

The End of the Messianic State

By Andrew McColl, 2016

One

Every plant which My heavenly Father did not plant will be uprooted (Mat.15:13).

God calls time on men, institutions, governments and nations. He's done this since Adam and Eve, for every person and entity is subject to His judgements. This should be a warning to every person, especially Christian persons, for we are the ones who more than anyone, are aware of His judgements; we have the Bible.

The Messianic state had its ancient origins with the Roman Caesars, and we could even detect something of it in Israel under Saul (see I Sam.8), in 1,000 B.C. The Caesars were considered divine, and so the Romans thought the Caesars could provide for them. And what did Romans want? Why, bread and circuses, of course!

Of course, they got much more than that. Corruption, inflation, prices and wage controls, the abuse of power on a grand scale, and ultimately the destruction of the Empire. So much for the Roman concept of a Messianic state.

In the modern era, the Messianic state had its origins in Germany under Bismarck in the 1880's. Bismarck was ostensibly a conservative, but socialism was on the rise in Europe, and he wanted to steal a march on the German socialists. He did this with pensions, workers compensation schemes, and other devices that purported to be in the best interests of working people.

Of course, it would always be "in the best interests of working people." Not until the working people saw how their rising taxes were consumed and spent by hordes of bureaucrats on themselves first, did anyone figure out what was really going on.

Now, the Messianic State is the norm, right around the world. It has bi-partisan support, because the people, having rejected the true Messiah Jesus Christ, have gone running after a humanist counterfeit.

At the heart of modern messianic politics is a lack of trust. The voters do not trust politicians. The voters do not hold politicians to a high standard of ethics. The voters know the system is crooked. But they believe that, as an outcome of the next election, they will keep a greater share of government benefits.¹

And this is just as G. K. Chesterton (1874-1936) warned:

When men stop believing in God, they don't believe in nothing; they believe in anything.

So, people expect government to provide for them, cradle to grave, womb to tomb. It is a belief rooted in the rejection of God, and the utter irresponsibility of people. Only a radical indeed today would propose a reduction of the Messianic State, let alone its elimination.

¹ Gary North (www.garynorth.com), "Politics: Lies and Legitimacy," 6/3/2016.

But the Messianic state will come to an end, firstly because of the judgements of God, and secondly because of its internal self-contradictions. Its leaders make promises they cannot fulfil, creating expectations that are impossible to meet. And the bipartisan aspects of this in the modern era mean there is no quick political fix: everyone thinks they should have access to the free money tree.

Why not? “Thou shalt not steal” has dropped out of favour, replaced by “Thou shalt not steal, except by majority vote.” When voters perceive there is a way to get something for nothing, they come looking for it in droves. But there’s a sting in the tail of this attitude.

Anyone who becomes dependent upon government programs of protection at a time of economic crisis will find that he is in the path of a crushing disaster.²

When political leaders realise their promises can’t be met through taxes, they choose the most convenient route: borrowing. This has been normal now, for most of the West for generations. They say, “Why change anything now?” That’s why some commentators like Laurence Kotlikoff estimate the U.S. government’s unfunded liabilities now come to 221 trillion. So, nothing changes, at least until the avalanche of debt, bankruptcy and broken promises hits the village at the bottom of the mountain.

Who will lead the nations out of this mess? Who MUST lead the nations out of this mess? This is a thoroughly Christian responsibility, for it is Christians who are supposed to know the way society should take. We have the Book from the God of heaven.

*Who among you will give ear to this? Who will give heed and listen hereafter?
(Isa.42:23).*

You’ve never heard this? You’ve never thought about this? Well, it’s about time believers did think about these fundamental issues, when we’ve been sleeping in the storm for so long, unaware of what we can and should be doing.

It has to begin with individuals, families and churches. All of these must wake up and see the avalanche ready to start its destructive descent. We must be making plans for after the event.

Conclusion:

The Messianic State is a blasphemy against the God of heaven. It will not last forever, for the God of heaven will destroy it, just as He has destroyed every pretentious attempt by humanists in history. As Psalm 2 graphically explains, He leaves them to their folly, He laughs at them, and then smashes them.

And after the collapse, the rebuilding can begin. Will Christians want to have a part in that? Some people call this Christian reconstruction.

Will you want to have a part of that?

² Gary North, “The Snowpack and the Avalanche: How to Understand Federal Unfunded Liabilities,” 22/2/2016

Two

...As critical as the political front is, it may not be the place to focus our main energies. Politics does not so much shape public life as reflect it. Before a godly perspective will ever be seen in public policy matters, a godly perspective will need to become a constant habit in the lives of tens and hundreds of thousands of people at the grass roots (Joel Belz, 1988).

