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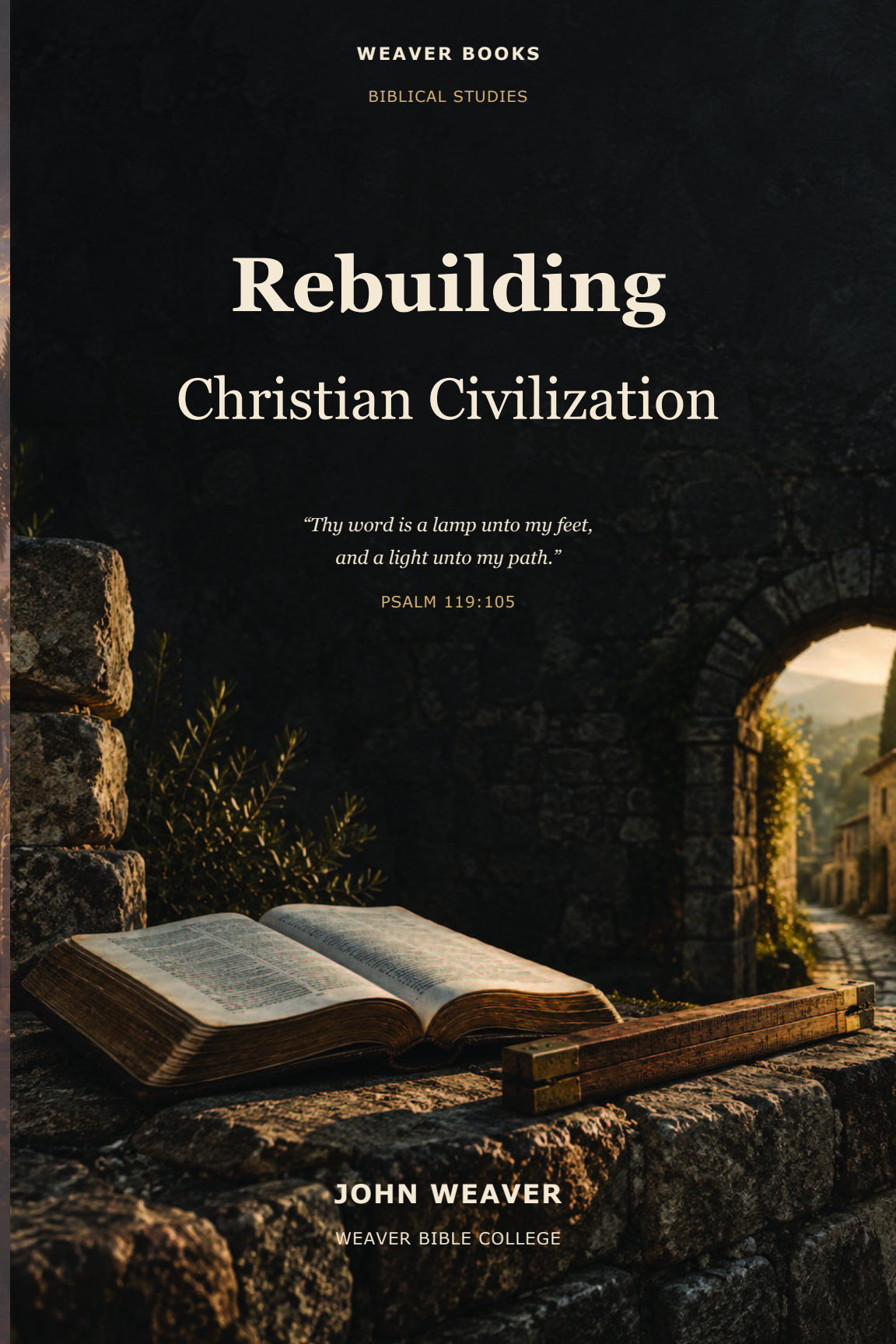
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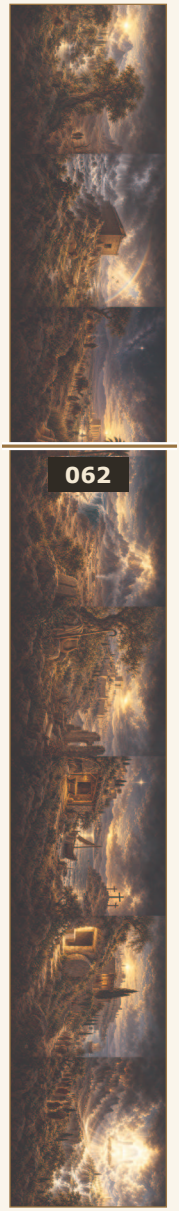
"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105



JOHN WEAVER

WEAVER BIBLE COLLEGE



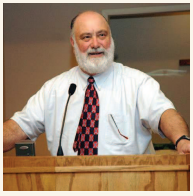
Except the LORD build the house, they labour in vain that build it.

PSALM 127:1, EXCERPT

How do convictions shape a community and its culture? This collection considers theology, local responsibility, historical memory, and the work of rebuilding Christian civilization. John Weaver's sermons are accompanied by a separately attributed guest address from Pastor Peter Hammond. Readers are invited to assess the arguments and historical illustrations in the light of Scripture.

"You cannot have a real community without a common culture, a heritage, and the same faith."

JOHN WEAVER



John Weaver

John Weaver's six messages and Pastor Peter Hammond's guest address are presented here by Weaver Bible College.

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CHAPTER 1

The Stonewall of the West Gen. Cleburne

The Stonewall of the West

Introduction: The Whole Duty of Man

The Word of God says, "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man." I am going to bring a message on the Stonewall of the West, the life and death of General Patrick Cleburne.

When God says, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man," I submit to you that it is the whole duty of man theologically, ecclesiastically, familially, civilly, and certainly personally.

General Patrick Cleburne was a man who believed in duty, and he would perform that duty even in the face of certain death. His nickname was the Stonewall of the West, but some have suggested that Stonewall Jackson would be more appropriately called the Pat

Cleburne of the East. Whichever is the case, both were great and godly men, that is for sure.

General William Hardee said this: "Friends and foes soon learned to watch the course of the blue flag that marked where Cleburne was in battle. When his division defended, no odds broke his lines. Were it attacked, no numbers resisted its onslaught. Save only once. And there is the grave of Cleburne and his division."

In The Stonewall of the West, Craig Symonds wrote this: "To Jefferson Davis, he was the Stonewall of the West. To Robert E. Lee, he was a meteor shining from a clouded sky. To Braxton Bragg, he was an officer ever alive to success. He was Patrick Cleburne, one of the greatest of all Confederate field commanders."

Cleburne's Early Life and Rise to Command

Patrick Cleburne was born March 17, 1828, in County Cork, Ireland. Due to his inability to master Greek, Latin, and French, he could not pass the druggist trade for which he had apprenticed. Since he could not get his druggist permit, so to speak, in Ireland, he joined the 41st Infantry Regiment.

On his twenty-first birthday, he received a small inheritance and purchased his discharge from the army. He, two brothers, and a sister then immigrated to the United States. He came to America in 1849. Once here, he returned to the druggist trade in Cincinnati, Ohio, where he worked for six months as a druggist clerk. Pretty soon, he moved to Helena, Arkansas, in 1850, continued to apply his trade there as a druggist, and soon became a full partner in the shop where he worked.

When the epidemic of yellow fever broke out in 1855, Cleburne was one of the only three men who stayed behind to nurse the sick. In 1856, believe it or not, he was admitted to the bar after pursuing the study of law in his spare time. In 1860, he was one of the organizers of the local militia known as the Yell Rifles, which elected him its captain. In 1861, with war looming over the horizon, the Yell Rifles, under Cleburne's command, seized the United States arsenal in Little Rock, Arkansas.

Cleburne's Military Career and Character

Finally, after Arkansas officially seceded to join the Confederacy, Cleburne became the colonel of the 1st, and then later the 15th Arkansas Infantry. At the head of the Yell Rifles, he served in Arkansas before being named Commander of the State Unit. Transferred with General William J. Hardee to Central Kentucky, he was later promoted to Brigadier General, and he fought at Shiloh and during the Siege of Corinth as well. Taking part in the Kentucky Campaign, he was wounded both at Richmond and at Perryville, after which he was promoted to Major General.

He commanded a division at Murfreesboro, during the Tullahoma Campaign, and at Chickamauga. He was a favorite of President Jefferson Davis, and he is credited with covering the retreat from Chattanooga after his splendid defense at Tunnel Hill. Fighting on the western front, Cleburne got very little glory, or less glory, than the generals on the eastern front. He fought under Braxton Bragg, Joseph E. Johnson, and John Bell Hood, what some say was, arguably, the most incapable succession of commanding officers. At any rate, whatever you think of those men, Cleburne constantly, consistently, and repeatedly demonstrated his abilities.

Cleburne was a fighter. The odds did not matter. He defeated Sherman when Sherman had him outnumbered four to one, and he defeated Hooker when Hooker had him outnumbered three to one.

Patrick Cleburne was a man of loyalty and a man of duty. He fought for a cause, and his cause was states' rights. He believed that duty was first and foremost. In that, he and General Robert E. Lee were alike: They placed duty above everything else. When he wrote to his brother in 1861, at the eve of the war, he said, "Life has always been a small matter with me when duty points the way."

Neither success nor failure deterred him once he determined his duty. He was a man of principle, and he was going to fulfill that duty and keep that duty regardless of the cost. Do you understand that duty is something that should be constant and continual in our daily lives? Duty requires a constant, consistent daily performance.

The Biblical Concept of Duty

In 2 Chronicles chapter 8 and verse 14, and in Ezra chapter 3 and verse 4, the Bible says that the Levites were to do their duty as every day requires. So many times, each of us thinks that if we have done our duty once, or occasionally, that is sufficient. No. Duty is a consistent and constant daily exercise. Just as those Levites were to do their duty as every day required, so likewise we are required.

One of the things that boggles our minds is that we have really lost the concept of duty. Whenever we perform our duty well or faithfully, most of us look for a pat on the back. We look for someone to exalt us and elevate us, saying, "Man, there he is." But our Lord said in Luke chapter 17 and verse 10, "So likewise you, when you shall have done all these things which are commanded you, say, 'We are unprofitable servants. We have done only that which was our duty to do.'" Can you imagine that? If you were to consistently and cautiously fulfill your duty in every area and every sphere of life, it would still merit you nothing. You are just doing that which you are already obligated to do. Duty is that which is demanded. This is the whole duty of man.

Cleburne understood that duty was duty, and it was to be performed simply because it was duty. The outcome of our duties is not the determining factor. The principle of duty is the determining factor, and we have to learn to do right simply because it is right to do right.

Cleburne's Motivation: Duty, Not Slavery

General Patrick Cleburne said, "I am with the South in life or in death, in victory or defeat. I have never owned a Negro and care nothing for them, but these people, the Southerners, have been my friends and have stood up to me on all occasions. In addition to this, I believe the North is about to wage a brutal and unholy war on a people who have done them no wrong, in violation of the Constitution and the fundamental principles of government. They no longer acknowledge that all government derives its validity from the consent of the governed."

Note his concept of duty: “I am with the South in life or in death, in victory or in defeat.” The outcome did not hinder him from doing his duty; the outcome was not necessarily the goal. The goal was to perform his duty faithfully and well. Secondly, he said that the Southerners had stood with him.

Now, therefore, he is going to stand with them. Basically, what he is saying is this: They have done their duty toward me, and now I am going to do my duty toward them. Duty is first and foremost. Duty was his passion, not slavery. He was not fighting for slavery; he never even owned a slave. But he said duty is that which counts.

Thirdly, he believed it was his duty to resist tyranny and wickedness. He said, “The North is about to wage a brutal war against the South in disregard of the Constitution. They’re denying the very principle that government derives its authority from the consent of the governed.” Therefore, he said, “It’s my duty to resist tyranny and wickedness even in the American government.”

There is a great difference between Southerners of the day and Southerners in 1860. One of those great differences is this: Southerners in 1860 did not believe everything that came out of Washington, D.C. If you believe everything that comes out of Washington, D.C., you need some help—desperately.

I watch very little television, but I do watch the news. I like to watch the news. Someone says, “How in the world and why in the world would you watch the news? It’s so biased.” I listen to it and believe exactly the opposite. I usually get it right. You see, there’s a difference. He believed that he had to resist tyranny no matter where it was found.

Cleburne's Memorial and Its Consequences

Do you realize it was General Patrick Cleburne who advocated freeing the slaves and enlisting them in the Confederate Army? He even wrote a paper in regard to this and had it submitted to General Joseph E. Johnston. Of course, his staff tried to dissuade him, but he went ahead and wrote the paper, dealing basically with subjugation and saying that we need to enlist the slaves.

He wrote: “The consequences of this condition, that is, the condition of the army at that time, are showing themselves more plainly every day: restlessness and morals spreading everywhere, manifesting itself in the army in a growing disregard for private rights; desertion spreading to a class of soldiers it never dared to tamper with before; military commissions sinking in the estimation of the soldiers; our supplies failing; our firesides in ruin. If this state continues much longer, we must be subjugated. Every man should endeavor to understand the meaning of subjugation before it is too late. We can give but a faint idea when we say it means the loss of all that we now hold most sacred: slaves and all other personal property, lands and homesteads, liberty, justice, safety, pride, manhood.”

Cleburne warned that defeat would mean the history of this heroic struggle being written by the enemy. Our youth would be trained by Northern schoolteachers and taught from Northern schoolbooks their version of the war. Influenced by history and education, society would regard our gallant dead as traitors and our maimed veterans as objects of derision. It would mean the crushing of Southern manhood and hatred from former slaves who, under a spy system, would become our secret police.

Did you hear what he said? If we lose, he said, the history of our heroic struggle will be written by our enemies, our children will be taught from Northern schoolbooks by Northern teachers, and our society will regard our valiant dead as traitors. What has happened? Exactly what General Patrick Cleburne said.

It is an interesting thing. Listen to the Northern Press, the Southern Poverty Law Center, or the ACLU, and we are presented as the wickedest bunch of people who ever lived. But right is right, no matter who is against it. Usually, the greater the opposition, the more truth there is in that which you are standing for.

When Cleburne announced his intention to deliver the presentation known as Cleburne's Memorial, his fellow staff officers tried to dissuade him. He had won two great battles in recent months and was believed to be due for promotion to lieutenant general and corps commander. They pleaded, “Please do not present

this paper." His response was, "Look, I'm for the Southern cause. I'm not for personal gain."

The worst possible outcome, he said, would be being cashiered from the army. If they expelled him, he would return and join the 15th Arkansas as a private and continue fighting for the South. Here was a man who placed his cause above personal gain.

Because General Johnston believed Cleburne's proposal dealt with political issues beyond the military's scope, he refused to forward it to President Davis in Richmond. Davis eventually received a copy and returned it to Cleburne, requesting that it be suppressed because of possible public outrage. A number of men believed this paper cost Patrick Cleburne the leadership of the Army of Tennessee, for when Joseph E.

Johnson was removed, and instead of Cleburne receiving the position, General John Bell Hood was placed in command of the army. Cleburne still believed it was his duty to fight for the South, regardless of personal cost or embarrassment. He would submit and continue to fight.

The Battle of Franklin and Cleburne's Death

Hood believed that he had Union General Schofield trapped at Spring Hill. Through confusion and conflicting orders, primarily from Hood himself, Schofield escaped, marching his men by the Confederate lines at night. Although Confederates were everywhere, the road was unguarded and uncontrolled, so Schofield marched directly down it.

Hood was absolutely enraged. He called a meeting, harangued the officers, and blamed every one of them. John Bell Hood was courageous, though he had many faults. Wounds had left one arm useless, and one leg had been amputated below the hip. He continued to serve, but when he mounted his horse, he had to be tied onto it. He was courageous, yet also very angry and sometimes certainly did not think clearly.

