because the life is in Him and in Him alone.<sup>25</sup> When man hides himself from reality by depending on images, he cannot see his real condition and his real need for God's provision, Jesus Christ.<sup>26</sup> Man operating in unreality becomes deluded, the first symptom of which is that he considers himself to be God. Coming out in many ways (among them a preoccupation with the needs of "Number One") is the delusion that man is perfectible, that he can trust himself. But he can't. God already knows it, and has declared, *The heart is deceitful above all things, and desperately wicked: who can know it?*<sup>27</sup>

God knew this from the beginning. We had better discover it soon, for our time is running out. This is the mentality that turned its back on God and God's money – gold. This is the mentality that

turned toward man's provision and man's money – images. The reason for the switch was the lust for wealth and power appealing to the desire for something for nothing, that is latent in everyone of us. The attitude that energizes all this is the desire to be God.

Our way out has always been Christ. Our false hope has always been idolatry, the work of man's hands.

*Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.*<sup>28</sup>

*For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.*<sup>29</sup>

The irony is that His plan satisfies our desire, even our need for something for nothing. Salvation is His gift to us. We don't have to guess about God, for He has provided us with the reality of Jesus Christ, and *in him dwelleth all the fullness of the Godhead bodily*.<sup>30</sup> Nor do we have to go forth in the world with any doubt about our ultimate victory, for in Christ we have success. We don't have to wait for death to claim it, for the success is Christ in our life. All we need do is receive it.

Our alternative is the beast. His solution will be a new label on old snake oil:

*And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.*<sup>31</sup>

*Wealth gotten by vanity shall be diminished.*<sup>32</sup>

*For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.*<sup>33</sup>



The beast will convince most of the people that his new monetary system is a thing of value, but it will only be the ultimate form of an old lie, a lie that is with us even now.

The ultimate lie of the ultimate monetary system will be perfectly consistent with the transitional lie of our transitional monetary system.

Our question becomes a choice between trusting in the monetary system of this world or trusting in the incorruptible riches of Christ.

### What's keeping you?

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<sup>1</sup> Proverbs 28:28

<sup>2</sup> American Economics Foundation

<sup>3</sup> From an article by Kenneth W. Ryker, Freedom in a Nutshell (Part Two—Conclusion); *The Freeman: Ideas on Liberty*—October 1977, Vol. 27 No. 10.

<sup>4</sup> Hosea 14:8, 9 — NIV.

<sup>5</sup> Charles Gave, *Jesus The Unknown Economist*; GaveKal Research, Hong Kong pg. 81

<sup>6</sup> Proverbs 14:12 & 16:25

<sup>7</sup> Haggai 1:5-6

<sup>8</sup> John Maynard Keynes, *The Economic Consequences of the Peace*, 1920, pg 235.

<sup>9</sup> Psalms 10:2

<sup>10</sup> Isaiah 24:1-3

<sup>11</sup> Zephaniah 1:11

<sup>12</sup> Jeremiah 50:35-38

<sup>13</sup> The chart to the right is from

<http://www.americangaming.org/Industry/factsheets/>

<sup>14</sup> Lamentations 3:47

<sup>15</sup> Jeremiah 51:17-18

<sup>16</sup> Hosea 10:13

<sup>17</sup> Hosea 9:6

<sup>18</sup> Isaiah 45:16

<sup>19</sup> Ezekiel 7:17-27

<sup>20</sup> Lamentations 4:1, 4-5

<sup>21</sup> If I might summarize the impression of the meaning of “Jubilee” as revealed in Strong’s Exhaustive Concordance, and Hebrew Dictionary, this word has the sense of a “breaking forth” like a river, and is accompanied by the blast of a trumpet. Certainly John 7:37-39 comes to mind.

<sup>22</sup> Leviticus 25:8-17

<sup>23</sup> Leviticus 25:24-55

<sup>24</sup> For a very up-to-date and probing article on what our present debt cycles are doing to the U.S., see Appendix D - Chapter 11 – “*Uncle Sam Crying...*” by Antal Fekete.

<sup>25</sup> John 5:39-40

<sup>26</sup> Romans 1:18-25

<sup>27</sup> Jeremiah 17:9

<sup>28</sup> Judges 10:13-14

<sup>29</sup> Isaiah 52:3

<sup>30</sup> Colossians 2:9

<sup>31</sup> 2 Kings 17:15

<sup>32</sup> Proverbs 13:11

<sup>33</sup> Isaiah 31:7

## Chapter 12

### The New Coin of the Realm

***“A new Commandment I give unto you,  
That ye love one another; as I have loved you.”<sup>1</sup>***

And now we look at what it’s all about: the Gospel – the Good News.

*For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself.<sup>2</sup>*

*Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.<sup>3</sup>*

Everything we have learned from the Old Testament is summed up in one word, “love.” The implications of love are as far-reaching as they are poorly understood.

*Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For we are all the children of God by faith in Christ Jesus.<sup>4</sup>*

The New Testament paints a picture of a group of people whose relationship to one another is vital. The children of God in Christ are His body on earth. Within a given geographical area they are instructed to meet one another’s needs, hurt with one another, rejoice with one another, be in constant fellowship with one another, be attentive to one another, encourage one another, build up one

another, correct one another, consider one another better than themselves, prefer one another, honor one another, forbear one another in love, and even die for one another.

This is hardly the picture one gets from looking at a group of people who come together once a week in the context of a meeting where no one talks to anyone else – which essentially describes a Sunday morning church service. Even in the New Testament Church, Paul had to rebuke believers who came together in this fashion. Looking at 1 Corinthians 11, we see that, as believers came together to share the Lord's Supper, some would go ahead without the others, indifferent to their needs. It is clear from Paul's rebuke<sup>5</sup>, that it's not about the food, it's about the fellowship. Looks like it was that way for Jesus as well, and “. . . Mary had chosen that better part...”<sup>6</sup> For Mary's sister, it seemed to be about the food, but for Mary it was about sitting still with Jesus, even at His feet. Sometimes even the host and hostess need to get off duty, and just sit and enjoy the fellowship.

In this context, the Lord's Supper was celebrated as a complete meal. It was something relevant to their real life needs. But some would gorge themselves, even getting drunk, while others went without. Paul said that those who acted in such a manner ate and drank judgment upon themselves, for they hadn't properly perceived the body of Christ. Even in that day people were indifferent to one another's needs, callous and uncaring, inconsiderate and unloving, more interested in their stomach than the fellowship of the Spirit.<sup>7</sup>

That this has so often been typical, now as then, is no justification for the way that the people of God have failed to manifest the grace of God in the world, in and through their meetings. Even in Corinth the meetings were often so bad that Paul said it would have been better if they had not come together at all.<sup>8</sup> The coming together of the body of Christ was meant to glorify Christ and His Father in Heaven, that the world might know that they both are real. But meetings of the kind that Paul was rebuking did not demonstrate that at all. If Christ was God and came down and gave His life for us, and we behaved in that manner toward one

another, then obviously the message of Christ's reality was not going to be taken seriously by the world.

Jesus left us with a new commandment, "*A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.*"<sup>9</sup> How seriously are we to take this "new commandment?" In 1 Corinthians 13, we get a picture of what love is, and how lovers act. We are told in no uncertain terms that anything we might do without love is worthless. Faith, wisdom, understanding, sacrifice without love – none of it counts. Love is the heart and soul of all that we do. When everything else has passed away, love will remain. Love never fails. Everything else is temporary provision until we all come together in the unity of the faith, in an all-in-all relationship with God in Christ.

Love is so important that we are told it is the fulfillment of the law. We are told repeatedly in the New Testament that those who love will show it in their relationships with, to and for one another.

But what is it that makes New Testament lovers out of God's people? At least part of the answer is found in Luke 7:36-50.<sup>10</sup>

In those verses we learn that when Jesus was visiting the house of Simon the Pharisee, He was overwhelmed by a woman of the city, who was known to be a sinner. She made quite a display of herself even by today's standards. Her behavior toward Him was considered improper in the minds of the others present. She threw herself at His feet and actually washed them with her tears. She dried them with her hair, poured perfume on them, and kissed them to such an extent that Jesus said, *This woman since the time I came in hath not ceased to kiss my feet.* Her manner contrasted sharply with that of Simon, the host, who was indifferent to Christ's presence, and Jesus used the contrast to teach about love through another parable:

*There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them*

*both. Tell me therefore, which of them will love him most?*

Of course, the answer is the one who was forgiven most. On this occasion, not only are we taught by what makes for great love, but we are given a glimpse of how great lovers act.

Jesus' teaching is foreshadowed by a similar relationship between deliverance and response cited in the Old Testament:

*Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*

*Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.<sup>11</sup>*

For our present purposes, the interesting thing about Jesus' teaching on love is that it draws upon the monetary analogy: "A certain creditor...[God]... had two debtors... [us];.. when they had nothing to pay... [our inadequacy],.. he frankly forgave them both [God in Christ]."

Clearly, it was not Jesus' intention by His teaching to justify Simon in his unloving attitude, for there is no one who owes little; *there is none righteous, no not one.*<sup>12</sup> But Simon thought himself righteous, and therefore without need of forgiveness. Unable to receive love, he was himself unloving. The woman, on the other hand, a sinner even by the standards of this world, didn't need any flowery theological exposition to bring her to the realization of her own sin. When Jesus forgave her, she loved so much that we see a demonstration of that love in her response to Him. It is quite clear in context that this woman had been forgiven by Jesus before she arrived at Simon the Pharisee's house. That forgiveness certainly appears to be the reason she crashed the party. The Apostle John may have preserved for us the actual moment of her forgiveness.<sup>13</sup>

It would be a misunderstanding of the instruction of Scripture, however, to think that God's forgiveness should result only in a love for God, for elsewhere we are told, *We love because He first loved us.*<sup>14</sup> The forgiveness and love that Christ has revealed to us is to make us lovers, not only of God and Christ, but also of our fellow man. Great lovers are those who have been forgiven much, and have received that forgiveness. Rather than implying that anyone has been forgiven little, since to break any part of the law is to break it all, we should realize that we are all great sinners and therefore, potentially, great lovers.

But this requires an acknowledgement, a recognition of our own sin, when the searchlight of God's Word, by the power of the Holy Spirit, brings that sin to light. As we think of ourselves as righteous, we cease to be great lovers. All too often the attitude of God's people more closely resembles that of Simon rather than that of the woman.

The key to love, the secret of being a great lover, is to appreciate the measure of our own sin and to realize that Jesus Christ died to take that sin away. Once we acknowledge that we have sinned yesterday, today, and, in all likelihood, will sin again tomorrow, we will sense the liberty and freedom from the bondage of that sin. Acknowledging ourselves to be sinners, we become less judgmental and more forgiving in our attitude toward our fellow man. That heart, which was once hard as stone, is split, and becomes a well spring of the water of Christ's love flowing out, to be shed abroad on our brothers in Christ.

We have seen what makes great lovers, but do we know what love is? First John 3:16 answers that question. *This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.* (NIV)

Little wonder that Paul was *determined to know nothing save Jesus Christ, and him crucified.*<sup>15</sup> Only by knowing the crucified Lord can we know what love is. Knowing what love is places a responsibility on us to love one another. When we accept the responsibility of laying down our lives for one another, we

demonstrate the reality of Jesus Christ so that the world will know that He is real.<sup>16</sup>

A group of people who love sacrificially, a group of people who are willing to lay down their lives for one another, is a group of people whom the world is much more likely to take seriously. But, sadly, that is a far cry from the love that is manifested in most of what's calling itself "church" today. We are inclined to think that someone has entered the "church" if he walks through the doors, but people haven't really entered the church until they have been allowed into our hearts.

As foreshadowed by the building of the temple in the Old Testament, all the time, effort, skill, money, preoccupation, and dedication that went into building that temple is expected to be poured into one another in the New Testament. The Gospel of John helps us to understand this transition, as Jesus explains the first of His economic reforms, after overturning the tables of the money changers. There would soon be a new coin of the realm – His love.<sup>17</sup> This means that, instead of winding up with a building that is beautiful at the hands of men, we wind up with men who are beautiful at the hands of God, through the Church. We are given to one another in Christ, not so much the giving of our wealth to one another, but the giving of ourselves to one another.

As I think about the possibilities where a market place is concerned, three options come to mind: free market, forced market, and no market.

In the end, there is no market. (More about that later.)

This side of the end, however, there is a war going on – it is both an ideological war and a spiritual war between freedom and force in the market.

From an ideological perspective, those are the only possibilities. But there is also a spiritual component of this war, and this is the component that drafts the Christian community into the war. 2 Corinthians 10:3-5. Christians, by their very new nature, are drafted into this war as the army of the Spirit.



It is written, "The kingdom of God is... in the Spirit."<sup>18</sup> The Kingdom of God is in the DNA of Christ, the Messiah, the Anointed One. Paul, speaking of his own as well as our credentials, says to the believers in Corinth: *"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates?"*<sup>19</sup> In short, the Kingdom of God is a place in the Spirit within the believer. Before going to the cross, Jesus prayed:

*I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.*<sup>20</sup>

Before leaving, Jesus made a promise; in fact, it was the communication of the promise of His Father:

*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.*<sup>21</sup>

It is a returning to the world, even to the marketplace (where believers are to be in, but not of the marketplace), we find a fourth possibility in the economy of human need – Love. God's kind of love – this kind is found, in the first instance, only in Jesus; the love that was first revealed at and by the cross.

Exploring the possibilities in light of this Spiritual dimension, we can see that there are those in the market place who are in and of the market place, (world). These, in their purest sense, even on their best day, are the merchants.<sup>22</sup> Then there are those who are in but not of the market place Two possibilities come to mind, "... Believe not

*every spirit, but try the spirits whether they are from God: because many false prophets are gone out into the world.*"<sup>23</sup> The bottom line identification of these two possibilities are lovers or thieves – "*The Thief cometh not, but for to steal, and to kill, and to destroy...*"<sup>24</sup> You have to be careful around thieves; they will kill you if they have to. Believers are equipped to be both in and of the Spirit of God. In short, in the market place are those who are in and of the world; in but not of the world; and even those who are in and of the Spirit. The lovers in the market place are those who are in and of the Spirit. They are there to love, not to make a killing.

It is to this end that the words of our much quoted prayer become meaningful, "*Thy kingdom come, Thy will be done in earth as it is in heaven...*"<sup>25</sup>

All of this is very relevant to the problems of today's world. Just about everyone would agree to at least three minimum requirements necessary to turn this world around: first, there is the message; second, there is the articulation of that message so that everyone can understand it; third, there is the platform from which to articulate that message so that sufficient numbers may hear. All three of these are provided in Christ.

First, the message – the message is love:

*For this is the message that ye heard from the beginning, that we should love one another.*<sup>26</sup>

Jesus is the articulation of that message, and the Church is His copy machine. We are to be "co-laborers" with Him in spreading that message. The Church is to be the ongoing expression of His message to the world. The Church is His body, the extension of His explanation after turning the tables on the money changers.<sup>27</sup>

*In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*<sup>28</sup>

And the platform is a cross.

In Chapter 17, we will be looking at this some more. For now, perhaps I can borrow an observation made there. A rich man has no idea who his friends are, except perhaps those who are willing to die to be with him. This goes to the matter of the credibility of love.

Because the only credible platform is a cross, and because that is a platform that most of us wish to avoid, the world does not yet know what love is. Forgetting as soon as possible the crucified Christ, we are inclined to prefer the resurrected Christ, or Jesus the teacher. The fact is, however, that it is only the crucified Christ who conveys the message with the necessary credibility.

After He had taught and done all that He came to do, the most telling demonstration of His message on earth was that which was not spoken. It is by His death that we finally come to know what love is. Even Jesus, the master teacher, didn't think to come and walk and talk among us with any illusions that words alone would suffice to carry the message of God's love. It is because Jesus laid down His life that the world has not been able to forget His message. When someone says, "I love you," while you are nailing Him to a cross, 2,000 years will not erase His memory.

That same kind of love is expected from God's people toward one another and toward the lost. We are invited to take up our cross daily and follow Him.<sup>29</sup> This does not mean that we will be crucified every day; it means that we ought to have the cross handy, just in case someone wants to nail us up. Should that day come, we are assured that this is the believer's finest moment. When Stephen was stoned for lifting up Jesus Christ, he was transfigured and glowed.<sup>30</sup> Our faith should be reflected in our willingness to lay down our lives for one another, not because it is a good idea, but because Jesus Christ laid down His life for us.

Let us approach the subject of love now from a little different perspective.

Paul said, *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth.*<sup>31</sup> Basically, the gospel (or good news) is that God loves you so much

that He gave His only Son to die for you. It is the love of God manifested in Christ; therefore, it is the love of God that is the power of salvation.

### **Love is power**

At this point in our study, this statement should not be very surprising. The world thinks that money is power. The money of the gospel is the love of Christ. Or put another way, the power of redemption is the love of Christ. Without it, we are forever in hock. But just at this point there is an essential difference in emphasis. If money is power, whose power is it? It is this crucial question that has caused the love of Christ to be rejected in so many cases.

Worldly money gives power to the one who has it. The love of God gives power to its object. The love of God is the power of the lost for salvation. God's Love is our power. It is the only reason that we have any power. Without His love we are nothing, and we are lost. Our power is the result of God's love for us, and that is the difference between His love as our power, and our money as our power. This is not to confuse the power of money with the power of a gun. Love empowers its object; money empowers its owner. This is the difference between looking out for number one and looking out for number two.

Even the world knows that in any love relationship it is the one who is least emotionally involved who controls the relationship. That is because the one who is least emotionally involved is the net gain recipient of love. A good example is the way that children wrap parents around their little fingers. The love of the parents makes it very difficult for them to "just say no." Instinctively, all of us know that to love somebody is to give them power over our lives. It is that old rugged cross again. The problem with my love is that it is someone else's power. It is love that takes us to the cross to die for others. Since we want the power for ourselves, we are somewhat less than enthusiastic lovers. God promises to those who give, that much

will be given.<sup>32</sup> Since we have already received everything, even eternal life, by the forgiveness and love of Jesus Christ, we should be great lovers. God has empowered us through His love, so we ought to empower others with our love for them: *Not by might, nor by power, but by my spirit, saith the LORD of hosts.*<sup>33</sup>

Overall, the Bible gives the impression that, as the wine is not released except the grapes are crushed; and the bread is not prepared except the grain be ground; nor the fragrance released except the flower bruised. So our love is not released unless our lives are laid down.

*It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished*<sup>34</sup> Romans 8 elaborates this principle. It is in being put to death all day long, being sheep to be slaughtered, that we become more than conquerors.<sup>35</sup>

There is a marked contrast between the Old Testament and the New, where money is concerned. In the Old Testament, money is a unit of account. The coin of the realm of the new testament does not keep accounts. The law, and money under the law, proves our incapacity to pay. One way or another, “all have sinned and come short of the glory of God.”<sup>36</sup> “Coming short” is all about not having enough to pay our own way in the economy of God. The law promises, but only to those who keep the law. While New Testament believers are still in the world, as citizens of the Kingdom of God they are no longer of the world, and the economy among them is supplied by the power of the Spirit. The amazing grace of God is that Jesus Christ delivers:

*For, thus saith the LORD, ye have sold yourselves for nought; and ye shall be redeemed without money.*<sup>37</sup>

This is one of those cryptic prophetic promises of the Old Testament. It is a picture of the New.

*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*<sup>38</sup>

Here we have another of those cryptic prophecies, only understood in light of the New Testament.<sup>39</sup>

*For as much as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ.*<sup>40</sup>

*But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*<sup>41</sup>

These verses have to do with a sustaining supply that comes to us as grace, not as something we have earned. We don't need the world's idea of money to sit down to drink at this table.

This is a good place to refer back to "principalities and powers." The temporary, or fallen, or false principalities and powers are in and of this world. The eternal pality is the Kingdom of God, and Jesus is its eternal Prince. The eternal power is the power of the Spirit. It is the Spirit who exercises all of the power of the Prince, and even is that same power that raised the Prince from the dead. This is the reality about which "principalities and powers" are only a poor imitation.

In the Old Testament, when God brought His people out of bondage, He had them "spoil" the Egyptians.<sup>42</sup> Another word for "spoil" here might be "rip-off" – "the Egyptian rip off." God's people were instructed to take the gold and silver with them.

In the New Testament we read about Jesus "sending out the seventy."<sup>43</sup> In doing so, His instructions were very different: *Carry neither purse, nor scrip, nor shoes...*<sup>44</sup> Later, in obedience to this instruction, Peter says, *Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.*<sup>45</sup>

In this instance, Peter is speaking to a man lame from birth. His need was the ability to walk. No amount of the world's money could buy that for him. It would take the new coin of the realm.

Clearly, the use of gold and silver by God's people no longer occupies its former place. Something else has taken its place. I mentioned in Chapter 2 that the Greek word for gold is "*chrusos*," and that, according to *Strong's Exhaustive Concordance of the Bible*, it derives its functional meaning from still another word, "*chraomai*," to furnish what is needed. The Greek word for Christ is "*Christos*." According to *Strong's*, this word is also linked to "*chraomai*." Furnish what is needed – that statement pretty well sums it up. Gold was an interim provision. Gold furnished what was needed until, in the fullness of time, God provided His Son. All that gold was supposed to do, Jesus Christ does. Of course, the fullness of time accomplished much more than that. To paraphrase, "When the failure of law to produce righteousness and life had gone on long enough, God sent His Son..."

The love of Christ is ultimate wealth.

*If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*<sup>46</sup>

The Bible tells us that the life is in the blood.<sup>47</sup> It is Jesus' own blood that purchased us, redeemed us. Again, "*Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.*"<sup>48</sup>

We might paraphrase John 15:13, *Greater love hath no man than this, that a man shed his blood for his friends*. Let us look at that blood in the light of our present subject – our need for redemption, our need for an acceptable medium of exchange.

Economists use the word blood this way: "Money is the lifeblood of the marketplace." One of the functions of the blood is to carry on the metabolic transactions necessary for the life of the body. When a person becomes anemic and the blood ceases to perform this function, the body dies. In this instance we are speaking, not only of

our old body, even Jesus' old body, but that "body" that He had in view when He justified his turning the tables on the money changers.