When the great god of modern man the Messianic State, has fallen on its face like Dagon did (I Sam.5:1-5), what will have to occur? There will need to be a rebuilding.

But on what basis? Will the rebuilt edifice be Christian, or humanistic, blasphemous and oppressive, like its predecessor? This will represent both a crisis and opportunity for the church. A crisis of faith and action, and an opportunity to begin afresh, on a scriptural basis.

Rushdoony was right:

Politics cannot produce character: Christianity must. The decline of faith is a decline of character and a decline of character is the forerunner of political decay and collapse. Christianity has an obligation to train a people in the fundamentals of God's grace and law, and to make them active and able champions of true political liberty and order.³

I suspect a vast majority of the church will be disinterested in a scriptural re-build. The acids of humanism in the church have been effective in eating away its vitality now, for centuries. And those who have led us into the dark valley of decline, won't be those who lead us out of it. What's more, they may deeply resent and spurn those who have a vision of faith for the nations of the world, just as Joshua and Caleb were deeply resented in Israel (Num.14:1-10), until all their opposition had died in the wilderness.

In times of reformation, God has rarely used large numbers of people. He seems to delight in using small numbers of apparently unqualified people to achieve His ends. A motley crew, as both Gideon (Judges 7) and David (I Sam.22:1-2) discovered.

When Israel was in fear and trembling before Goliath, who did God use? One youth, David, the youngest of his family, who only happened to be present because he was part of the army's supply chain: bringing his brothers food (I Sam.17).

And the lesson is?

Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the Lord, the Holy One of Israel. A remnant will return, the remnant of Jacob, to the mighty God. For though your people, O Israel, may be like the sand of the sea, only a remnant within them shall return... (Isa.10:20-22)

Don't expect lots of people to want to join you in Christian reconstruction. The remnant is just that. A very small fraction of a larger group, which despite its small size, is able to influence many and accomplish great things in God's plan.

³ Rousas Rushdoony, "Roots of Reconstruction," 1991, p.552.

God will give that remnant great tasks to commence. Remember, we will be in the early stages of Christian reconstruction, and that process is a generational one. When we've lost a lot of ground, we have to recover it step by step, with some of the keys being education, patience and persistence. Grand edifices cannot be commenced without well-dug, strong foundations.

Everybody has to begin at the beginning, and there may not be bottles of champagne to open or hundreds of people clapping. (They'd be better off working, not clapping.) And if we take Nehemiah's example (see Neh.2:11-20), hardly anyone notices at the beginning.

Conclusion:

I'll be glad to see the end of the Messianic State, and every Christian should be. But this is the critical factor: you can't replace something with nothing. This will provide a massive, long-lasting challenge for Christians and churches to come up with its replacement, and it won't be easy.

It will require a massive re-think, and vastly new levels of responsibility for believers, families and churches, who haven't realized that they may get no thanks or praise from men for what they do.

Are you ready for that kind of task? That's what true men and women of God have always been prepared for.

Three

A study of hospital patients in relationship to their life expectancy reportedly came to the conclusion that there was a strong correlation between life expectancy and future oriented thinking. A man whose mind looked ahead to activities a year hence was more likely to live than one whose thinking was only in terms of the daily hospital routine. Those without a future in mind had no future, as a rule.⁴

Every person needs to have hope regarding the future, both for this life and the next. Almost inevitably, when someone loses hope, if they do not get out of that terrible rut, they will succumb to some kind of downward spiral, some suicidal pattern. But the Bible writers emphasise a positive view about tomorrow. Paul said,

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your work is not in vain in the Lord (I Cor.15:58).

This is the optimism and confidence that should teach the believer. Yes, there are always problems and challenges for the Christian. These have been evident right throughout human history. They can be personal and of the heart, and they can relate to health or family, or our financial state. They can be social, national or political.

I don't believe in minimising the problems we face, as though they don't really matter. Of course they matter. I just heard yesterday of two acquaintances of ours from years ago, who had passed away through illness in their sixties, one from prostate cancer, the other from

⁴ R. J. Rushdoony, "God's Plan for Victory," 1997, ch. 2.

heart problems. The problems of life are real. But the Bible emphasises faith, confidence and optimism because of the God Who has placed us on the earth, to love and serve Him.

If He has placed us here to love and serve Him, life will have its challenges, but it will not be impossible. It will also have its opportunities and victories, founded upon the victory of Christ over all His enemies, which He won at the cross and through His resurrection.