Earlier in the war, during Lee's many battles, victories had often been won when Lee and his men charged straight at the enemy. Since then, weapons and tactics had improved. Hood, enraged and

determined to capture Schofield, pursued him and caught up with him at Franklin, Tennessee.

Schofield and his men were behind three lines of breastworks, while the Confederates could be seen approaching for two miles. Union sharpshooters could shoot approximately half a mile, because most trees had been cleared to make the breastworks, or strong fortifications.

General Cleburne, like the other men, pursued Schofield. Passing through Maury County on Saturday afternoon, November 26, 1864, he rode his favorite horse, Red Pepper, and watched his men pass. Some were awestruck by the surroundings. They filed past the home of the deceased General Leonidas Polk and saw the first and grandest of the Polk mansions. Sam Foster, of Granbury's brigade, wrote, "Today we pass the Polk place in Maury County, the prettiest place I've ever seen in my life." Cleburne was similarly affected by the quaint beauty of Polk Church, St. John's, a small Gothic red-brick church amid a grove of tall magnolias.

It was Captain Charles Hill, Cleburne's ordnance officer, who observed his general's sober mood as the men passed. Cleburne dismounted, walked around the church and among the tombstones, and simply waited. When he returned from the church and graveyard, he told Hill, "It would not be hard to die if one could be buried in such a beautiful spot."

Cleburne's prophecy would soon come true. Calhoun Benham recorded in his diary the last time he saw General Cleburne, the day before the Battle of Franklin: "I shall never forget him with his old gray cap and gray coat hanging loosely. He seemed to have grown older, and I shall not forget his last words when we parted. As he extended his hand carelessly, he said, 'Farewell, we may not meet again, but we shall do our duty.' I took it then as one of the general ways of admonishing subordinate soldiers, but the words sank deeply into my heart."

After they reached Franklin, General Hood ordered a frontal assault. Cleburne and the other officers had reconnoitered the positions. They knew there were three rows of breastworks, fully completed and fully manned, and that a frontal assault would be

useless. All his commanders gathered around Hood and urged an attack from the side, but Hood was adamant. He would not wait for his Third Infantry Corps or the bulk of his artillery to arrive; he ordered the frontal attack immediately.

As his divisions formed to the right of the Franklin Pike, Cleburne knew it would be suicidal and that most of his boys would make their final charge. The men of the Army of Tennessee knew they were headed for destruction. General Govan said, "Few of us, sir, will ever return to Arkansas." Cleburne answered, "Govan, if we're to die, let us die like men."

When the battle began, Cleburne was hurt as his horse fell amid the fighting. His chief surgeon, Dr. Daniel Liddicum, ordered him to dismount, receive emergency treatment, and go to the rear. Cleburne refused, took another horse, and continued leading his men. He was riding a brown mare belonging to Lieutenant Tip Stanton, a member of his escort; the horse was killed about eighty yards from the Union stronghold. James Brandon, a courier from Mississippi, dismounted and gave the general his horse.

Before General Cleburne could get on the horse, the horse was killed. Cleburne then, sword in hand and waving his hat amid the smoke, charged straight into the enemy lines. General Mark P. Lowrey gave the remarks concerning Cleburne's final charge: "Seconds later, a large caliber bullet struck Cleburne in the chest just below the heart, killed him instantly." He was dead at thirty-seven years of age. Cleburne was one of the ablest and bravest commanders.

Aftermath and Burial

He was cut down, as were hundreds and thousands of other men, simply because Hood could not be reasoned with by his commanders. During the Battle of Franklin, 6,000 Confederate soldiers lost their lives, not counting the 2,500 Union soldiers killed. Even amid such staggering losses, Hood's battered forces crawled on, bloody and battle-worn, to the next conflict at Nashville.

It was not merely the numbers of Confederate dead that made this battle appalling, but also the loss of six Confederate generals. Beside

General Patrick Cleburne, those killed at Franklin were John Adams, Hiram Granbury, Otho Strahl, John C. Carter, and States Rights Gist.

Cleburne was first buried in Rose Hill Cemetery in Columbia, Tennessee, but the next day moved to the graveyard behind St. John's Episcopal Church, which he had admired and of which he said to Captain Hill, "It would not be hard to die if one could be buried in such a beautiful spot." After the war, his remains were transferred to the Confederate cemetery in his hometown of Helena, Arkansas.

An unknown author wrote this poem concerning General Cleburne:

Poem and Applications: Learning from Ancestors

"Another ray of light has fled, another southern ray hath fallen in his country's cause and bound the laurel grain. Hath fallen, but his deathless name shall live when stars shall set, for noble Cleburne, thou art one this world will ne'er forget.

'Tis true, thy warm heart beats no more, that on that noble head Azrael placed his icy hand, and thou art with the dead. The glancing of thine eyes are dim, no more will they be bright, until they open paradise with clearer heavenly light.

No battle news disturbs thy rest upon the sun-bright shore, no clarion voice awakens thee on earth to wrestle more. No trapping seed, no weary foe, bids thee awake, arise, for thou art in the angel world, beyond the starry skies.

Brave Cleburne, dream in thy low bed, with pulseless dead in heart, calm, calm, sweet old warrior rest, thou well hast borne thy part. And now a glory wreath for thee, the angel singing twine, a glory wreath, not of earth, but made of hands divine."

The first application is this.

We need to learn from our ancestors to put duty first and learn its importance. You know what we've done today? We have reversed our priorities. The average adult, as well as the average child, desires and wishes and does to play and recreate before they ever do their

duty. In other words, we do what we like and want first and foremost. Then, if there is any time left at all, we consider our duty. No. Duty should always come first.

I had four daughters. They were in a Christian school, and the Christian school gave them homework. I was one of their teachers, and I was their principal. When our girls came home, we allowed them to get something to drink and a cookie or whatever they wanted. Then they did their homework, then their chores, and then, if there was any time left, they played.

He said, "Brother Weaver, that's hard." Well, I'm going to tell you something, folks. We've got to learn that life is short and our duty is first and foremost.

I remember when I was a boy, I had a neighbor. He was captain of the football team, the baseball team, and the track team. I was raised on a farm, and he was raised on a farm. I talked to his dad one day and said, "I want to ask you a question. How does your son get to play all these sports? How is it your son gets to play all the time?" He said, "When I was a boy, I had to work all the time. So I made up my mind that my son would never have to do that. He could play all he wanted to play."

I went home and told my father. I never will forget what he said: "Son, you can live all your life without football or baseball, but you cannot live without work. You've got to learn to work before you can ever learn to play."

I didn't appreciate what my dad told me then, until later on. My friend, my next-door neighbor, that young boy, died a few years ago of cancer. Before he died, he had been divorced and remarried four or five times. He could not keep a job, and at his last job he stole $10,000 and left the town. You know why? His daddy always taught him to play, never taught him to do his duty. He taught him to play. Let me tell you something, folks: there's nothing wrong with playing as long as everything is done.

Can you imagine what it would be like in our churches if not just the pastor, but the people realized that we have a duty—to worship God, minister to each other, be faithful, be on time, and give unto God? Duty comes first. Patrick Cleburne believed duty.

Secondly, what an insult it must be to our forefathers to forget, or never know, what they suffered and went through to protect us and give us our freedom. The principles they believed in, the convictions they held, the courage they demonstrated, and the character they expressed are extremely important. The Apostle Paul said in 1 Corinthians 4:16, “Wherefore, I beseech you, be ye followers of me.” In 1 Corinthians 11:1, he says, “Be ye followers of me, even as I am followers of Christ.” You follow no man further than he follows Christ; but if someone is following Christ and biblical principle, he is a good example to follow.

We have to know what they went through. We have no concept of suffering in this life. Read Mary Gay’s diary, if you have not read it. What our genteel, southern, Christian, gracious ladies went through—not counting the men—is remarkable. In one episode, she picked corn from the crevices of a horse trough, then went where the Union cavalry had their horses and gathered corn from the ground, corn that had passed through the horses. She washed and ground it so they could eat.

It is an insult to our ancestors to be unappreciative and unaware of what they suffered that we might have what we have today.

The third application is this: Cleburne was right when he said concerning the defeat of the South, “It means that the history of this heroic struggle will be written by the enemy, that our youth will be trained by northern schoolteachers, will learn from Northern school books their version of the war, will be impressed by all the influence of history and education to regard our gallant dead as traitors and maimed veterans as fit objects of derision.”

It means the crushing of Southern manhood. I hope you understand why the politically correct crowd wants to put us down, and why the Southern Poverty Law Center and the ACLU are always criticizing and condemning us. If Southerners, if Christian Southerners, ever learned the truth, and if we responded and stood as our forefathers stood, it would be an end to the New World Order and the politically correct crowd.

There's something about our ancestors that will put steel in your backbone. Those men and women knew how to stand and fight. Our

duty, in light of this fact, is to teach, expose, and emphasize the truth over and over to all who will listen. What did our Lord say in John 8:32? "You shall know the truth and the truth shall set you free."

You say, "But Brother Weaver, what about those who don't know the truth? What about those who will not listen to the truth?" If you tell a lie long enough and often enough, people will believe it. If you tell the truth long enough and often enough, whether they like it or not, they're going to absorb some of it. We have to stay on target. Truth is truth and right is right.

As General Nathan Bedford Forrest said, "What we must do is put the skeer on them and then keep them skeered." Our enemies are afraid of truth. Once we stand for truth, we can say, "Cleburne did not die in vain. None of our fathers died in vain. We're standing in the same truth."

I like to think that I am standing in the same stream in which my forefathers stood. I'm drinking from the same water they drank—the water of truth and righteousness.

Closing Prayer

Father, in the name of Jesus Christ, we bow to Thee. We thank Thee for the Stonewall of the West, the example of General Patrick Cleburne, who put duty first. O God, make us men and women of duty, men and women of principle. May we serve Thee acceptably with reverence and godly fear. In Thy name we pray, Amen.

CHAPTER 2

Community Peace and Personal Responsibility

Introduction: The Need for Biblical Community

Psalm 127, verse 1: "Except the Lord build a house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Community, peace and personal responsibility is a multifaceted subject. There are many areas to cover and many implications and applications. I've been told all my life that there is no house large enough for two families. No matter how related you are one to the other, once you begin living together, inevitably, as we used to say, somebody's going to rub the cat's hair the wrong way and there's going to be problems. The question is, if we cannot get along with each other now while times are relatively good and peaceful, what will we do when we're forced to live together in very difficult times?

How can we survive without looking to outside help? The Bible mentions this truth in Jeremiah 12, verse 5. The question is asked, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace,

wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of the Jordan?" So if you can't run with the footmen, God says, what are you going to do when the horsemen come along? And if you can't get along in the time of peace and prosperity, what in the world are you going to do when the Jordan swells and there's difficulty on every hand? How can we exist without resorting to outside help? How can we exist without using an unbiblical judicial system or depending upon a militarized, federalized law enforcement?

It is best to avoid all contact with them whatsoever and whensoever it is possible. The theme is bringing communities back to life. When you hear that phrase, the theme very clearly indicates that our communities have died. The truth of the matter is, there has not been a real, genuine community that I know of probably in 50, 60 years.

Some of us are old enough to remember when neighbors would come down and visit. And any problem in the community, the neighbors would come together to help resolve that problem. Someone got sick, the neighbors would bring in food for however long was needed and necessary. The same thing when there was a death in the family. I remember even as a boy when we had a rabid fox in our community. All the men came together and were trying to kill that fox.

In other words, everybody participated. Everybody came together. The truth of the matter is, we have not had a real, genuine community for so long, most people have absolutely no idea how a real biblical community is to function. It's not only the fact that our communities have died, our society has died, and our governmental structure has died as well. I don't like to quote Ayn Rand because she was basically an atheist, but she did say something that is worth quoting.

She said, "When you see that in order to produce, you need to obtain permission from men who produce nothing. When you see that money is flowing to those that deal not in goods, but in favors, when you see that men get rich more easily by graft than work, and your laws no longer protect you against them, but protect them

against you, you may know that society is doomed." And that's a fact. Our communities do indeed need to be resurrected.

Rebuilding on God's Law

You must remember that resurrection is always on God's terms. I've often asked this question. If society collapsed tomorrow, and you were able to rebuild the day after tomorrow, what law structure would you use? Would you build upon God's law structure? Or would you build upon man's law structure? Those are the only two law structures available. And if you answer, "Well, I would try to build on the best of man's law structure," then you might as well not rebuild at all. You might as well let Jericho stay buried for the curse of God is upon it. When Jericho was destroyed, Joshua chapter 6, verse 26 says, "And Joshua adjured them at that time, saying, Cursed be the man before the Lord that rises up and buildeth this city, Jericho."

"He shall lay the foundations thereof in his firstborn, and his youngest son shall he set up the gates thereof." In other words, he would end up sacrificing his sons in the rebuilding of the cursed city, Jericho. If our communities are to be resurrected and live, we must rebuild according to God's law and learn to live according to God's law by applying it and obeying it in every area of our life. You have to remember that communities are built first and foremost upon individuals, and then secondly, upon families. It is individuals that constitute families. It is families that constitute communities. It is impossible to have a resurrected community if that community is filled with unresurrected individuals and families.

You cannot have a spiritual community with unspiritual people. You cannot have a community that functions the way it should unless you have individuals and families willing to function the way they should. You cannot have the blessings of God upon a community that is filled with rebellious individuals. One of my favorite quotes is from Robert Winthrop. He was a congressman, former Speaker of the House.

Historical Foundations of a Christian Nation

He died in 1894 and he said this as he was speaking to the Massachusetts Bible Society. He said, "All societies of men must be governed in some way or the other. The less they may have of stringent state government, the more they must have of individual self-government. The less they rely upon public law or physical force, the more they must rely on private moral restraint. Men in a word must necessarily be controlled either by a power within them or by a power without them, either by the Word of God or the strong arm of man, either by the Bible or the bayonet."

Robert Winthrop, born in 1809, died in 1894, also spoke against a law or a bill that would allow atheists to testify in court. He said, "I confess, sir, I'm at a loss to conceive how any man who has ever read our Constitution as originally framed or as it now exists can listen a moment to such an argument."

"If anything be clearer than another on its face, it is that it was intended to constitute a Christian state. I deny totally the gentleman's position that the religious expression it contains were intended only to show forth the pious sentiments of those who framed it. They were intended to incorporate into our system the principles of Christianity, principles which belong not only to those who framed, but to the whole people who adopted it. Sir, the people of that day were a Christian people. They adopted a Christian constitution."

"They no more contemplated the existence of infidelity than the Athenian laws provided against the perpetuation of parasite. They established a Christian commonwealth. They wrote upon its walls salvation and upon its gates praise. And Christianity is as clearly now its cornerstone as if the initial letter of every page of our statute book, like that of some monkish manuscript, were illuminated by the figure of the cross." So here he is saying that no, atheists were not to be allowed to testify because this was indeed a Christian nation.

John Adams, who happened to be the second president of the United States, said this, "Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other." Charles Carroll, who was a signer of the

Declaration of Independence, said this, "Without morals, a republic cannot subsist any length of time. They, therefore, who are decrying the Christian religion, whose morality is so sublime and pure, are undermining the solid foundation of morals, the best security for the duration of free governments." What is the best security for free governments? Christianity. That's what Charles Carroll said.

Noah Webster said it like this, "The duties of men are summarily comprised in the Ten Commandments, consisting of two tables. One comprehending the duties which we owe immediately to God, the other the duties we owe to our fellow men." He goes on to say, "In my view, the Christian religion is the most important and one of the first things in which all children under a free government ought to be instructed. No truth is more evident to my mind than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people." This is why in order to seduce and enslave a people, they must be drawn away from the Bible and the Christian religion. And when we turn from that, we cease to be a free government and a free people. John Quincy Adams, who was the sixth President of the United States, said this, "The law given from Sinai, the Ten Commandments, was a civil and municipal as well as a moral and religious code."