The same thing applies to money. When money becomes anemic – that is, when money loses its value, its ability to perform the economic transactions necessary for the life of the economy, the society dies. The more highly developed the society, the more this is true. And so the secular world also looks for the life that is in the blood, but not the blood of Christ. They look for the life that is in money:

*No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (money).<sup>49</sup>*

The blood of Jesus Christ covers us. He is our Passover so that death might pass us by. There are those, however, who would prefer to be covered by the lifeblood of the market, namely, money, that they might have life, and life more abundantly. The clear teaching of Scripture is that the life is not found in money, but in the precious blood of Christ.<sup>50</sup>

The life is also in the blood that we are willing to shed for one another. It is the shed blood of Jesus Christ that purchased us, bought us, redeemed us. It is the medium of exchange that purchased our lives from the bondage of sin and death. In the shedding of His blood, He not only provided for our salvation, but He demonstrated a way of life.

Matthew 10:39 states, "*He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.*" In this instruction, Jesus, the Messiah gave us a way of relating to one another by which we could have life, and life more abundant. This is a medium of exchange, a way of meeting needs, a way of assuring that no one goes without. The shed blood of Jesus Christ is a demonstration of the way that we should be relating to one another.

All too many of us have missed the point. We have failed to grasp His message. It is the love of Christ, in and through God's



people, that is intended to meet the needs of people, and not the governments and monetary systems of this world. Jesus said, “*You are to be my witnesses.*”<sup>51</sup> Whatever their words, people are witnesses to the system that they are on, the system that keeps them. Jesus wants us to be kept in and by His love, His grace, His mercy and His way. That keeping is our strongest witness to His reality.

We have largely been witnesses to the keeping power of this world, of the central government and the central bank. We have been witnesses to the keeping power of men as we have too often looked to the provision of this world.

Sad to say, that this can also be said for what’s been calling itself “church.” Why should the thieves and robbers of national governments own up to and repent of what they have been doing if the thieves and robbers in God’s house don’t show the way? More about that in Chapter 17, “Time Out For a Brain Adjustment.”

### **Whose witnesses have we been?**

#### **Whose witness are you?**

#### **What's keeping you?**

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<sup>1</sup> John 13:34

<sup>2</sup> Galatians 5:14

<sup>3</sup> Romans 13:10

<sup>4</sup> Galatians 3:24-26

<sup>5</sup> 1 Corinthians 11:20,21

<sup>6</sup> Luke 10:42

<sup>7</sup> Philippians 3:17-20

<sup>8</sup> 1 Corinthians 11:17

<sup>9</sup> John 13:34, 35

<sup>10</sup> For an updated discussion of this passage, with some deeper application for Christian response, life style, and understanding, see Appendix E—Chapter 12—The Key to Love

<sup>11</sup> Leviticus 19:18, 35-36

<sup>12</sup> Romans 3:10

<sup>13</sup> John 8:1-11

<sup>14</sup> 1 John 4:19, NIV

<sup>15</sup> 1 Corinthians 2:2

- <sup>16</sup> John 17:21
- <sup>17</sup> John 2:13-22, Colossians 2:17
- <sup>18</sup> Romans 14:17
- <sup>19</sup> 2 Corinthians 13:5, 6
- <sup>20</sup> John 17:14-17
- <sup>21</sup> John 14:16-28
- <sup>22</sup> Luke 7:31, 32
- <sup>23</sup> 1 John 4:1
- <sup>24</sup> John 10:10
- <sup>25</sup> Matthew 6:10
- <sup>26</sup> 1 John 3:11
- <sup>27</sup> Ephesians 1:22, 23
- <sup>28</sup> 1 John 4:9
- <sup>29</sup> Matthew 10:38
- <sup>30</sup> Acts 6:15
- <sup>31</sup> Romans 1:16
- <sup>32</sup> Luke 6:38
- <sup>33</sup> Zechariah 4:6
- <sup>34</sup> Daniel 12:7
- <sup>35</sup> Romans 8:36, 37
- <sup>36</sup> Romans 3:23
- <sup>37</sup> Isaiah 52:3
- <sup>38</sup> Isaiah 55 :1
- <sup>39</sup> John 4:13, 14, John 7:37
- <sup>40</sup> 1 Peter 1:18-19
- <sup>41</sup> John 4:14
- <sup>42</sup> Exodus 12: 35
- <sup>43</sup> Luke 10:1-24
- <sup>44</sup> Luke 10:4
- <sup>45</sup> Acts 3:6
- <sup>46</sup> Matthew 7:11
- <sup>47</sup> Leviticus 17:11, 14
- <sup>48</sup> 1 Peter 1:18,19
- <sup>49</sup> Matthew 6:24
- <sup>50</sup> 1 Peter 1:19
- <sup>51</sup> Luke 1:48, Acts 1:8

## Chapter 13

### Getting Liquid

***... Sell all that thou hast, and distribute unto the poor,  
and thou shalt have treasure in heaven:  
and come, follow me.<sup>1</sup>***

We turn now to consider the implementation of the new commandment discussed in Chapter 12, “Love one another as He has loved us.” Looking at this in light of our present discussion, the focus of this book, it is safe to say that Jesus asks, indeed tells us, to invest ourselves in “the poor.”

Actually, in context, this was instruction given to a person with apparent priority problems. The first thing we know about him is that he was a “ruler.”<sup>2</sup> The next thing we discover is that he may have been blowing smoke.<sup>3</sup> It also appears that he may have been just a little bit full of himself.<sup>4</sup> The next thing we discover about him is that he was “rich.”<sup>5</sup> It seems like Jesus takes the occasion of his questions to make an example of him, an example that contrasted two kinds of wealth. The riches of the young ruler, that held him against a better possibility,<sup>6</sup> the riches of Christ’s kingdom. All this just to say that Jesus wasn’t making a blanket endorsement of self inflicted poverty; rather, He was dealing with a fallen value system. While we are here, please also note that this was not a plea for money to be given to the Church, but rather to the poor.

So following Jesus not only means loving one another; it also means giving to, or sharing with the poor. This investment of what we have, promises a kind of capital gains, “100 times” in fact.<sup>7</sup>

At first glance, Jesus’ instruction here seems to be pretty unreasonable, not to say harsh. Jesus’ concluding promise is written down for us in three of the gospels, Matthew, Mark, and here in Luke; and in every case talks about walking away from wives and

children. "God hates divorce."<sup>8</sup> Clearly, God is not an advocate of parental negligence. So what can this mean except some kind of across the board adjustment of internal priorities?

Some who have taken this literally, and would make it universal, have limited its impact on a particular time and place. They would point out that this emphasis on giving, particularly on selling everything, or leaving everything to follow Christ, must be viewed in the context of the new testament period, and that it anticipates the overthrow and destruction of Jerusalem. The reasoning is that since everything was about to be destroyed anyway, it made good sense to get rid of it for the short run benefit that might thereby be derived.

Before proceeding, I just want to point out that the recipient of the proceeds of the sale is not the Church, but the poor. Jesus did not need the money, and He still doesn't. Jesus doesn't want money; He wants followers. Actually He wants lovers – but we'll come back to that a little later.

For the present I would like to make a comparison with the language and way of the commodity trader. Keep in mind that what we are speaking about here is a selling of one value system in order to possess another. We are talking about the content of mind and heart.

In the language of a commodity trader, if this world is likened to a commodity to be traded, anticipating a future decline in value, the value system of this world, Jesus advised His followers to "sell short." However specifically and immediately correct that advice may have been in the context of His place and time, we would be mistaken if we were to suppose that it was advice applicable only to His day and circumstance. In the long run, the same fate that befell Jerusalem lies in store for the entire world system, even its value system.

Where value system is concerned, however, whatever good times may have resided between the destruction of Jerusalem and the

end of the world, the advice was always appropriate, always intended and always valid.

I could talk about women's accessories, and men's toys, but that is not the real point here. We are wanting to focus in this chapter on a change in value systems.

In "good" times, God's people are always tempted to go "long" on the world, buy into the world's values, and "short" on God, forgetting the ways and promises of God.<sup>9</sup> The principle is especially relevant when we are facing bad times. At those times it is always sound thinking to get out of those things which are going to be subject to the battering that the future holds, and get into something of a more sure and certain nature, something that will hold or increase in value relative to the declines in everything else. And whatever it is that one uses to hedge against disaster, it ought to be something that can, when necessary, be converted into whatever is needed. This is known as "liquidity."

The great depression in Jerusalem that followed the death of Jesus serves as an example of just such a bad time. It may, in fact, be merely a shadow of the depression that awaits us at the end of the age. The depression at the end of the age will be one such as the world has never seen, nor will ever see again.<sup>10</sup> It will be one where a bag of gold won't buy a loaf of bread;<sup>11</sup> where the merchants weep and mourn because no one buys their wares;<sup>12</sup> where all transactions come to a halt, and nothing seems to be of value. It is precisely in anticipation of this condition that Jesus gives us His advice to go short on the kingdoms of this world and long on the Kingdom of God.

His advice is not a reflection of some foolish flirtation with unreality. On the contrary, it is the content of the media that is bombarding us that invites that kind of foolishness, the flirtation with violence, brutality, and perversion; rather, it is advice that anticipates what awaits us and sees things for what they are. This world is illusion, and the Kingdom of God is the only lasting reality. We are talking about a time, the "great tribulation,"<sup>13</sup> which will include all of the worst tests and trials that are pictured throughout

the Word of God. Jesus' advice and promise is offered with perfect knowledge of every need that we are likely to have under conditions of that kind. It contains the answer to how we might survive in those conditions.

Moreover, we have additional comfort in the concrete examples of God's keeping power in the Old Testament, put there as previews and assurances of His keeping power under grace in the New Testament. There is the substitute sacrifice for the son of Abraham,<sup>14</sup> and His protection and His hand on Joseph, and through him the provision for His people in the granaries of Egypt.<sup>15</sup> One of the greatest examples of God's keeping power – and the power of His arm – is the exodus, the miracles and the power that were demonstrated in the preservation and deliverance of His people out of bondage.

We can also see God's miraculous provision in the water from the rock,<sup>16</sup> the bread from heaven,<sup>17</sup> the shoes that didn't wear out,<sup>18</sup> the fall of Jericho,<sup>19</sup> the various intercessions of God on behalf of His people in conquest, David and Goliath,<sup>20</sup> Samson,<sup>21</sup> Gideon's army,<sup>22</sup> the riches of Solomon,<sup>23</sup> the wings of eagles,<sup>24</sup> the ravens of Elijah,<sup>25</sup> the oil of the widow,<sup>26</sup> the water of the brook,<sup>27</sup> the garments of praise,<sup>28</sup> Daniel in the lions' den,<sup>29</sup> and Shadrach, Meshach, and Abednego in the fiery furnace.<sup>30</sup>

I certainly don't want to overlook Job, because of the nature of what he has to teach us. It is Job who helps us to make the transition between physical and spiritual keeping - external and internal righteousness or values. Job was obviously a man of great spiritual maturity. His heart was always true toward God, even in the face of physical infirmity. We see in Job's Old Testament trials an indication of the kind of testing and keeping that a New Testament believer might expect. Job's story shows us that God's keeping isn't always physical. By the example of Job we are reassured that physical hardship is not the important thing, but that having one's heart right toward God is the key, knowing that through faithfulness, deliverance will ultimately come.

It is in anticipation of the conditions at the end of the age that we have been given all of these examples of God's real keeping power in times of trouble and trial. While all of this promise for the future is of primary importance, there is a kind of down payment, a kind of "here and now" way in which God demonstrates His keeping power in the "hundred times"<sup>31</sup> relationships of those who look to Him as Lord and Savior.

In addition, they show us, not that we will always be kept from physical harm and hardship, but that we will be kept spiritually. He demonstrated His presence, existence, and goodness in these physical and straightforward concrete ways. But more importantly, He shows us that, to those who accept Him in the person of Jesus Christ, He gives the power to become the sons of God,<sup>32</sup> the power to mature, to have a grasp of spiritual things.

Therefore, it is important for us, while looking at physical Old Testament examples of God's keeping, not to become "hung up" on them. The New Testament clearly points out that that kind of preoccupation, that kind of understanding, that kind of a relationship with God, is bondage.<sup>33</sup>

The Scripture tells us that when Jesus was with the two disciples on the way to Emmaus, they were unaware of who He was. He opened up the Old Testament and showed Himself to them in those Scriptures. We find here a picture of how these Old Testament examples point to the keeping power of God in Jesus Christ. It doesn't matter what the need is; Jesus is the answer and the sufficiency.

Hungry? He is the bread of heaven.<sup>34</sup> Thirsty? He is the water of life.<sup>35</sup> In darkness? He is the light of the world.<sup>36</sup> Cold? He is the pillar of fire.<sup>37</sup> Hot? He is the shade tree.<sup>38</sup> Naked? He is your covering.<sup>39</sup> Prisoner? He is your liberty.<sup>40</sup> Lost? He is the way.<sup>41</sup> Homeless? He has prepared a place for you.<sup>42</sup> Lonely? He is the one who sticks closer than a brother.<sup>43</sup> Unloved? He laid down His life for you,<sup>44</sup> and that on your worst day.<sup>45</sup>

And if we are ignorant, Christ has been made our wisdom! The Bible shows that wisdom is one of the most precious possessions:

*Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.<sup>46</sup>*

*But where shall wisdom be found? and where is the place of understanding?..*

*It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding?. . . And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.<sup>47</sup>*

*Happy is the man that findeth wisdom, and the man that getteth understanding... Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her.<sup>48</sup>*

Wisdom is a very valuable and a highly liquid asset. Where conversion to what we need in a crunch is concerned, there is nothing more needed or convertible than wisdom. First Corinthians



1:30 states that, to those who are His, Jesus has been made their wisdom: *"But of him are ye in Christ Jesus, who of God is made unto us wisdom..."*

To those who are in the world, the Church has been made the revelation of God's wisdom.

*Unto me, who am less than the least of all saints, is this grace given, that I should... make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord.<sup>49</sup>*

It shouldn't take any unique insight to see that, during a time when everything is falling apart, a vital relationship between people who are sharing those circumstances can be of very real value. If, when everything else is coming apart, the love of Christ among God's people is intact, it is at that moment that the world will see more clearly the reality of Christ. It is in the darkest night that a candle shines brightest. In other words, the oneness of believers that Jesus prayed and died for,<sup>50</sup> is the wisdom of God in times of need.

But this presupposes a relationship that was honest and real beforehand. It just is not reasonable to expect that people who haven't had time to say hello to one another on Sunday morning are suddenly going to be transformed into a vital organism in a time of trouble. We need to be rightly relating to each other as soon as possible. We need to begin yesterday. To be one with others who relate in Spirit and in Truth in the love of Christ is God's primary provision during the worst of times.

The love of Christ is the ultimate equity. It is an asset of real value. It is immediately transactional. There are no sales taxes or other costs attached. It is an asset which is immediately convertible. It is the asset with greatest value, over the longest term, with the

least investment. It is more valuable than silver or gold in times of trouble. It has the power to quench flames, shut the mouths of lions, part the sea, still the storm, heal the sick, and raise the dead. What else is there that can accomplish half so much? Christ poured out His blood as an act of love at Calvary, and that love is the power of salvation for a lost world.

While our title verse to *sell all... and come, follow me* is not an immediate instruction to every one who would follow Jesus, it stands, nonetheless, as one that all of us must be ready to obey when and as, the Spirit of God speaks. If we have acknowledged that Christ has forgiven us everything, and thereby we have been reconciled to God, then we must also acknowledge that all that we have – and are – belongs to Him. It applies, therefore, not to what we own, but rather, what we now acknowledge belongs to God. We are no longer owners, but rather stewards, for the accomplishment of His purpose and glory.

When we are called into the Kingdom of God, we are called away from marketplace thinking, and into grace. We should be liberated from the “pay your own way” mentality. The first requirement of repentance is the admission that we have not paid, and could never, pay our own way. We have received much and *unto whomsoever much is given, of him shall be much required.*<sup>51</sup> We therefore should forgive others, and we should give to others.

In November of 2003, my wife and I were in Mexico, and got tangled up in the most outrageously pretentious time-share presentation we had ever experienced. The contrast in value systems, the value system of this world with the values of the Kingdom of God, was so glaringly apparent I couldn't miss it. So I share this story with particular focus on the subject of the change in value system that accompanies the burning of Babylon.

In Luke Chapter 12:16-21, Jesus tells a story about a rich, but foolish man. Just as the foolish rich man was about to pull down his barns,<sup>52</sup> in preparation for building bigger and better ones, the time share sales gal offered to take an old time-share as a trade in on the one she was trying to sell us.

It was as though I had been transported into the middle of the time-share version of the story of the rich fool. The end of the story is not pretty, "... *God said unto him. Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.*"<sup>53</sup>

Suddenly I saw the burning of Babylon with greater clarity than I had ever seen before. When I see something like this, my internalized Bible software immediately goes on "scram" to see if the latest revelation computes. Among other places, a passage that came to mind was that of Peter's response at the "*Gate Beautiful.*" "*Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.*"<sup>54</sup>

Just as Peter mentions two value "systems," two mediums of exchange, *silver and gold* on the one hand, and *such as he had* on the other, the revelation has to do with the timing and nature of the burning of "Babylon the Great."<sup>55</sup>

I found myself wanting to tell her about another kind of time-share. Let's call it, "eternity-share." Regardless of what I called it, however, it was clear that she would not be able to hear what I had to offer without being completely destroyed in everything she presently valued and understood. As I began to describe my "eternity-share," she listened politely, but then she interrupted me to ask about the cost. I told her that it was within her reach, but that it would cost her everything she had.

NO SALE!

In fairness to her, she had had three hours to make her presentation, but I had only a minute to give her a rough idea of mine.

In the end, she was hostile because we were unwilling to pay a six-figure amount for a couple of weeks in the time-share she offered us.

What I saw was a choice between two kinds of "time-shares," two places to rest, two places to live, even a choice between two

kingdoms. How can we leave the one, without entering the other? Getting out of Babylon, it seems, is a call to every one of us, but where are we to go if we are given no alternative? Does “the gospel” consign us to some kind of mental holding pattern until Jesus comes back? Why should people living in darkness want a piece of that action?

We need to live in the Spirit’s alternative to Babylon; we need to live there now. My experience tells me that this is well within reach of the faith once delivered to the saints, and still available even in our own day. What we are presently calling “church” isn’t fooling anyone, except perhaps ourselves.

As my revelation that day in Mexico became clearer, I found myself wanting to share about the work of the cross, not only as a remedy for sin, but as a kind of bulldozer for spiritual urban renewal. I was reminded that the Apostle Paul wanted to go where the gospel had not been preached. No wonder. A great deal of demolition work needs to be done on the half-way houses that our understanding of the gospel has offered in the name of the Lord.

The way things are now, people haven’t the faintest idea of what the Bible is really offering us in Christ. People living in darkness need very badly to know that there is another place to live, another place to rest. If I understand it right, believers were to be a demonstration in that darkness. “Oh well, maybe next time – NOT!”

What Jesus offers us is bad for business, any business:

*...To what then shall I compare the men of this generation, and what are they like? They are like children who sit in the market place. . . .<sup>56</sup>*

We sit in a market place with an eye to doing business. We have business on our mind. It is this “what’s in it for me that I can buy” mentality that stands in opposition to our ability to enter the Kingdom of God. It is a change of mental location that we need in order to come out of Babylon and enter another place.

The book of Revelation is a strange kind of letter. It tends to scramble our sense of “past” “present” and “future.” A “beast” is revealed there who will burn Babylon in the future.<sup>57</sup>

The book of Revelation also reveals another place to live. This other place is called “The New Jerusalem.”<sup>58</sup> The problem is that what’s calling itself “church” has been so locked into future-ness that we have missed the burning that is going on in the present. This burning is the result of a fire Jesus kindled at the cross. This is to say, we don’t have to wait until the eleventh hour to get out of the burning tower. The fact is, the fire Jesus set at the cross has already gutted the building.

One way of indicating where the gospel takes us, as contrasted with where we have been, is to summarize the contrast between two economic “systems.” One system finds its expression in a market place, a place where people go to buy and sell. The rock bottom object of the market place is a redistribution of the necessities of life. The economy of God does this by the blood of Christ. This is the transaction of the cross, where we exchange our garbage for His love.<sup>59</sup>

Let’s look first at the market place, and the influence of government in determining the nature of the market place. There are many ways of determining or describing a market place: capitalism, communism, socialism, fascism, and on the list could go; we could even include a “black market” as a type of market place. In one way or another, these variations are all determined by the nature of the government that undergirds or oversees, as the case may be. However, for this discussion, I would like to present the best case market scenario, which is a “free market.” I should also say that the redistribution of these other alternatives has a political component. These other “isms” contain a gun, the force of the state.

This phrase, “free market,” has been so misrepresented, and so often, that, for present purposes, I’ll try to define it. A free market, in its simplest essence, is what happens when two people come together, each with something of value that the other wants. They make a voluntary exchange, each of their own free will, free of

government subsidy, with no outside interference or coercion except for the prevention of fraud. The process is facilitated when they have a common understanding concerning a medium of exchange, money. Everything else being equal, money itself is one of the commodities exchanged in the market place.

In the economy of God the blood of Christ is the medium of exchange.<sup>60</sup>

Historically, as we've seen in the economy of this world, the most efficient medium of exchange has been silver or gold. Biblically, silver and gold used in this way is undefiled only when it is measured by weight, and not by image. In earlier discussions, we've shown that silver or gold is corrupted when it is marked with an image, the work of man's hands.

Babylon, on her best day, might possibly achieve the status of a free market. Moving beyond the individual to a broader definition, a free market is a place where merchants come to make deals. In our theoretical market place, it is even possible that they might make honest deals, if only any of us were truly honest without Christ.

In John 2:24 it is said of Jesus: He didn't trust himself to any man, because He knew what was in a man.

We need to own up to what's in us. It is our only hope of getting our hands out of the cookie jar, and becoming the lovers Jesus died to make us.

In contrast to the economy of God, which is to say, the love of God, the Biblical best-case scenario is a free market, which is to say, a market where the medium of exchange is silver and gold by weight, and where there is full disclosure and no misrepresentation, no fraud. For present purposes, I don't need to go into the complexities, even the Biblical complexities of making images of silver and gold. What I am attempting to focus on here is closer to the core.

Peter's words to the lame man sitting outside the temple at the "Gate Beautiful," suggest a best case market place scenario, ". . . silver and gold have I none . . ." From these words, we can see that

Peter assumed that the beggar was looking for silver and/or gold. The only reason the beggar would have wanted silver or gold was so that he could go to the market and buy what he needed.

Peter didn't have the medium of exchange of the market. He had something else. In either case, the meeting of a human need was the object, but Peter had another way of meeting that need, one that did not require a trip to the market.