This confidence in His victory should also impact our view of eschatology, and this has been one of the gravest mistakes of the modern church, which since 1830 has been increasingly infected with the heresy of pre-millennialism. Pre-millennialism, particularly as it was interpreted by Scofield through his Scofield Bible commentaries around 1900, has meant that the 90% of the church that believes his foolish and heretical teachings has lost any real confidence about the Church's future.

This has meant that the majority has essentially accepted the pessimism of the ten unbelieving spies that entered Canaan: "We'll never be able to win."

On the contrary, I believe that the Bible teaches post-millennialism. Jesus will return to the earth at the end of time, but Christians have their marching orders from Him to disciple the world for Christ, until all His enemies become His footstool.

The three gospel passages that have commonly been interpreted in the context of the 2nd coming (Mat.24:1-34, Mk.13:1-30, and Luke 21:1-32), are not referring to the 2nd coming at all. They are referring to the visitation in judgement of Jesus Christ upon Israel and Jerusalem, in 70AD, when the Romans came and destroyed Jerusalem, killing or enslaving all its inhabitants. In each of these 3 parallel passages, Jesus specifically warned that this awful event will take place in "this generation" (see Mat.24:34; Mk.13:30; Luke 21:33).

Why would Jesus do this? Because Israel had been in almost perpetual rebellion against Him since the Exodus, and now she had deliberately murdered Him, her promised Messiah (Mat.27:19-26). Soon her day of accounting came, at the hands of the Romans.

This is a frightening thought. God would deal so drastically with Israel? Yes, He did. And He will deal with His church in a similar way, if we don't get our act together. And that is something we've had a lot of trouble of late, doing.

We think we're going to lose, so guess what? We do.

...since the world is surrendered to the devil, the role of the church, as we have already indicated, is to be, not only a soul-saving agency but also a convent, a retreat from the horrible world around us. Protestants have long criticized the idea of monasticism, but, under the influence of these two millennial views [amillennialism and premillennialism] Protestantism has turned the whole church into a retreat from the world, minus only sacerdotal celibacy. Men are summoned to withdraw from the world into the church. Nothing is said of establishing the reign and rule of God in every area of life, thought, and action.

What if we are consistently losing, because we believe things that aren't true? What if our viewpoint was really positive, confident and filled with hope in the God of the Bible, like Joshua and Caleb? It was Charles Haddon Spurgeon (1834-1892) who wrote that,

I myself believe that King Jesus will reign, and the idols will be utterly abolished; but I expect the same power which turned the world upside down once will still continue to do it. The Holy Ghost would never suffer the imputation to rest upon His holy name that He was not able to convert the world.

What people think about their future, really does affect their activities today. Pre-millennialism (and amillennialism) have both detrimentally affected the church, so we are lacking confidence about the results of persistent, faithful labour for the Lord. All this must change.

Conclusion:

The Messianic State is hastening towards its demise. If it collapses and great is its fall, what godly institutions will be around to pick up so many tasks that the Messianic State has promised to properly administer and care for, but never could?

If the Church has any confidence that it really can leaven the communities of the world for the kingdom of God, this will be predicated on a positive, post-millennial view of the future, which is founded upon the victory of Christ over all His enemies. For the scripture says,

For He must reign until He has put all His enemies under His feet (1 Cor.15:25).

Four

Democracy is all about the right to veto the state. When it becomes a means of empowering the state for the purposes of wealth redistribution, it becomes perverse. It imitates the serpent's temptation: "Take it. It's yours."⁵

Anyone wishing to see Biblical reform, has to consider this question. What are the Biblical institutions, and how do we go about seeing them strengthened in our society?

The Bible teaches the validity of the family, the church and the State. The symbols of these in scripture are the rod (Prov.22:15), the keys (Mat.16:18-19) and the sword (Ro.13:1-4).

One of the primary roles of the church at all times, is to teach. So, the church must teach on these very subjects, explaining what are the Biblical actions that need to take place, if we really want to see the restoration of a godly society. If the church does not boldly and fearlessly teach, who will?

The family, the church and the State should be authoritative institutions, working in their particular sphere. They are not to get out of their sphere, for this causes confusion and tyranny. When these institutions operate Biblically, there will be great social peace and stability.

If these are to be the authoritative institutions that form the base of a godly, lasting community, then it is important that over time, the voters require that other institutions that have been created on the basis of humanistic and ungodly belief, are progressively removed from society. There are a lot of these in Western nations today, which are a huge drain on the

⁵ Gary North (www.garynorth.com), "My Twin Moments of Truth will Soon Begin," 16/3/2016.

taxpayer and which detrimentally impact social freedoms, and so this is a generational task. Perhaps the most important of these are the Departments of Education, Health and Welfare.