It is for our civil institutions as well as for individual morality as well. James Madison, the fourth president of the United States, said it like this, "We've staked our future on the ability to follow the Ten Commandments with all of our hearts. We have staked the whole future of American civilization, not upon the power of government. Far from it. We've staked the future of all of our political institutions upon our capacity to sustain ourselves according to the Ten Commandments of God."

Personal Responsibility and Avoiding Conflict

With this basic historic overview in mind, What has happened to our country? What has happened to our state? What has happened to our communities? We've forsaken the law of God, and our God as well. We disobeyed His law. We despised His Son. We trampled His law under our feet. And as Scripture says, we've done despite unto the Spirit of grace. Therefore, we've lost His blessing. We've lost His

protection. And we must repent and turn to Him. If you and I wish to avoid encounters and conflict with our government the way it is today, as well as with our federalized and militarized law enforcement, we must learn to live right, to do right, to control our emotions, and assume personal responsibility for all of our actions. We must not only not need outsiders, we must be able to avoid them as well.

What does that mean? How in the world can we avoid the powers of government? The answer is we must learn to look for and to apply biblical alternatives.

If I wish to avoid a fight, the wise thing for me to do is to stay away from places where fights most likely occur. If I do not want to be involved in the fight, why should I even visit a bar or casino or nightclub? The premise is this: We need to avoid all unnecessary conflicts. We have enough of our own conflicts that we can't avoid, and so we need to stay away from anything that's unnecessary. We have enough trouble as it is. Why in the world do we want to start any trouble?

Any young person ought to understand this: Don't go to stupid places with stupid people and do stupid things. I've told my grandkids this. I've never smoked in my life, and I'm thankful. But if you don't start, you don't have to quit. There are a lot of things that you can avoid if you just don't get involved with them to begin with.

We must be aware of our surroundings. And we must be aware of our mouths. I read a long time ago, there are three rules with dealing with any governmental area. They are: shut up, shut up and shut up. Those rules are also pretty simple when it comes to just about anything that you can imagine.

Biblical Speech and Self-Control

Psalm 39, verse 1 says, "I will take heed to my ways that I sin not with my tongue." "I will keep my mouth with a bridle while the wicked is before me." Watch your tongue. Watch your mouth, especially when you're in the presence of the wicked. If you are around friends and relatives with whom you disagree, you must

learn to control not only your temper, but your tongue. You do not have to say everything that comes into your mind.

One of my favorite verses is Proverbs 21, verse 23: "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

How many of us have said things we wish we had never said? Once you say something, you can't recall those words. First Peter 3, verse 10 says, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that speak no guile." If, God says, you want to love life, and if you want to see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Psalm 37, verse 8 says, "Cease from anger and forsake wrath, fret not thyself in any wise to do evil."

So God says, just don't do it. Just stay away from it.

Resolving Disputes Biblically

It is best to avoid a dispute. It's best to avoid a conflict. If one cannot be avoided, and if we are involved in a dispute or a conflict, then we must resolve it in a biblical manner.

No matter how hard we try unhappily, we're never going to be able to avoid every conflict. We're never going to be able to foresee every problem and stay out of its way. There will be conflicts. If we are involved, then we have to determine that we're going to resolve it biblically and scripturally. There is indeed a biblical way to solve problems.

There are a lot of unbiblical ways as well. But they're never resolved when you use unbiblical ways. First Corinthians, chapter six shows that the Bible actually forbids a Christian going to law, a court of law, with another Christian. Beginning in verse one, the apostle Paul says, "Dare any of you, having a matter against another, go to law before the unjust and not before the saints?" In other words, there can be an ecclesiastical court. There does not have to be just the heathenistic judicial courts. He says, "Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? Know you not that we shall judge angels?" "How much more things that pertain to this

life? If then you have judgments of things pertaining this life, set them to judge who are the least esteemed in the church."

He's saying if you have something to settle, you need to take even the saints that are the most least esteemed and go before them before you'd go before a heathenistic judge. He goes on to say, verse 5, "I speak to your shame. Is it so that there is not a wise man among you?" In other words, surely there is someone who can settle the issues among the saints. Surely there is a wise man who can resolve these things. "Is there not one wise man among you? No, not one that shall be able to judge between his brother. But brother goeth to law with brother, and that before unbelievers. Now therefore, there is utterly a fault among you because you go to law one with another, why do you not rather take wrong? Why do you not rather suffer yourselves be defrauded? Nay, you do wrong and defraud, and that's your brethren."

"Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind." He goes on. The problem is this: God says we do not need to go to law before unbelievers. If we have a conflict, let's resolve it biblically. There is only one way to resolve something for sure, and that is to do it biblically.

We ought to be able to settle our differences among ourselves. If we're not able to do so, then there are wise men in the church. There should be wise men in the Christian community, and we should be willing to submit to their counsel and their judgment. In the Old Testament, if you refuse to abide by the decision of a biblical court of law, the penalty was death. God is saying, there's a way to resolve this.

Dangers of Submitting to Secular Jurisdiction

We need to stay away from the system and control of the heathen as much as possible. Once you enter into their realm, once you enter into their jurisdiction, you are under their control. And you will be forced to abide by their judgment, whether it's right or wrong, biblical or unbiblical. And what your concern is and what your conscience says does not matter one bit to them. One court case is

Hollis versus Edmonds. This involved the State Street Baptist Church in Kentucky. The State Street Baptist Church existed as a church for 140 years. And then it chose to incorporate. And it incorporated under the statutes of Kentucky. While there was a little spat in the church, as the house of money was being spent, and so those who were dissatisfied went to the courts. And the church's position was this. "You have no jurisdiction over us. This is a church matter. It is not a governmental matter." Here is what the court said. I'm quoting. "Once the church, that is the State Street Baptist Church, determined to enter the realm of Caesar by forming a corporation, it is required to abide by the rules of Caesar, or in this case, the statutes of the Commonwealth of Kentucky." In other words, if you had incorporated, we'd have nothing to say in this. Once you submit to their jurisdiction, you're in their power. Whether you agree or whether you disagree, whether they're right or wrong, biblical or unbiblical, it doesn't matter.

So the wise thing to do is to stay out from their system. William Penn said it like this. "Men must be governed by God or they were ruled by tyrants." And the truth of the matter is this, when we refuse to be governed by God, we will be ruled by tyrants. Read 1 Samuel chapter 8 to confirm all of that.

Community Defense and the Militia

So, what happens then when society collapses? What happens when people, godly people, are forced to come together and live together in a very complex and a very difficult time. In a real, genuine, biblical community, In a grid-down situation, the answer is that real, genuine, biblical community not only helps each other, but they defend each other. And that community will come together and defend their lives and their families and the lives and the families of their friends. In a societal collapse, we either learn to stand together or we will indeed fall separately. And that is no time for our little pet peeves and idiosyncrasies and likes and dislikes to get in the way. That's why all of these things have to be worked out. There are no perfect people. And you could say, "Well, Pastor, I love you, I've been listening to you for 30 years." Well, I'm thankful and that's wonderful. But if we live side by side and work day in and day out

every day, after about six months, you might get ticked off at me. Probably a little before that, and I might really get ticked off at you.

And the next thing we're knowing, he's getting on my nerves. She's bothering me. Why can't he do this? Why can't she do that? There just are no perfect people. You have a lot of things to work out. If we're going to defend ourselves, if we're going to defend anyone else, then obviously we must be trained in defensive techniques, as well as in the defensive use of firearms.

At one time, riflery was taught in every public school. I remember as a boy taking my weapons to school to go hunting afterwards, have them in the truck, had no problem. Ron did the same thing. The federal government today still promotes civilian marksmanship programs.

I got this title from Ron and then I looked it up: "The Office of the Director of Civilian Marksmanship (DCM) was created by the United States Congress as part of the 1903 War Department Appropriations Act. The original purpose was to provide civilians an opportunity to learn and practice marksmanship skills so they would be skilled marksmen if later called to serve in the United States military." "Formation was precipitated by the adoption of the M1903 Springfield rifle as the national service arm. Civilians experienced with popular contemporary lever-action rifles were unable to sustain an equivalent rate of fire from the unfamiliar bolt-action M1903 rifle. Over the years, the emphasis of the program shifted to focus on youth development through marksmanship. From 1916 until 1996, the CMP was administered by the United States Army. Title 16 of the National Defense Authorization Act for the fiscal year of 1996 created the Corporation for the Promotion of Rifle Practice and Firearm Safety to take over administration and promotion of the civilian marksmanship program." There are still numerous civilian marksmanship programs, and you can still acquire an M1 Garand from the federal government. There are all these federal programs promoting this. Self-defense is biblical. Defending others is biblical. Knowing how to fight is biblical. What did David say in Psalm 144, verse 1? He said, "Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight." Nehemiah chapter 4,

beginning at verse 11, tells what Nehemiah did when his community was going to be attacked.

"And our adversary said they shall not know, neither see till we come in the midst among them and slay them and cause the work to cease." So they were planning a surprise attack upon this group of people who were working on the walls, trying to rebuild the walls around Jerusalem. "And it came to pass that when the Jews which dwelt by them came, they said to us ten times from all places which you shall return unto us, they will be upon you."

The Jews who dwelt by them were trying to discourage the ones who were doing the work, saying, "You can't fight them. You can't win. There are too many of them. They've got too much weaponry. They're too powerful." Nehemiah did this in verse 13: "Therefore said I unto the Lord places behind the wall, and on the higher places I have inset the people after their families with their swords and their spears and their bows. And I looked and rose up and said unto the nobles and to the rulers and to the rest of the people, Be not you afraid of them. Remember the Lord who is great and terrible, and fight for your brethren and your sons and your daughters and your wives and your houses."

"And it came to pass when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one into his work. And it came to pass from that time forth that the half of my servants rolled into the work, and the other half of them held both the spears and the shields and the bows and the habergeons, and the rulers were behind all the house of Judah. They which builded on the wall, and they that bear burdens, with those that laid it, every one with one of his hands rolled into the work, and with the other hand held a weapon." "For the builders, everyone had his sword girded by his side, and so builded, and he that sounded the trumpet was by me." Nehemiah got the people together and organized and said, "We're going to defend ourselves. That's all there is to it. We're going to take care of the problem." Clearly, that's exactly what the Scripture says.

You may say, "Wait a minute, Brother Weaver. I'm not a member of a militia. I don't know how to fight." You may not know how to fight. But if you are between the ages of 17 and 45, you are the

member of a militia by law. In fact, my birth certificate has on it that I was born in the third militia district. The law says every male between 17 and 45 is a member of the unorganized militia.

Here is the United States Code, Title 10, Subtitle A, General Military Law, Chapter 13, The Militia. "The militia of the United States consists of all able-bodied males, at least 17 years of age, and except as provided in Section 313 of Title 32, under 45 years of age, who are, or who have made a declaration of intention to become citizens of the United States, and a female citizen of the United States who are members of the National Guard." "The classes of the militia are the organized militia, which consists of the National Guard and the naval militia, and the unorganized militia, which consists of the members of the militia who are not members of the National Guard or the naval militia." So you're in the militia if you're between 17 and 45. You can be in the organized militia or you can be in the unorganized militia, but you are still in the militia.

Tench Coxe said this, one of the founding fathers, he asked, "Who are the militia? Are they not ourselves? Is it feared then that we shall turn our arms, each man against his own bosom? Congress shall have no power to disarm the militia. Their swords and every other terrible implement of the soldier or the birthright of every American. The unlimited power of the sword is not in the hands of either the federal or state governments, but where I trust in God, it will remain forever in the hands of the people." Tench Coxe, 1788. George Mason said it like this, "When the resolution of enslaving America was formed in Great Britain, the British Parliament was advised by an artful man, who was the Royal Governor of Pennsylvania, to disarm the people, that it was the best and most effectual way to enslave them, that they should not do it openly, but weaken them and let them sink gradually by totally disguising and neglecting the militia." Representative Elbridge Gerry, who was also a signer of the Declaration of Independence, said this, "What, sir, is the use of a militia? It is to prevent the establishment of a standing army, the bane of liberty. Whenever governments mean to invade the rights and liberties of the people, they always attempt to destroy the militia in order to raise an army upon their ruins."

The Necessity of Armed Self-Defense

George Washington said this, "Firearms stand next in importance to the Constitution itself. They are the American people's liberty teeth and keystone under independence. From the hour the Pilgrims landed to the present day, events, occurrences, and tendencies prove that to ensure peace, security, and happiness, the rifle and pistol are equally indispensable. The very atmosphere of firearms everywhere restrains evil interference. They deserve a place of honor with all that is good."

Thomas Jefferson said the strongest reason for the people to retain the right to keep and bear arms is as a last resort to protect themselves against the tyranny in government. The right to keep and bear arms, according to the Second Amendment, is not about duck hunting or deer hunting. It's about preserving our liberties from a tyrannical government. Again, Thomas Jefferson said, "Laws that forbid the carrying of arms disarm only those who are neither inclined nor determined to commit crimes. Such laws make things worse for the assaulted and better for the assailants."

"They serve rather to encourage than to prevent homicides, for an unarmed man may be attacked with greater confidence than an armed man." And that's the truth. The truth of the matter is, an armed society is a polite society. There is a creed that is quoted by, or it used to be, by every Marine. It is entitled My Rifle. I had to learn some of this, although I was not a Marine. I did not know all of it until recently. The Marines creed concerning his rifle says, "This is my rifle. There are many like it, but this one is mine. It is my life. I must master it as I must master my life. Without me, my rifle is useless. Without my rifle, I am useless. I must fire my rifle true. I must shoot straighter than the enemy who is trying to kill me. I must shoot him before he shoots me. I will. My rifle and I know what counts in war is not the rounds we fire, the noise of our burst, or the smoke we make. We know that it is the hits that count. We will hit. My rifle is human, even as I'm human, because it is my life. Thus, I will learn it as a brother. I will learn its weaknesses, its strengths, its parts, its accessories, its sights and its barrel. I will keep my rifle clean and ready, even as I am clean and ready. We will become part of each other. Before God, I swear this creed. My rifle and I are the

defenders of my country. We are masters of our enemy. We are saviors of my life. So be it until victory is America's and there is no enemy but peace." We must learn to fight in every area: mentally, economically, physically, and spiritually. And we must learn to do so together. We must learn to help each other, to encourage each other, to work with each other.

Conclusion: Living and Defending God's Law Together

One man alone is easy prey. no matter how much confidence he has, no matter how much firepower he has, no matter how many supplies he possesses, he will not last very long. That's why we need communities. That's why we have to come together, especially in a time of societal collapse, and learn to work with each other and help each other and defend each other. If you and I are to have happy and loving and living and safe communities, we have to know God's law. We have to know how to apply that law. We have to learn to live by that law. And we must be ready to defend that law. And we must be ready to defend our lives, our families and our neighbors lives as well. And we have to do it all with a special regard for God's honor and God's glory. William J. Bennett, in a lecture to the United States Naval Academy on November 24, 1997, said this, "Honor never grows old, and honor rejoices the heart of age. It does so because honor is finally about defending those noble and worthy things that deserve defending, even if it comes at a high cost. In our time, that may mean social disapproval, public scorn, hardship, persecution, or as always, even death itself. The question remains, what is worth defending? What is worth dying for? What is worth living for?" And I submit to you, the Lord Jesus Christ and His law is worth fighting, dying and living for. Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your mercy and Your grace. And we do pray, Lord, that You would help us to learn to live together as a community, to worship together, to function together, to be what we should be to each other, that You may be glorified in every life and in every activity. In the name of Jesus Christ, we ask and pray. Amen.