A market place is a place of merchants. The people whom God chose as examples for us, on whom the end of the ages have come,<sup>61</sup> were a people whose promised land was occupied by Canaanites. "Canaanite" means "merchant." They were told to take the land, wiping out the Canaanites/merchants in the process.<sup>62</sup>

In the end we are told,

*Every pot in Jerusalem and Judah will be holy to the Lord Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of the Lord Almighty.*<sup>63</sup>

In other words, God's house is not to be a market place, not even under the best of circumstances. There are only two alternatives to a free market, a forced market or no market. A forced market is still a market. There are only two ways I know to deviate from a free market. One deviation always involves force or fraud. At root, it enters the market place with a gun. The other deviation involves the grace of God. At root, it enters the market place with love. This is a deviation that you can read about in the early chapters of the book of Acts.<sup>64</sup>

Unfortunately, the economy of love did not last long. The religious network marketers came on the scene early, got their hands in the cookie jar, (the "Jerusalem pots"), and tore the body of Christ apart.<sup>65</sup> Paul cried over this problem, especially with the Church in Ephesus.<sup>66</sup>

There is a wonderful consistency in the Kingdom of God. Love is at the core of both the economy of God, and the politics of Jesus.

Politics is about control. Economics is about choice. Even worst case merchants offer choices. Best case politicians offer control. George Washington once said, "Government is not reason; it is not eloquent; it is force. Like fire, it is a dangerous servant and a fearful master."

In those early days of the Jerusalem Church, however, we got enough of a look at what God has in mind<sup>67</sup> so that we can have confidence that neither the mind of a merchant, nor the mind of a politician has any place in the kingdom or household of God. The evidence of God's intervention in human affairs is lovers, not regulators and not peddlers. This to say that, even after the politicians have been removed, we still have a choice between an economy of merchants and an economy of lovers.

Returning then to our simple definition of a free market – two free people each have something that the other wants – we can see that the only alternative to a free exchange is either a gun or love. In the end, those are our only alternatives.

Babylon, on her best day, has the mind of a merchant. "Let's make a deal." When the man of sin, the beast, the last antichrist<sup>68</sup> comes on the scene, he burns Babylon. That is the end of the free market – if there ever was one. From then on, no one buys or sells without the "mark of the beast."<sup>69</sup> This is the mark of the antichrist, even the mind of the antichrist. When the antichrist puts an end to Babylon by burning her with fire, he sets up his alternative. He does this as a counterfeit Christ.

When the real Christ returns, He also puts an end to the status quo by burning it with fire.<sup>70</sup> This will be "the real thing." The other is a deception. Jesus said, *"I have come to cast fire upon the earth; and how I wish it were already kindled. But I have a baptism to undergo, and how distressed I am until it is accomplished!"*<sup>71</sup>

What I saw in that time-share presentation was two ways of thinking: the mind of the merchant, and the mind of Christ. The merchant mentality is burned up by both Christ and the antichrist. Looking only at externals, it appears that antichrist is the first to burn Babylon; but that's not really it. The first, and most essential



burning is not like that of Nero; it is the burning up of Babylonian thinking, the burning or destruction of the mind of a merchant, the thinking of a Canaanite. As “Alcoholics Anonymous” would say, “It’s our stinking thinking that has to go.”

When Jesus went to the cross He went there as the last Adam.<sup>72</sup> When the fire fell at Pentecost,<sup>73</sup> that fire was designed to burn up the merchant mentality. One fruit of the fire was that there was not a needy person among them.<sup>74</sup> Each sold what he had and brought it to the disciples for distribution among those in need. The market place was replaced by the love of Christ operating through a new citizenship in the economy of the Kingdom of God. The economy of merchants was replaced by the economy of love.

Clearly, then, the mind of Christ is already out of Babylon. To be called out of Babylon<sup>75</sup> is to be called into a new place, a new way of thinking. It is to be called into the mind of Christ.<sup>76</sup> This is the mark of Christ. In the end, the only alternative is the mark of the antichrist, the “mark of the beast.”

From Pentecost to the end of the age, the gospel is calling people out of their old place, their old way of thinking, and into a new place, a place that only became available on the day of Pentecost. What began that day is still available to us who believe. The call still goes out, *Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues.*<sup>77</sup>

Babylon was first set on fire at the cross. Another place to live was made available in the first resurrection. This is the new birth. The question now is, “Will we live the life that the new birth promises?” Will we leave Babylon for a new place to live, a new way of living? But how can we come out of Babylon unless we have another place to go, unless we have another place to live?

We can live in the Kingdom of God. It has an economy that is wholly other, one with no merchants and no market place. Unless and until we experience this change of mind, this paradigm shift of values, it does not matter what else we are doing. Until the world sees the fruits of this new economy in our midst, it will not believe

in the One whom God has sent.<sup>78</sup> Peter summed up the paradigm shift:

*Silver and gold have I none, but such as I have give I thee. . . .*

Like Babylon, the New Jerusalem is also a “great city.” It is presented to us as a city that comes down from above.<sup>79</sup> This is God’s alternative to “new deal.” In Revelation 17, we have a city which doesn’t “come down” but rather “comes up.” Let’s call it the “old deal,” the “earthly old deal.”

What we need is not “Let’s make a deal.” What we need is “No Deal.” You see, this is because, in the economy of God, *in me there dwelleth no good thing*. I have nothing with which to make a “good deal.” I have nothing to bring to the table. I need grace, even more abundant grace. Access to that grace was opened up at the cross.

The gospel offers us a new medium of exchange. Our new medium of exchange is the love of Christ. “Don’t leave home without it!” We cannot participate in the economy of God without first having received His love. The currency exchange is the cross. In exchange for our sin, we got His righteousness. In exchange for our hatefulness, we got His love. In exchange for our fallen-ness, we got His risen-ness.

The implications of this transaction are enormous even in this present age.

The question is, “Do we believe it?”

Clearly, at least, by the days of the “beast,” God does not want His people still buying and selling<sup>80</sup> in His house. Hello!

His not wanting us to be merchants is not just a matter of the medium of exchange rather than barter; it is a matter of "NO MORE DEALS!!!" In that day we will be among those shouting, "... GRACE, GRACE..."<sup>81</sup>

This is not just a human interest story. This is a call to action! The gospel coin has two sides to it. One side says, “Come in!” The

other side says, “Come out!” One side says, “Buy.”<sup>82</sup> The other side says, “Sell.”<sup>83</sup> It doesn’t matter what words are used for it; what’s needed is a paradigm shift from one value “system” to another, from an earthly one to a heavenly one.

The burning of Babylon by the beast is positioned in such a way as to be one facet of the counterfeit second coming of Christ. When Jesus was asked about the desolation of Jerusalem, the end of the world, and His return, the first thing He said was, *“Take heed that no man deceive you...”*<sup>84</sup> In short, He warned them about a counterfeit “second coming of Christ.”

In the antichrist’s,<sup>85</sup> or beast’s case, it only results in a more oppressive market than before. The problem is, it still results in a market, *“... that no one should be able to buy or to sell save he that had the mark, or the name of the beast, or the number of his name.”*<sup>86</sup> In this case, access to the market is only through the worship of the beast, “Zig Heil,” for instance.

This is the final fulfillment of the *decree that went out from Caesar Augustus that all the world should be taxed.*<sup>87</sup> It was that decree that got Mary and Joseph to Bethlehem. In the first instance, it was by going along with Caesar’s program that God got His people to the promised place, a geographical place for Christ’s first coming. In the final instance, it is by not going along with the beast’s, the final Caesar’s program, that God gets His people to the promised place for Christ’s second coming. This is a spiritual place.

While our geographical place and earthly type of employment may not change after we have come to Christ, our attitude about that employment should change completely. We are no longer working for a paycheck at the end of the week, but *whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*<sup>88</sup>

The means by which we shall be compensated is in the Lord’s hands, but the principle is, *Give, and it shall be given unto you.* We should give everything we have at work, at play, and in our

relationship with others, to His glory. The rest is in His hands. As a practical matter, our compensation, or at least a good portion of it, may continue to be a paycheck at the end of the week, or even a return on investment.<sup>89</sup>

As we work for God's glory, our work habits, skills and productivity should increase by the power of His Spirit, since we no longer work for corruptible things but for that which is incorruptible. Whatever increase in output there may be that is not immediately compensated, there is treasure accumulating in heaven for our account. To all appearances there may not be a great change, but the change in attitude is crucial, radical and fundamental.

This change in attitude is central to our understanding of the faith and practice of the book of Acts, specifically the practice of having all things in common:

*And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.<sup>90</sup>*

*And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.<sup>91</sup>*

In some circles, these passages have been taken out of context to suggest that socialism or even communism is the proper economic system for Christians; such views are often labeled "Christian socialism" or even "Liberation theology." But the above passages must be viewed, not only in total context, but also in light of specific counsel seemingly to the contrary:

*My son, if sinners entice thee, consent thou not. If they say... Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood.*<sup>92</sup>

The pooling of corruptible riches does not make them incorruptible. To take treasure from individuals and put it in a common purse does not change the fact that ... *where your treasure is there will your heart be also.*<sup>93</sup>

When we come to Christ, acknowledging Him to be Lord and Savior, everything we thought we owned comes along with that commitment. We own nothing any longer, but everything belongs to Jesus.<sup>94</sup> Now we are charged with the responsibility of being good stewards over the things entrusted to us. Since Jesus owns everything, we have all things common in Him who redeemed us. That which we have in Him is not corruptible but incorruptible. That which we have in Him is not finite wealth but infinite wealth.

When the common pot is limited, the gain of one is the loss of everyone else. This is not so in Christ. In Christ there is no covetousness, no backbiting, no suspicion over one another's good fortune. Paul put it this way:

*"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."*<sup>95</sup> With the un-searchable riches of Christ, one man's gain is never another man's loss.

One of the things that Jesus constantly spoke of, and James touched on as one of the elements of true religion,<sup>96</sup> is the need to care for widows, the fatherless, the needy, the prisoners, and the poor. One of the ways by which we can care for those in need is by the redistribution of our resources. This is what Christ came into this world to help us do. However, there are essentially two ways to do that. One is by taking, and the other is by giving.

Those who would take are those whom Jesus seemed to have in view when He said, "... who made me a judge or a divider over

you?”<sup>97</sup> They themselves would become the “judges and the dividers” over the people of God.

That appears to be Jesus’ response to covetousness.<sup>98</sup> Covetousness, however it may be disguised by institutional means, is still covetousness. Taking is never a proper means of redistribution. The means of redistribution in Christ is love, *out of a pure heart, and of a good conscience, and of faith unfeigned.*<sup>99</sup>

The redistribution that is accomplished in Christ and discussed in Acts comes from giving, not from taking. It has its genesis in a loving heart, a heart that is transformed because the love of Christ has entered in. This is not a pattern that should or can be institutionalized to be performed by force: *Not by might, nor by power, but by my spirit, saith the LORD of hosts.*<sup>100</sup> The kind of treasure we have and the place in which our treasure resides are clearly changed in Christ. It is no longer corruptible things such as silver and gold but the *un-searchable riches of Christ.*<sup>101</sup> For our hearts to be where our treasure is, is perfectly appropriate when our treasure is Christ.

If treasure is no longer the riches of this world, then we are no longer working for earthly treasures, but for the glory of God. Again, we may continue to go to work in the same place and in the same way as in the past, but now we go with a new attitude. The way in which God chooses to compensate us for working for His glory may very well be with a coin with Caesar’s face on it. It may even be with gold and silver, but there will also be treasure in heaven. Whatever effort we make, we do not need to be concerned about the compensation we receive, for whatever default we might find in this life is made up for in heaven.

Nor is it unthinkable or inconsistent with Scripture that God should choose to pay us in whatever coinage might be required. Consider Peter’s experience in Matthew 17:24-27, when he was approached about paying the temple tax. Peter came to Jesus, who pointed out that the children of kings do not pay taxes. The point was that Jesus is a child of the King, and His friend Peter is a child of the King by association. Therefore, they are exempt from this

particular tax. Nonetheless, in order that all things might be fulfilled, and that no one should get the wrong impression, Jesus instructs Peter as to how to pay the tax.

Jesus tells Peter to do what he has always done to get money: go fishing. He will catch a fish, says Jesus, and the fish will have a piece of gold in its mouth, with which Peter can pay the tax for both of them. While the particular circumstances may be miraculous, the means are perfectly natural, given Peter's background. Had it been someone else, there are certainly other ways equally miraculous that could have been found but that would still have been in keeping with the background of the individual involved.

This answers the objections of those who say that even if you could find other ways by which to avoid dealing in Caesar's coinage, there are absolute requirements that Caesar be paid in the coin of the realm, his coinage. The Lord knows all about this. In those cases requiring coinage for a given payment, God is able to provide.

In the final analysis, when the system is such that the coinage required is one which condemns to eternal death, (namely, the "mark of the beast") there are still ways by which, through the grace and power of God, the obligation can be met without the believer succumbing to the idol worship required in the coin of that day.

If God could glorify himself in Shadrach, Meshach, and Abednego's refusal to have anything to do with the image of the first head over the age of the Gentiles, He could certainly glorify Himself in His people at the end of the age in their refusal to have anything to do with the image of the last head over the Gentiles.

The essential thing is that we make the transition from earth – bound thinking to the mind of Christ. This is to say, from the carnal mind to the mind controlled by the Spirit.<sup>102</sup> In John 7:38, 39, Jesus said, *"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."* John then informs us that Jesus was speaking about the Holy Spirit: *"... this he spoke of the Spirit, which they that believe on him should receive: for the Holy*

*Ghost was not yet given; because Jesus was not yet glorified.” This is the liquidity of the wisdom of God.*

**Who or what is your liquidity?**

**What's keeping you?**

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- <sup>1</sup> Luke 18:22
  - <sup>2</sup> Luke 18:18
  - <sup>3</sup> Luke 18:18, 19
  - <sup>4</sup> Luke 18:20, 21
  - <sup>5</sup> Luke 18:22, 23
  - <sup>6</sup> Luke 18:29, 30
  - <sup>7</sup> Luke 18:30, Mark 10:30, Matthew 19:29
  - <sup>8</sup> Malachi 2:16
  - <sup>9</sup> Deuteronomy 6:1-25
  - <sup>10</sup> Matthew 24:21
  - <sup>11</sup> Ezekiel 7:19
  - <sup>12</sup> Revelation 18:11
  - <sup>13</sup> Matthew 24:21, Revelation 7:14
  - <sup>14</sup> Genesis 22:12-13
  - <sup>15</sup> Genesis 41:37-41
  - <sup>16</sup> Exodus 17:6
  - <sup>17</sup> Exodus 16:15
  - <sup>18</sup> Deuteronomy 8:4
  - <sup>19</sup> Joshua 6:20
  - <sup>20</sup> 1 Samuel 17:49
  - <sup>21</sup> Judges 14:6
  - <sup>22</sup> Judges 7:7
  - <sup>23</sup> 1 Kings 10:23
  - <sup>24</sup> Exodus 19:4
  - <sup>25</sup> 1 Kings 17:5-6
  - <sup>26</sup> 2 Kings 4:1-7
  - <sup>27</sup> 1 Kings 17:4
  - <sup>28</sup> Ezekiel 16:13-14
  - <sup>29</sup> Daniel 6:22
  - <sup>30</sup> Daniel 3:25
  - <sup>31</sup> Mark 10:30
  - <sup>32</sup> John 1:12
  - <sup>33</sup> Galatians 4:9
  - <sup>34</sup> John 6:51
  - <sup>35</sup> John 7:37



- <sup>36</sup> John 8:12
- <sup>37</sup> Exodus 13:21
- <sup>38</sup> Psalms 121:5
- <sup>39</sup> Galatians 3:27
- <sup>40</sup> Isaiah 61:1
- <sup>41</sup> John 14:6
- <sup>42</sup> John 14:2
- <sup>43</sup> Proverbs 18:24
- <sup>44</sup> John 15:13
- <sup>45</sup> Romans 5:10
- <sup>46</sup> Proverbs 4: 5-9
- <sup>47</sup> Job 28:12, 15-20, 28
- <sup>48</sup> Proverbs 3:13, 16-18
- <sup>49</sup> Ephesians 3:8-11
- <sup>50</sup> John 17:21
- <sup>51</sup> Luke 12:48
- <sup>52</sup> Luke 12:16-21
- <sup>53</sup> Luke 12:20, 21
- <sup>54</sup> Acts 3:6
- <sup>55</sup> Revelation 17:16
- <sup>56</sup> Luke 7:30-32
- <sup>57</sup> Revelation 17:16
- <sup>58</sup> Revelation 21:2
- <sup>59</sup> This summary was first suggested to me by Lisa Weger, co-author of *Not Left Behind*.
- <sup>60</sup> 1 Peter 1:18, 19
- <sup>61</sup> 1 Corinthians 10:11
- <sup>62</sup> Deuteronomy 7:1-10
- <sup>63</sup> Zechariah 14:21
- <sup>64</sup> Acts 2:41-47, 4:32-35
- <sup>65</sup> 2 Corinthians 2:17
- <sup>66</sup> Acts 20:29-31
- <sup>67</sup> Acts 2:41-47, 4:32-35
- <sup>68</sup> 1 John 2:18
- <sup>69</sup> Revelation 13:16, 17
- <sup>70</sup> Revelation 20:9
- <sup>71</sup> Luke 12:49, 50
- <sup>72</sup> 1 Corinthians 15:45
- <sup>73</sup> Acts 2:3
- <sup>74</sup> Acts 2:41-47, 4:32-35
- <sup>75</sup> Revelation 18:4
- <sup>76</sup> Romans 12:2, Philippians 2:5

- <sup>77</sup> Revelation 18:4
- <sup>78</sup> John 17:21-23
- <sup>79</sup> Revelation 21:2
- <sup>80</sup> Revelation 14:9, 10
- <sup>81</sup> Zechariah 4:7
- <sup>82</sup> Isaiah 55:1
- <sup>83</sup> Luke 12:33
- <sup>84</sup> Matthew 24:4
- <sup>85</sup> “Antichrist” means substitute Christ.
- <sup>86</sup> Revelation 13:17
- <sup>87</sup> Luke 2:1-7
- <sup>88</sup> Colossians 3:23-24
- <sup>89</sup> Matthew 25:14-30
- <sup>90</sup> Acts 2:44-45
- <sup>91</sup> Acts 4:32-35
- <sup>92</sup> Proverbs 1:10-11, 14-16
- <sup>93</sup> Matthew 6:21
- <sup>94</sup> John 3:35
- <sup>95</sup> Ephesians 3:8
- <sup>96</sup> James 1:27
- <sup>97</sup> Luke 12:14
- <sup>98</sup> Luke 12:13
- <sup>99</sup> 1 Timothy 1:5
- <sup>100</sup> Zechariah 4:6
- <sup>101</sup> Ephesians 3:8
- <sup>102</sup> Romans 8:4-10

## Chapter 14

### How Did the State Become Savior?

*Render therefore unto Caesar the things  
that are Caesar's.<sup>1</sup>*

I have asked a deliberately provocative question with the title chosen for this chapter. To find the answer to that question will take some investigation. To begin with, let's look at our title passage in its full context:

*Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thouregardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?*

*But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription?*

*They say unto him, Caesar's.*

*Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.<sup>2</sup>*

Here we see that the Pharisees have tried to trap Jesus over the matter of taxation, and they've set Him up in the presence of the

Herodians, a Jewish faction favoring King Herod, whom they had sent with their followers for that purpose.

They were undoubtedly familiar with Old Testament lessons chastising God's people for the transfer of dependence from God to the state. Ignoring the obvious hypocrisy of their position, we see that what the Pharisees had in mind was to make it appear that Jesus was a rebel or revolutionary against the state, so that they could bring accusations against Him; in this effort, the Herodians would serve as witnesses in order to eliminate Him. Failing in that, perhaps they could show that Jesus violated the spirit of the Old Testament, and thus was a false prophet who would thereby lose His following among the people.

Today, the most widely held understanding of this exchange is that Jesus indicated that it was lawful to give tribute to Caesar. This understanding contrasts sharply with what "church" has done, but more about that shortly.

For now, let us consider the process by which Jesus arrived at an answer. Instead of an immediate response, He said, "*Show me first the tribute money.*" Even after they produced a coin, He still didn't answer, but asked, "*Whose is this image and superscription?*" It was only after they answered, "*Caesar's,*" that He replied, "*Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*"

Their answer to His question about the coin, therefore, is crucial. It is because Caesar's image and inscription is on the coin that it is to be rendered to Caesar. This is the central point which provided the foundation for Jesus' answer to the original question of the Pharisees: whether or not it was lawful under the "way of God in truth" to give tribute to the state.

In the Old Testament we are taught that the silver and gold belong to the Lord.<sup>3</sup> In light of that teaching, Christ's answer would have implied that, as silver and gold, the coin was to be rendered to God. Without Caesar's image, it all belongs to God.

Keeping in mind the Old Testament teachings concerning images (fish or birds, animals or men), what are we to think about the fact that Caesar's image was on the coin? Was this good or bad? Was it neutral or of no importance?

We recall from the Old Testament that it was always evil to make images out of gold and silver, bronze and iron, wood and stone, or anything else for that matter, with the possible exception of the brazen serpent. Now we are introduced to compounded evil as graven images venerate the evil of earthly kings, as we have already discussed in Chapter 7. The existence of earthly kings was always an indication of man's wickedness. An earthly king over God's people was an implicit rejection of God.<sup>4</sup>

That Caesar exists is a manifestation of man's wickedness, as is his whole method and sphere of operation. It should come as no surprise to find that the M.O. of earthly kings, their provision and source of funds, is cut from the same rebellion as their existence.

If we could look at this passage in isolation, perhaps we could live with our present day relationship between "church" and state, but the passage doesn't exist in isolation. There is too much that has preceded it – and even more that follows it – that is important for our understanding.

One of the last relevant passages that must make up the context, is found in Revelation 13:16-18, where the final Caesar of the age, a man referred to as the beast, has his superscription placed on the people, without which no one may buy or sell. It is made clear that those who bear the image and inscription of the beast, or the last Caesar, will be rendered to the place of the beast.<sup>5</sup> Conversely, those who belong to God will be rendered to God. And this final division of things is perfectly consistent with the thread that is woven through Scripture from beginning to end. God's people are His gold, and they will be tried like gold in a fiery trial:

*Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much*

*more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.<sup>6</sup>*

*And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.<sup>7</sup>*

The graphics that we see in the coinage are designed to teach us the important spiritual truths without which we are still in bondage.<sup>8</sup> It is in the function, corruption, and rendering of the coinage that we learn the spiritual truths about the function, corruption, and final disposition of man or, more specifically, God's people. The coinage is a concrete example of the spiritual truth that when we are marked with the image and inscription of Satan, in the person of the beast, it is into his realm that we will be cast forever. Those of us who are dealing with one another in that which God has provided for that purpose, will be rendered to God. As those who look like Caesar, are or end up in the realm of Caesar, so those who look like God are or end up in the realm of God. As we approach the end of the age, this choice will become so clear that God's people will finally have to face the hard decision to reject the money of the prince of this world.<sup>9</sup>

Getting back to the scripture with which we began this chapter, I want to clarify that I am not saying that Caesar has no purpose or function, any more than I would say that Satan has no purpose or function just because he is evil. Scripture clearly points out that Caesar is an instrument of God's will, just as is Satan. The fact that God uses Caesar and Satan doesn't make either one of them good.