You didn't think this was the case? Try homeschooling in Germany. The laws affecting homeschooling there haven't been changed since 1938, when Hitler was in power. He was the one who declared,

Your child belongs to us.

When the church takes the Bible seriously again, it will acknowledge that Education, Health and Welfare are the responsibility in scripture of the individual, the family and the church. They are not a responsibility of the State. But this does not mean they can be removed overnight. It does mean that over time, as the church picks up its responsibilities again and gains credibility, and as a Christian world view becomes progressively acknowledged in a community, there will be willingness and scope for institutions such as these three, to be taken down.

The State does have a function. It is to maintain justice, to apprehend and deal with evil-doers, according to what the Bible requires. Why did Adam and Eve not execute Cain for murdering Abel? Not just because Cain was younger and possibly stronger, but because he was their son. It wasn't their God appointed task. Families are to have children, not kill them. The rod (ie, discipline) is the family's symbol, not the sword.

This is the nature of Christian reconstruction. Christians must consider every institution in the light of scripture, so that it can be dealt with accordingly. It does not mean the destruction of every institution, for that would be anarchy. It does mean confirming the role of the family, the church and the State, and explaining and ensuring how they must function and stay in their particular sphere, only. That is one of the conditions of true liberty.

What is required?

Christian teaching, and our works of faithfulness and obedience to God's Word throughout the community, over time. And that means much, much change, as quickly (or as slowly) as the community can accept it. We cannot replace something with nothing.

Now is the time for the long process of reconstruction to begin. Ready to roll your sleeves up?

Five

Behold, the Hebrews are coming out of the holes where they have hidden themselves (I Sam.14:11).

Children don't belong to the State, they belong to God. This means that the State has no responsibility in scripture to educate children, for they are a trust from God to be educated by their parents, for Him. Our task as godly parents is to teach them to "...rule and have dominion..." (Gen.1:26-28).

Behold, children are a gift from the Lord, the fruit of the womb is a reward (Ps.127:3).

The most effective and efficient way for Christian parents to educate their children, is to home-school them, taking full responsibility. This is what Noah and his wife did, Abraham did with Isaac (see Gen.18:17-19), and this is what we should do, too. It's not hard to do, and there are Christian curriculums available, beginning with teaching a child to read-the ABC's. If you are a godly parent, and you can read and write, you can do it.⁶

This is one of the ways that the Christian family asserts its very vital independence from government, and is also one of the most foundational and powerful, both in the short and long term. It means that we change the religious and ideological mindset of our children to a God-honouring, Bible-based one. They become independent thinkers who are capable of taking responsibility and making wise choices, not subject to political correctness, along with the other forms of false thinking of our modern era.

This is one of the prime tasks of godly educators. Paul spoke of

...destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (II Cor.10:4-5).

When a child has been educated to believe that God, Who made the world in six days and upholds all things by the word of His power, has created them for His purpose, and that they thus have meaning, dignity and a positive future in this world and the next, the outcome is entirely different.

The growth in home schooling has been slowly taking place in Australia for 30 years. It has quietly developed a public profile, even though resisted and opposed by government departments in all States, who have the legislation on their side.

Before too long, people in high places will do their sums and say:

It's costing governments a fortune to fund all these schools, but those home-schoolers are doing it for nothing, and doing a good job too. When do we stop funding all those schools, get out of the way and let parents to do it all themselves?

When governments cannot control the education of children anymore, it means they cannot manipulate education any more, for their own purpose. Of course they resist this kind of change, while the church and the electorate permits them to do so. But they cannot resist when the church (followed by the electorate) votes with its feet and walks away from all the State registered/sanctioned schools, that are entirely dependent on government funding. Then, the game will be up.

Yes, there will be fierce resistance to this from the "Christian" schools. Why would this be? Over 80% of their funding comes through the Department of Education, and they will logically fight to preserve this funding. No funding-no school. We ought not expect them to be throwing down the palm fronds before us, singing "Hallelujah!"

Departments of Education will also fiercely resist changes to the status quo, but their responses then become entirely predictable. They are only trying to protect their turf, but by then it's too late.

⁶ Go to my homeschooler's website: www.hebron.com.au for more.

Departments of Education and private schools will behave predictably, just as the chief priests and Pharisees did in response to Jesus:

If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation (Jn.11:48).

Independent people are powerful people, very difficult for governments to manipulate. When they can go their own way apart from government, they most certainly will do so, and they will probably raise children who will go the next step. That will mean greater liberty, the growth of knowledge, and the strengthening of the church. Wow!