CHAPTER 3

Theology and Culture

SCRIPTURE READING - 2 Timothy 2:1-5 (KJV)

Introduction: A Single Point from 2 Timothy 2

I am not going to expound this passage, but I want to use it as an opportunity to declare a single point. I do not know whether any of you ever heard Dr. Rushdoony preach. Rush and I were friends for many years. He was in our church, I was out there, he was in our home, and I was in theirs. It was unbelievable to hear the man preach.

I am a little different from him because he hardly ever preached over twenty minutes, thirty at the most. He was monotone, but I have seen teenagers and little children, as well as adults, on the edge of the pew, holding on to absolutely every word. He had so much knowledge and could say so much in such a short period of time. It was unbelievable.

Usually, in his preaching, he would take one point and simply drive it home. That is what I want to do tonight. I want to take one thought and push it home. I hope those of you who were here for the entire conference, listening to all the preachers

together, will have this point driven home, and I want to try to tie it together for you.

The Apostle Paul writes to Timothy:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

Notice how the Apostle Paul tells Timothy to teach that which had been committed unto him to faithful men. He tells him to endure hardness as a good soldier of Jesus Christ. If you are really warring, you are not going to entangle yourself with the affairs of this life, in order that you may please him who called and chose you to be a soldier.

Christians Are at War

The point I want to begin with, as I emphasized this morning, is that we are at war. That may surprise some individuals, but the truth of the matter is that we have been at war, we are at war, and we will continue to be at war. Solomon wisely said in Ecclesiastes 8:8 that there is no discharge in that war.

If you are a Christian, you are personally involved in a war whether you realize it or not. Your culture, your life, and your society, believe it or not, are involved in a war. Your culture and your society are being deliberately undermined and destroyed. Revolutions are continually being planned, fomented, and executed against God, His Word, and the Christian faith.

The sad thing is that most Christians are totally unaware of what is going on. In fact, most Christians are absolutely AWOL—away without leave. They have deserted the ranks of the Lord Jesus Christ and decided simply to sit comfortably at home watching their television sets and ball games.

I never will forget, years ago, when Pastor Bob McCurry called me. He said, "John, I have figured out a way to get thousands of men up in arms, marching on Washington, D.C., ready to fire, ready to fight." I asked, "What?"

He said, "It is very simple. No one gets upset over abortion anymore. No one gets upset over Sodom anymore or the corruption that is going on in this country. But if we can get Congress to pass a law banning all balls of any shape or size, men will be in arms marching against Washington, D.C., within twenty-four hours." Do away with golf, basketball, football, and baseball, and folks will be very, very upset.

You have to ask yourself: Are things wrong in our society? Have our values, ethics, and morality changed in your lifetime? If they have changed, why did they change, and how did they change? What happened to our Christian culture? It seems as if everything changed overnight. I was raised one way, and all of a sudden everything was totally different. It almost seems as if we went to sleep at night and all was well, then woke up the next morning and society had changed for the worse, heading to hell as quickly as it could travel. So why in the world has our culture changed?

Theology and Culture

The Loss of Christian Culture

Do you realize that anyone over sixty—and there are some in this room—understands that the culture we enjoyed as young people no longer exists? Anyone over sixty remembers a society with a little more moral balance, at least when most country people could quote the Ten Commandments. We remember when deals were sealed with a handshake, a man’s word was his bond, divorce was uncommon, and most children had a father and a mother. Ladies dressed modestly, men were gentlemen, and you did not have to guess whether an individual was a man or a woman. Ladies dressed like ladies, and men looked like men.

We remember when teenagers and young children said “yes sir,” “no sir,” “yes ma’am,” and “no ma’am,” not only to their parents but also to other adults. Children could sit quietly while adults talked

and visited. The father was the head of the house, and father and mother joined together in disciplining the children. Many children wanted to do that which was right, obey their parents, and honor the Lord.

But look around today. Our society and culture are not like that. Our culture has changed, and for the most part people do not understand how it changed or why it changed. They simply say, "Well, things are different now." Well, things are different now. But why? The title of this message is "Theology and Culture." I want you to understand something. Our culture and society have changed because our theology has changed. You are going to hear me say this probably one hundred times tonight, so you might as well get used to it and underline it in your mind.

Theology Precedes Culture

A theological change must precede a cultural change. Let me say this another way: you cannot have a change in culture unless you have a change in theology. If your theology changes for the better, your culture and society will change for the better. If your theology changes for the worse, your culture and society will be worse as well. It is impossible to have a change in culture without a corresponding and preceding change in theology.

In 1 Timothy chapter 1, beginning with verse 3, Paul writes to Timothy: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." He continues: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

When Paul says in verse 5, "Now the end of the commandment is," what commandment is he talking about? You have not read the word commandment in this passage. He says this is the end of the commandment. What commandment is he talking about? If you look in verse 3, the Apostle Paul said, "And I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." The word "charge" there is

the Greek word “parangelia,” which literally means a charge or a command. So he says, “Timothy, I want you to command some that they teach no other doctrine. You command them that they teach only sound doctrine.”

Now, when you skip down to verse 5, he says, “Now the end of the commandment.” What commandment? The one that he gave in verse 3, the commandment to preach only sound doctrine. The end of that commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

Underline this in your mind: It is only a godly people that can produce a godly culture. It is only people with a sound theology that can produce a culture that will honor and glorify God.

Historical Examples of Theology Shaping Culture

Now here is something that may be almost impossible for you to believe, but it is absolutely true. Believe it or not, our country, the United States of America, used to send missionaries, and our foreign aid was tied to the gospel. If foreign countries wanted our financial help, they had to receive our missionaries. If they refused and rejected our missionaries, they did not get any help. In other words, our foreign policy was tied to foreign missions.

Bluntly stated, America used to send missionaries, and now we send armies. We used to endeavor to change countries through the gospel. Now we seek to change countries by force and exploit their resources. There was a time in our country when those who were in government understood that you could not have a change in culture without having a change in theology.

Some of you will remember a movie entitled "Black Hawk Down." It told the story of 123 elite United States soldiers dropped in Somalia to capture two top lieutenants of a renegade warlord. Once on the ground, they encountered a horrendous force of heavily armed Somalis. It was the Battle of Mogadishu, and they had gone to capture Aidid and at least one or two of his lieutenants.

The movie came on television years after it was made. At that time we had a television, and I decided to watch it. Although there was a lot of fighting, I was not particularly impressed. About a year later, it

came on again, and I decided to watch it a second time. I was thoroughly and completely glad that I did, because I saw something I had missed the first time.

Several of the black helicopters were shot down, and most of the pilots were killed. One survived, but he was captured, beaten viciously, and tied up against a wall. His black eyes, cuts, and abrasions were visible while one of Aidid's warlords harassed and harangued him.

Here is what he said. I do not remember the first words exactly, but I remember the latter words exactly. He said to the American pilot, "You stupid Americans. You think you can come over here and change us. You think you can come over here and force your democracy down our throats. You think you can come over here and stop us from killing when killing has been a way of life for a thousand years." Whoa.

“When killing has been a way of life for us, for a thousand years.” Why was killing a way of life for the Somalis? The answer is because of their paganism, their wicked rebellion, and their lack of a true biblical theology.

You cannot change a culture by force, foreign aid, politics, diplomacy, or by being Mr. Nice Guy or Mr. Bad Guy. The only way to change a culture is by the gospel of Jesus Christ. If there is not a change in theology, there is not going to be a change in culture. If you want to improve a society or a culture, you must understand that the Word of God must have priority, and that the Word of God must be taught and applied.

On the other hand, if you wish to destroy a culture or society, all you have to do is deny, denigrate, and disparage the teaching and application of the Word of God. If you do not believe that, just look at what has happened to America.

Have you ever asked yourself why in the world the Marxists, socialists, and communists set their sights upon our seminaries and churches? They knew that they could not capture a culture or society that held tenaciously to the Word of God. The Word of God and its principles must be taken away if Marxism is going to succeed.

It was Karl Marx himself who said that a people removed from their history are easily persuaded. The same thing is true of a people who are ignorant of the Word of God. A people who have not the truth or the knowledge of God are easily and quickly led into isms and schisms and cults and deception.

An example of a wrong and pagan view of God is clearly demonstrated in the country of India. Stop and think about the thousands upon thousands of people who are absolutely destitute, and think about the caste system. Do you realize that America has literally sent billions of dollars to India? Not necessarily in Federal Reserve notes, although I know they have received those, but we have sent wheat, grain, and food. Yet those people are still poor and starving. Have you ever wondered why?

Because in India, the people worship rats and cows. I have a video where you can see Indian women giving a bowl of fresh milk to great big old wharf rats. As the wharf rats are eating the milk, the women bow down before them and pray to them. The rats go into the grain they store, and the cows go in and eat and defecate; germs are everywhere. Why? Because of their theology of reincarnation. They are not going to kill a rat. It might be their ancestor, or it might be someone else they know and love.

All of the millions of Federal Reserve notes and all the millions of food sent to India have not changed them one iota. The caste system is still there. The people are still poor and still dying. I do not care how poor India is, how bad China is, or how bad Africa is: you will never change any country, nation, or culture without a change in theology.

The Reformation and American Foundations

America became great because of the grace of God and the Word of God. Our forefathers believed the Word of God. They not only believed it; they applied it and obeyed it in every area of their lives. Consequently, we have basically lost everything they gave us.

The psalmist asked in Psalm 11:3, “If the foundations be destroyed, what can the righteous do?” Practically speaking, the foundations have been destroyed in this country, and they are being

destroyed. Isaiah gives the answer to that question. Unless there is repentance and a return to God in His Word, there will not be any restoration. But if we repent and turn back to God, there is a restoration.

In Isaiah 58:12 he said, “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” If we repent and come back, we shall build upon the old waste places and raise up the foundations of many generations. We shall be called the repairer of the breach and the restorer of the paths of dwelling.

I do not necessarily endorse Bill Bennett, but I heard him say on a talk show that America has become the kind of country to which we used to send missionaries. I have a missionary friend in Peru, and the pastor of the church in Peru has just left that church so he can come as a missionary to America.

Why has our culture changed? The answer is that our theology has changed. Theology and culture go together. Theology is the knowledge of the doctrine of God, the study of God: what we believe about Him, who He is, His attributes, His worship, and His Word. Culture is merely theology in action, in religion externalized. We work out that which we genuinely believe.

In Proverbs 23:7, the Bible says, “As a man thinketh in his heart, so is he.” David said in Psalm 116:10, “I believed, therefore have I spoken.” It is not just that you speak what you believe; you act out what you believe. You may tell me with your mouth that you believe one thing, but your actions will belie you. Your actions will show that you do not really believe it, because if you genuinely believed it, you would act differently.

Martin Luther, the reformer, said that there are only two men in the world: Christ and Adam, and everyone else hangs from their girdles. What did he mean by that? You are either a Christian or a humanist. You are either in Christ, redeemed and different, or you are in Adam and lost. It has been said another way: you are either a follower of John Calvin or Jean-Jacques Rousseau. What does that mean? It means you are either a Christian or a humanist. It is also

said another way: you are either a covenant keeper or a covenant breaker. You are either Christian or humanist.

Do you realize that Western culture, and particularly American culture, was based upon the Word of God? We were called a Christian nation, not because everyone in this nation was a Christian, but because our nation was originally set up and originally followed the principles in the Word of God. The precepts of God ruled our government, our actions, and our thought.

How was our country initially established with biblical principles? One of the greatest illustrations of theology and culture can be seen in the Reformation. Europe was experiencing what was known as the Dark Ages, usually said to have lasted anywhere from 800 to 1500. Ignorance, darkness, illiteracy, and degeneracy permeated those years. The Bible was a suppressed book. Even some classical literature was suppressed. You did not read the Bible; it was not even available to you. If you were caught with a Bible, religious literature, or even classical literature, that was enough evidence to prove that you were either a witch, a wizard, or a necromancer. Usually, the Roman Catholic Church saw to it that you were burned at the stake.

In the providence of God, God raised up men like Martin Luther, John Calvin, Ulrich Zwingli, and Gutenberg. But John Calvin, particularly, created the patterns of thought that would dominate Western culture throughout the modern period. American culture, in particular, was thoroughly Calvinistic in some form or another. At the heart of the way Americans thought and acted, especially originally, you will find the handprint of John Calvin. The doctrines of justification by faith, the priesthood of all believers, the sovereignty of God, and the final authority of the Word of God created what you and I would call a cultural reformation.

Why did things change from medieval Europe to modern Europe? Christians began to realize that all their cultural activity was part of their service to God. They understood that one did not have to enter a monastery or nunnery, or become clergy, in order to be holy and right. For the child of God, there is no division between the secular and the sacred. Everything is sacred. Normal, everyday occupations and everything done each day could be a way to worship and honor God. Everything was to be done for the honor and glory of God.

Regardless of whether one was a ditch digger or a preacher, it did not really matter. Such thinking changed the outlook of individuals. It was the Reformation that completely altered the medieval way of life in Western Europe. It affected not only European history, but our history as well. The Europeans who came to America had been permeated with such biblical truth; they had these principles in their lives, and those principles undergirded our culture and our nation. Consequently, humanists have been attacking those principles ever since.

The War of Northern Aggression as Theological Conflict

Think about theology and culture. Another breach was made in our country when one section sought to destroy another section. One of the most vicious attacks upon our Christian culture came before and during the War of Northern Aggression, sometimes called the Civil War. It was not a civil war. A civil war truly is a war between one people. The War of Northern Aggression, sometimes called Lincoln's War Against All Christian States, was a war against the Southern Nation because the South had lawfully and legally seceded. Thus, there was a Northern Nation and a Southern Nation.

When you think about this war from 1861 to 1865, you can find book after book on every aspect of it. I have fifteen messages entitled “Where We Are and How We Got Here” concerning that war. I deal with its economics, its politics, and all of that.

There is another message I deal with: the theological aspect of that war. Most people have never looked at that war in a theological framework. C. Gregg Singer, in his book, "A Theological Interpretation of American History," said, "After 1830, there was a growing philosophical and theological cleavage between the North and the South. While the North was becoming increasingly subject to radical influences, the South was becoming increasingly conservative in its outlook."

That means the North was consistently becoming more and more humanistic, while the South was becoming more and more biblical. The South has often been referred to as the Bible Belt. That was not given as a compliment. The North referred to the South as the Bible

Belt in derision and mockery because the North considered itself more rational and more enlightened, above believing such fairy tales as concern the Bible.

James Henley Thornwell, Presbyterian author, theologian, and pastor, said it plainly. Thornwell did not die until 1862, a year after the war had started. Concerning the war, he said, "The parties involved in this conflict are not merely abolitionists and slaveholders. They are atheists, socialists, communists, red republicans, and Jacobins on the one side, that's the north, and the friends of order and regulated freedom on the other, that's the south. In one word, the world is the battleground, Christianity and atheism are the combatants, and the progress of humanity is at stake." There is a religious and theological aspect to this war. A clear understanding of the connection between theology and culture can be seen in the War of Northern Aggression. Many people have never perceived the consequences of a changing theology upon our culture. If you want to know when we lost our Republic, when we lost our Constitution, and when we became an empire, study the War of Northern Aggression, and you will find that everything changed at that particular time.

The North as a whole rejected biblical Christianity. They rejected the Bible and went for what you and I would call rationalism, transcendentalism, and Unitarianism. The elitists of those days were much like the elitists of our days, who despised and refused anything biblical.

That does not mean there were no Christians in the North. Surely there were Christians there. In fact, many people in the North totally sympathized with the South and held Southern ideals. The Northern humanists referred to them as Copperheads. I have a Northern friend in Wisconsin who portrays himself as a Union chaplain, yet on his tent he flies the stars and bars. At the bottom of the tent is a picture of a copperhead snake because he is saying, “I understand and I sympathize with the South.”