We can find several ways in which God works through Caesar. The Christmas story in Luke 2:1-5 is an excellent example:

*And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed... And all went to be taxed, every one into his*

*own city... And Joseph also went up from Galilee,.. unto the city of David, which is called Bethlehem;.. to be taxed with Mary his espoused wife, being great with child.*

The Old Testament had foretold that Jesus would be born in Bethlehem, and there are countless situations that might have occurred to accomplish this. How ironic that Caesar, in decreeing a census, becomes the instrument that brings this to pass.

For another example, look again at Nebuchadnezzar's dream, interpreted by Daniel. It foretells that Jesus Christ is coming twice, both times during the reign of the fourth kingdom that Daniel describes. The first time is when that kingdom is the *legs of iron*, and the second is when it is to be the *ten toes, part of iron and part of clay*.<sup>10</sup> God used the "*decree that went out from Caesar*" to get His people to the physical place, Bethlehem, where He said they would be for Christ's first coming.<sup>11</sup> Caesar was king over the *legs of iron*, and *the beast* is to be king over the *ten toes*. Both are rulers of the fourth kingdom of Nebuchadnezzar's dream.

The importance of physical place in the Old Testament foreshadows the importance of spiritual place in the New Testament. God will use the beast to get His people to the spiritual place where He has said that they will be for Christ's second coming. In both instances it will be numbering and taxation that gets the job done.

To understand how this will happen, look again at the word "taxed" in Luke's story of Christ's birth. In the original Greek, the word Luke used is composed of two Greek words, one meaning "separation," in the sense of assessment, and the other a primary verb, "to grave," in the sense of "carve" or "write." The composite Greek word has the sense of "enrollment" or "census." Thus, we can see that taxation in this context goes hand in hand with numbering. What the first Caesar did by decree, the last Caesar (the beast) will do with his mark.<sup>12</sup> In both cases, God's purpose is accomplished, the first time by obedience to Caesar, and the second time by disobedience to the beast.<sup>13</sup>

Another interesting aspect of our title passage is that it appears three times. It is found in Matthew, Mark, and Luke. In each case it appears in the chapter immediately preceding the chapter where Jesus answers the questions of His followers concerning the signs of the times preceding His second coming, which itself appears three times. The exception is in Matthew where one chapter intervenes, the one where He dresses down the religious authorities of the day.

If we look at our title passage as it appears in Luke, the word “tribute” is a translation of a different word in the Greek from that which appears in Matthew. In Luke, it means an assessment of an individual, either his person or his property. In Matthew it means an enrollment or census. So between these two references, even our title passage links taxation with numbering.

If we accept that Jesus’ answer was based on the fact that Caesar’s image was on the coin; and if it is true that Caesar’s image on the coin was the image of a man who would soon proclaim himself to be God (and we know that Caesar did this even while the fourth kingdom was the “legs of iron”); and if, in fact, Caesar’s image was just another milepost on the way to the last evil image, an image whose users and followers would be so specifically condemned; and if this was just another image in the worst tradition of a whole host of images specifically prohibited and roundly condemned under the law – if all this is true, then is the popular understanding of Jesus’ answer all there is to it?

Is it as simple as giving some percentage of these images to Caesar while keeping and using the rest for ourselves? Was Jesus really talking in terms of percentages? Was He answering only the question of taxation, or was He speaking about giving what is owed, whether it be owed to Caesar or to God?

Was He saying, in the final analysis that if it has Caesar’s image and/or inscription on it, we should give it all to Caesar? Was He saying that it is not an appropriate medium of exchange for God’s people? Isn’t it possible to understand Him as saying, at the very least, give Caesar what he wants, what he is owed, more of his own kind of money, but in its final form, avoid Caesar’s money like



a curse? Be willing to die rather than touch it? If that is what Christ is saying, how then shall the government be financed?

While Caesar is one of the kings of the “age of the Gentiles,” there are other kings that we can look at for examples of alternate means of provision and finance. We should keep in mind, however, that even these kings reign in the absence of perfect submission to God.

In the beginning, it was warned that the kings would take a tenth from God's people.<sup>14</sup> These kings managed to finance their kingdom without making images of gold and silver for monetary purposes. Even Solomon might have been caught up in other forms of idolatry, but claiming to be God on the money was not one of them.

So there are ways of buying and selling under governments established by God, which do not involve graven images, most specifically, gold and silver by weight. This was the system of our founding fathers, but it was mixed with leaven, the leaven of trusting too much in men and not enough in God. More about leaven, shortly, particularly as it applies to God's people. But for now, we're ready to restate the question we asked in the title of the chapter:

How did the state become savior?  
Where did the savior state come from,  
and where is it going?

By looking at what God's people have done vis-à-vis their relationship to the state, we may be able to get some insight into the answer, while at the same time getting a clearer picture of what the Church of Jesus Christ should be doing, in the light of the New Testament.

Since there is widespread agreement with the idea that the Church is at its best when it is being persecuted, perhaps we should take a brief look at that Church. What does the Church in tribulation do; how does it behave? We might consider the Church in the former Soviet Union, or the Church in China. One need not go there physically to examine several basic questions pertinent to our

subject matter: What provision is looked for from Caesar? What things are actually being “rendered to Caesar”?

In the context of persecution, Caesar hardly meets human needs, especially the needs of God’s people who receive only hardship at his hand. Caesar is not seen as the one who should *train up a child in the way he should go*.<sup>15</sup> Rather he is seen as a threat, as one who would take away the children and destroy their faith. In persecution, Caesar is not seen as the one through whom the gospel should reach the lost. In persecution, the Church is not likely to be tax exempt. Caesar is not looked to for the determination and enforcement of appropriate modes of Christian behavior, either for God’s people or the citizenry in general. No, in persecution, Caesar is seen for what he is, the personification of the worst kinds of behavior. Breaking all the commandments of God is institutionalized under him, and we see idolatry, covetousness, violence, and every kind of immorality.

Under persecution, the relationship between Church and state in the former Soviet Union and China contrasts sharply with that found in the West. Let us therefore now consider the “church” in the United States and those things that have been rendered to Caesar and those things that have not, in order to see what impact there has been, if any, on believers, unbelievers, and the nation as a whole. It is not within the scope of this study to examine the historical roots of the relationship between church and state but simply to look at the “church” today, its relationship to the government, and the attitudes that have been fostered by that relationship.

God’s Word is written to God’s people. Jesus’ answer to the Pharisees is also Jesus’ answer to the Church. A minimal understanding of His answer requires that the Church pay taxes to Caesar. In that light, let us take another look at tax exemption and the effects and side effects of the “church’s” present stand.

In the days just prior to the first publication of this book, it became apparent to me that what was calling itself “church” was far too friendly with the world, and the phrase that came to me as descriptive of this unholy alliance was “God Inc.”<sup>16</sup>

To begin with, there is confusion in the minds of unbelievers as to just what the Church is and a kind of spiritual schizophrenia on the part of believers as to just who and what they are. On the one hand there are God's people, who pay taxes, and on the other there is the "church," which does not. This situation results in a kind of split focus or double-mindedness as to who or what the Church is. This is contrary to the New Testament picture. God's people are the Church. The two are one. We are God's building:

*Ye are God's husbandry, ye are God's building. . . .  
Know ye not that ye are the temple of God, and that the  
Spirit of God dwelleth in you? If any man defile the  
temple of God, him shall God destroy; for the temple of  
God is holy, which temple ye are.<sup>17</sup>*

The idea of having an institution apart from God's people, calling it "the Church," and making it tax exempt, is contrary to the clear teaching of the Bible. God's people are the Church, and the Church is God's people, twenty-four hours a day, seven days a week, fifty-two weeks a year, from the time Christ left until He comes again. Everything else is bondage. When "church" is thought of as a separate institution or as only a part of people's lives – as times or days, as buildings, professionals or ritual – then we're back in the Old Testament, in bondage, and alienated from God. The implications of this are far-reaching. It invites a re-examination of "church" structure, organization, professionalism, buildings, property ownership, and incorporation under Caesar<sup>18</sup> – and more. As Paul says to the Church at Corinth:

*Your glorying is not good. Know ye not that a little  
leaven leaveneth the whole lump? Purge out therefore  
the old leaven, that ye may be a new lump, as ye are  
unleavened. For even Christ our passover is sacrificed  
for us: Therefore let us keep the feast, not with old  
leaven, neither with the leaven of malice and wickedness;  
but with the unleavened bread of sincerity and truth.<sup>19</sup>*

It is Christ our Passover who brought us out of bondage; therefore let us not return again to the old ways. This is Paul's clear message time and again.

One area of bondage often has its focus in money. Tithing and circumcision were introduced with Abraham and amplified in the Law of Moses. We have already commented on the New Testament perspective on circumcision, but what, if anything, does the New Testament have to say about tithing?<sup>20</sup>

Tithing is mentioned only four times in the New Testament. It is mentioned twice in the gospels where, in parallel accounts,<sup>21</sup> Jesus is rebuking those who tithe as being hypocrites for ignoring love. It is a word spoken under the law to those under the law and emphasizing the supremacy of love.

On another occasion,<sup>22</sup> the unjustified Pharisee lists tithing as a part of his righteousness, again, under the law.

Finally, Hebrews 7:1-10 gives a discussion of how Abraham paid tithes to Melchizedek. It is explained that the tithe of Abraham included the tithe of the Levites who were to come after him, but were even then in Abraham's loins. After this discussion of tithes the matter is concluded with:

*For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. . . . For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*<sup>23</sup>

Here, as in the case of the matter of the temple tax,<sup>24</sup> the implications are clear. Both the tithe and the tax have been paid in Christ.

The object of the Old Testament tithe was fourfold: first, the support of the Levitical priesthood;<sup>25</sup> second, the upkeep of a man-made temple;<sup>26</sup> third, the care of the needy;<sup>27</sup> and fourth, a remembrance before the Lord.<sup>28</sup>

When the children of Israel sinned by worshipping the golden calf, God set up an intermediary priesthood, the Levites. Under the New Covenant, however, this intermediary priesthood has been eliminated. All who are called in Jesus Christ are called to be priests and ministers.<sup>29</sup> Hence, the first object of the tithe has been done away.

Under the New Covenant, the people have become the temple.<sup>30</sup> (We will be discussing this transition further on.) Hence, the second object of the tithe has been eliminated in Him.

In Acts 2:45, 4:32-37, and 20:28-35 we see the response of the outpoured Spirit to human needs, and nowhere is tithing mentioned. So the third object is dispensed with.

As for the fourth object, under the New Covenant, our highest remembrance is seen not in,

*... corruptible things as silver and gold, but by the precious blood of Christ, as of a lamb without spot or blemish.*<sup>31</sup>

All of this is not to say that the Spirit of God does not, or cannot, lead a person into the discipline of regular giving, even as a percentage of income or increase, but this could only be according to the Spirit since it has been abolished according to the letter. Tithing according to the letter has been one of many snares by which what has been calling itself “church” has returned to, and remained in, the bondage of Old Testament ways.

The impact of the “church’s” return to bondage on the minds of unbelievers is not surprising; it has made the life, death, and resurrection of Jesus Christ irrelevant to the lives of the people, believer and unbeliever alike. Unbelievers have judged Jesus Christ as He is reflected in the institutional “church” instead of in the way He was supposed to be reflected in the transformed lives and relationships among believers. Since the institutional “church” has come more to reflect its relationship with Caesar than its relationship with Jesus Christ, unbelievers have been misled, offended, and turned off.

But that is only the beginning. The illicit relationship between the institutional “church” and Caesar has come to be seen as justification for the people’s illicit relationship with Caesar. For a detailed explanation of what is meant by, “illicit relationship between the institutional ‘church’ and Caesar, see the appendix, F - Chapter 14 - GOD INC. This, too, is not new. God’s people in the Old Testament were condemned for justifying the heathen by their corrupt behavior:

*Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hath justified thy sisters in all thine abominations which thou hast done.<sup>32</sup>*

The people in the Old Testament were to be a beautiful bride, a bride that God could show to the world as an example of His grace, love, and keeping power, to His glory. But they rejected Him and followed the ways of the world. Worse, they became more evil.<sup>33</sup> In the same way the institutional “church” rejects the love, grace, and keeping power of God in Christ in order to seek substance at the hand of Caesar. In doing this, we have glorified Caesar and made a liar of God.

One of the ways we teach our children to be responsible adults is to have them begin to earn their own money as they grow up and have them begin to pay some of their own expenses. This makes them more careful as to how their money is spent. Even as adults we are inclined to be much less thoughtful with money that comes easily than with that which is hard earned. So too, the Church.

The fact that God’s people, as the Church of Jesus Christ, have not had to shoulder the financial burden of government has made them irresponsible toward the makeup and direction of that government. People don’t pay much attention to things in which they have no stake. If God’s people as the Church were paying Caesar’s bills, we might be much more inclined to have a say in what Caesar does. Please note that I have qualified this by saying “as the Church.” As citizens, God’s people pay taxes along with everyone else, but as “church” they get a form of favored treatment

from the government that is offensive to many. By separating identity as Church from identity as citizens, we seem to be less interested in the fact that Caesar takes the money in the form of tax receipts, and uses it for immoral purposes.

Then, too, if Caesar is increasingly forced to rely on other forms of financing, such as inflation, the kind that results from printing money (They even call it "money creation." Has a kind of God-like ring about it, doesn't it),<sup>34</sup> money laundering in the guise of borrowing, and gambling, we can count part of the responsibility ours, for as "church," we have failed to give him his Biblical due where taxes are concerned.

Getting a handle on all of this is like wrestling a greased pig, greased with what Hans Sennholtz used to call "rhetorical Vaseline." Not only has there been an inflation of money, but an inflation of words. Calling money production, "money creation," may be the most presumptuous, putting bankers in the place of the Creator, but that is only part of the fraud. The confusion of words is designed to cover what at root is nothing but blatant theft. "Fiat money," "legal tender" are words and phrases carefully chosen to cover the inability to pay off debt in real money, gold. Perhaps the most successful of the terms, where expansion of the money supply is concerned, is "fractional reserve banking." Born in the banking abuse of the past, this permits banks to lend more money than they have. Truth would say that when you promise to pay a person back the \$100.00 they have given you to hold for them, you hold it for them.

Banks have been given the monopoly power to print money at a considerable multiple of that face value, not just lending out the \$100.00 dollars to someone else, but many times that amount, depending on the "reserve requirement." Take in \$100.00; lend out \$1,000.00. How good is that? Like the guy who jumped from the plane without a parachute was heard to say, "So far so good."

The conservative "church" has counted it a mark of separation and pride that it has had nothing to do with politics, while the liberal "church" has shown all of the fiscal responsibility of the prodigal son. As citizens, God's people have, for the most part, been dismal

failures. If anyone would deny this, all he need do is look at this nation and remember the words of Edmund Burke:

*All that is necessary for the forces of evil to triumph in this world is that enough good men do nothing.*

As an illustration, the “haves,” and the “have nots” are understood to be two groups of people. One group apparently has what it takes to be successful in the business of living, and the other group does not. (Of course I use “business” in the broadest possible sense here.) In too many instances the “haves” turn out to be those who have figured out how to garner wealth from fiat monetary corruption. The class which is caught in the middle where government redistribution is concerned, (that would be the middle class), is the class destroyed in the process. The “haves” have positioned themselves to recover the proceeds of redistribution, while middle class savings are destroyed by inflation. This is made possible by, and is the spoils of politics, “special privilege,” “monopoly power” and systematic theft.

Perhaps, before going any further, I should add one more underlying theme to the mix: our choice seems to be between merchants, politicians, and lovers – three approaches to distribution and redistribution. As for me, whatever issues I may have as between merchants and lovers, I freely admit to an anti-politician/gunman bias.

Someone has pointed out that when you take from the “haves” and give to the “have nots,” it’s not long before everything is back where it was before the redistribution took place. Let’s see if we can avoid all the media trigger words and phrases, and try to explore the core problem. Once that is identified, we can better assess the best way to deal with it.

For me it comes down to institution versus family or law as distinct from life. There are those who have nothing but institutional solutions for the problems of the human condition, and seem to be more than willing to scrap family life in their pursuit of program and



institution. In today's usage, these are more often than not identified as "political or economic liberals."

It would be well worth the reader's time to stop here and read Malachi, from the beginning of Chapter 2 through the end of the book. Viewed from one perspective, it is all about escaping the curse brought about by the breakdown in family relationships, in short, the curse of dysfunctional family.

Let's say for the sake of discussion that there are two ways of equipping people for successful living – I doubt it, but just track with me here for a moment – family or institution.

One rather descriptive phrase that the Bible uses for those who are successful at the business of living is "...godly offspring..." I have particular reference to the phrase as it is used in Malachi, Chapter 2:15: "...seeking godly offspring..." (New American Standard version.)

Let's say, one way of describing those who have been successfully equipped for living is that they are "godly offspring," those who have life, as the Scriptures would say, and "have it more abundantly." In short, these are the "haves."

In context, it looks like what it takes to produce these kinds of people is the oneness of those from whom they have come, or the oneness among those who have produced/reproduced/given birth/nurtured them.

In microcosm, apparently for the purpose of making Himself very clear on this matter of oneness, God has used the parable of marriage – one man, one woman, the "*wife of his youth*."

Please note, however, that God has used this example in the midst of a much broader picture or problem, the lack of oneness among His people as a whole. In short, it's a big problem, and by the looks of things, not getting better in our own day, even among "the people of God." The fact is, in our own day, the Jews as a people are much more cohesive than the Gentiles, and according to Daniel's interpretation of Nebuchadnezzar's dream in Daniel 2:41-43, this

lack of cohesiveness is the cause of weakness, or lack of success at the business of life in what the Bible calls the times of the Gentiles.

In Malachi Chapter 2, the marital word picture finally comes down to the concluding statement on the problem – ultimately it gives way to a matter of the spirit (verse 2:16). This is to say, in the final analysis, outward oneness is not sufficient or even in view here, but rather, spiritual oneness.

The example of the oneness between one man and one woman, however, has an exemplary purpose – the production of “godly offspring” – the “haves.” In short, oneness is the precondition for the production of “godly offspring.” Come ahead with me for a moment to see if we can find another way of describing this “godly offspring.”

In his letter to the Galatians, Paul writes about two kinds of children, those who are in slavery – clearly not what you would call the “haves” – and those who are free (Galatians 4:21-31). Interesting, the children who are slaves, presumably the “have nots” even in context, are those who are under the law, or institution, rather than the product of life. Paul concludes by giving us still another identification of the children who are free – they are “children of promise.”

In Malachi, we know by example what it takes to produce children who are free or children described as “godly offspring.” It takes one man and one woman who are one, not just for a moment in an outward sense, but over time – “The wife of your youth” certainly suggests that you are no longer young, and that you and your wife have been one for awhile – and in a spiritual sense. It takes time to raise “godly offspring.”

What we are saying here is that government efforts to replace family with institution are bound to fail, and no amount of money, by weight or otherwise, is going to fix the growing problem caused by family dysfunction. In short, there is no replacement or substitute for family, where preparation for successful living is concerned. The

thought that dysfunctional family can be replaced by institution is at the heart of the creation of the “savior state.”

What other motivation could there possibly be in the matter of taxes that brings about such widespread unity in a “church,” which is otherwise so divided? People point out that if there were no tax exemption, there would be nowhere near the funds available for “the Lord’s work.” If this is true, and there is reason to believe that it is, then the question arises, “Is the ‘work’ they’re referring to actually the work that God is after, and does the Lord need the money?” Also, if this is true, what does it tell us about the motivation of giver and recipient alike? God is “seeking godly offspring,” not institutional cloning.

*Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father, which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeith in secret himself shall reward thee openly.<sup>35</sup>*

Not only should there be no alms for credit; they should be given in secret. But tax exemption requires the giving of alms before men for credit. It is difficult to imagine how much clearer or contrary to the spirit of the teaching of Scripture this could be. One has to stand amazed at the attitudes that permit this condition to continue. What kind of a “church” is it that depends for its existence on alms given in the sight of men for credit? This is not to advocate double taxation in the form of the people paying taxes as people, and then again as “church,” but rather a reformation of “church,” as we know it.

Another aspect of this question is the use to which the funds so received are put, particularly as contrasted with the objects of giving in the New Testament. In the New Testament, funds are given to the

laborer who is worthy of his hire<sup>36</sup> or to meet human needs.<sup>37</sup> Contrast this with today's "church" where so much is tied up in institutional property ownership and maintenance, not the least of which are the "church" buildings themselves, which men have built and have come to think of as the Church. Too often, the professionals more closely resemble the negligent shepherds of Ezekiel 34 than the laborer of Luke 10:7, to say nothing of the Good Shepherd of John 10. Today's "church" has so much tied up in buildings, and institutions that men have built, that the house that God would build<sup>38</sup> is a shambles.

In Christ, we are part of one another. Therefore, when I receive money, Christ has received money. The taxes should be paid then and there. After that, Caesar has received his and has no right to know what was done with the rest. It is for the receiver to deal with Caesar, not the giver. It is time to come out of Babylon and put Caesar out of God's treasure house.

Well, what about the laborer who is worthy of his hire, how is he to be compensated? There is no reason why he can't be paid in accordance with the New Testament pattern through individual and collective offerings. It is his responsibility to keep his own records where necessary. Record-keeping can hardly be the responsibility of those who are instructed to give in secret.

Looking beyond the Church to the world it is designed to redeem, payroll deductions, taxes, and employer contributions for various fringe benefits are another matter. Even if these programs weren't largely a fraud – and by fraud, I mean offered under false pretenses, and ultimately doomed to failure – it should be obvious to just about everybody, at this point, that most of these will be subsumed under the "mark of the beast": "The beast is my shepherd; I shall not want . . . ."

All of these fringes, which institutional employers supply, are part and parcel of the building of the savior state. They serve more and more to make the state the one who is looked to for security, happiness, and peace.