Conclusion:

Every long journey begins with a few small steps. Is it time for you to begin to take responsibility for your children's education?

I'll help you. Look up my education website: www.hebron.com.au

Six

For the Lord your God is a God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality or take a bribe. He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing. So show your love for the alien, for you were aliens in the land of Egypt (Deut.10:17-19).

Welfare has been the Trojan horse used by the Messianic state, to steadily and quietly assume greater responsibility, control and political manipulation over the West's citizens. Its been going on for generations. The price has become a fearful one in a number of ways, for not only do we feel liberties being stripped from us, but State bankruptcy looms. When a government has unfunded liabilities of \$221 trillion, as the US government does (according to Laurence Kotlikoff), bankruptcy becomes a statistical inevitability.

In stark contrast, the Bible says a lot about the issue of welfare, but with an important difference: it is to be voluntary and private, not a task of government. That means it is a responsibility for individuals, families and churches. Our tax dollars were never to be used for welfare. This means a lot of change is necessary over time, and it will have to begin amongst God's people.

Any man who thinks he can be happy and prosperous by letting the government take care of him, better take a closer look at the American Indian (Henry Ford).

Welfare should always be decentralised and personal. How can a State department truly care for the needs of the widow next door to me, other than by giving her indiscriminate amounts of money? That widow may (or may not) need some kind of care extended from others, but the first responsibility toward her should be from her family, which knows her needs better than anyone, and has the heart to care for her. This is the Biblical expectation.

If she is a believer, her church may need to care for her, too. But the financial support of the church should only be extended to her if she has no family to care for her, and she fulfils certain specific conditions (see I Tim.5:3-16). This is specifically because "...the church must not be burdened, so that it may assist those who are widows indeed" (v.16). Paul's blunt advice was,

I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach (v.14).

For individuals, families and the church to accept over time the responsibility for welfare, will require a massive change of attitude, and thousands of very willing Christians and others to work. That can seem rather off-putting. But this is the alternative to us employing through our taxation, thousands of bureaucrats who sit in air-conditioned offices in Canberra and elsewhere, deciding what will and won't take place, from a moral base that most of us find horrendous. It is such a massive change, it may take generations to accomplish, but that doesn't matter.

And we should be aware of this: don't think those bureaucrats will be indifferent, for they know that if this cat gets out of the bag, that will be the end of their careers. That means their jobs, along with that promotion they were hoping for, the work-car, long-service, superannuation: all gone, down the plug-hole.

Thus this kind of social reconstruction will be vigorously opposed by these people, who will be able to mount all kinds of very plausible arguments because of the "barbarism" of what is being proposed. The only "barbarism" they are concerned about is the thought of losing their jobs.

The Canaanites didn't welcome Israel when they came out of Egypt. They fought against them, and so it may seem we are involved in an ideological war, with no holds barred. That's exactly what we're involved in. But what should we expect: that they would accept this, lying down?

Over 90% of the church today, would say, "I don't want anything to do with all this." So, there will be opposition from outside the church, and from inside. This is the normal pattern for church change. That unbelieving generation that came out of Egypt that was used to slavery, and in their heart wanted to return, complained against Moses incessantly. They didn't want freedom and responsibility and thus they all perished (apart from Joshua and Caleb), and it was their children who took the promised land. This is why what we believe and act upon, is always absolutely critical.

Nehemiah had exactly the same issues to deal with when it was time to rebuild the walls of Jerusalem: enemies without, opposition within. He had to be determined, and prepared for these problems to eventuate. It surely came. With Jesus, it was the same.

But the Bible says that "He must reign until He has put all His enemies under His feet" (I Cor.15:25). And as the Bible shows in so many instances, power flows to him who takes

responsibility. There are no victories without a battle, and few victories where there isn't a risk of defeat.

Conclusion:

About the time we got married in 1979, I heard a saying that has stuck with me: *men of action have satisfaction.*

Christians cannot expect the world to get better, without the determined and vigorous prayer and work of a remnant of God's people, who know what they need to do in terms of fulfilling the Biblical patterns for welfare, and then set about to make it happen in their locality. The implications are out of this world.

Do you want to be amongst them?

Seven

By Andrew McColl, 19th April, 2016

Sing praises to the Lord, who dwells in Zion; declare among the peoples His deeds. For He who requires blood remembers them; He does not forget the cry of the afflicted (Ps.9:11-12).

In every place, the Bible teaches personal responsibility as being normative and proper. This means that the modern notions of Public Health are totally at variance with scripture. Public Health really means public irresponsibility. The person who has too much to drink, falls down and bangs their head on a steel railing, is carted off to hospital and has stitches inserted, and doesn't have to pay a cent for the cost of their care, knows the system is set up to permit him to behave foolishly.