Our country was divided. There is a book I have often recommended, and from which I quote a lot in this series, Where We Are and How We Got Here. The book is entitled Broken Nation, Broken Churches by C. C. Goen. It is an absolutely fabulous book. He

shows how our churches became broken and divided before the Union became broken and divided.

Before the mid-1800s, there were no Southern Baptists, Northern Baptists, American Baptists, or Independent Baptists. They were just Baptists. Likewise, there were no United Methodists, Southern Methodists, or Independent Methodists; they were just Methodists. There was no United Presbyterian Church, Associate Reform Presbyterian Church, or Free Presbyterian Church. They were just Presbyterians.

A division came into all the major denominations because of theological change, and that theological change was related to northern rationalism and humanism. The North was trying to force its theology upon the South. When you examine the theology of the North and the theology of the South, you see that they were at opposite poles. Very obviously, culture is nothing more than religion externalized.

The Presbyterians were the first to divide. They divided in 1837 and again in 1857. The division was between the old lights and the new lights. Although there were some doctrinal differences, abolitionism figured greatly in their divisions. Abolitionism was simply trying to push the abolition of slavery by any means whatsoever: take a gun, go down, kill all the Southerners, and release the slaves. There were different kinds of abolitionism.

The Methodists split in 1844, and the Baptists split in 1845. That is when Southern Baptists became Southern Baptists. Churches began to split, and soon the nation was torn in two as well. What happened? There was a change in theology and, consequently, a change in culture.

Thornwell and Singer pointed out that when the North wanted to force its theological perspective upon the South, it led not only to denominational divisions but also to civil and political divisions. Charles Hodge, the great Presbyterian teacher and preacher, blamed the division in the churches and in the country upon the abolitionists. He said, "Their stigmatizing of slavery as a sin and a crime must operate to produce the disunion of the states and the division of all ecclesiastical societies. We shall become two nations in

feeling, which must soon render us two nations in fact." William S. Plumer, another Presbyterian pastor, theologian, and author, said this right before the Presbyterian split in 1837.

William S. Plumer warned, “Should the assembly legislate and decide that slaveholding is a sin, the southern churches would all feel themselves instructed by the Apostle Paul to withdraw from such, according to 1 Timothy 6 and verse 5. Thus our church would be rent asunder. Then nothing left except to rim the star-spangled banner in twain. Soon the hostile forces will be marshaled against each other and the Potomac will be dyed with blood.”

He then asked, “Can it be that the righteous judge of all the earth has so dreadful a controversy with the Presbyterian Church of the United States as to give her up to the folly and madness of being the first to hoist the gate and let the flood of destruction roll in?” This was in 1837. He saw that a division in the church would be followed by a division in the Union, and that the Potomac would soon be filled with blood.

James Henley Thornwell, known as the Calhoun of the Southern Church, said in 1851, “We are solemn and earnest, not only because we deplore a schism in the body of Christ, but because we deplore a schism among the confederate states of this union.” He declared that the continued agitation of slavery would sooner or later “shiver this government into atoms.” If slavery were consistent with the Bible, those who destroyed the government, divided the body of Christ, and dethroned the Savior in His own kingdom would bear tremendous responsibility. He asked whether “our country, our Bible, our interests on earth, and our hopes for heaven” were to be sacrificed on the altars of fierce fanaticism, and stated that slavery was implicated in every fiber of Southern society.

In 1857 he warned, “It is with us a vital question,” and said, “We would save the country if we could.” The theologians and pastors of that day understood that a change in theology produces a change in culture, and ultimately a change in government. The schisms, divisions, war, and loss of our Republic and Constitution came about because of a change in theology. A culture cannot be changed unless its theology is changed, and that change will be either for the better or for the worse.

Consider some of the major changes that have come across our country. You may not know all about the War of Northern Aggression, and that's fine. But consider the outrage of abortion. In our modern society, abortion is simply another form of birth control. It is no longer viewed as murder.

Modern Consequences of Theological Decline

Why has this happened? There was an abandonment of the cultural mandate, the First Great Commission. Since that Great Commission in Genesis 1:28 has been abandoned, it has resulted in abortion, euthanasia, and genocide. It has also resulted in a despisement of large families and led to abortion as convenience and as a means of birth control.

There are too many Christians who view children as an inconvenience. Those of us who are over sixty, or seventy and over, remember when there were many large families. Today, I know four or five families that have ten or twelve children, but that is not the average family. Why? Because too many Christians now view children as an inconvenience. Unhappily, the Christian view of children is usually reflected in the world's view of children. The world sees children at least as an inconvenience and at best as a curse. We have turned from a theological truth into a pagan view.

God said in Psalm 127, verses three through five: "Children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." God says children are a blessing; they are not a curse.

Charles Haddon Spurgeon said concerning children: "They are a token for good if men know how to receive them and educate them. They are doubtful blessings only because we are doubtful persons. Where society is rightly ordered, children are regarded, not as an encumbrance, but as an inheritance. And they are received, not with regret, but with reward. If we are overcrowded in England, and so seem to be embarrassed with too large an increase, we must remember that the Lord does not order us to remain in this narrow island."

"But would have us fill those boundless regions which wait for the ax and the plow. You are even here with all the straits of limited incomes; our best possessions are our dear offspring, for whom we bless God every day." Do you realize that the reason we do not value children is because we have lost our theology? We have had a change in theology and, consequently, a change in culture.

We no longer fight against abortion as a whole. Most Christians have come to accept it. Why? Because there has been a change in theology and, consequently, a change in culture. Think next of the sodomite and the homosexual agenda in this country. My wife and I were married when we were eighteen. It was at least a year, maybe two years, into our marriage before I first heard of a sodomite. I did not know what one was; I had never heard that term in my life. When a man told me about sodomites, I looked at him and said, "Nobody is that stupid." Those were my exact words: "Nobody is that stupid."

All you have to do is read Romans 1, verses 21 through 32, where God condemns it, where God gave them over. But you have to understand that, to have such a perversion in society, you must first leave the Word of God in order to permit it, allow it, or concede to it.

Today it is not only endorsed but financed and pushed by our government. Why? There has been a change in theology. Consequently, there has been a change in culture. You can never change a culture unless you change its theology. Look at our ideas toward debt, toward everything that is totally unbiblical. Why? Because we have lost our theology. We have lost our Christian culture, our Christian government, and our Christian heritage, because we have lost our theology.

Tim Baldwin, the son of Chuck Baldwin, an attorney, wrote an article titled “Freedom Is for the Living.” Consider carefully what he says. When people discuss the problems in this country, they often say, “We just need to get back to the Constitution.” I am not averse to the Constitution. If our government returned to the Constitution, it might not solve all our problems, but it would at least eliminate many of them. Yet Tim Baldwin says the reason we will never return to the Constitution of 1787 is that the people, principles, culture, times, circumstances, beliefs, and feelings of that era are no longer

accepted by most people and certainly are not shared sufficiently to unite the states today. Can we expect representatives of those same disunited and diverse people to return to the Constitution of 1787?

The culture, morals, religion, education, priorities, families, and experiences of the people of 1787 no longer exist cohesively. That is a fact. It was the men, their beliefs, and their theology that formed all of this. Men today cannot be found who hold those beliefs and that theology and possess those principles. Why is that true? Change in theology always precedes a change in culture. Since our theology has changed, so has our culture. John Adams said, “Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”

If we want what our founding fathers gave us, we must repent, believe, and apply the Word of God as they did. We can change our culture only by changing the theology of our culture. We must understand that ideas have consequences. When someone adopts an idea alien to the Word and truth of God, he shifts his life away from the Word of God. Invariably, there will be a cultural change in his life and in the lives of all those he affects. Virtue is absolutely necessary in a republic, as is faith in the Word of God. Anything else leads to despotism and tyranny.

The Call to Reclaim the Church and Apply Truth

Rushdoony said this: “Men cannot find peace in Christ until they accept the necessity for war with the fallen world and Christ as the principle of that warfare.” In light of that truth, the question is, will we fight for the faith once delivered unto the saints to restore our culture and our nation? We are at war, and as Solomon said, there is no discharge in that war.

The long-term answer to the problems we are facing is to have a complete Christian culture, a reformation of culture that provides a true alternative to the institutionalized love of death and culture founded in the public schools and in humanism.

There are two passages, two verses. If you understand these two verses, you will understand everything that I taught tonight. Listen. George Orwell, in his book “1984,” said this. Orwell certainly was not

a Christian, but he said, “If you want a picture of the future, imagine a boot stomping on a human face forever.” Why would he say that? I suppose he was a humanist. I really do not know whether he was converted or not, but he is certainly issuing forth a biblical principle on that point.

Proverbs 8:35–36 says, “For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death.” Jesus Christ is wisdom personified. Do you realize that all man can do apart from Jesus Christ and apart from His Word is produce a society and a culture of death? That is all.

Why are we dying as a nation? Why are we dying in every aspect—in families, in churches, and in businesses? Because we love a society of death. Tom Ascol, Executive Director of Founders Ministries, said, “All the calls to reclaim America for Christ leave me cold. Our real need is to reclaim the church for Christ. When Christ is exalted in His church, when He is loved and revered and cherished with passion by those who bear His name”—in other words, when the church starts living like the church—“then His body cannot help but make an impact upon culture.”

That is the truth. If we are going to change things in this country, we must change them by an application of the Word of God. It is only theology that will change culture and society. We must not merely be able to spout theology. If it is only in your head, and you can recite it backward and forward, it does you no good until you apply it. Truth unapplied is worthless. Our Lord said, “If ye know these things, happy are ye if ye do them.” We must do the truth.

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your Word. What a task we have as we view a dying culture, a dying society, and a dying nation. We wish to be the repairer of the breach and the restorer of the paths to dwell in and to live in. O God, help us to make our theology a living theology, one applied to every area of our lives; one in which we know that we are pleasing unto Thee, obedient unto Thee, and giving Thee worship, praise, honor, and glory. In Thy name we ask and pray, Amen.

CHAPTER 4

Southern Community in the Old South

Southern Community in the Old South and in the Confederacy

Introduction and Scripture Reading

First Thessalonians 5:9–11 says, “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him. Wherefore, comfort yourselves together, and edify one another, even as also ye do.” I will not expound this passage except for the latter verse.

The question you have to ask is this: When is the last time that you have been comforted? When is the last time that you have been edified by anyone in your community? Or we could ask it another way: When is the last time that you comforted or edified anyone in your community?

In times past, I have brought two messages on community. The first was entitled “The Necessity of Community,” and the second, “Community, Peace and Protection.” I am not going to preach those messages. I will take a quote or two from one or two of them, but today’s message is basically entirely different.

Defining Community

When we talk about community, we use the word rather loosely. We think we understand it, but in reality, I believe that most of us do not. I went online and was shocked when Dictionary.com gave this definition: “a social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage.”

Every one of us understands a specific locality. Some of you live in Live Oak, some in Lake City, and some in little neighboring areas. In other words, you have a specific locality. You also understand sharing government, because many times you elect your own councilmen, aldermen, and others. But most of the time, we overlook what is known as a common cultural or historical heritage.

When you think about the nation Israel, everybody knows that there were twelve tribes. But those twelve tribes were also divided into families, and from those families came certain clans. For instance, if you read 1 Chronicles 1–9, you will find all twelve sons and their descendants. Then, if you look at Levi, you will have Kohath, Merari, and Gershom. Next you will find Gershom’s sons, and they are the Gershonites; a son of Kohath, and they are the Kohathites, and so forth. Thus, you have all these tribes and families that boil down to little groups and little clans as well.

Biblical and Historical Foundations of Community

Another definition given for community was this: “A group of men or women leading a common life according to a rule.” Certainly, we understand that, because if you and I are going to live according to a rule, for us it must be God’s law, the totality of God’s Word, and all the principles and precepts found in the Bible. We understand people being grouped together in a specific locality, but being grouped together in a specific locality does not make a community.

We also understand sharing government, but simply because people share government does not necessarily mean that there is a community. You cannot have a real community without a common culture, a heritage, and the same faith.

What most people do not realize is that when this country was first founded, it would have been what you and I would call a real community. The people who at least founded this country were basically of one culture, and they had one faith. If you look at all the original charters and constitutions, you will find statements like this: "No one can hold any position of authority in this state unless they confess that Jesus Christ is Lord and profess belief in the inspiration both of the Old and the New Testaments." Interestingly enough, even as liberal as Massachusetts is, originally Massachusetts said, "The laws of this colony shall be the laws of God as revealed through Moses." There may have been Baptists, Methodists, and Presbyterians, but they all confessed belief in the Bible, the Word of God, and believed that Jesus Christ was indeed the Son of God.

The Problem of Modern Fragmentation

Today we have a conglomeration of cultures, faiths, heritage, ethnicities, and ideologies, and all of these things determine our political and economic views. There cannot possibly be any real, genuine community amid such distinctions and divisions. Instead, every group fights for dominance over every other group and tries to control them. For instance, look at the Muslims in this country. What do they want? They want Sharia law. They want the Constitution kicked out, and they want the Bible kicked out. How in the world can you have a community if you are a believer surrounded by atheists, or by people who have no earthly idea what your culture or heritage really is?

A Christian friend of mine sent me his idea of what the second Civil War in this country is going to originate from. He wrote, "Civil War II will likely be fought on the basis of conflicting culture, identity, and ideology." He continued: "We all understand the concept of nation in the geopolitical sense. Biblically, however, nation or ethnos is not an amalgamated conglomeration of people

from different linguistic, cultural, political, or religious persuasions. It is a particular group of people akin to a large extended family.

"Thus, conventions, customs, ethics, values, laws, and their applications suitable, desirous, and effective in one are odious, even repugnant to the other. It should be noted, however, that ethnicity ought not to be an essential factor, but integration and a degree of conformity is essential to any immigration policy. While aliens and sojourners are a blessing to a godly theonomic society, they are a curse to a rebellious antinomian society."

That, I believe, is hitting the nail on the head. Multiculturalism, diversity, unbiblical ideologies, and a deficient concept of history and heritage do not and cannot promote community. Think of the word community. "Com" is a preposition meaning "with," and the latter part of community is "unity." Thus, community means that a people are unified and are one. How can you have a unified and one people when everything is absolutely, totally different?

Rebuilding Community on God's Law

You have heard the old adage, "Birds of a feather flock together." That is basically why they have a community as such. It is true that we have many places called communities, but in reality they are no community at all because there is no commonality. There is no culture or heritage identical to each individual. One reason you can live next door to people or down the street from them for years and never know them is that you have absolutely nothing in common. Stop and think of the people who live around you, whom you have no idea who they are.

Our communities need to be resurrected, but resurrection is always on God's terms. Let me explain what I mean. Here is a question I often ask people: If society collapsed tomorrow, to such a degree that everything was devastated, with no police force and no government, and all you had was anarchy, what law structure would you use to rebuild society?

In reality, there are only two alternatives. You can use man's law structure, or you can use God's law structure. If you say, "I'm going to take the best that man can offer," you might as well let it lie there

and rot, because it will be brought under the curse of God. You remember how God destroyed Jericho. After He destroyed it, Joshua said in Joshua 6:26, "And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth the city of Jericho. He shall lay the foundation thereof in his firstborn, and in his youngest son shall he set the gates of it."

What does that mean? It means that his firstborn was offered as a sacrifice when he laid the foundation, and when he finished and set up the gates, his youngest son was offered as a sacrifice. In other words, it is pure paganism. It is pure humanism, and therefore the curse of God is upon it.

If our communities are going to be resurrected, we must rebuild according to God's law and learn to live according to God's law, applying it to every area of our heart. Remember that communities are made up of individuals first and families second. We are responsible before God individually and then familially. Our communities will never be any better than the individuals and families that make them up. It is impossible to have a resurrected community with unresurrected people.