All of these things which the institutional “church” has so willingly gone along with, and even advocated, are things which would never be available to God’s people in places and times of persecution. If God’s people really believed God, really looked to God for their keeping, would there be such widespread willingness to go along with all of Caesar’s usurpations?

Before leaving this predisposition toward manhandling, I need to say a word about human responsibility and accountability. A big part of the reliance on the work of man’s hands is a result of the belief, even insistence, on an accidental, as opposed to a purposeful creation. There is no accountability in an accidental creation, no Creator to whom we must ultimately give account. Wouldn’t that be nice, just do or not do whatever we feel like and let the chips fall where they may? If the chips happen to fall in the wrong place by someone’s idea of fairness, just rely on forcible redistribution of the chips. After all, the “haves” are not responsible for having, and the “have nots” are not responsible for lacking. It’s all by chance, we are all the product of some kind of eternal, or perhaps temporal, accident, or so the thinking goes. This kind of thinking has an aversion to rewards for successful living, and penalties for human failure. It doesn’t believe in sin, it doesn’t believe in anyone going to hell, doesn’t believe there is a hell, just life as some kind of drunken binge with no downside that can’t be fixed with a little redistributive force, and in the final analysis, no one has to give account. This aversion to accountability lies beneath the hatred of gold. Gold forces accountability on the monetary authorities.

No accountability is a lie, and the images on the money are designed to launder the truth!

This brings us to as good a place as any to make the transition from what has not been rendered to Caesar, but should have been, to what has been, but should not have been.

In looking to Caesar as provider, we have rendered to him a function that was not part of God’s intention. That function is the responsibility of caring for the lost, for the hungry, for the dying, the old, the young, the wounded, the prisoners, the widows, the

widowers, the motherless, and the fatherless. This care was and is to be accomplished by the love of Christ in and through His people.

Instead, the liberal “church” has rendered this function to Caesar to be accomplished by force rather than love. We look to men, idols, nations, and governments as the source of our keeping, and thus we bestow on them a function that rightfully belongs to God. It is the default of love on the part of all of us which has made this possible and which has contributed to the rise of the savior state.

The conservative “church” would render the “Great Commission,” the spreading of the Good News of God in Jesus Christ, to Caesar. The conservative “church” has been a strong advocate of school prayer. Ignoring for the moment the question of whose is the responsibility for the education of the young, and the motivation that has yielded our children to Caesar, let’s look at the motivation for the advocacy of school prayer. At the present time, Christian children are allowed to pray in schools, although this may not be easy. The school prayer advocates want overtly Christian prayer in the schools, specifically, the right to pray out loud in “Jesus name.” It is this aversion, and increasing regulation against overtly praying in that name, that has the “Christian” community upset on this issue.

What is being advocated by many Christians is the imposition of prayer on believer and unbeliever alike. The motivation? “That some might be saved.” Being witnesses to the lost (the “Great Commission”) is the responsibility of God in and through His Church. In advocating school prayer, the conservative “church” would render this responsibility to Caesar, again to be accomplished by force.

Another favorite bit of rendering by the conservatives is in the area of sanctification as it relates to human behavior. Sanctification is the function of the Holy Spirit.

*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.<sup>39</sup>*

In short, it is the work of the Holy Spirit to conform believers to the image and conduct of Christ. The conservatives have a tendency to want to impose the moral law by force. “Blue laws,” “prohibition,” are more the agenda of the political conservatives of the last century than the agendas of the political liberals. In our own day, distinctions between liberals and conservatives can still be made on issues such as sexual liberation, abortion, drugs, public nudity, sanctity of marriage being limited to one man and one woman, etc.

Whether it is in matters of drinking, gambling, entertainment, sex, or keeping the Sabbath, the conservatives would have Caesar interfere with the private lives of the citizens in ways that go far beyond the protection of our God-given inherent and inalienable rights.

This is not to condone sin, but rather to be Biblical in our handling of it. The Biblical norm for behavior was not, and is not, to be established by the force of the state, nor *by might nor by power, but by my spirit saith the Lord of hosts*.<sup>40</sup> If it was God’s will to establish righteousness by the elimination of man’s choice, He could easily have removed a certain “X-rated” tree from the garden. God doesn’t work that way; He leaves us free that He might be glorified by His grace, love, and Spirit at work in us. Those who would bring in the millennium by the force of Caesar do not glorify the grace and power of God; on the contrary, they make a mockery of it.

In summary then, we see that within the conservative and the liberal elements of the “church,” sanctification, or “the Great Commission,” caring for one another, or the “New Commandment,” child care, and the education of our young (all of which are to be accomplished by the grace of God) have been rendered to Caesar, while at the same time the “church” has refused to submit to taxation. This has created the savior state mentality, which is engulfing our nation and the world.

*That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all*

*that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*<sup>41</sup>

When the beast enters the temple of God, the way will have been well prepared, and what's calling itself "church" will have been largely responsible.

A good friend points out that "*the man of sin*" will be most clearly revealed when the Church shines like the sun, making the contrast with darkness clear. The mystery of iniquity is the counterfeit unity of man dominating man. The mystery of God is the unity of the Spirit in the body of Christ.<sup>42</sup>

In any examination of this kind, there is always the risk of appearing to be anti-authoritarian or rebellious. But pointing out the errors of the past, or even of the present, is not a condemnation of authority, per se, or a denial of the need for structure. The picture of the Church in the New Testament is clearly one of structure, authority, and submission. But the Church in the New Testament is one that is fused together by the power of the Holy Spirit. It is the Holy Spirit who brings us to a saving knowledge of Jesus Christ.<sup>43</sup> It is the Holy Spirit who baptizes us into one body.<sup>44</sup> It is by the power of the Holy Spirit that we know that we are in fact a part of the body of Christ.<sup>45</sup> It is the Holy Spirit who seals us unto the day of redemption.<sup>46</sup>

When the work of men's hands replaces the work of the Holy Spirit in the authority, structure, and substance of the Church, that Church is dead. It has ceased to breathe. *Having a form of godliness, but denying the power thereof.*<sup>47</sup>

The Kingdom of God is not paperwork, not corporations, not membership cards, nor the teachings of men, but the power of God. It is much easier to be submitted to authorities who are submitted to God rather than institution.

Too often the authorities who seek the submission of God's people have gone to bed with Caesar, with a harlot, with Babylon.<sup>48</sup> Too often the institutional "church" has compromised with Caesar



for ill gain.<sup>49</sup> And yet, this is not a plea for God's people to divorce themselves from the institutional "church"; on the contrary, it is a plea to be the salt of the institutional "church," to be instruments of reconciliation and the truth of God's Spirit, *endeavoring to keep the unity of the Spirit in the bond of peace.*<sup>50</sup>

At the same time, however, it is important not to get caught up in its bondage. Rather, pray to be those through whom the people may come out of bondage.

To those who are caught up in the institutional "church" we would ask:

How near to disaster do we have to get before we stop being accessories to the crime of building the savior state?

How near do we have to get before we take a stand and become the salt of the earth?

How near do we have to get before we are willing to come out of Babylon?

*And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*<sup>51</sup>

### **What's keeping you?**

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<sup>1</sup> Matthew 22:21

<sup>2</sup> Matthew 22:15-22

<sup>3</sup> Ezekiel 16:17

<sup>4</sup> 1 Samuel 8:7

<sup>5</sup> Revelation 14:9-11

<sup>6</sup> 1 Peter 1:6-7

<sup>7</sup> Zechariah 13:9

<sup>8</sup> Galatians 4:3

<sup>9</sup> John 12: 31; 14:30; 16:11

<sup>10</sup> Daniel 2:33; 40-45

<sup>11</sup> Micah 5:2

<sup>12</sup> Revelation 13:16-18

<sup>13</sup> See Daniel 3:18; 6:7-10 for the precedent of disobedience.

<sup>14</sup> 1 Samuel. 8:11-22

- <sup>15</sup> Proverbs 22:6  
<sup>16</sup> See Appendix F, Chapter 14 - GOD INC.  
<sup>17</sup> 1 Corinthians 3:9, 16-17  
<sup>18</sup> See Appendix F, Chapter 14 – GOD INC.  
<sup>19</sup> 1 Corinthians 5:6-8  
<sup>20</sup> For a discussion of an alternative to tithing as a means of financing what God calls Church, see Appendix N – Household Finance.  
<sup>21</sup> Matthew 23:23; Luke 11:42  
<sup>22</sup> Luke 18:12  
<sup>23</sup> Hebrews 7:18-19  
<sup>24</sup> Matthew 17:24-27  
<sup>25</sup> Numbers 18:26-32  
<sup>26</sup> Nehemiah 10:38-39  
<sup>27</sup> Deuteronomy 26:12  
<sup>28</sup> Deuteronomy 14:22-23  
<sup>29</sup> 1 Peter 2:5-9  
<sup>30</sup> John 2:18-21  
<sup>31</sup> 1 Peter 1:18-19  
<sup>32</sup> Ezekiel 16:51  
<sup>33</sup> Ezekiel 16:48  
<sup>34</sup> 2 Thessalonians 2:3-5  
<sup>35</sup> Matthew 6:1-4  
<sup>36</sup> Luke 10:7; 1 Cor. 9:14  
<sup>37</sup> 1 Corinthians 16:1-2  
<sup>38</sup> 1 Peter 2:5  
<sup>39</sup> 2 Corinthians 3:18  
<sup>40</sup> Zechariah 4:6  
<sup>41</sup> 2 Thessalonians 2:3-4  
<sup>42</sup> Suzanne VonSchiltz  
<sup>43</sup> 1 John 4:2; 5:6  
<sup>44</sup> 1 Corinthians 12:13  
<sup>45</sup> 1 John 4:13  
<sup>46</sup> Ephesians 4:30  
<sup>47</sup> 2 Timothy 3:5  
<sup>48</sup> Revelation 17  
<sup>49</sup> For an excellent study on the struggle that went on in the early “post apostolic church” See Justo L Gonzalez, *Faith And Wealth A History of Early Christian Ideas on the Origin, Significance, and Use of Money*. Wipf and Stock Publishers, 150 West Broadway – Eugene, OR 97401 1990.  
<sup>50</sup> Ephesians 4:3  
<sup>51</sup> Revelation 18:4



## **Chapter 15**

### **A Day in Court**

***And when they bring you unto the . . .  
magistrates, and powers...<sup>1</sup>***

Many times since Jesus left the earth, His followers have been in trouble, killed, and persecuted for His name's sake. However, for the many who have come to America to escape persecution in the "old country," there has been relatively little suffering because of Him.

Jesus warned us that we would be in conflict with the world and that the world would be in conflict with us: ". . . In the world ye shall have tribulation..." But He did not mean that we ought to go out and get into trouble with the state. On the contrary, as Paul tells us, we should be in submission to the state.<sup>2</sup> Nevertheless, it was expected by Jesus that our loyalty and obedience to God would be in conflict with our obedience to the state. It is because of that conflict that Jesus warned us we would be brought before magistrates.

What is all this conflict about? Is it all a big mistake, or is there purposeful evil at work? Could there be deception or conspiracy behind all of this? Many find it easy to believe that there is purposeful evil at work in the private sector, but they are blind to the possibility of conspiracy in the public sector. There is a willingness, even an eagerness, to find conspiracy at work in the dealings of private individuals – and even public corporations – but often a complete unwillingness to consider the possibility of a broader conspiracy to rule the world. Those who see this as a possibility are looked on as strange at best and as witch hunters at worst.

What is the Biblical perspective on this question of purposeful evil or conspiracy? The short answer is that Satan has been engaged in the conquest of the world ever since man was given dominion

over the earth. Satan wants possession of all that belongs to Jesus Christ and over which He will reign eternally, as King of kings and Lord of lords.

*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.*<sup>3</sup>

This “son of the morning” is also called an angel of light: “*And no marvel; for Satan himself is transformed into an angel of light.*”<sup>4</sup> Another way of saying this is that Satan postures as an agent of truth. As such, Satan is bent on conquest. He is known as a liar, the great deceiver, and the father of lies.<sup>5</sup> His technique is deception, deceitfulness, lying and flatteries. In this sense, at least, the problems that we encounter in the world are a result of his purposeful evil.

It is not an accident. It is happening by design and intent. Satan is allowed by God to influence the kings of this earth.<sup>6</sup> They are, nonetheless, God’s ministers in that capacity and serving His purposes. God’s purpose is that those who belong to the Kingdom of God will be separated from those who refuse to receive the truth and instead wish to believe a lie. This process and purpose is at work in Scripture from beginning to end. Again, in John 8:44, Jesus says in effect that Satan, or the devil, was a liar from the beginning, the first evidence of which is Genesis 3:4, 5: “*And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*” Please note that one of the evil fringe benefits of his first lie is that there is no accountability. (We discussed this problem in Chapter 14). In the end, Satan, in the person of antichrist, claims to be the second coming of Christ.

And what about the question of the intent of man’s heart as he allows Satan to work for the purpose of conquest? What has the

Bible to tell us about that? The tower of Babel was built when everybody spoke the same language and conspired to get what they wanted. God condemned the project and confounded their language.<sup>7</sup>

Conspiracy also took place among God's chosen people, especially during the period of the kings of Judah and Israel. Five occasions of conspiracy are mentioned specifically as occurring during that period:

*Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.<sup>8</sup>*

*And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.<sup>9</sup>*

*And the servants of Amon conspired against him, and slew the king in his own house. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.<sup>10</sup>*

*And the LORD said to me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.<sup>11</sup>*

Time and again it was conspiracy that brought down the old king and set up the new. Those who worked in concert against established authority knew what they were doing. They wanted and worked for the end of the old order of things and the setting up of the new. They knew each other and worked in deceit for the purpose of conquest.

We see clearly in the Biblical perspective that Satan is at work for the enslavement of the world. Conspiracy was often behind the

overthrow of even God's kings in the days when His kingdom was an earthly one.

Those who conspire together have an evil eye. They invite our acquiescence and aid by offering us their bread. But Proverbs 23:6 warns, "*Eat thou not the bread of him that hath an evil eye; neither desire thou his dainty meats.*" One way to look at this is that those who seek position or control make promises, even "political promises" in order to gain position and control. In short, the "evil eye" is intent on or looking at a position of power. One way of getting it is with bribery, offering a "chicken in every pot," for instance, and that without mention of where the chickens are coming from.

*When thou sittest to eat with a ruler, consider diligently what is before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.*<sup>12</sup>

During the Old Testament period, it was common practice to seal a bargain or to consummate a contract with the breaking of bread. The Lord's Supper is the seal of the New Covenant. Satan offers us his equivalent through the breaking of bread with those who have an evil eye, inviting us to find our life and substance in him.

*Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.*<sup>13</sup>

By the time of Rome it was bread and circuses. In the first manifestation of the fourth kingdom of Daniel, Caesar offered the people bread as a means of their subjugation. He was the one who replaced the circuses with the persecution of the Christians. The one who has an evil eye will offer bread and dainty meats to those who will accept his rule. James 4:4 powerfully states,

*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever*

*therefore will be a friend of the world is the enemy of God.*

A real possibility exists that we have become too comfortable in – and friendly with – this world. Satan wants us to be his friend, and, as his friend, we will become an enemy of God to the point of actually blaspheming against the Holy Spirit. Luke 12:10-12 makes a strong statement about the results of blasphemy against the Holy Spirit, and it also makes a link with the worldly “powers” who will force Christians to take a stand one way or the other:

*Unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer . . . for the Holy Ghost shall teach you in the same hour what ye ought to say.*

Satan would love for every believer to blaspheme against the Holy Spirit, and the above Scripture indicates that there will be a time when the refusal to do so will get Christians in trouble with the authorities.

A primary concern in this chapter is the interrelationship between the refusal to blaspheme the Holy Spirit and being brought before the powers that be. In Acts 26:11, the Apostle Paul tells how he formerly had dealt with Christians when he was still known as Saul.

*And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.*

It is interesting to note that Paul was not in trouble with man as long as he was in harmony with the synagogues, magistrates, and powers. The minute he underwent his conversion, all his problems in the flesh began.

But Jesus tells us not to worry, for He intends to speak through us.



*Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.<sup>14</sup>*

The reason we could be arrested is that Jesus needs a witness against these very powers. He needs followers who in their loyalty to Him are willing to be dragged before worldly powers. He wants us to testify to the very powers that war against believers. On the other hand, the world wants us to blaspheme against the Holy Spirit.

Both Luke 12:10 and Matthew 12:24-32 state that blasphemy against the Holy Ghost is an unforgivable sin. Other passages also deal with unforgivable sins, which we can look at for additional light on the root meaning of blasphemy against the Holy Spirit.

*But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.<sup>15</sup>*

*There is a sin unto death: I do not say that ye shall pray for it.<sup>16</sup>*

Whether or not the sin of unforgiveness is a “*sin unto death*,” it is a sin that blocks forgiveness in one’s own life. It has that much in common with “blasphemy.”

I must say at this point that it may very well be a dangerous presumption to try to reduce to a letter the exact nature of the unforgivable sin. Paul said, *For I had not known lust, except the law had said, Thou shalt not covet.*<sup>17</sup> It’s kind of like telling someone “You can look into all my pockets except this one.” There’s just something in human nature that only wants to look into that forbidden pocket. It may have been for this very reason that the Apostle John was careful not to articulate the letter of that sin in 1 John 5:16.

Keeping in mind that *the letter kills, but the Spirit gives life* (that is, no letter can give life, but only the Spirit), we might hesitate

at uttering the letter of the unforgivable sin. Perhaps we have explored this long enough to say that unforgiveness, or keeping track of debt comes close enough to violating the heart of God to make us think twice if we are harboring unforgiveness in our hearts toward others.

Perhaps our lovelessness, as evidenced by lack of forgiveness or holding things against one another, moves us toward blasphemy, as the following passages suggest:

*That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.<sup>18</sup>*

*He that loveth not knoweth not God; for God is love.<sup>19</sup>*

Love does not seek its own way. Love is primarily concerned with the needs of the other person. Love doesn't keep track of debt; unforgiveness does. In a sense, unforgiveness is the opposite of love. It is with the heart that we are loving or unloving, forgiving or unforgiving. It is a matter of the heart whether or not we defile the temple of the Holy Spirit:

*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.<sup>20</sup>*

All this to say that our heart is the battle ground in a tug of war between the values or self-serving priorities of this world, and the values and priorities of God. When we opt for going God's way, we are bound to be in trouble with the court of world opinion, even to the point of being put to death.

It is the heart that blasphemes or quenches the Spirit. It is the heart that must never attribute to Satan the work of the Holy Spirit or the temple of the Holy Spirit. The world court or court of world opinion does everything it can to get our hearts to blaspheme against

the Holy spirit. Once again, Paul uses his unconverted self as an example of the pressure that such counsels and courts bring to bear:

*And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.<sup>21</sup>*

Jesus invites, no, commands us to love, to forgive, to be occupied with the other person's need. The world invites us to be self-serving, unloving, unforgiving, and occupied with our own need. We see this invitation most clearly as the kings of the earth pander to man's preoccupation with his own needs. This is especially true today in the promises of politicians. They promise everything to everybody in order to get themselves elected. They invite us not to forgive, but to get what we are told we have coming to us. And they tend to claim that we have more coming to us than we actually do. They tell us we have a right to medical care, for instance, but neglect to tell us how that is going to be paid for. This neglect is a thin disguise designed to give the impression that we won't have to pay for it ourselves. The net effect of all these promises over the years is to put medical care beyond the reach of more and more people. This is not about the failure of AIG that has occurred as this book is in final preparation for printing, that failure is symptomatic of the problem, as well as its cause, however. This is the typical result of these kinds of promises. They just don't want to talk about there being "no such thing as a free lunch."

Unforgiveness finds its ultimate expression in the *abomination of desolation*, to which Jesus referred in His Mount of Olives discourse with the disciples on the signs of the times:

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place... then let them which be in Judea flee into the mountains.<sup>22</sup>*

*“When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not...”<sup>23</sup>*

*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.<sup>24</sup>*

What is an abomination, especially one that makes desolate? We can look for Biblical context in several places; the first of which is in Daniel:

*And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him, the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.*

*Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?<sup>25</sup>*

*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured out upon the desolate.<sup>26</sup>*

*And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.<sup>27</sup>*

*And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.<sup>28</sup>*

The above passages represent the substance of Daniel's references to the abomination of desolation. Before commenting, I would like to give two other scriptures that shed special light on the above in connection with money:

*The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.<sup>29</sup>*

*If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.<sup>30</sup>*

As already noted, the silver and the gold belong to the Lord. When God's silver and gold are fashioned into false gods, it becomes an abomination. But the silver and the gold of the Old Testament are types of the believer in the New Testament, who is

refined as silver is refined and tried as gold is tried in the furnace of affliction.<sup>31</sup> The believers are to be living stones, built up into a spiritual house that will exceed in glory the temple of Solomon.<sup>32</sup>

Conforming people to the image of the beast is the spiritual equivalent of making graven images out of God's gold and silver. As that use of gold and silver is an abomination, that use of the souls of men is the abomination of desolation. The transgression in Deuteronomy, the first of the two passages above, is cursed in the same spirit as is the receipt of the "mark of the beast" in Revelation, the second passage above.

In the "mark of the beast" we see the climax and summary of all the blasphemy, all the lovelessness, all the unforgiveness, and all that is unforgivable as people are finally snared in a system that claims to meet the needs of "number one." This system has nothing of substance or reality in it, but is designed only as a unit of account, a means of keeping track of debt. In short, it is a system of unforgiveness. The mark is the seal of unforgiveness, specifically, monetary un-forgiveness, but representationally, every form of unforgiveness.

"666" is said to be the name of a man.<sup>33</sup> This mark can be seen as the trinity of man, and qualifies by every standard and measure (body, "6," soul, "6," and spirit, "6,") as blasphemy against the Holy Spirit; attributing what was to be the temple of the Holy Spirit to Satan in the person of the beast.

Christ described the conditions at the end of the age when love waxes cold and brother betrays brother,<sup>34</sup> in eagerness to meet the needs of number one. All of this is preparation for worship of the final man, as those who reject the love grace of God get ready to accept the "mark of the beast" and worship his image.

This particular blasphemy against the Holy Spirit constitutes the abomination of desolation. The worship of the beast and the receipt of his mark is not only the literal embodiment of just about every transgression under the Old Testament law but is also the ultimate rejection of grace as well. It is one thing not to be able to

keep the law; it is something else altogether to reject the grace of God in Jesus Christ:

*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*<sup>35</sup>

This is not a matter of our winning in the counsels of men, but how we do in the supreme court of God.