And does he care? Only if he has a godly conscience. This is why Public Health is inherently immoral: it is institutionalised theft from taxpayers that subsidises foolish behaviour, along with Departmental waste and political corruption. Consider this Australian example:

Foreign students and backpackers are adding to queues in public hospitals and leaving unpaid bills of tens of millions of dollars each year.⁷

And much worse. Where does a girl or young woman go if she wants an abortion? Why a Department of Health hospital, or an abortion clinic, of course. Baby murdered, abortionist paid from the public purse—all done. Next, please. It will be to the glory of God when it stops.

Somehow or other, that Department of Health sign outside, seems to be strangely inappropriate: an institution that's very happy to shed the blood of the innocent, and bill the taxpayer. That's what happens in a Welfare State; it becomes predictable, because the Bible says, "...the compassion of the wicked is cruel" (Prov.12:10).

Consider this Biblical command:

⁷ Sean Parnell, "Foreigners Rack up Millions in Sick Bills," 'The Australian,' 18/3/2016.

Do not withhold good from those to whom it is due, when it is in your power to do it. Do not say to your neighbour, "Go, and come back, and tomorrow I will give it," when you have it with you" (Prov.3:27-28).

People have always needed health care. The office of the nurse and the mid-wife originate in Genesis (Gen.35:8, 17), and so these roles (and many other health roles) are important functions in any community. Jesus said, "...It is not those who are healthy who need a physician, but those who are sick..." (Mk.2:17). But all forms of health care have no Biblical legitimacy unless they are performing a private function.

Thus, the pregnant woman who wants medical services, such as a hospital or mid-wife will seek out that service, etc. In a free country, she can. And, in a free country, you want? You pay.

If anyone does not provide for his own, and especially for those of his own household, he has denied the faith and is worse than an unbeliever (I Tim.5:8).

This means huge change, and this is difficult to initiate, until Christian individuals, families and churches begin to act. And this is true: *you cannot replace something with nothing*. But the savings that will ultimately accrue to taxpayers through the sale of all public assets like Departments and hospitals, will be startling. In Australia, seven Departments of Health, masses of hospitals-gone from the public purse. Hooray!

All of this requires a massive change of attitude in the community, beginning with Christians, Christian institutions, and the church, along with the willingness to begin taking steps for change. The whole process may take a long time. And it means a growth in Christian assets, hospitals, clinics and other forms of privatised health care. Christians have to begin to say, much more than they have done up till now, "We can do this. We will do this."

And it isn't supposed to be free, because health care costs money. But it must be ethical, moral and professional.

Now some may say, "How do the poor people get medical care?" Doctors have always found ways and means of caring for the poor, and when people have to pay for all their services, it tends to encourage them to be more careful and responsible: that's a good thing.

Will there be lots more problems? Of course, there are always problems with changes, some of those being manufactured ones:

*What? All these problems? Who do these reconstructionist Christians think they are?
Changing everything! Now, we're going to have to...take personal responsibility for our health! How shocking!*

Conclusion:

The time for sitting on our hands and watching the Messianic State go through its wasteful convolutions will hopefully soon be over; it's collapse will probably ensure this takes place. Will believers and the Church be willing to begin the task of taking responsibility for their health, and when the time comes, accepting the challenge of others, as well?

This is called personal responsibility, an attribute sorely lacking in our modern era. May the Lord's people lead the way, because that's what we're here for. The problem solvers have to come from Zion; where else will they come from?

Eight

Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of the Lord which had been torn down (I Kings 18:30).

Biblical prophets were straight talking men, but they were pastors who loved God's people, and wanted to see godly reformation. This always begins with the reformation of the church and its worship of God, for as the Bible says, "it is time for judgement to begin with the household of God..." (I Pet. 4:17). And it's a never ending process.

The restructuring, health and growth of the church should be a concern to every Christian person. Why? Because the future and welfare of every community of the world, is closely related to the future and welfare of the church. Wherever there are sick nations around the world, this is preceded by sick and deficient churches, in them. But when there is a healthy, growing and influential church, the society and nation benefits.

This is why there are no political silver bullets when nations are in decline. This has been the error of the Messianic State, as though social health can be somehow superimposed from above. It cannot. It has to spring up from the grass-roots of the community, beginning in and with the health of families, within the life of the church.