Southern Hope

It is impossible to have a spiritual community with unspiritual people. You cannot have a community that functions as it should unless individuals and families function as they should. Nor can you have the blessings of God upon a community filled with rebellious people.

Robert Winthrop, a congressman and Speaker of the House who lived from 1809 to 1894, said:

"All societies of men must be governed in some way or the other. The less they may have of stringent state government, the more they must have of individual self-government. The less they rely on public law or physical force, the more they must rely on private moral restraint. Men in a word must necessarily be controlled either by a power without them or by a power within them, either by the Word of God or the strong arm of man, either by the Bible or the bayonet."

That is the truth. Look at what is happening in this country and at the proliferation of law enforcement officers. When I was a boy, if I wanted to see a policeman, I had to go uptown and look around because they were few and far between. You did not need many. But things have totally changed today. If we do not want the strong arm of man forcing us, we must learn to do that which is holy and right from the power of God within us. It is easy to live with men and women who want to do that which is holy and right as well.

The Four Pillars of Southern Community

When you think about the Old South, or the South during the time of the Confederacy, there were four major concepts that bound individuals and families together. You cannot have a real community today without these four concepts. What was the glue that held together those Southern communities?

The first is Southern hope. By Southern hope, I mean biblical hope, because in the South the Bible was the basis for faith. The South was settled largely by Scots-Irish individuals, who believed the Bible to be the Word of God. The Bible played a very important role among the people of the South at that time. In fact, most of us have never really understood the impact of the Bible on the people of the South.

Southern Hope: Biblical Faith

During the war—which I usually refer to as the War of Northern Aggression, though many call it the Civil War—a lot of people do not understand that there was a theological influence and aspect. I call it the War of Northern Aggression because the North invaded the South; the South did not invade the North. Lincoln asked for 75,000 volunteers for three months to invade and subdue the South.

Let me give it to you through the words of Southern Presbyterian theologian James Henley Thornwell. He was a pastor, theologian, and author. He died in 1862, right after the war began, but he was alive and understood what was happening. Speaking of the war, he said:

"The parties in this conflict are not merely abolitionists and slaveholders. They are atheists, socialists, communists, Red Republicans, and Jacobins on the one side"—the North—"and friends of order and regulated freedom on the other. In one word, the world is the battleground, Christianity and atheism the combatants, and the progress of humanity is at stake."

Here was a man who viewed the war as a total theological war.

By and large, the South was unashamedly Christian, while the North was unashamedly rationalistic and humanistic. I am not saying that everybody in the South was a Christian, nor that there were no Christians in the North. There were Christians in both regions. But, by and large, the people in the South adhered to the Bible and the Word of God, while the people in the North had fallen into rationalism, transcendentalism, humanism, and unitarianism. They deified the mind of man and, basically speaking, set man up as his own God.

So there were major theological differences. Robert E. Lee gave this testimony: "The Bible is the book of books, a book which supplies the place of all others and cannot be replaced." He continued, "There are many things in the Old Book that I may never be able to explain, but I accept them as the infallible Word of God and receive its teaching as inspired by the Holy Ghost. I prefer the Bible to any other book."

"There is enough in that to satisfy the most ardent thirst for knowledge, to open the way to true wisdom and to teach the only road to salvation and eternal happiness. It is not above human comprehension and is sufficient to satisfy all desires."

Lee, like all other Christians, believed that the Bible was the Word of God. Many pastors who were alive in those days viewed the war as an attack upon Christianity. Let me remind you of something I have taught you before: in order to change a culture, you have to change a theology. You cannot have a change in culture without a change in theology. To get a culture to change, you must first change the theology.

When you stop and think about all the foreign aid and all the monies we've poured into countries like India and some of the

African countries, those countries are just as poor and just as backwards today as they were a hundred years ago. Why? You can put all the embassies you want in those countries, along with all the ambassadors and diplomats, but you're never going to change those countries until you change their theology. When the theology changes, then the culture changes as well.

When the South would not voluntarily relinquish their Christian faith and would not relinquish the inspiration of the Bible, there was a war. When the South lost that war, there was Reconstruction. Reconstruction was specifically designed to make Southerners think and act the way those in the North believed they had the right to rule and the right to tell people how to think and act. Look at the Clintons. Look at the Rockefellers. They're still around today.

Everybody wants to reshape society and the world according to their thinking, opinion, and beliefs. May I point out that Reconstruction is not over? Do you know what political correctness is? Political correctness is nothing more than Reconstruction: it is me trying to teach you to think the way I think. It is absolutely insane that California has now said you cannot use the word "felon"; you have to use "justice involved people."

I saw a cartoon. It showed one little boy talking to the other little boys. He said, "Do you want to play cowboys and justice involved people?" The other little kid said, "What?" No more cops and robbers—it's cops and justice-involved people. They want to change the word "mother" and the word "father." It's absolutely insane. This is what was going on even back in those days.

Basil Manly, a Baptist pastor and chaplain to the Provisional Confederate Congress, viewed secession not as a rebellion, but as a Christian reform movement. There are two great books I would encourage you to get: W. W. Bennett's The Great Revival in the Confederate Armies, and J. William Jones's Christ in the Camp.

This shows the theological and spiritual aspect that went on during the South. In fact, there were three major revivals in the Confederate army, and according to W.W. Bennett, at least 150,000 men were converted to Jesus Christ during those revivals. Bennett said this of the Confederate soldiers: "Their conviction of right in

what they did were second only to their conviction of the truth of the Christian religion. Nor has the stern logic of events eradicated this conviction from the Southern mind."

"The cause is lost, but its principles still live and must continue to live so long as there remains in human nature any perception and appreciation of justice, truth, and virtue."

The point is that if we are going to get back to a real community, we have to have Southern hope, or what we would call biblical hope. We have to have hope based upon the Word of God—that the Word of God is sufficient to take care of all our needs and answer all our problems. A second concept held people together: Southern honor. Honor was the glue that held not only families together, but communities as well.

Southern Honor: Code of Conduct

In the Old South, men were men and women were women. It was not like Garrison Keillor talking about Lake Wobegon, where he said, "Men were men and so were the women." In the Old South, men were men and women were women. Men of honor worked, provided, protected, and loved their wives and families. There was a biblical work ethic. It was an honor to work, to be independent, not to be in debt, not to depend upon other people, and not to have your hand out begging for charity. There was a code of honor in the Old South.

That code required Southern men to have a reputation for honesty and integrity; martial courage and strength; self-sufficiency and mastery, defined as patriarchal dominion over a household of dependents—wives, children, and possibly slaves; and a willingness to use violence to defend any perceived threat to one's rights, liberties, family, or neighborhood. In other words, there was a willingness to fight for that which was right.

A North Carolinian, William Pettigrew, gave some advice to his young brother: “As far as it can be done, we should live peaceably with our associates, but as we cannot always do so, it is necessary occasionally to resist. And when our honor demands it, resistance should be done with courage.”

Romans 12:18 says, “As much as lieth in you, live peaceably with all men.” If it is possible, as much as lieth in you, live peaceably with all men. In other words, even God recognizes that there are some men with whom you cannot live peaceably. Southern men have always been fighters. If you study the matter, you will find that in every war—World War I, World War II, the Korean War, and Vietnam—you will find that the South provided more men than any other section of the country.

Aleksandr Solzhenitsyn observed, “A decline in courage may be the most striking feature that an outsider observer notices in the West today. The Western world has lost its civic courage. Such a declining courage is particularly noticeable among the ruling and intellectual elite, causing an impression of loss of courage by the entire society. Along with this is a loss of will in the West. We can’t defend ourselves if we’re not willing to die for anything. There is little such readiness in the society raised in the cult of material well-being.”

The first thing outsiders notice in the West is a lack of courage, particularly among our rulers. When was the last time you saw a congressman stand up and tell the truth, even if it meant he would never be elected again? There is a lack of courage. In a society raised in the cult of material well-being, there probably never will be, because nobody wants to lose everything.

The Southern emphasis on honor affected women as well. Southern men worked to maintain a sense of masculinity, and Southern women worked to maintain a sense of femininity. Their femininity was expressed more around the home.

They were faithful as wives and mothers and neighbors, and in any relation in which they were placed.

Robert E. Lee defined a gentleman, a Southern gentleman, in these words: "The forebearing use of power does not only form the touchstone, but the manner in which an individual enjoys certain advantages over others is the true test of a gentleman. The power which the strong have over the weak, the magistrate over the unlettered, the experienced over the confiding, even the clever over the silly. The forbearing or inoffensive use of all this power or

authority, or the total absence of it when the case admits it, will show the gentleman in plain light."

"The gentleman does not needlessly or unnecessarily remind an offender of a wrong he may have committed against him. He can not only forgive, he can forget. And he strives for that nobleness of self and mildness of character which imparts sufficient strength to let the past be the past."

"A true gentleman of honor feels humbled himself when he cannot help humbling others." In other words, if you have to put someone in his place, you are humbled in doing so because you realize that someone might need to put you in your place. The concept of a gentleman today is nothing like this. It is usually reduced to whether one opens the door for ladies, and has little to do with anyone except, usually, the opposite sex.

Varina Jefferson Davis, Mrs. Jeff Davis, wrote about being a lady, or what is a lady. We are talking about self and honor. Some of the details may have changed because her description is dated, but the concepts have never gone out of style and are just as applicable today as they were in the nineteenth century.

"A lady is simply someone who cares about herself and others. She sees that her garments are clean and neatly pressed, her shoes are polished, and every button is in place. She is neat and tidy even at the breakfast table." That means not coming with makeup on or with your hair in curlers. "She is neat and tidy even at the breakfast table and wishes to appear well to her own family. She keeps her hair clean and well-groomed and never puts her hand to her hair to rearrange it or search for loose pins while others can see it."

"A lady does not monopolize the conversation. She does not talk of herself or her affairs, but listens with well-simulated interest to a story that bores her. This is the mark of good breeding. She does not sit apart with one or two friends, but makes a gentle effort to assure a good time for all with pleasant conversation. A lady does not say or do anything that will upset those around her or make them uncomfortable. A lady does not let any man kiss her or put his arm around her unless she is engaged to be married to him, and even then she should be a little stingy with her favors. A lady, when she

brushes off her hat, does not forget to brush away the cobwebs from her brain. She does not conclude that every man who has said something pleasant to her has fallen in love with her."

"A lady is possessed of refinement, which prevents her from fidgeting, from playing with her handkerchief or umbrella or purse or whatever may be in her hands. When she sits down, she remains quietly, her hands resting easily without movement, and her whole figure is filled with repose. She is calm, composed, self-controlled at all times, yet there are no airs about her. These qualities are what keep her from talking and laughing loudly, and they prevent her from hurting the feelings of anyone. A lady does not grow weary in well-doing, but encourages herself by trying to live up to the ideal of a woman."

That reminds me of Proverbs 11:16: "A gracious woman retaineth honor, and strong men retain riches." In the South, it was an honor for a man to be a man and for a woman to be a woman. You cannot have a community without Southern hope, Southern honor, and Southern heritage. Heritage is the status acquired by birth.

Southern Heritage: Birthright and Identity

Your heritage is your birthright. We are born with a heritage. Everything that we have, we have inherited from our ancestors as sons of the South. I have seen northern people who moved down into the South with bumper stickers on their cars that said, "I was not born in the South, but I got here as quickly as I could." And that is certainly true. When you come, you realize there is indeed a heritage. A Southerner can no more change his heritage than a leopard can change his spots. We are Southern. It is what we are and what we do.

The blood flows in our veins. The psalmist said in Psalm 16:6, "The lines are fallen to me in pleasant places. I have a goodly heritage." I never will forget when God called me to preach years ago. One of the first meetings I had was up North. There was a deacon in the church in which Alice and I were members, a tall, rough fellow whom God had saved. I went up North, preached, and came back. He came to me with his hands on his hips and said, "How did those northerners treat you?" I said, "Well, since they were

Christians, they treated me fine." But he was concerned; he wanted to know how I had been treated.

If you want to know how Southern I am, I can tell you. I do not have a television, but if I did, I would never watch ball games. I hate ball games and have no interest in football, baseball, or tennis. If it has a ball in it, I do not care anything about it. But if I hear the Atlanta Falcons are playing the Kansas City Royals or the New York Yankees, I want the Atlanta Falcons to win—or the Atlanta Braves, whoever, whatever they are. I do not know baseball from football, but I would be for the South.

The same thing applies to martial arts. If I am watching a UFC fight and one man is a fighter from the South, regardless of which part, while the other is from the North, I would be for the man from the South. I do not know either one of them. By the same token, if an American is fighting a Russian, I am for the American. Would you not be like that? Of course you would. We have what is known as a goodly heritage. David said it like this in Psalm 61:5: “For thou, O God, hast heard my vows, thou hast given me the heritage of those that fear thy name.” Thus, we have not only a goodly heritage, but also a godly heritage.

Major R. E. Wilson said, “If I ever disown, repudiate, or apologize for the cause for which Lee fought and Jackson died, let the lightnings of heaven rend me, the scorn of all good men and true women be my portion, sun, moon, and stars fall on me when I cease to love the Confederacy. ’Tis the cause, not the fate of the cause, that is glorious.”

N. B. Littlejohn was sending his son off to fight in the War of Northern Aggression. I could have placed this under honor, but I chose to place it under heritage. Listen to what he said to his son as he sent him off: “My son, I grasp your hand probably for the last time upon earth. You’re going to meet the dangers and hardships consequent to a soldier’s life. You may fill a soldier’s grave. Let me impress upon your mind to never fill it dishonorably. Ever be at your post of duty. Be an honor to our beloved Southland. Go where your superiors order you. Never turn your back upon the foe except when deemed necessary by your superior officers. Be true to your God, yourself, and your country. Never bring reproach upon your beloved

Southland and yourself. Never desert your country. But if necessary, die at your post of honor."

Can you imagine a father giving his son counsel like that today? Many of you have never heard of Henry Grady, or have heard of him without really knowing who he was. You know about Grady Hospital in Atlanta, named after Henry Grady. He was originally the editor of the Atlanta Constitution. On December 21, 1886, twenty-one years after the war, Henry Grady spoke to the New England Society in New York. His topic was "The New South."

He said, and I quote: "The South has nothing for which to apologize. She believes that the late struggle between the states was war and not rebellion, revolution and no conspiracy, and that her convictions were as honest as yours. I should be unjust to the dauntless spirit of the South and to my own convictions if I did not make this plain in this presence. The South has nothing to take back. In my native town of Athens, Georgia, is a monument that crowns its central hill, a plain white shaft."

That monument is to the Confederate soldiers. "Deep cut into its shining side is a name dear to me above the names of all men, that of a brave and simple man who died in a brave and simple faith. Not for all the glories of New England and Plymouth Rock all the way would I exchange the heritage he left me in his soldier's death. To the foot of that I shall send my children's children to reverence him who ennobled their name with his heroic blood."

Why in the world would Henry Grady say, "I'd rather honor the name on that Confederate monument than have all the glories of New England"? The answer is because he believed that the South was fighting for that which was right, for the principles, for the truth. In fact, I really believe, like Henry Grady, that the South was fighting to prevent everything that we have today, which is a humanistic, totalitarian, out-of-control, gargantuan government that seeks to regulate and control us in every area of our lives.

If the South had won the war, it would have been totally different. You have to understand: there was a reason for this heritage. Robert L. Dabney was not only a theologian; he was an author, a professor, and also a deacon to Stonewall Jackson. Speaking at

Hampden-Sydney College in Virginia on January 15, 1882, he was talking about the New South as well. I want you to listen to one quote from his speech: “It behooves the New South in dismissing the animosities of the past to see to it that they retain all that was true in its principles or ennobling in its example.”