**To whom or what are you yielding your temple?**

*What's keeping you*

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<sup>1</sup> Luke 12:11

<sup>2</sup> Romans 13:1-7

<sup>3</sup> Isaiah 14:12-14

<sup>4</sup> 2 Corinthians 11:14

<sup>5</sup> John 8:44

<sup>6</sup> Revelation 17:18

<sup>7</sup> Genesis 11:1-9

<sup>8</sup> 2 Kings 14:19

<sup>9</sup> 2 Kings 15:10

<sup>10</sup> 2 Kings 21:23, 24

<sup>11</sup> Jeremiah 11:9, 10

<sup>12</sup> Proverbs 13:1-3

<sup>13</sup> 1 Kings 18:19

<sup>14</sup> Matthew 10:16-18

<sup>15</sup> Matthew 6:15

<sup>16</sup> 1 John 5:16

<sup>17</sup> Romans 7:7

<sup>18</sup> Mark 7:20-23

<sup>19</sup> 1 John 4:8

<sup>20</sup> 1 Corinthians 3:16, 17

<sup>21</sup> Acts 26:11

<sup>22</sup> Matthew 24:15, 16

<sup>23</sup> Mark 13:14

<sup>24</sup> Luke 21:20

<sup>25</sup> Daniel 8:10-13

<sup>26</sup> Daniel 9:26, 27

<sup>27</sup> Daniel 11:31

<sup>28</sup> Daniel 12:11

<sup>29</sup> Deuteronomy 7:25, 26

<sup>30</sup> Revelation 14:9-11

<sup>31</sup> Isaiah 48:10

<sup>32</sup> Haggai 2:9

<sup>33</sup> Revelation 13:17, 18

<sup>34</sup> Matthew 24:10-12

<sup>35</sup> Ephesians 2:8, 9



## Chapter 16

### Break the Bank

***... In one hour so great riches is come to nought.<sup>1</sup>***

A great depression, the greatest depression of them all, still lies ahead. In the Gospels, Jesus is recorded as talking about a time when there, “... *shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*”<sup>2</sup> Our title line for this Chapter is taken from the Book of Revelation which reveals this last “depression,” Revelation, chapter 18. It is a depression that lays the groundwork for Satan’s last hurrah, Satan’s finest hour.<sup>3</sup>

One way to understand what is happening with the fall of Babylon is to look at the capstone event of the Bible, the second coming of Christ. Jesus’ disciples asked Him about this, also recorded for us in Matthew 24. “*And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*”<sup>4</sup> The Book of Acts tells us that on the day Jesus went away, “... *while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*”<sup>5</sup>

Satan is a liar and imitator from the beginning to the end. He has an argument, temptation, and counterfeit for all of the things that God offers us, including the second coming of Christ. To illustrate this, let’s look at some examples.

In the Garden of Eden there were two trees. The serpent was hanging around the tree of the knowledge of good and evil. The tree of life was there also. The tree of life had not been forbidden to man. It was available until man's fall, when access to it was blocked lest man should eat and live forever. We see this tree again in the last chapter of the book of Revelation. This is a tree that endures; not so with the other tree; *whether there be knowledge, it shall vanish away*.<sup>6</sup>

The tree of life is like the person of Jesus Christ. It is Jesus Christ who provides eternal life. Satan suggested that we eat from the tree of the knowledge of good and evil. That is Satan's substitute for the tree of life. Man made the wrong choice. (Lest I seem to be letting women off the hook, since the original writing of this book, it has occurred to me that the "tree of the knowledge of good and evil" may well have been the first "honey do" list).

Next, Satan suggested a way to deal with the consequences of the first wrong choice – cover it up with the work of man's hands. It was very likely the promptings of Satan that led Adam and Eve to sew leaves together as a covering for their nakedness.<sup>7</sup> Satan has been called the "covering cherub."<sup>8</sup> The sewn-together leaves were Satan's hurry-up substitute for the skins of animals, which were about to be provided by God.

Throughout the Bible we see many things and events that students of the Bible refer to as "types." These are little pictures, God's "flannel board," so to speak, that picture deeper truths. The sewn-together leaves were the first type of the "mark of the beast" where covering debt is concerned. The well known line from the "Lord's Prayer" set to music says, "... forgive us our debts as we forgive our debtors..." The word "debts" here, is another word for sin. "Our debtors" is another way of referring to those who sin against us. There are two ways of "covering" the debt, the sin. One way is to somehow make it up to the person we sinned against, and the other is for them to forgive us. Of course, by now, where our sin against God is concerned, there is no way for us to cover that by our own doing. He had to cover our debt, our sin, for us.

Another of Satan's devices is seen in the tower of Babel. Man constructed this physical building for the purpose of reaching heaven and making a name for himself. It was the wrong building and the wrong name. Again, this was Satan's substitute, and probably the earliest type of the name of the beast. 1 Corinthians 3:9 refers to Christians, saying, *Ye are God's building*. Acts 4:11-12 speaks of Christ, proclaiming,

*This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

It's worth noting that it does not say, "the stone that some of the builders rejected." When men begin to build, even religious men, the first thing that gets rejected is Christ Himself. Fact is, it's the rejection of Him, or the making of a wrong choice, that sets us to building and/or doing our own thing. Our own doing is just another counterfeit, in this case a counterfeit way of getting to heaven, making a name for ourselves, and making ourselves one. (Please note the rationale for the building of the tower of Babel).<sup>9</sup>

Exodus 30:12 records how Moses was told to number the people and take a collection in connection with the dedication of the tabernacle. This was a kind of spiritual taxation consisting of a head tax of half a shekel. It was "atonement money." Taxation and numbering go hand in hand in God's plan under the Old Covenant. With the kings of the earth, taxation and numbering also go hand in hand, again, Satan's counterfeit. Where the genuine is concerned, the tax is referred to as "atonement money."<sup>10</sup> By way of explanation, someone has broken this word down, "at-one-ment" money. Again, this is "type." The real atonement, the real, "at one ment," is the sacrifice of Christ.

There are many more examples, but in every case we see Satan offering man a perversion of God's plan. God offered gold and silver as a monetary system. Satan offered a perversion, graven images. God offers grace. Satan offers law. In the book of Revelation, Satan

is identified as “the destroyer,” “abaddon” in the Hebrew, and “apollyon” in the Greek.<sup>11</sup> Legalists and lawyers are destroyers of grace, especially when they have legislative power. *“Then answered one of the lawyers, and said unto him, (Jesus) Master, thus saying thou reproachest us also. And he, (Jesus) said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.”*<sup>12</sup> Allowing lawyers to pass laws is like letting dentists pass cavities. This, by now, is a conflict of interest of monumental proportions.

Satan’s great plan, his perversion of God’s law, is personified in Babylon the great.<sup>13</sup> Babylon is the bride of Satan. She is the counterfeit “church.” She contains all those who have been led astray by Satan, all who have been willing to eat his bread and drink his wine. All of those who have been trying to work their way into heaven under the law, even under God’s law, wind up as a part of this false bride. Babylon, in her fullness, is the final perversion of the Old Testament law.<sup>14</sup> Just as Satan’s lies and his imitations are ongoing day by day and year by year, ultimately there comes a final lie.

What is this big lie? Among other things, the big lie is for Satan to reveal himself as the second coming of Christ.

In this connection, where the second coming is concerned, there is an interesting passage in Isaiah:

*Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.*<sup>15</sup>

In this case the word we have used above in connection with debt, “covering” can be understood as “refuge” “...we have made lies our refuge...” Remember that first big lie: “*Ye shall not surely die.*” This is another way of saying, “You will not be held accountable.” The day of accountability is coming. It is not going to be pretty.

What Babylon is and has been, what she undergoes at the revelation of the beast, is best understood in the light of who the Church is and has been, and what she will undergo at the revelation of Jesus Christ. It is the true Church for which Babylon is the substitute. It is the true plan that Satan counterfeits. In the burning of Babylon we see Satan’s best effort to imitate the second coming of Christ. As someone once said, “They don’t counterfeit play money.” The “great riches” of our title passage are simply the work of man’s hands, the bankrupt substitute for the provision of God.

In light of the above, let us look at Babylon as she heads into her final moment. In the book of Revelation, Jesus Christ reveals through John, events which will be the climax of the age, events that will, among other things, accompany His second coming. In doing so, He has also allowed us to glimpse Satan’s finest hour. Satan will be going through his death throes, knowing his time is short.<sup>16</sup>

The revelation of God in Jesus Christ is progressive throughout His Word; that is to say, we see what God intends with more and more clarity as we go through the Bible. Satan is revealed progressively as well. As the book of Revelation is the final revelation of God in the Bible, so it is the final revelation of Satan.

Satan’s finest hour is the final sifting.<sup>17</sup> Babylon is the last refuge of the fence straddlers, those who try to play it both ways. Many never have made a clear-cut decision. Some have grown up as “tares” in the body of Christ. Jesus describes this problem in the thirteenth chapter of Matthew.

*“The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went*

*his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

*So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?*

*He said unto them, An enemy hath done this.*

*The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn... He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

As God's people are called out of the world and sealed with the Holy Spirit of promise,<sup>18</sup> so Satan's people are separated out of the kingdom and sealed by the spirit of the antichrist. The first are sealed unto redemption,<sup>19</sup> the second are sealed unto wrath.<sup>20</sup> The gathering mechanism is the same for both the Kingdom of God and the kingdom of the antichrist. The Spirit of God seals believers. The spirit of the antichrist with the "mark of the beast" seals unbelievers. The fall of Babylon signals the time of the harvest, the time when the tares will be separated from the wheat.

Fence straddling will no longer be possible when Babylon is destroyed. One day, in anticipation of Peter's vacillation, Jesus said to him, "... *behold, Satan hath desired to have you, that he may sift you as wheat.*"<sup>21</sup> It is well worth taking a look at the context. Jesus seems to see it in the context of having our needs met.

On the ashes of Babylon, a system will be set up where you are either one thing or the other. There will be no more playing games with God. In that sense, it is with the destruction of Babylon and the setting up of the kingdom of the beast that Satan's sifting is brought to the point of greatest refinement.

When God's people are told to come out of Babylon, it is not suggested that there is any way out other than the Lord. As Noah's ark was the only way through the flood, so Jesus Christ is the only way through the fire. You are either in the "church" of Satan or the Church of Jesus Christ; you are either for Him or against Him. At present – and until Babylon is burned and made desolate – it may appear that one can sit on the fence and have it both ways. However, the Bible paints a different picture. Even though it is possible for God's people to be caught up in Babylon, as indicated by what appears to be an eleventh hour plea to come out,<sup>22</sup> we are also told, in Matthew 6:24, that *no man can serve two masters*. The sifting process forces a final choice. In the end, there will be no more wavering and no more double mindedness.

Concerning the actual moment of Christ's appearance, we are told in Matthew 24:37-39:

*But as the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*

We are told that He will come in a moment when no one would think.<sup>23</sup> In this very same way, Babylon will fall. The fall of

Babylon bears a strong resemblance to the onslaught of a great depression, an economic collapse, a financial failure, a monetary breakdown. *In one hour so great riches are brought to nought.*<sup>24</sup> Prior to that one hour, men are buying and selling and doing all of the things that men will be doing before Jesus comes. One moment they will be buying and selling, and the next, everything will come to a halt. In the case of Babylon, that moment will immediately precede the setting up of the kingdom of the beast.

Buying and selling are means of distribution, but there are other means. A principle of distribution in the Kingdom of God, where the substance of life is concerned, is equality. In 2 Corinthians 8:13-15 Paul addresses the Corinthian Church:

*For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.*

The power behind this principle of distribution or redistribution is the power of love.

Satan has his counterfeit embodiments of this principle. To many, they have a form of godliness. For example, one form of this counterfeit is communism. In communism, the power of distribution or redistribution is the power of a gun. It is the power of death and destruction. It is motivated and rooted in Satan, not God.

There is good reason to believe that the destruction of Babylon is a picture of some kind of generic communism overcoming some kind of generic capitalism, or forced redistribution overcoming free market redistribution. The ten kings<sup>25</sup> who give their power to the beast for the purpose of burning Babylon are probably collectivists in their orientation. In this context and usage, we could as well say “coercionists in their orientation.” We are using collectivist in this context to include communism, socialism, and fascism. These ten



kings will hate the market system.<sup>26</sup> Babylon, with all of its impurity, is still largely voluntary. Again, the alternatives to Babylon are force on the one hand and love on the other.

The difference between “voluntary” and “love” as used here has to do with a voluntary exchange versus a gift. God’s kind of love is a gift. It changes for the better those who believe it. We go to the marketplace to better our situation. Love is able to do that without making merchandise of itself.

Like any other prostitute, Babylon permits love without encouraging it. Communism, on the other hand, makes war against love.

Leonard Read, founder of the Foundation for Economic Education, the first modern libertarian think tank in the United States, used to point out that there are only three ways to do business: coercively, freely, or not at all. In this present evil age, the free market has generated the greatest abundance and distributed it to the greatest number. We should quickly add that a market is no longer free when the money is controlled by a central banking system.

Those who follow Jesus are in the world, not of it. Believers are not to conform to the world but to overcome it. We are subject to certain conditions, which are limiting to us because we live in the world. These conditions will no longer be operative at the appearance of the Lord. Rules and conditions in Babylon will be changed suddenly when she is made desolate. The beast is the one who thinks to change times and customs.<sup>27</sup> He brings about the conditions whereby buying and selling is done by his mark. Gold and silver will no longer be acceptable. It will be the provision of the beast that finally separates the people of this world from the people of the world to come.<sup>28</sup> For now, the provision of this world is used to keep God’s people, but that will all end when we enter the fullness of God’s kingdom.

Within Babylon there remains a choice between two monetary “systems,” the system of “mammon,” the supply of this world or the

supply of heaven, the Love of Christ. “Mammon” can consist of either God’s gold and silver or the system of images, the work of man’s hands. As with every other form of adultery or impurity that is found in Babylon, the gold and silver is undergoing the process of corruption by being reduced to images. So the monetary form of the sifting process comes as a choice between *unrighteous mammon*<sup>29</sup> or the substance of the Lord. The ones who don’t look to mammon now are the ones who won’t look to the “mark of the beast” then. Those who don’t need gold and silver in its present form won’t have to rely on it in its ultimate form. When the Babylonian banking system finally goes bust, it may be too late to make the right choice.

*“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness”*<sup>30</sup>

### **The real or the counterfeit: what's keeping you?**<sup>31</sup>

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<sup>1</sup> Revelation 18:17

<sup>2</sup> Matthew 24:21, Mark 13:19, Luke 21:23,24

<sup>3</sup> 2 Thessalonians 2:4

<sup>4</sup> Matthew 24:3

<sup>5</sup> Acts 1:10,11

<sup>6</sup> 1 Corinthians 13:8

<sup>7</sup> See Appendix G - Chapter 16 - The Broadway Self-improvement Company.

<sup>8</sup> Ezekiel 28:14

<sup>9</sup> Genesis 11:4

<sup>10</sup> Exodus 30:11-16

<sup>11</sup> Revelation 9:11

<sup>12</sup> Luke 11:45, 46

<sup>13</sup> Revelation 17:5

<sup>14</sup> Revelation 11:8

<sup>15</sup> Isaiah 28:15-17

- <sup>16</sup> Revelation 12:12
- <sup>17</sup> Luke 22:31
- <sup>18</sup> Ephesians 1:13
- <sup>19</sup> Ephesians 4:30
- <sup>20</sup> Revelation 14:9-10
- <sup>21</sup> Luke 22:31
- <sup>22</sup> Revelation 18:4
- <sup>23</sup> Matthew 24:44
- <sup>24</sup> Revelation 18:17
- <sup>25</sup> Revelation 17:12-13
- <sup>26</sup> Revelation 17:16
- <sup>27</sup> Daniel 7:25
- <sup>28</sup> 2 Peter 3:11-14
- <sup>29</sup> Luke 16:11
- <sup>30</sup> 2 Thessalonians 2:8-12 For an application to The Church, see Appendix H - Chapter 16 – Church.



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## **Appendix D**

### **Chapter 11 - *UNCLE SAM CRYING “UNCLE!”***

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#### **Tertium datur**

People tend to think in terms of black-and-white. Many of my correspondents think that either hyperinflation or deflation is in store for the dollar; *tertium non datur* (no third possibility given). I would say *tertium datur*. The third possibility is a hybrid of hyperinflation and deflation. I described this scenario in my previous article “Opening the Mint to Gold and Silver.” It is possible, even probable, that we shall witness collapsing world trade and collapsing world employment together with competitive currency devaluations, as the three superpowers compete in trying to corner gold. The lure of gold is very strong. “There is no fever like gold fever” and, contrary to conventional wisdom, governments are especially susceptible.

A large part of the problem is that the Central Bank is helpless in the face of bond speculation. The Fed is no Sorcerer. It is the Sorcerer’s Apprentice. It can pump unlimited amounts of “liquidity” into the system, but cannot make it flow uphill. As we shall see, new dollars flow to the bond market causing a lot of mischief there, instead of flowing to the commodity market as hoped by the Fed.

Up to now leading commodities have out performed gold. That could change. A select few commodities might continue in the bull-mode for a time, although gold could easily beat them. Most other commodities might go into a bear-mode similar to that of the commodity markets of the 1930’s. If that’s what is in store, then most investors will be totally lost. They would be navigating without

a compass. There would be endless debates whether the country is experiencing deflation or hyperinflation. Your motto in this hybrid scenario should be: “expect the unexpected.”

Of course, the Fed will keep printing dollars like crazy. Few of them, if any, will go into commodities. Indeed, most of the newly created dollars will go into bond speculation. Why? Because commodity bulls are running into headwind and face grave risks. By contrast, bond bulls enjoy a pleasant tailwind. Bond speculation is virtually risk-free. Under our irredeemable dollar bond bulls have a built-in advantage. The Fed has to make periodic trips to the bond market in order to make its regular open-market purchases of bonds to augment the money supply. In order to win, all the bond speculator has to do is to stalk the Fed and forestall its bond purchases. This is the Achilles heel of Keynesianism: it makes bond speculation inherently asymmetric favoring the bulls, and that will ultimately derail the economy on the deflation-side of the track.

### **Uncle Sam in agony**

Russia is not as enigmatic as China. The Russian’s game is gold. China is the big unknown. It looks as if China prepares to corner silver. Will the Chinese force a silver standard on their trading partners? It is quite possible that their pile of paper profits in silver is already so huge that they can well afford to gamble. They find trading T-bonds most profitable. Indeed, theirs is the greatest U.S. T-bond portfolio ever, anywhere. They can overwhelm any opponent bidding against them. Just think about it. *The financial destiny of the U.S. is in China’s hand.* The good news is that the Chinese have vested interest in keeping the bond bull charging. They also have a vested interest in keeping the dollar on the life-support system. The bad news is that the Chinese insist that it is *their finger* that must be on the switch. Here is an incredible sight, the U.S. being under the thumb of China. Not because the Red Army is a match for the U.S. military, but because Uncle Sam has voluntarily put his head into the noose. The Chinese ask: why fight shooting wars when you know that your antagonist is painting himself into a corner anyhow? They know that Uncle Sam will sooner or later start crying: “Uncle!” in

agony. They have all the marbles. The marbles of saving. The marbles of producing. The marbles of silver. Maybe, one day, they will also have the marbles of gold.

### **The Logarithmic Law of Deflation**

Most economists are ignorant of the mathematics of depressions. They have certainly never heard of what I call the *Logarithmic Law of Deflation*. It states that halving interest rates brings about the same proportional increases in bond prices, regardless at what level the halving takes place. It makes no difference whether you go from 16% to 8% or from 2% to 1%, the value of long-term bonds will increase by about the same factor. It can be seen that a much smaller drop in interest rates could bring about the same proportional increase in bond prices, provided that the rates are low enough.

Why is this important? Because it gives away the secret of the deadly deflationary spiral. It is wrong to describe Fed action as *cutting* interest rates. We should think in terms of the Fed *halving* them. The bull market in bonds can go on indefinitely under the regime of the fiat currency. People assume, wrongly, that the Fed will run out of ammunition when the rate of interest is approaching zero. The bond-bull will run out of breath. Not so. The Fed will never run out of ammunition. The lower the rate, the smaller cut will do. The Fed can halve interest rates any number of times without ever reducing them to zero. The bond-bull will never run out of breath.

### **“Gigolo of science”**

*The trouble is that the bond-bull is the root cause of depressions. Falling interest rates create capital gains for bondholders, yes, but these gains do not come out of nowhere. They come right out of the capital losses of producers. They are the very stuff out of which depressions are made. The serial cutting of interest rates by the Fed is the grave-digger of the economy: it causes wholesale bankruptcies in the producing sector. The large-scale dismantling of the producing sector in America during the past twenty-five years is a*



direct consequence of the regime of falling interest rates. Production stopped as a result of the financial sector siphoning off capital from the producing sector. Industrial jobs were exported as there was no capital left to support them at home. This shocking truth was never investigated by mainstream economists, sycophants of Keynes. They did not want to expose the gravest error of their idol in confusing a *low* interest-rate structure with a *falling* one. Keynesianism is the gigolo of science (Ayn Rand).

### **“Moral cannibalism”**

As the example of Japan shows, we are not looking at a ditch into which the Japanese economy has stumbled. We are staring a black hole in the face, the black hole of zero interest. It can suck in the Japanese economy. It can suck in the economy of the United States. It can even suck in the entire world economy. It is powered by the regime of the irredeemable dollar, and the Fed’s policy of serial interest-rate cuts.

Ayn Rand called the confiscation of gold in 1933 by F.D. Roosevelt “moral cannibalism”. As I have shown elsewhere, the epithet is apt. The removal of gold as the chief competitor of government bonds was one of the main causes of the Great Depression in triggering, as it did, a protracted fall in interest rates. (The other cause was the deliberate manipulation of interest rates lowered by the Fed.) The latter-day equivalent of moral cannibalism is risk-free bond speculation by the banks, perpetuating the bull market in bonds. It is made possible by the open-market operations of the Fed that have been clandestinely and illegally introduced and, by now, have become the mainstay of the management of fiat currencies. The result is another protracted fall in interest rates. Could they herald another Great Depression?

### **What American Century?**

There is a historical lesson to learn here. The twentieth century was not the “American Century” as advertised. The sun started setting on

America as early as 1913 when, in imitation of the Europeans, Americans embraced the idea of a central bank. An earlier attempt to establish a central bank in the United States was found contrary to the Constitution, and the Bank's charter was not renewed. But by 1913 the visionary admonition of Thomas Jefferson was totally forgotten.