Why is this? Because a nation is only as good as its grass roots. If families are struggling and dysfunctional (and they commonly are in the modern era), they bring their problems to church. There is nothing new about that. But when churches are swamped with people with lots of personal problems, these problems inevitably affect the health of the nation. (At least they came to the right place.) So, Christians should always be concerned for social foundations: individuals, families, churches, for these are what makes up a nation.

So, the principle remains the same: *internal integrity leads to external integration.*

Elijah wanted to repair the altar of the Lord, and so should we. The altar of the Lord is the Church.

Churches need pastors, to be sure. They also need elders and deacons, who will also carry the load of the care of the church. These can and should be powerful, influential people who are concerned for the individuals and families of their church, but also their community.

Stephen made his mark as a deacon (see Acts 6). Out of their ministry to widows, he "...was performing great signs and wonders among the people" (Acts 6:8). This deacon became well-known and influential. Then he attracted a lot of opposition. Funny, that.

Churches need to be composed largely of problem solvers, those who are dealing with their own issues, and ready to assist others. We're not talking here about perfectionism, but we are talking about outward focussed people. Paul encouraged us, "do not merely look out for your own personal interests, but also for the interests of others" (Phil. 2:4).

In this way, Christians become powerful, needed people, and churches become powerful, needed social institutions. This was always God's plan, that the church becomes "...the joy of the whole earth..." (Ps.48:2).

We are willing to help others... we do so, we start grappling with community issues, this leads to some Biblical answers; we keep working on this. We figure out that God wanted the Church to be the premier social institution, right alongside the family, and giving it its direction.

And in the long-term, there comes about a whole new alignment. The Messianic State is seen for what it always was: a total pretence, a supplanter of the family and the church. And the church begins to stand forth in confidence throughout the community, "...the pillar and support of the truth" (I Tim.3:14). And then, we see a massive change happening.

How does this come about? Because the church begins to supply answers to people's problems. It delves into scripture and says, "This is how you do it."

And we begin to see the church doing what God said it would do:

Now it will come about that in the last days, the mountain of the house of the Lord will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. And many peoples will come and say, "Come, and let us go to the mountain of the Lord, to the house of the God of Jacob; that He may teach us concerning his ways and they we may walk in his paths." For the law will go forth from Zion and the word of the Lord from Jerusalem (Isa.2:2-3).

Unbelief says, "This will never happen." But unbelief has to give ground to what Jesus said:

I will build My church; and the gates of Hades will not overpower it (Mat.16:18).

But none of this can ever eventuate without a ton of faithful work by Christians, and the church. We have a task to accomplish: to actually establish our credibility, and that we really do know what we are talking about, and will steadily go about the task of seeing it through.

Overnight? No. Over decades and generations? If God permits us, yes. And Jesus explained just how:

...First the blade, then the head, then the mature grain in the head (Mk.4:28).

Nine

The Messianic State has gotten its monies through confiscation, on a grand scale. This method of governments getting money is God's way of judging and reminding us, that we've gotten off His track. He said to Israel in its apostasy, just before it crowned its evil king Saul,

Then you will cry out to Me in that day because of your king whom you have chosen for yourselves, but the Lord will not answer you in that day (I Sam.8:18).

This scenario crops up a number of times in scripture. Solomon spoke of something similar:

Then they will call on me, but I will not answer; they will seek me diligently, but they will not find me, because they hated knowledge and did not choose to fear the Lord (Prov.1:28-29).

God brings pain to His people, so they want change. If ever you are in pain, don't you want change? "Before I was afflicted I went astray, but now I keep Your word (Ps.119:67). The confiscatory State is His judgement on His people, for failing to honour Him with their hearts and their money, and the most important aspect of this is the tithe.

The failure of Christians to exercise dominion in any era of history is closely associated with their unwillingness to preach God's law and obey it. To put it concretely, it is associated with their unwillingness to bring all of their tithes to God's single storehouse: the local church.⁸

When God's people are obedient in relation to the payment of their tithes, they can logically expect His blessing through prosperity, fertility and low taxes. This is precisely what God promised in Malachi 3:8-12. Naturally, this process goes into reverse when they are disobedient. For example, France today is a godless nation, and so a Frenchman earning a million dollars today, can expect to pay some \$850,000 in taxation: 85%.

The changes that are necessary have to begin with God's people. They are the ones God has made responsible to initiate godly change, and let's face it: you can't replace something with nothing. It would be horrific if all welfare was stopped overnight, because there would be starving people within days. Serving God begins with our money.