There are those pretending to belong to this company who exclaim, “Let us bury the dead past. Its issues are all antiquated and of no more practical significance. Let us forget the passions of the past. We are in a new world. Its new questions alone concern us.” I rejoin: Be sure that the former issues are dead before you really bury them. There are issues that cannot die without the death of the people, of their honor, their civilization, and their greatness. Take care that you do not bury too much. While burying the dead past, do not bury the inspiring memories of the great patriots whose actions, whether successful or not, are the eternal glory of your race and section; the influence of their virtues, the guiding precedence of their histories. Would you bury the names and memories of Jackson and Lee with their noble army of martyrs? Would you bury true history, whose years are those of the God of truth?

He is saying the same thing, and if you look around today, you see exactly that happening: people trying to bury Lee, Jackson, Columbus, and Thomas Jefferson. We must understand that there are principles to our heritage. We must have hope, honor, and heritage. There is one other prominent principle in the South. It was an undergirding principle, and that was Southern hospitality. The South is the most hospitable section of any section in America.

Southern Hospitality: Generosity and Fellowship

It is the most friendly. You will find Southerners waving to people they do not even know, speaking to people, and nodding. I drive down the road and see farmers on tractors; they are waving. Sometimes it is indeed a shock when people from the North move down here and see that everybody is speaking to them. I had an aunt who was raised up North, and she and my uncle lived in Toledo, Ohio, until he retired from General Motors. Then they moved back South. My aunt was flabbergasted at all the people speaking and waving to her. They did not even know her. She told me, “Up north,

if someone you do not know speaks to you, you run." If you tried that in the South, you would run yourself to death, because everybody is going to speak to everybody. Southerners love fellowship, barbecues, get-togethers, and reunions.

They enjoyed the company of family and friends. When I was a boy, we had company every Sunday. We would go to church on Sunday morning, and some family would come home with us, have dinner with us, spend the afternoon, have supper with us, and then go back to church together. That happened every Sunday. If the adults would not take a nap, they would take one. I never could figure out as a child why anybody would waste a Sunday afternoon sleeping until I got grown, but that was simply every Sunday.

Moreover, if you were at our house and it was dinnertime, you ate with us. It was just that simple. After Alice and I got married, we would come home to visit for a few days, her folks and my folks, and we would sit down at my mother and father's table with people I had never seen before in my life. They were just there. It might have been a salesman; they were there, and they ate.

My mother was a cook. If you came to our house for dinner, you had your choice of biscuits and cornbread. She always had two meats, sometimes three, about five vegetables, cakes, and pies. She started cooking at daylight and cooked until dinner. At night, at supper, you ate leftovers. But that noon meal was absolutely tremendous.

Southerners shared everything, and they were willing to share. One of my favorite stories is about Robert E. Lee. General Ewell had come to him for war advice and counsel, and Lee invited him to stay for supper. General Ewell said no; he had to get back. Lee insisted that General Ewell take his supper. As General Ewell rode away on his horse, he opened the little sack, and there were two small cold sweet potatoes. That was all Lee had, and it happened to be General Ewell's favorite food. But Lee gave those two sweet potatoes to General Ewell.

At Petersburg, during a Christmas dinner, General Lee's host noticed that he was not eating his portion of the turkey. When asked why, Lee explained that he wanted to save it for one of his staff

officers who had been sick and had eaten nothing but cornbread and sweet potato coffee. After Lee returned to camp, his hostess sent a whole barrel of turkeys—one for each of his staff officers and one for General Lee. When they unpacked the barrel, General Lee insisted that his turkey be sent to the hospital to feed the wounded, so they might have a more nutritious meal. When the staff officer saw that, they packed the whole barrel back up and sent it to the hospital.

That was the way it was. The Bible tells us in Romans 12:13, "Distributing to the necessity of the saints, given to hospitality." In 1 Peter 4:9, it says, "Use hospitality one to another without grudging." Pastors are particularly to be examples of hospitality. First Timothy 3:2 says, "A bishop then first must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." Titus 1:8 says, "But a lover of good men, a lover of hospitality, sober, holy, just, temperate."

Southerners, by the way, are simply hospitable. They love to share. They love to rejoice in God's blessings and share those blessings with others.

Many homes in the Old South had travelers' rooms. If you visit the Agrirama in Tifton, Georgia, and view some of those old homes, you will see them. A traveler's room was attached to the house, and its door was never locked. It contained a bed, a washstand, water, and whatever else was needed.

If you were passing through and needed a place to stay, you pulled up your horse, went in, spent the night, and washed up the next morning. You usually had breakfast with the family before continuing on your way. I suppose this probably originated from 2 Kings 4:8–10. You remember when that great woman of Shunem saw Elijah passing by? She told her husband, "This is a man of God. Let's make him a little room with a bed and a candlestick. And so when he passes by, he can stay here." And that is exactly what he did. Thus these houses had travelers' rooms.

When I was a boy, I often saw my parents help others. If a barn or a house was destroyed, the men of the community would get together and help repair or rebuild whatever was necessary. When

someone was sick, the men in the neighborhood would come and take care of the chores, while the women fixed meals.

Years ago, when I lived in Jesup, one of my friends and neighbors, a farmer, had a very debilitating stroke. His crops were in the field. Since I was raised on a farm and my girls could drive a tractor as well as I could, we finished his farming season for him. He was our neighbor.

When I was about seven, eight, or perhaps nine years old, there was a rabid fox in the community. About twenty to twenty-five men came to our house and sat on the porch, waiting for it. I had a little red-colored dog named Sandy, and the fox came up into the yard. The men reached for their guns. My dad said, “No, no,” and then told me, “Son, you better get your dog. We almost shot him.” I said, “Dad, my dog is in my lap. That’s the fox!” By then the fox was running down the road, and everybody was shooting. I think they found him dead the next day; somebody had hit him in the dark. But here were twenty-five men who had gotten together.

When our church would have a special meeting, folks called it a revival meeting. For a month or two before that meeting, we would have cottage prayer meetings. I have seen fifty and sixty people in one home. We would sing, give testimonies, and then everybody would pray specifically for that meeting. Things have totally, completely changed because we have lost the concept of community.

Let me give you this quote from Henry Benjamin Whipple. He was a bishop from Minnesota who took a tour of the South in 1843 and 1844 in order to regain his health. In his journal, while he was in St. Augustine, Florida, he wrote:

“November the 25th, the people of the southern states are generally much more hospitable than northerners, and the difference must be attributed to the fact that they are not such money-loving people. You do not see the low, mean cupidity that base selfishness so striking a characteristic of one of our portion of our restless Yankee brethren. I'm more and more convinced that most of the exaggerated stories of abolitionists exist only in the imagination. And from personal observation, I know that the efforts of the abolitionists of the North have only served to injure the slave

and to destroy the kind and fraternal feeling which should exist between the Northern and Southern states."

The Need for Common Language and Conclusion

Here is a Minnesotan saying that the people in the South were far more hospitable than those in the North. Hope, honor, heritage, and hospitality are the underpinnings of any society and community, not just in the Old South or the Confederacy.

Let me add one more: you need the same language. In Judges chapter 12, 42,000 men were killed because they could not say "shibboleth." They could not frame the word, but said "sibboleth," and 42,000 were killed. Here is another example. In 1883, Sitting Bull, a Lakota Sioux, was a guest of honor at the opening ceremonies for the Northern Pacific Railroad. When it was his turn to speak, he said in the Lakota language, "I hate all white people. You're thieves and liars."

"You've taken away our land and made us outcasts." A quick-thinking interpreter told the crowd that the chief was happy to be there and that they looked forward to peace and prosperity with the white people. Sitting Bull received a standing ovation. Nobody knew what he said.

If you want community, you need hope, honor, heritage, hospitality, and the same language. Do you realize that these qualities will come together in eternity? Our hope will be turned into realization, but we will still have honor, heritage, and hospitality, because our Lord is going to provide everything.

If you've ever wondered why today in America we are so divided, why we have nothing in common anymore and live in a fractured, disjointed, and apathetic society, the answer is that we no longer have biblical communities. We no longer really care about each other or concern ourselves with the welfare of those who live next door to us—spiritually, materially, or physically. Where there is no commonality, there is no community. You might have the same space, live in the same area, and share the same government, but you cannot have community without commonality. If we are going to

have a community, we must have the same rule of law, and that is the Word of God.

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your Word and Your truth. We ask, Lord, that You would teach us, help us, and build us up in the most holy faith. Help us to see that which we have lost, and may we regain it by Your grace and Your mercy. In the name of Jesus Christ, in whose name we pray, Amen.

CHAPTER 5

Pastor Peter Hammond - 1666 and the Occult of the New World Order

Introduction and Mission Overview

Greetings in the precious name of our Lord and Savior Jesus Christ. We praise God for Brother Weaver. He has been the man we have turned to for introductions to quite a number of our books, including Security and Survival and our latest, A Case for Secession.

We are Southerners, and my wife, when she's asked, "Are you a Yankee?" she says, "No, I'm a Confederate," or "I'm a rebel," would be the normal answer. She'd have the Confederate flag in the back of her car. I have the Confederate flag flying from my mission flagpole every 4th of July, and also during the months when we celebrate Robert E. Lee. Our mission is enthusiastically Confederate. We've had people come to our mission and question why we have the Confederate flag on our wall.

We have flags of all the countries that have sent missions out through us: Switzerland, Austria, Britain, Rhodesia, and the old South African flag. People have asked why we do not have the new South African flag. I am not interested in the new beach towel or Petty's Crown competition multi-coloured piece of rubbish they put out there. We used to have a beautiful flag, orange, white and blue. That is the flag we still have up.

To us, all these are part of our history and our heritage. We're not going to give it up. Karl Marx said the first battlefield is the battle over history. And his disciples have been super busy rewriting history. It's our job to preserve our history and heritage. Cancel culture is nothing other than cancel Christianity. And we must preserve our faith and preserve our heritage. That is the most important heritage we can give our children.

Our vision is Africa for Christ. Africa has a great future, even though we have the worst governments around—or used to, before your present Democratic resident of the White House began trying to beat Africa. Operation World is the great missiology handbook for understanding every country and its needs. Patrick Johnson has been bringing it out for years, and it led us into launching our mission. It informs us that 650 million people in Africa call themselves Christians. Present trends continuing, that number will double in the next 25 years: by 2050 we will have 1.2 billion Christians in Africa.

That is wonderful news in one sense, but a great problem and challenge in another. Most pastors have no Bible college training. That is not necessarily bad, considering what many Bible colleges teach. But 500 million churchgoers in Africa do not have a Bible, or even a New Testament. That is staggering. Our great challenge is to provide enough Bibles and books for the Christians in Africa. Our mission distributes 100 tons of Bibles and books every year, completely free, in about 100 languages around Africa.

Frontline Fellowship's badge indicates where we stand: Bible-based, Christ-centered, committed to the faith once delivered to the saints and the sword of the Spirit, and Africa-focused. In 1666, Sabbatei Zevi declared himself the Messiah. More than half the

world's Jewish population in the 17th century came to accept and follow him as their messiah. Zevi proclaimed salvation through sin.

Sabbatei Zevi: The False Messiah of 1666

He was condemned as a heretic by many contemporary rabbis of the time. We are warned in Matthew 24:4, "Take heed that no one deceives you." Our Lord Jesus said, "For many will come in My name, saying, 'I am the Christ,' and they will mislead many." The Lord never exaggerates. Many will be deceived. "Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not believe him. For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect."

Sabbatei Zevi was born on the 1st of August 1626 in Anatolia, what is present-day Turkey, which was once the Byzantine Empire. He was a Sephardic Jew, ordained a rabbi in Smyrna, now Izmir, Turkey, but Smyrna was where the Apostle John and Polycarp worked. Sabbatei Zevi was active throughout the Ottoman Turkish Empire in his teaching from the Talmud and from the Kabbalah. Many people assume Jews quote the books of Moses and preach from the Old Testament. Not so. Most are really into the Talmud and the Kabbalah. Sabbatei Zevi's message of redemption through sin was enthusiastically received by many. In fact, most people like that kind of message and you can see the success of the prosperity preachers of today.

If God is like the magic genie, he pops out and says, "Your wish is my command." They like that kind of God. The kind of false God who allows you to be saved through sin. Fast days became days of feasting. Sexual promiscuity, adultery, incest and orgies. That was all part of their salvation. Zevi taught every law has to be broken. Although you can't break God's laws. You can only break yourself upon God's laws. God's laws are pretty rock solid. We destroy ourselves, but God's laws are there to protect us from self-destruction. Religious taboos such as forbidding the eating of pork, every form of sexual immorality, was not only permitted but encouraged. Sabbatei Zevi taught you are saved through sin. Sabbatei Zevi lived from 1626 to 1676.

He is described by his contemporaries as exceptionally charismatic. He is a rabbi, he is a kabbalist, he is an eccentric mystic. He attained a massive following. More than a million people were devoted to following him and his teachings during his lifetime. That is phenomenal worldly success. The publication of the Lurianic Kabbalah made Zevi extraordinarily popular in the 17th century amongst the Jewish people throughout Europe and throughout the Ottoman Empire. The Lurianic Kabbalah promoted an occultic, deeper meaning for Jewish mysticism, drawing from the ancient Babylonian occultism and numerology, numerology being significant numbers. Sabbatei Zevi emphasized the magical, supernatural relationship between events and time through letters and through numbers.

Every letter and number has deep significance in this teaching. Forget what the text says; there is supposedly some deeper numerological meaning below it. The numerological value of dates contributed to the widely held expectation that the Jewish Messiah would arrive on the 18th day—6 plus 6 plus 6—of the 6th month of 1666. One eyewitness, Rabbi Leib ben Ozer, wrote, "Zevi was handsome, possessed with an enchanting presence and with a singing voice." Many wrote there was none like Zevi in stature, that his face burned with intensity like fire. Many contemporaries claimed to have been converted when he appeared to them in dreams by their beds. They would awake professing belief in him as Messiah.

No logic, facts, scriptures, or studies—just experience. Professor Gershom Scholem explained that a sincere expectation had arisen in the psyche of many Jews that their Messiah would come and lead them back to establishing a Jewish homeland. According to some critical interpretations of his behavior, Sabbatei Zevi showed signs of what modern scholars would call manic-depressive psychosis. He publicly displayed ecstatic behavior, often followed by bouts of depression and seclusion. However, many of his modern-day followers argue his behavior was simply what you would expect from religious mystics like a Sufi.

Islam can be divided into three branches: the Sunnis, who emphasize the Quran, the book; the Shiites, who emphasize the

leader and hierarchy; and the Sufis. In many ways the Sunnis are like the Protestants of Islam, the Shiites like the Catholics, and the Sufis like the charismatics: a miracle a day keeps the devil away, and who cares what the book says? What matters is what I feel and experience. The Sufis are the sword-swallowing, fire-breathing, miraculous, mystic crowd.

Meditative dancing, trances, ecstatic dancing, that's all part of being a Sufi. According to Professor Abraham Elakim, a faculty member of the Jewish Philosophy Department in the Bar-Ilan University in Israel, Sabbatei frequently engaged in Bektashi Sufi rituals. These do such bizarre things as cutting their own tongues. In fact, Sabbatei Zevi's grave site in Albania remains a Sufi shrine to this day. Sufis make pilgrimages to his grave site. So, he was as much a Sufi as a Jew, it seems, at least in their minds. Zevi's socially immoral and religiously unacceptable behavior led him to being expelled from Smyrna around 1650,

For years he wandered through Greece and Thrace and Egypt and Syria. However, in 1665 his life was changed forever when he met Rabbi Nathan in Gaza, in Palestine, who persuaded him he was indeed the Messiah, who would usher in a new age. Rabbi Nathan convinced Sabbatei Zevi he needed to formally reveal himself in the year 1666 to fulfill the Messianic prophecy which people were expecting. This Messianic prophecy refers to the Talmud.