*"If the American people ever allow the banks to control the issuance of their currency, first by inflation, and then by deflation, the banks and corporations that will grow up around them will deprive the people of all property, until their children wake up homeless on the continent their fathers conquered. The issuing power of money should be taken from banks and restored to Congress and the people to whom it belongs. I sincerely believe that the banking institutions having the issuing power of money are more dangerous to liberty than standing armies."*

In less than a generation after 1913 adventurers invaded America's institutes of higher learning and exiled monetary science, replacing it with a hodge-podge of dubious nostrums. America's economy and finance started to be run on a completely false theory. Gold, and the power to create and to extinguish money was taken away from the people. It was given to the banks.

Operating on the basis of this false theory, Americans scrapped the foundations of the international monetary system: they threw out *positive values* (such as that of gold and silver) and replaced them with *negative values* (such as debts and deficits). As a consequence, outstanding debt can no longer be reduced through the normal course of retirement. Total debt can only grow. In no time at all America has turned itself from the largest creditor into the largest debtor nation of all times. Not only did the U.S. government allow its debt to grow exponentially; it also allowed it to accumulate in the hands of America's adversaries. At the same time America's industrial heartland was dismantled. Well-paid industrial jobs were exported and replaced by low-paying service jobs.

### **Hedging versus gambling**

The United States is like a train running downhill without brakes. The derivatives monster is the proof of that. It has its own dynamics, but it cannot be grasped without a solid understanding of gold. Under the gold standard interest rates, and hence bond values, were stable. In fact, that is the main excellence of a metallic monetary standard: it makes interest and foreign exchange rates stable. There are no derivatives markets on interest and foreign exchange rates, because the lack of volatility makes trading unprofitable. Under a metallic standard “bond trading” is an oxymoron, as is “bond insurance.” Private issuers of debt must set up a *sinking fund* that will buy up all bonds offered in the market below par. People buy bonds as a vehicle of saving. Today, you would have to be insane if you wanted to buy bonds as a vehicle of saving.

Why then are bonds still in demand? They are in demand because they are by far the best vehicle of gambling. As I shall now show, under the regime of irredeemable currency, speculation in bonds is risk-free.

When the gold standard was thrown to the winds, interest rates started gyrating and bond values were totally destabilized. After all, bonds promised to pay principal and interest in terms of a currency of uncertain value.

Mainstream economists betrayed their sacred duty of searching for and disseminating truth. They started preaching the false gospel that it is possible to take out insurance against losses in the bond portfolio. However, the thesis that bond futures can be used for purpose of hedging the bond price (in exactly the same way as wheat futures can be used for the purpose of hedging the wheat price) is an outright lie. Only those price risks can be hedged where the price variation is *nature given*, as in the case of agricultural commodities. If the price variation is *artificial*, that is, subject to government and central bank manipulation as are foreign exchange and bonds under the regime of irredeemable currency, then it is preposterous to talk about hedging. One should talk about gambling instead of hedging. As in the casino, the so-called hedger is placing a bet against the house, in this case the central bank, whose job it is to manipulate the price.

### **The Derivatives Monster**

The derivatives tower is just a layered pyramid of “bond insurance,” so-called. Nobody asks the question whether insuring bond values is possible in principle. As I have stated, it is not. Insurance means spreading the risks over a larger population than that needing compensation. Insurance is the very opposite of gambling where the player wants to *increase* his risks in the hope of a large payoff, not to *decrease* it.

Now think of an inverted pyramid delicately balanced on its apex. The apex represents the bond market (layer 1). The next layer is bond insurance (layer 2). But since the value of bond insurance is inherently even more unstable than that of the bond, it is in need to be insured as well (layer 3). And so on it goes. The pyramid is growing at an exponential rate as the need for reinsurance keeps increasing.

There are several problems. First of all the whole idea is hare-brained, much the same as the idea of “operation boot-strap.” A soldier, no matter how strong he is, cannot lift himself by his own boot-straps. Similarly, you can’t insure bond values without an anchor. The second problem is that the slightest hitch at any layer will bring down the house of cards. The principle of insurance assumes that no tornado will destroy all the insured homes simultaneously. The same assumption cannot be made about bond insurance. The volume of outstanding bond insurance is much higher than the existing supply of bonds. It is even larger than the existing money supply, (and goodness only knows that it is *very* large). Therefore it is a physical impossibility to compensate insurance-holders in case of global trouble. If any doubt arises at any level about the validity of the insurance policy, the whole Ponzi-scheme collapses. The Derivatives Monster is meant for simpletons.

### **The Presidential election year of 2008**

I find it frightening that none of the Establishment candidates for the presidency even vaguely refer to the on-going self-destruction of the nation’s monetary and banking system. Like an ostrich they ignore

the problem. A presidential election year should be a great opportunity for the nation to discuss its most urgent problems and take remedial action wherever necessary. In this election year the country is blessed with the running of a competent and upright candidate who sees and understands the problems involved, and is willing to engage in a public discussion of the gold standard as a way to avert national and world economic disaster. This candidate is Dr. Ron Paul, a physician who did not go into politics with the idea of making money or accumulating power. He went into politics as Cincinnatus,<sup>2</sup> patriot and hero of the old Roman republic. When Cincinnatus was drafted to become consul, the messengers who came to tell him about his new dignity found him plowing on his small farm. He answered the call, but after solving the problems of the nation he declined the offer to become dictator for life. He returned home to pick up the plow again.

Already in 1985 Ron Paul called for the opening of the U.S. Mint to gold and silver as a way to stop the threatening monetary and banking crisis in his address *The Political and Economic Agenda for a Real Gold Standard*. If the country had listened to him then, people would have been spared of the economic pain of 2007, and the possibly much greater pains that may be in store.

### **Ignorance or lust for power?**

Not one among the Establishment candidates is willing to take up the challenge of Ron Paul, thus depriving the electorate of a singular opportunity to learn about the dangers threatening the Republic. We are left wondering whether their ostrich-like behavior is due to ignorance, or to lust for power.

The electorate cannot make an informed decision in November without understanding the current monetary and banking crisis and its connection to gold. It is not too late to have a great debate on the gold standard and on the consequences of maintaining the irredeemable dollar standard in the face of an escalating

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<sup>2</sup> Lucius Quinctius Cincinnatus (c.519-433 B.C.) Cincinnatus was named in honor of Cincinnatus.

monetary and banking crisis. Labor leaders and captains of industry should demand an answer to all those questions that the representatives of the financial press refuse to ask of the candidates.

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February 10, 2008.

## Appendix E

### Chapter 12 – The Key to Love

The Lord had showed me years ago, back when I was researching the subject of this book, that the key to love was in Luke 7:36-50: *"Those who are forgiven much, love much."* More recently in a season of very transparent correspondence with someone I had never met in person, nor had I even spoken to them by phone, I learned a very precious lesson. Here is how I shared the lesson with the one from whom I learned it.

"I don't know if, over the course of our correspondence to date, you were able to share everything you could think of for which you needed to be forgiven, but in all that you did share, you never even came close to giving me any problems with the look of love in my eye. I was able to stay fixed on you; I never even had to turn around and look up into His crucified face and ask the question, 'Am I supposed to put up with this?' Somehow that came through in our correspondence, and you apparently shared enough with me to be persuaded that you have indeed been forgiven, and, by the looks of your love, forgiven much.

"So far from being illegal, you are a demonstration of what a normal Christian lover ought to look like. No wonder the early Church turned its world upside down! You have succeeded in turning me upside down! Go ahead, ask me if I lost the look of love.

"So, let's suppose for a moment, that I'm Paul, and you're, *'Timothy, my true son in the faith.'*<sup>1</sup> Who do you think I would want to pass the content of my heart to, and through, some 'church' or you? Who is the most likely to carry it into the future with the greatest clarity, purity, and passion – some 'church' or you? It looks to me like 'no contest.' That's what I mean when I shared about 'reading the Word of God with both eyes open.'

One more thing from this morning: flesh is flesh. You have been willing to share, even come clean with me, far beyond what my own flesh and blood children have ever been willing, and are ever

likely to be willing to share. The flesh connection is a great barrier to intimacy.<sup>2</sup>

It looks to me like this problem is the norm. It is perhaps seen most clearly in preachers kids, 'PKs.' They have to hide what they are thinking and doing very deep. The congregation had better not find out, and God forbid that their parents should find out. As a result, their parents/father, the pastor, and conduit to the congregation of the Father's love, is not able to demonstrate to the satisfaction of his own children's conscience that they are indeed forgiven much.

Religion forces them to do trash compacting. I hope I have never forced that on you, even if for a little while you may have been tempted to do that. The more of your garbage I succeed in taking away without losing the look of love in my eye, the more you have the earthly witness of the reality of Jesus' forgiveness and love, and the greater lover you are. *'There's no fear in love, because perfect love casts out fear.'*<sup>3</sup>

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<sup>1</sup> 1 Timothy 1:2

<sup>2</sup> Hebrews 10:19, 20

<sup>3</sup> 1 John 4:18



## **APPENDIX F**

### **Chapter 14 - GOD INC.**

In the remarks below, we would like to explore the motivations for the virtual compulsion to incorporate—anytime a substantial ministry or “church” is contemplated. Our hope is that by looking into this at some depth, we might identify the motivations, and discover God-given alternatives to incorporation.

Because incorporation is a relationship between the participants and the state, when Christians incorporate as ministry or "church", the result is a relationship between the church and the state. What are the church's reasons, and what are the state's reasons for such a relationship?

We will begin with the more obvious and proceed to the more subtle.

#### **1. Group identification:**

When individuals find a common bond or goal, they invariably want to declare their existence and their rationale to the world. This declaration accomplishes two things: first, it declares their distinct existence; second, it declares that they are different from what is happening around them. Both of these reinforce their group identification and their distinctiveness. Incorporation is a way of accomplishing this.

#### **2. Exclusive right to title:**

A corporation is a distinct entity with an existence of its own. As such it has certain rights. One of the most basic is the right to the name by which it identifies itself. When we decide what we are, and identify with it by name in the act of incorporation, we exclude others from calling themselves the same thing.

#### **3. Right to own property:**

Incorporation creates a group existence which is more than the sum of its parts, and having legitimacy in the eyes of the state for the

purpose of owning property. Where the responsibility of ownership is concerned, it identifies legal liability.

4. Limited liability:

One of the benefits of incorporation is that it protects its participants from personal hardship due to group or personal error where finances are concerned, and due to injury on the premises where property is concerned.

5. Tax exemption on property:

Church property has real market value based on alternate use. This value in both land and buildings is often substantial. At the prevailing property tax rates, the tax itself would be a sizable chunk of the annual budget, even if not an intolerable burden on the ministry or church. In many, if not all cases, this alone would be enough to force abandonment of building and property.

6. Tax exemption on income:

Tax exemption increases disposable income. Without it, there would be a reduction in financial resources. This would curtail its activity.

7. Tax deductibility:

Without the sanction of the state inherent in incorporation, donations to the church could not be tax deductible. The standards of the state must first be met if the recipient is to be allowed this legal privilege. Otherwise contributors would claim tax deductibility on any and all contributions to anything and anyone. That would be intolerable to the state.

8. Mechanism for accountability:

Participants in the corporation are guaranteed some minimum accounting under the terms of the incorporation.

9. An appearance of substance and continuity in time:

The trappings of incorporation make a person feel like they are joining something of substance, something that was there yesterday,

is here today, and will endure tomorrow. This distinguishes it from the "fly by night" impressions of casual relationships.

As a response to these motivations, how does incorporation stand up in light of Scripture?

### **A BIBLICAL PERSPECTIVE**

#### **1. Group identification:**

In the economy of God, we are first of all baptized into one body, and sealed by one Spirit. We see this in shadow, in Ezekiel,<sup>1</sup> alluded to in I Peter,<sup>2</sup> and confirmed to us in I Corinthians, II Corinthians, Ephesians, and Galatians.<sup>3</sup> When we have been placed into the body in this way, we have our identification in Christ, for it is "... in Him that we live and move and have our being."<sup>4</sup> It is in His Name that we are in love.<sup>5</sup> He is the one from whom and in whom we have our substance, our sense of being.<sup>6</sup> This substance manifests itself in oneness, which is a sign to the world,<sup>7</sup> and this results in their identification of us as Christians.<sup>8</sup> The Lord Himself insures that this is permanent.<sup>9</sup>

Nothing we can do can improve on the work of the Spirit. On the contrary, our efforts in this connection only grieve the Spirit, defile the work of God, and bring us back into bondage.<sup>10</sup> No amount of paper work can improve on the work of the Holy Spirit.<sup>11</sup> All that we would accomplish in this regard, by incorporation, has already been accomplished for us by the Father in His Son.

In Psalms 135:15, the Bible tells us that, *"The idols of the nations are silver and gold, made by the hands of men."* For present purposes, we would like to focus on "... made by the hands of men." It is one thing for men, used and led by The Spirit of God, to accomplish His purposes, but something else altogether when men act in ways which are contrary to The Spirit as evidenced by his revealed Word.

Too often the people of God want to be like the world. In Ezekiel 20:32, we read, *"You say, 'We want to be like the nations, like the peoples of the world, who serve wood and stone'..."* In this instance, the work of man's hands is described as "...wood and

stone." That this continues to be the case today is not so difficult to appreciate, as the people of God are preoccupied with buildings, while unable to get along with each other.

But Gentile style is not limited to physical plant, to buildings. Paul, writing to the Ephesians, chapter 4 verse 17, says, "*So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking.*" It seems that it is not just what the Gentiles do that is a problem, but the way they think. It is easy to see that we have erred where our pre occupation with buildings is concerned. It is not so easy to see the error of our ways where organization, structure and authority are concerned.

In the following, we have taken the liberty of making an application of foundational truth, preached first by Stephen, but heard and later repeated by Paul. Stephen spoke it to the Jews, Paul spoke it to the Gentiles – both were addressing the issue indicated in the several verses already mentioned. Finally, we have made the application, with a paraphrase, to the current problem of the Church as relates to the world.

Ezek. 20:32 *You say, 'We want to be like the nations, like the peoples of the world, who serve wood and stone'...*

#### **Stephen's Message**

Acts 7:48 *However, the Most High does not live in houses made by men. As the prophet says:*

Acts 7:49 *Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or*

Psalm 135:15 *The idols of the nations are silver and gold, made by the hands of men.*

#### **Paul Takes Stephen's Message to The Greeks**

Acts 17:24 *The God who made the world and every thing in it is the Lord of heaven and earth and does not live in temples built by hands.*

Acts 17:25 *And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else.*

Eph. 4:17 *So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking*

#### **Paraphrase For Application**

The God who made every thing is Lord of all and does not live in structures made by men.

When everything is mine what can you do for me? says the Lord.

Appendix F – GOD INC.

<i>where will my resting place be?</i>	Acts 17:26 <i>From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.</i>	And he is not served by human doing, as if he needed our help, because he is our life source.
Acts 7:50 <i>Has not my hand made all these things?*</i> *Isaiah 66:1,2	Acts 17:27 <i>God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us.</i> Acts 17:28 <i>'For in him we live and move and have our being.'</i> <i>As some of your own poets have said, 'We are his offspring.'</i>	By that life, beginning with one man, he created every man; by that same life he determined their relationships in time and space.
Acts 7:51 <i>You stiff necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!</i>	Acts 17:29 <i>Therefore since we are God's offspring, we should not think that the divine being is like gold or silver or stone—an image made by man's design and skill.</i>  ACT 17:30 <i>In the past God overlooked such ignorance, but now he commands all people everywhere to repent.</i>	As their source, men ought to seek God, reach out to God, even embrace God, for he is near.  For he has created the life and relationships in which we live. Even Greeks have thought of him as a father.  Since he is our source, we should not think that he, like images on coins, is dependent on our doing.  This continuing failure to understand or even hear, has gone on for generations, and continues to grieve the Holy Spirit.  God has overlooked this ignorance long enough. It is past time to repent. This means everyone, everywhere!
		God made works are to be performed in God made structures. The structures are already there. God is their source. All we need do is open our eyes and see.

This truth is foundational to the remainder of our case, contrasting man's ways with God's ways. God puts us together by His Spirit, through the blood of His Son, not by the wisdom of men and their paper work.

Where group identification is concerned, the group is the Kingdom of God. The Kingdom of God is a mystery, not apprehended or seen except by those who are born again.<sup>12</sup> It is one thing to identify worldly groups and purposes by incorporation, but to attempt to identify the Church by such means is misleading to new converts and a fraud on the general public, and on the lost. To suggest to the world that it can identify the Kingdom of God by incorporation, is to deny the clear teaching of Scripture.

When the children of God "go down to Egypt," and when they depend on "the arm of the flesh", the Holy Spirit is grieved. The Gospels tell us that Jesus "wouldn't" or "couldn't" do any miracles in His home town. As Jesus Himself explained it, the problem was a lack of honor. Honor is the operative link to the power of God by the Holy Spirit, whether in Jesus or us as believers. Reliance on the "work of man's hands", always dishonors the Spirit, and has historically been the kiss of death for every outpouring of the Holy Spirit, every revival.

In the parallels cited above, we have tried to bring this truth to the surface as a foundational principle, having relevance to all of these points. Even where God initiated a work, when man takes over, God vacates. God does not, and will not occupy the "work of man's hands;" He "will not give His glory to another."

"Church membership", as it is presently understood and practiced, amounts to nothing less than institutional circumcision, and is entangled with all of the considerations and motivations described in Galatians.<sup>13</sup>

## 2. Exclusive right to title:

This is precisely the motivation that was working in those who were building the tower of Babel,<sup>14</sup> where they also wanted to make a name for themselves. But, there was, and is another name, one that

those builders rejected, and one which continues to be rejected by latter day tower builders.<sup>15</sup> It is to that name only that we must cling.<sup>16</sup> To name ourselves, to organize under any lesser name than Jesus, or worse, to label a part as if it is the whole, is to establish and concretize division. To do so is to demonstrate that we haven't heard the true gospel. It calls into question whether we have been united to Christ.<sup>17</sup> It shows that we are childish.<sup>18</sup> By it, we destroy the Body of Christ.<sup>19</sup> Not only are we admonished not to cause division, but to avoid those who do.<sup>20</sup> Ours is a different way.<sup>21</sup> Even at the close of the New Testament, this principle of oneness was still firmly in place as we see the Lord writing to the churches in Asia, and addressing them by the name of the cities where they were.<sup>22</sup> The Lord again encouraged their oneness<sup>23</sup> and rebuked their falling away.<sup>24</sup>

### 3. Right to own property:

There is no evidence in the Scripture, and considerable indication to the contrary, for the ownership of property, as the Church is concerned. Private people sold property from time to time to give to the Church, the proceeds of which were used to meet the needs of the saints, not purchase property or erect buildings. As the Church, we are admonished to avoid friendship with the world. While Jesus was and is the friend of sinners, he was never the friend of the world system, and neither should we.

### 4. Limited liability:

Once again, there is no evidence in the Scripture that the people of God as the Church, should have limited liability at the hands of the state. If our liability is limited, it is limited under the sovereignty of God. Our call is to lay our lives down for one another. Through incorporation, however, the people of God have insulated themselves, not only from the world, but from each other. By limited service to institutions rather than unlimited service to each other, we have cut the credibility out from under the gospel, and manifested a level of commitment inferior to that of most fraternal organizations.

5. Tax exemption on property:

If the Church was not encumbered with property, it would have no need for tax exemption. As it is, however, the tax supported services of the state are provided to the Church free of charge, and at the expense of the unsaved tax payers. This was not the understanding or teaching of John.<sup>25</sup> Jesus said to those who represented a shadow of the Kingdom to come.

*Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's.*<sup>26</sup>

6. Tax exemption on income:

This is a bit more problematic. The Kingdom of God is in us, or in our midst, or among us.<sup>27</sup> The borders of the kingdom are between soul and spirit in the lives of the believers.<sup>28</sup> The Kingdom of God is in the Spirit.<sup>29</sup> The government of the kingdom is on Jesus' shoulder.<sup>30</sup>

When we, as believers, earn money in our secular work, in us, that money enters the kingdom. At the border, (between soul and spirit) taxes must be paid to Caesar, for God does not owe any man anything. Once the taxes are paid at the border, the "transactions" which go on in the Church are none of Caesar's business. The truth in God is that the believers are one, as Jesus and the Father are one. Therefore, the flow of assets in the body are not transactions between separate individuals, but only the provision of the body which is building itself up in love.

This is why the Church must not be tax exempt. In Malachi,<sup>31</sup> the people of God are spoken of as being His jewels, His treasure. Tax exemption invites the ambassador of Babylon into the treasure house of the Lord.<sup>32</sup> Indeed, tax exemption gives the tax authorities of this world a right to enter into the treasure house of the Lord. When Hezekiah, an otherwise righteous king, did this, the consequence was that the people of God were carried off into captivity.

7. Tax deductibility:



Tax deductibility requires that contributions to the Church be made known to the authorities, in order to be credited as deductible. Jesus said, *"Be careful not to do your acts of righteousness before men, to be seen by them. If you do, you will have no reward from your Father in heaven."*<sup>33</sup>

It is likely that the people of God would be in trouble if intra-body transactions were not reported for tax purposes, but that is another matter, and not unanticipated by the Scriptures. Certainly, the doing of alms before men for credit, a requirement of tax exemption, is not the will of God, according to the clear teaching of Scripture.

As the people of God, we must face up to the clear teaching of Scripture. Matthew tells us that we, *"... will be hated by all nations..."*<sup>34</sup> Tax deductibility, in light of our high calling, unshakable position, and destiny at the hands of the nations is ridiculous on its face.

#### 8. Mechanism for accountability:

The Lord knows about accountability. Paul also knew about accountability.<sup>35</sup> But there is no indication that a corporation is required. In fact, in the hostile environment which Scripture suggests is normal to the Church, a corporation is an obvious liability.

#### 9. An appearance of substance and continuity in time:

*"The just shall live by faith." "Faith is the substance of things hoped for, and the evidence of things unseen."*<sup>36</sup> The argument that a corporation is needed for this purpose is so foreign to the Scripture that it hardly needs to be argued. Whether substance, continuity, power, faithfulness or fruitfulness; it is *"not by might, nor by power, (incorporation), but by my Spirit", says the Lord Almighty.*<sup>37</sup> Corporations and institutions generally, give the people of God an improper, and unfortunately preferable, object of faithfulness. The reason stems from limited liability. To open your life up to the Lord and to people, you have to die, but involvement with an institution can be limited. It leaves us in control.