A ministry can feed the hungry, clothe the naked, and care for the sick. Such ministries are difficult to challenge. In this way, Christians make the world a little better. They gain skills in service. They learn to sacrifice for others. But in doing such things, they build up an alternative to the welfare State. This testifies against the welfare State. It offers a better way. We cannot beat something with nothing. We cannot expect to de-fund the welfare State if we refuse to fund alternatives to replace it.⁹

The tithe is a means of social funding, because every social institution requires funding of some kind. While the tithe is voluntary, and not to be coerced by any individual or institution, from God's perspective it is compulsory. He requires it of His people, and it is His means of funding the Church.

Funding leads to influence and power. What can people or institutions do without money? A wealthy church has the ability to spend its money on all manner of Biblically legitimate causes, including the payment of ministers and the care of the poor. And the Bible speaks of this:

So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith (Gal.6:10).

This means us taking opportunities that we would have never accepted up till now. It begins with us faithfully tithing, with a vision to see the Lord's rule extended throughout the community. And the Bible speaks of these kinds of godly, tithing individuals:

⁸ Gary North, "Leadership and Discipleship (VI)," 22/3/2016.

⁹ Gary North, "Leadership and Discipleship (XIII)," 30/3/2016.

He has freely given to the poor, his righteousness endures forever; his horn will be exalted in honour (Ps.112:9).

Conclusion:

Our worship and our wallet can't be separated. God requires us to be accountable to Him with our monies, and this includes tithing. As the church grows in its faithfulness to God, so will its influence and power. This will open the door to unprecedented opportunities for the expansion of the gospel.

Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful (Titus 3:14).

Ten

It is futile to rail against statism if we have no alternative to the state assumption of social responsibilities (Rousas Rushdoony).

Make no mistake: the world did not get to its present state by accident, but by a long progression century after century, generation by generation, of unscriptural choices amongst God's people. And these choices have had dire consequences, firstly for the church, and second, for society.

Consider the nations of the world today. Europe, which has for over a century been essentially a godless continent, is quietly being invaded by Muslims. It's beginning to find out what are the consequences of rejecting the God of the Bible.

The nations of the world are almost all in decline, and where the church has been most ineffective, the decline has been accentuated. Is the problem really the atheism of politicians and a godless community? No, that is a result. The real problem lies with the church, which has failed in its Biblical mandate to be the salt of the earth and the light of the world.

The problem is that Christians, having steadily abandoned the law of God for some 350 years now, would prefer the socialism of the Messianic State to Christian social responsibility.

Socialism has filled a void vacated by Christians.¹⁰

What happened? We said,

Care for all those needy people in the community? Don't be ridiculous. We'd prefer to sing happy songs in church, maybe hear some washed-out preaching by feminised preachers (or females), and put some money in the plate, when we feel like it. But "responsibility?" Really, that's a bit much to ask.

God takes us at our word. And He Who sees all, holds us accountable for our negligence in relation to His Word. And He surely knows how to bring down the thumb screws, so we feel the pain that results from our disobedience, just as Europe is beginning to feel it today. It surely won't end there.

¹⁰ Rousas Rushdoony, "Tithing and Dominion," 1979, p.5.

This is going to get much, much worse through the next decade. When government bills come due and can't be paid, because there's no money to do so, it will be obvious that the Messianic State has failed.

But what then? What solution will we in the church be able to provide for the millions of people who thought they could rely on the government to save them? Will we be just as ideologically bankrupt, then, as now? Or will we go back to scripture now, and find what God requires of us in His Word, and begin to act on it?

Don't think it can be left too long. When the ship is steaming towards ice-bergs at 22 knots, you don't need a science degree to see that this is going to end badly. We have to begin now, to prepare for far greater levels of Christian and community responsibility, all based in scripture. God did not say that Zion would be "...the joy of the whole earth..." (Ps.48:2) for nothing. It will begin with our tithe, along with all the scriptural, practical, out-workings of tithing, as a part of personal, Christian and church responsibility.

Who should we care for? Who can we care for, and how will we do it? And why should we?

Conclusion:

Make no mistake about it: social funding is a social necessity. It will either be done by an irresponsible and godless state, or it will be done by godly men, who, through Biblically grounded administration and godly wisdom, will further social order, true churches, Christian education, and a society flourishing in liberty under God.¹¹

God has His way of disciplining His people the church, and one of these is economics. The goal of that discipline is that we change our attitude, accept what the Bible says about our obligations in the world, and begin to act accordingly. Of course the task is massive, but the rewards in the long-term, will truly be out of this world.

It's time to get ready to be faithful to God's Word, to work and serve. And God's promise remains the same: "If you consent and obey, you will eat the best of the land" (Isa.1:19).

Will we keep our heads in the sand or be faithful, and pursue the promises of God?

¹¹ Rushdoony, p.5.