Jesus is Lord of relationship! With this in mind, and looking back through the perspective of the New Testament at I Samuel, we see an example, written down for our instruction, where the people of God rejected God as king. They went to Samuel demanding that he appoint a king over them like the rest of the nations. They did not want to come under the kings of the gentiles; they wanted their own king.

A present day equivalent would be for us to desire to have a "Christian" king over us. In the context of today's "church," more often than not, this "king" takes the form of one man pastoral oversight as distinct from the plurality of eldership seen in the New Testament. Keeping in mind that this king was desired as a result of the rejection of God as king, we can then learn by example the kind of things that happen when we come under men, even Christian leaders, rather than the Lordship of Jesus Christ. Men will run you ragged with their programs, "chasing chariots. Men will put you in bondage, "slavery". Men will take a tenth, just for openers. Etc, etc, and on it goes.

Nothing man-made can be instrumental in communicating Christ in His fullness without a willingness to self-destruct. This is to say, "institutions and programs, any man-made structures, have a vested interest in self-preservation." They will come short in communicating at the point where the liberty of Christ's salvation conflicts with the bondage of human doing. Quite simply, institutions cannot afford to tell us the truth because, where Jesus is concerned, it is bad for business.

We as Christians may have use for corporations where certain kinds of ministry are concerned, especially as relates to material things, but even in those cases, we must be very careful in using the things of this world. There is no place for incorporation as the Church or a Church. The Church is, and will remain a "great mystery" until the coming of The Lord.

James Jay Ferris – 1982

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<sup>1</sup> Ezekiel 9:3, 4

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- <sup>2</sup> Peter 4:17  
<sup>3</sup> I Corinthians 12:13, II Corinthians 1:22, Ephesians 1:13, Galatians 4:6  
<sup>4</sup> Acts 17:28  
<sup>5</sup> Colossians 3:12-17  
<sup>6</sup> Colossians 1:17  
<sup>7</sup> John 10:14-23  
<sup>8</sup> Acts 11:26  
<sup>9</sup> Romans 8:38, 39  
<sup>10</sup> Galatians 4:1-11, 5:1  
<sup>11</sup> Zechariah 4:6  
<sup>12</sup> John 3:3,5, Ephesians 3:7-13  
<sup>13</sup> Galatians 6:12-15  
<sup>14</sup> Genesis 11:6  
<sup>15</sup> Acts 4:16  
<sup>16</sup> Acts 4:12  
<sup>17</sup> Philippians 2:1-4  
<sup>18</sup> I Corinthians 1:11-13, 3:1-4, 11-15  
<sup>19</sup> Galatians 5:13-15  
<sup>20</sup> Romans 16:17,18, Titus 3:10,11  
<sup>21</sup> James 3:13-18, 4:11,12, 5:9, I Peter 1:22, 2:1,17, 3:8, I John 3:10-12, 4:7-21,  
2 John 5:6  
<sup>22</sup> Revelation 1:11  
<sup>23</sup> Revelation 2:4,5  
<sup>24</sup> Revelation 3:1-3  
<sup>25</sup> 3 John 7  
<sup>26</sup> Matthew 22:21  
<sup>27</sup> Luke 17:21  
<sup>28</sup> Hebrews 4:12  
<sup>29</sup> Romans 14:17  
<sup>30</sup> Isaiah 9:6  
<sup>31</sup> Malachi 3:16-18  
<sup>32</sup> 2 Kings 20:12-18  
<sup>33</sup> Matthew 6:1-4  
<sup>34</sup> Matthew 24:9  
<sup>35</sup> 2 Corinthians 8:16-21  
<sup>36</sup> Hebrews 11:1  
<sup>37</sup> Zechariah 4:6

## **Appendix G**

### **Chapter Sixteen – The Broadway Self-Improvement Co.**

#### **A PARABLE**

One day a snake oil salesman came to town. He was selling some kind of bogus cure-all. His message was that it was all natural, edible, and would make a better person out of those who used it.<sup>1</sup> He passed himself off as a messenger of human betterment.<sup>2</sup> He was in business for himself,<sup>3</sup> but very soon he began to branch out.

An equal opportunity employer, his first customer, a woman, became his first employee. The business grew as fast as the population.<sup>4</sup> It seems that everyone who tried it became part of the organization<sup>5</sup> that became known as “The Broadway Self-Improvement Co.” Concentrating on food and clothing, they set up a very effective pyramid sales organization.

The only one who really understood what it was all about was the head of the company.<sup>6</sup> He knew insecurity would sell cure-alls and embarrassment would sell clothing.<sup>7</sup> He even had a sales incentive system: the more of the product you bought into, the higher up you moved in the organization.<sup>8</sup> Not only was the staff hooked, but, privately, the president of the company let each one know that he was aware of their flaws, and was prepared to, and often did, tell others.<sup>9</sup> He did a land office business, enjoying 100% market share in a total population market.<sup>10</sup> There was no problem on the supply side either, as the raw materials came from a particular tree, the good and evil tree, which could always be found right in the middle of things.<sup>11</sup> Nothing like it had ever been accomplished by any other business.<sup>12</sup>

Back when he first went into business, a reliable Source had said that this tree was not designed for human consumption.<sup>13</sup> There was nothing wrong with the materials, they were just no good for

food and clothing.<sup>14</sup> But, since they looked good, and she thought she could improve her station in life by taking them, she took them anyway.<sup>15</sup> She didn't realize they were not edible<sup>16</sup> and even made otherwise healthy people ill.<sup>17</sup> People actually became less attractive, which proved to be very embarrassing.<sup>18</sup> This didn't hurt business however, as it was thought the leaves from another tree would cover up the problem.<sup>19</sup> So far from making people more attractive, however, such garments were quickly stained by the very defects they were claimed to cover.<sup>20</sup>

There would be a kind of short term "high", when outwardly everything seemed alright, but in the long run those who took them were robbed of their health or completely destroyed.<sup>21</sup> In the end, everyone died of embarrassment.<sup>22</sup> By that time, no one understood the cause of death.

One day, a government agent came to town.<sup>23</sup> He was an experienced tree Surgeon<sup>24</sup> and now attached to the Food and Drug Administration,<sup>25</sup> and the Department of Agriculture. He proved to be untouchable. Nobody could get to Him – even the president of the company couldn't make a sale.<sup>26</sup> It seems He was all too aware that the raw materials of the Broadway Self-Improvement Co. were not fit for public consumption.

Beginning with those at the bottom of the heap,<sup>27</sup> the G-Man did everything possible to educate the public.<sup>28</sup> Very few would listen,<sup>29</sup> and those who did couldn't seem to retain the information.<sup>30</sup> None the less, corporate management was very concerned about His presence and the success He was enjoying.<sup>31</sup> They plotted a way to get rid of Him.<sup>32</sup> Occasionally, management people or their followers would try to disrupt what He was saying and doing. They would try to refute His claims,<sup>33</sup> but always to their own embarrassment.<sup>34</sup>

It soon became obvious that the board of directors was not about to yield.<sup>35</sup> Privately, the G-Man knew that the only answer was to deal with the problem on the supply side, to cut off the source of raw materials at their root.<sup>36</sup>

One day there was a tremendous confrontation. The battle raged from the center of town all the way to the outskirts. The Broadway management succeeded in driving the G-Man out of town, wounding Him in the foot.<sup>37</sup> It looked like they had won, but, by the time it was finished, the tree surgeon had cut down the good and evil tree and, together with another tree near by, made a public display just outside the city limits.<sup>38</sup> The president of Broadway, who never got very far from his source of supply, received a head wound<sup>39</sup> when the tree fell on him, and it appeared that he was dead.<sup>40</sup> It was not a pretty sight.<sup>41</sup>

The public display, including the cut down tree, along with the open description of what was happening, and who was behind it, served notice that the Broadway Self-Improvement Co. was a fraud.<sup>42</sup> On a good day, everyone could see it, from the lowest places<sup>43</sup> as well as the highest.<sup>44</sup> With everything out in the open, it was clear the company no longer had a product to sell.<sup>45</sup>

With the president dead, it looked like Broadway was out of business.<sup>46</sup> Now, it not only had to convince people that their products were still effective, but that they were still available.<sup>47</sup> After the public display, deception became much more difficult.<sup>48</sup> The conscience problem had been taken care of<sup>49</sup> so that public disclosure was no longer a threat,<sup>50</sup> and many people found a better way of living.<sup>51</sup> There were others who wanted to have the display taken down.<sup>52</sup> In fact, if they had known in advance what was going to happen, they never would have gone after the G-Man.<sup>53</sup>

That was many years ago. Today, there has been some success in removing the display, at least from public places, and there are indications that they are succeeding on other fronts as well. Doing business in the G-man's name,<sup>54</sup> they are circulating conflicting stories, and in some cases, claiming the whole thing never even happened. Many seemed to have forgotten. Virtually everyone is fuzzy on the details. Holidays commemorating the events have a fairy tale quality about them, even leaving out the major characters and the essential message.

All of this confusion about something which was once so clear is really very dangerous to our health, as we have it on good authority that the president of Broadway wasn't killed after all, and he's about to go back into business.<sup>55</sup> It is even predicted he's going to be more successful than ever, if that were possible.<sup>56</sup> In the end, one wonders if anyone will still remember exactly what did happen.<sup>57</sup>

## INTERPRETATION

The devil used law against us from the beginning.<sup>58</sup> It was a three-pronged attack: One, God is the source of our image—the devil says, "Who do you think you are?"

Two, we are shaken in our sense of divine origin and destiny – the devil offers us a way to be like God.

Three, we are embarrassed by our own efforts – the devil offers us a cover up. The knowledge of good and evil represents the law, and the law energizes all of this. Because law is the power of sin, the devil uses law to empower sin.<sup>59</sup> In doing so, he is able to enslave sinners.<sup>60</sup>

God had spoken in the garden.<sup>61</sup> He wanted us to take His Word to heart, to make it our own. We failed to do so. So he sent His Word in the flesh,<sup>62</sup> but as long as it was in the flesh, we could still not take it to heart.<sup>63</sup> When Jesus was nailed to the tree, the Word in the flesh was cancelled.<sup>64</sup> Jesus came full of divine expectations, and they all died in Him. He Himself was the notice posted on the tree.<sup>65</sup> As a result, the devil could no longer use law as a weapon, either to cause man to fall, or against fallen man.

The devil had deceived us into thinking we were nobodies who could become somebodies by our own doing. God bound the "self-made man" deception at and by the cross.<sup>66</sup> In doing so, God set a certain period between the cross and the revelation of the man of sin,<sup>67</sup> calling it "Today",<sup>68</sup> for the nations to respond to the Gospel.<sup>69</sup> At the cross, God clearly revealed the only way to be somebody was in Jesus,<sup>70</sup> by faith in Him.<sup>71</sup> The good news is this: God loves us so

much, that Jesus died for us even on our worst day, and we can be as God in Him.

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- <sup>1</sup> Genesis 3:1-5
  - <sup>2</sup> 2Corinthians 11:14
  - <sup>3</sup> Isaiah 14:12-14
  - <sup>4</sup> Genesis 3:6
  - <sup>5</sup> 1John 3:12, Romans 5:12
  - <sup>6</sup> Ezekiel 12:2-5, John 14:30
  - <sup>7</sup> Genesis 3:7
  - <sup>8</sup> Philippians 3:5-7
  - <sup>9</sup> Revelation 12:10
  - <sup>10</sup> 1John 5:9
  - <sup>11</sup> Genesis 2:9
  - <sup>12</sup> Jeremiah 18:12-15
  - <sup>13</sup> Genesis 2:17
  - <sup>14</sup> Romans 7:7,13
  - <sup>15</sup> Genesis 3:5,6
  - <sup>16</sup> 2Corinthians 11:3, 1Timothy 2:14
  - <sup>17</sup> Romans 7:9-11
  - <sup>18</sup> Genesis 3:7,10
  - <sup>19</sup> Genesis 3:7
  - <sup>20</sup> Genesis 3:7, Isaiah 64:6, Jude 23, Revelation 3:4
  - <sup>21</sup> John 10:10
  - <sup>22</sup> Genesis 3:7
  - <sup>23</sup> Malachi 3:1,2, Matthew 4:17, John 1:29
  - <sup>24</sup> Daniel 4:13,14, Luke 3: 9
  - <sup>25</sup> Ephesians 3:8-10
  - <sup>26</sup> Luke 4:13
  - <sup>27</sup> Luke 4:18
  - <sup>28</sup> Mark 1:45
  - <sup>29</sup> Luke 11:30-32
  - <sup>30</sup> Matthew 8:26,14:31,16:8, 17:17,20, Luke 12:28
  - <sup>31</sup> John 12:19
  - <sup>32</sup> Matthew 12:14,26:4, John 11:53
  - <sup>33</sup> Matthew 22:15-18
  - <sup>34</sup> Luke 20:26, John 8:44
  - <sup>35</sup> Matthew 13:15, John 8:37-47
  - <sup>36</sup> Matthew 21:19, Luke 3:9, John 12: 27
  - <sup>37</sup> Genesis 3:15, Psalms 22:16
  - <sup>38</sup> John 19:20



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- <sup>39</sup> Genesis 3:15, Psalms 74:14, Habakkuk 3:13, Matthew 21:44, Revelation 13:3  
<sup>40</sup> Revelation 17:11  
<sup>41</sup> Isaiah 52:14  
<sup>42</sup> Colossians 2:15  
<sup>43</sup> 1Peter 3:18,19,4:6  
<sup>44</sup> Ephesians 3:10,4:9,10  
<sup>45</sup> Romans 8:2  
<sup>46</sup> Acts 4:1-5  
<sup>47</sup> Revelation 22:3  
<sup>48</sup> Revelation 20:3  
<sup>49</sup> 1Corinthians 4:4, 1Timothy 1:19,3:9, Hebrews 9:9,10:22, 1Peter 3:21, Colossians 1:21  
<sup>50</sup> Revelation 12:10, Romans 8:1,31-34  
<sup>51</sup> Acts 2:14  
<sup>52</sup> Matthew 28:12-15  
<sup>53</sup> 1Corinthians 2:8  
<sup>54</sup> Matthew 24:4,5, 1John 2:18,19  
<sup>55</sup> Revelation 13:12,17:8,20:7  
<sup>56</sup> Matthew 24:15-25  
<sup>57</sup> Matthew 24:12,22, Luke 18:8  
<sup>58</sup> 2Corinthians 11:3, Genesis 3:1-5  
<sup>59</sup> Romans 6:14,7:5,8-11, 21-23, 1Corinthians 15:56  
<sup>60</sup> Hebrews 2:14,15  
<sup>61</sup> Genesis 2:16,17  
<sup>62</sup> John 1:14  
<sup>63</sup> John 16:7  
<sup>64</sup> Colossians 2:14  
<sup>65</sup> Galatians 3:13  
<sup>66</sup> Revelation 20:2,3  
<sup>67</sup> 2Thessalonians 2:3-12  
<sup>68</sup> Hebrews 7-13  
<sup>69</sup> Matthew 24:14-25  
<sup>70</sup> John 14:6  
<sup>71</sup> John 1:12,13,6:28,29

## **Appendix H**

### **Chapter Sixteen—Church**

The whole idea of "starting churches" is multi-level marketing, which is to say, Canaanite in concept. In the first instance, the problem is with the way we think about Church. Most "ministers" I have met, for instance, look at people and see something to do rather than someone to love. Church is not something to do, at least, not for us. Jesus does it, and we are it.

It is helpful if we think of Church as a new creation. This makes it easier to imagine that it is not for us to do, but for us to be. Most of us don't know who we are, much less how to be. So our Creator has given us a flannel board to help us understand and even be grateful. We need to pay attention to God's flannel board. If we don't, Paul says we are without excuse.<sup>1</sup>

It is not so easy to see God's flannel board anymore, because by now we have about 2000 years of man—concocted, (thought-up; key word, "idea") religious flannel boards that keep getting in the way. These man-made flannel boards are the basic sales kit of most of those who we have referred to as "missionaries," more recently as "church planters", and soon to be restored to "apostles." Way back there somewhere, we lost track of the Biblical nomenclature, so it's been a long time since we have called them "apostles." The upside of it is that we haven't done as much damage to the Biblical meaning of "apostle" as we have to most of the other "five-fold ministries."<sup>2</sup> My understanding is that authentic Churches send authentic apostles. When the sending "churches" are not authentic, then pretty much anything goes where "missionary activity"/"church planting" is concerned.

The bottom line for me personally is to just plant the seeds of Christ in individual lives, and trust the Lord to make a Church out of them. In most cases and places in this country, the Church is already where they live. The problem is that it has been morphed into

unrecognizability by the religious man-handlers, and by this writing, the religious child-handlers we have been calling "leadership."

So the challenge for new converts is how to integrate into the body of Christ where they live. For me, understanding that Jesus is Lord of relationship is foundational if we are not going to be led off into the wilderness by some self-proclaimed "church planter" intent on expanding his "down line."

"Only God can make a tree," and only Jesus can start a church. If, like Abram,<sup>3</sup> I only had an heir, I could let God take care of the stars of my sky. That way, I would have them as a result of a promise, rather than *"human decision or husband's will."*<sup>4</sup>

Some "churches" start in homes. As for me, I like to experience life in homes, not agenda. When I am invited to someone's home, I would like to enjoy their hospitality, not their sales promotion. When someone visits my home, I like it better when they haven't come to sell me something.

There are some "free lancers" out there, but most of the time "church starters" come out of some organization – you know, like "Youth With A Mission." Take the Apostolic-prophetic restoration movement, for instance. It looks to me like the "entry level" is "intercessors". Depending on how much time and energy you can give to that, you can make it to the next level, the "micro-prophetic" (personal Pentecostal massage). Success at that level opens up the way into the "macro-prophetic" (broad sweeping statements about the days we are living in, punctuated with news items, and geographical citations. It used to include dates, but most of the Biblical dates and time frames referencing the restoration of Israel, have been used up. This makes it just a little more challenging to nail down today's version.)

There are multiplied web lists advertising the conferences of this "macro-prophetic" level. People go home all charged up and equipped to work on their own local "down-line." It's all quite wonderful, really. Success at this level usually includes a ministry center, perhaps even a seminary position – in any case, some kind of

contemporary cathedral. Someone said, "The Church is always born in a cave and dies in a cathedral." When last in Europe, I looked into a lot of them, and sure enough, no church. They had buried all the leaders under special stones in the floor. Some were on raised platforms (probably a little closer to their comfort zones).

While we are here we could talk about a lot of things: style, product, sales kit, customer service, web sites, etc., but perhaps I've already lost you.

Canaanite means "merchant." This is what seemed to upset Jesus the most – making a market place out of His Father's house.<sup>5</sup> Zechariah ends by saying: *"... on that day there will no longer be a Canaanite/merchant in the house of the Lord."*<sup>6</sup>

A Canaanite, or merchant, operates on a quid pro quo basis. God's house operates by grace, faith working by love. This distinction between the market place and the economy of God is core. Beware of Babylonians bearing gifts. The Babylonian "concept" and the Kingdom of God "concept" are incompatible. *"... It shall not be so among us."*<sup>7</sup>

The Church of Jesus Christ, when first caught up in the throws of new love, met from house to house; it did not start from house to house. Who among us can say that His Church cannot continue from house to house?

We have no quarrel with the Church meeting from house to house. Our problem is with the thought that, on that account, there was more than one Church in Jerusalem. As I understand it, there was only one Church in Jerusalem. It met from house to house. It was a new creation superimposed on the old one. It was a New Jerusalem superimposed on the old Jerusalem.

As long as there is a "starter" hid in the lump, the bread has simply carried on from the original source of heavenly leaven.<sup>8</sup>

The original source of the heavenly lump was heaven. It came down from heaven. It always comes down from heaven. Nothing that hasn't come down from there is going to get there. It's the leaven

of the Pharisees that we must discern.<sup>9</sup> That leaven, the “leaven of hypocrisy,”<sup>10</sup> does not come from heaven. Jesus said that in public.

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<sup>1</sup> Romans 1:20

<sup>2</sup> Ephesians 4:11

<sup>3</sup> Genesis 15:1-5

<sup>4</sup> John 1:12,13

<sup>5</sup> John 2:14-17

<sup>6</sup> Zechariah 14:21

<sup>7</sup> Luke 22:26

<sup>8</sup> Luke 3:20,21

<sup>9</sup> Mark 8:15

<sup>10</sup> Luke 12:1

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## **Bible Index**

The major theme of the book is traced through every book of the Bible. The basic choice is between the keeping of God and the keeping of this world. The keeping of this world is broken down into three categories: idols in the largest sense, graven images in a slightly narrower sense, and money as the summary from the perspective of the New Testament.

Our choice is reflected in the thing that we worship – the thing that we love. What we love is reflected in our willingness to be vulnerable – to be naked. Are we naked before God or naked before the world system?

These words, or what represents them, are traced through every book of the Bible along with the Biblical principles by which we understand the application of the verses cited to the subject categories.

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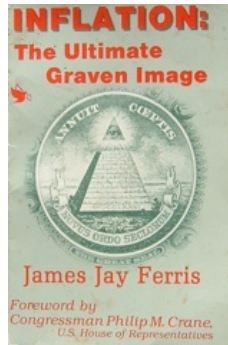
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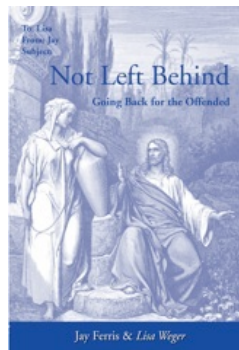
## Other Books by the James Jay Ferris



Published by New Leaf Press in 1982, it was this book that caught the attention of Wall Street in 2003. It was that interest that led to the present work: *Are You Worried Yet? Where Is Money Taking Us?*. While now out of print, it can often be found at used book sellers who hang around Amazon.com. While not very polished, this book does provide early warning of our present liquidity crises.



Published September 29, 2008 by Preparing The Way Publishers, this book was seemingly timed by an invisible hand to arrive the day of the biggest fall in Wall Street history; 777.68 pts. This was not only the record at the time, but it is also the Biblical number of completion, when rounded to the nearest tenth of a point; 777.7, a sign that our book-work was done.



Published in April, 2005 by Advantage Books, *Not Left Behind* is an accidental kind of book. It is a genre that echoes the story of Jesus with the Woman at the well of John 4:4-42. In a sense, this book opens to the reader a better place to live, even while surrounded by the turmoil that is presently ravaging our world. This book is a conversation that serves as an example of the kind of intimacy that is possible in Christ, even in cyberspace.