Zevi gained further support from the Diaspora, the dispersed Jews, by promising a return to the homeland and a rebuilt temple in Jerusalem. Although he was popular, the leading rabbis in Jerusalem rejected his claim to be their messiah. It is good to know some rabbis still did due diligence. They ordered him to leave the city or be excommunicated. Why did they not simply excommunicate him and expel him?

This man was about as disruptive and as evil an influence as you could ever have. But Sabbatei returned to Turkey, where the Sultan of the Ottoman Empire allowed him free reign to build up a phenomenal following, which is amazing considering the Ottoman Turks were not renowned for religious tolerance. But they were very happy with Sabbatei Zevi. Jews from all over the world, from as far afield as England to Persia, from Germany to Morocco, from Poland

to Yemen, they poured into the Ottoman Empire to see, to hear, to meet their Messiah. About a million ultimately said, "This is the Messiah." However, a year after Sabbatei publicly proclaimed that the next year the Temple in Jerusalem would be rebuilt, now the Sultan was suddenly galvanized into action. Now he was going too far. Fearing a revolt that would lead to this province, Palestine, declaring independence from the Ottoman Empire, the Sultan, Mohammed IV, confronted Sabbatei Zevi with a choice: either publicly convert to Islam or you will be beheaded. And as the sultan delicately put it, "Your head or the turban."

The turban symbolized conversion to Islam. To the shock of many supporters, their supposed long-awaited messiah denounced his Jewish faith on the spot and chose the turban to keep his head. Zevi publicly converted to Islam, adopting the name Aziz Mehmet Efendi, the power of Muhammad. He became a salaried servant of the Sultan with the cryptic title Keeper of the Gate. His Messianic activities continued unabated, with the full support of the Islamic authorities and the Sultan. While his conversion dismayed and disillusioned many followers, others took it as a sign to convert to Islam themselves while maintaining their Jewish identity and mystical, Kabbalistic, Sabbatean practices.

The Dönmeh and Kabbalistic Justifications

One Sabbatean sect, primarily in Anatolia, modern-day Turkey, was called the Dönmeh, meaning "religious convert." This was a derogatory Muslim term; they would not call themselves Dönmeh. Sabbatean followers explained Zevi's apparent apostasy as a descent into the grossest reality, or the husks of creation, to reclaim lost parts of divine life, whatever that means.

And the goal was to repair the world. These Kabbalist concepts, which are always very paradoxical, were used to justify his heretical, his apostate, his degenerate behaviour. According to Reb Yaakov Leib HaKohen, the current director of Dönmeh West, they are the Californian Sabbatean organization which was founded in 1972. Such groups are still openly active. According to them, Sabbatei's conversion was no cowardice, apostasy, or betrayal of the Jewish people; it was one of the mystical Ma'asim Zarim, that the Messiah

was destined to perform, based on their reading of the Kabbalah. The Kabbalah came out of the exiles in Babylon, and it was as much influenced by mystical occultic Babylonianism as it was by the Torah. The Kabbalah is very occultic, very degenerate, very immoral, even before Sabbatei Zevi got his paws in it and turned it into something even more bizarre. In keeping with Isaac Luria's prophecies in the Lurianic Kabbalah, these actions of breaking laws, of being a false convert, of deception, of degeneracy, these are essential to bring about the conversion, the conditions. These will set the stage.

These will initiate and directly expedite the fulfillment of Jewish Messianic prophecy. Jews were to play an active role to bring about and to bring forth God's kingdom on earth. They would do this by infiltrating, subverting and destroying every other religion and kingdom on earth. And how can you do that without deception and being a false convert and pretending to belong to the very people you seek to destroy?

Revelation 21:8 says, "But the cowardly, the unbelieving, the abominable, the murderous, the sexually immoral, the sorcerers, the idolaters, and all liars will have their part in the lake which burns with fire and brimstone, which is the second death." So, when the Bible makes it clear all liars will be condemned to the lake of fire, what does it say about Sabbatei Zevi? Yet he is apparently the Messiah.

The Kabbalah teaches a mystical synthesis between the pagan teachings, which preceded the Torah, and the Gnostic elements of Judaism. The task is not to destroy evil, he said, the task is to return evil to its source. Whatever that means. To include the left within the right, to uplift the fallen spot. The Chaldean or Babylonian mysticism and the occultism provided the most authentic version of the Kabbalah. Is this Judaism or Babylonian occultism? They are so married together that how can you tell the difference? The new philosophical paradigm provided a spiritual justification for proactive Zionism to bring about the formation of a Jewish state. And this state would undermine and replace all states worldwide. The mystical Lurianic Kabbalah transformed the Messiah from a popular conquering hero to a supreme cosmic conqueror. The goal

was not merely to emancipate Jews from the yoke of the Gentiles, but a fundamental transformation of the entire creation, affecting material and spiritual worlds alike.

Think of Obama's theme: change. "We are just days away from the fundamental transformation of the United States." In Gershom Scholem's words, this was to lead to a ratification of the primordial catastrophe of the breaking of the vessels, shiverat hakelem, or repairing the world. The goal was to break everything down so it could be built back better. The Great Reset, also known as Build Back Better, was the theme of a candidate in a recent political campaign. They cannot build anything; nothing is back and nothing is better, but they know how to break everything down. Build Back Better comes all the way back from 1666 and Sabbatei Zevi. As somebody said, Build Back Better is very much like 666, and its promoters are very much worshipping Baphomet or Satan himself.

Sabbatean Theology: Salvation Through Sin and Deception

According to Sabbatei Zevi, the acts that God's people must take include deliberate forays into the world of sin, where the illusory nature of evil could be more readily exposed and the sparks elevated to their source. If this makes no sense, it means you are not insane. I was in a debate with a dominee in Germany, which is a Dutch Reformed minister, and it was at Wits University, and we were debating blasphemy.

They argued because everything is made in the image of God, everything is holy. And the only thing that is evil is censorship, symbolized by me as the one opposing the blasphemy of The Last Temptation of Christ, which was the subject of the debate. And so, at this debate, I had a dominee, a minister of the gospel, saying, "Pornography is made in the image of God. Pornography is part of God's image and therefore what's blasphemous is these people like Peter Hammond who want to censor pornography and that censorship is evil. Pornography, like everything, is made in the image of God, therefore pornography is holy. It's censorship that is blasphemous."

With the declaration of Sabbatei Zevi as the Messiah in 1666, the Zionist goal of infiltrating, subverting, ultimately replacing every other religion, every kingdom, transforming every government on earth into a New World Order, as they called it, that became a central focus. Rabbi Nathan of Gaza declared they were entering into a New Age, where all religious laws prior to Sabbatei Zevi were essentially obsolete. Christianity, Judaism, Islam, all religions are obsolete.

All that matters now is the Sabbatean reality, salvation through sin. Traditional religious taboos, such as against the eating of pork, which had been forbidden under Jewish dietary law, was abolished. Former fast days were now feast days. One of the often quoted prayers of Zevi was, "Blessed art Thou, Lord our God, King of the universe, who makes the forbidden things permissible." Sabbatei Zevi declared his duty was to descend through the gates of impurity into the impure realm of Kelipot to rescue the divine sparks still imprisoned there. I don't understand that, I don't think it makes any sense, but that's what they teach.

These quotations are their own words. The Messiah was constrained to commit strange acts, ma'asim zarim, which included apostasy, adultery, theft, idolatry, deception, covetousness. These may seem strange acts for the Messiah to perform, but you don't understand his real mission. His real mission is he's taking some divine sparks from the pit of hell. All of this breaking of every law of God was necessary for the fulfillment of the Messiah's mission. Was the Messiah's job to break every law?

The Kabbalists thought that way. The psychology of the Sabbatean is utterly paradoxical. Its guiding principle was, "Whoever is as he appears is not a true believer." True faith cannot be what men publicly profess; it must be concealed. Think of Barack Hussein Obama, who claimed to be Christian, although his minister chanted "God damn America" from the pulpit. It is essential to claim Christianity to get the votes to become president. Biden claims to be Roman Catholic, although I do not know how many Roman Catholics would recognize him as genuine. For a Sabbatean, it is a duty to deny his true faith outwardly.

It is seed planted in the bed of the soul. Seed cannot grow unless covered over; you bury it in dirt, rather than put it on a table. So your real faith must be buried and concealed. People must not know your real beliefs. A secret, hidden, occultic identity became part of Sabbatean religious philosophy. A true act cannot be committed publicly to be seen by the world; like true faith, it must be concealed.

Only through concealment could it negate the falsehood of what is explicit. It is like the minister's logic that pornography is holy and censorship blasphemy. If this makes no sense to you, it means you are sane. Through a revolution of values, the formerly sacred becomes profane and the formerly profane sacred. This is the paradoxical nature of the Kabbalah, especially the Sabbateans.

The Bible says, Proverbs 19:9, "A false witness will not go unpunished, and he who speaks lies shall perish." But Sabbatei Zevi says you must speak lies, that's the essence of their faith. The Sabbatean sect, which flourished during the lifetime of Sabbatei Zevi, afterwards continued to indulge in wife-sharing, religious sexual abuse, adultery, incest, all kinds of perversion. It is thought by some scholars that Zevi had deep connections with the Bektashi Sufi order of Islam. Some similarities between the Sabbatean Dönmeh and the Bektashi Sufi practice include deliberate violation of the Qur'an or Halal and also ritualistic group sex, wife swapping, ecstatic singing, chanting mystical Kabbalah, belief in the hidden occultic meaning of the Torah and the Quran. I'm concerned we've got Christians who also have this idea that it doesn't matter what the text says in the Bible, there's some deep inner meaning underneath it all that nobody's seen for centuries.

whenever somebody comes up with some innovative theology, you know it's heresy. The Sabbateans in Salonica, which is what we know in the Bible as Thessalonica, regularly held a celebration on the 22nd day of the Hebrew month of Adar, known as the Festival of the Lamb.

This festival included getting drunk and extinguishing all the lights. And in total darkness there were religious violations of the sanctity of marriage and incest, immorality basically. They called this the Festival of the Lamb. Their teaching was that as a grain of wheat must rot in the earth before it can sprout, so the deeds of

believers must become fully rotten before they can germinate in salvation. You've got to become rotten to become a true believer. That's what they're teaching.

This conveys the Sabbatean theology in a nutshell. Salvation comes through sin. Redemption is achieved through deception. But the Word of God says in James 4:4, "Adulterers and adulteresses, do you not know that friendship with the world is enmity, hatred towards God? Whoever therefore wants to be a friend of the world makes himself an enemy of God." According to Gershom Scholem, Sabbateanism is the matrix of every significant movement that emerged in the 18th and the 19th century. Unless you understand Sabbateanism, you don't understand the roots of Freemasonry and Marxism. From Hasidism in Islam to Reform Judaism to Freemasonry to Marxist Revolutionary Communism, The Bible makes it clear that God hates tattoos.

It's an abomination to Him. We should not do body piercing. We should not meddle with what God has made. in traditional Jewish culture, a Jew who has a tattoo cannot be buried in a Jewish cemetery. But in Reform Judaism, they flaunt their tattoos. According to the Torah, it's very clear that perversion, whether you talk about trans-dressing, cross-dressing, homosexuality, lesbianism, all that, that is forbidden, that's a prostrate abomination. But in Reform Judaism, they celebrate openly the gay and trans flags, and they will have some of the biggest gay and trans LGBTQ celebrations on earth in Tel Aviv. The homosexual lobby calls Tel Aviv the most gay-friendly city in the world. Now that's from Reform Judaism. It's nothing like what we've called Reformed in the Christian tradition.

This does not go back to the Bible; it changes everything to something anti-biblical. This is the plague of Reform Judaism. Freemasonry is at the heart of it. You can see the Sabbatean movement controls the Freemasonry system, with much symbolism in common. Basic Masonic emblems and symbols frequently appear in the designs at Academy Awards ceremonies, including the all-seeing eye.

the Young Turks who seized the Ottoman Empire and initiated the massacres of the Armenian Christians in 1915, the Young Turks

were almost certainly Sabbateans. You can see it from what followed. It was part of overthrowing the kingdoms and subverting, infiltrating, subverting every religion. So the Armenian massacre of Christians in 1915 and the wiping out of millions of Assyrians and Greek Christians between 1915-1922 done by the so-called Young Turks, it's almost certainly a Sabbatean operation.

There are books documenting that. Sabbatean believers teach that they are champions of a new world order. They have used that phrase since the 17th century: a new world order established by overthrowing every other religion's and kingdom's values. They teach the holiness of sin. John Hagee has famously taught it is blasphemy for a Christian to share the gospel with a Jew.

They are the people of God. They can't be evangelized. They don't need to be evangelized. They don't need to be saved. They are already the people of God. On this teaching, our sharing the gospel with a Jew is blasphemy. Jesus is the way, the truth and the life. No one comes to the Father except through Him. We are deceived, Jesus is the way. We are lost, Jesus is the truth.

We are dead in our trespasses and sin. Jesus is the life. No one comes to the Father except through Him. But if you share the Gospel with a pagan, blaspheming, pornographer, baby killing, child trafficking, a person who happens to be a Jew, you're committing blasphemy because he's really a child of God. If you try to share the Gospel with Karl Marx, guilty of blasphemy, he is already a child of God, according to John Hagee. They teach the holiness of sin.

50 years after the death of Sabbatei Zevi, Jacob Frank was born. Interestingly enough, Sabbatei Zevi did not rise from the dead, but he was reincarnated in Jacob Frank 50 years later, apparently. Jerry Rabbo, in his book The Untold Story of 50 Jewish Messiahs, reported that Jacob Frank was the reincarnation of Sabbatei Zevi.

Jacob Frank and the Extension of Sabbateanism

Jacob Frank continued and extended the paradoxical teachings of Sabbatei Zevi, declaring that, with the coming of the Messianic Age, Zevi had transformed all sexual prohibitions of the Bible into permissions and obligations. All the "thou shalt nots" in the Bible are

now "thou shalts." The only way to purify the soul is through sexual immorality and orgies. Debauchery is therapy. If you want to understand a lot of what's going on in our psychological departments in universities today, it's Sabbateanism. Debauchery is therapy.

The best solution to any problem is just indulge in it. If it feels good, do it. Jacob Frank asserted, "The God of the Bible is evil. Jews need to reject every moral law and every commandment." So now it's pretty plain. Sabbateanism is Antichrist. The God of the Bible is evil. The only way to a new world order is through the total destruction of Christian civilization, or should we say cancelled culture, which today is cancelled Christianity. Jacob Frank insisted that child sacrifice, rape, incest, the drinking of blood were perfectly acceptable and necessary religious rituals. Have you noticed how many people in Hollywood have admitted to the drinking of blood and things like that and pledging your soul to Satan for getting great success and musicians; you can see it in many of their themes. So once you understand Sabbateanism, so much of what looked to you completely insane suddenly makes sense when you understand this ideology. Salvation is through sin.

Redemption is achieved through deception. The Bible says in Proverbs 12:22, "Lying lips are an abomination to the Lord, but those who deal truthfully are His delight." Jacob Frank also convinced his followers that the only way for their special form of Judaism, or Sabbateanism, to survive was for them to ultimately become Christians, just as the Dönmeh had descended into the world of Islam. The reality in Europe is either Protestant or Catholic. If you want to infiltrate and gain control and subvert every kingdom in Europe, you're going to have to pretend to be either Protestant or Catholic, just as Sabbatei Zevi pretended to be Islamic in order to subvert the Ottoman Empire. The Jewish authorities in Poland excommunicated Frank.

The Polish Jewish authorities had backbone: they excommunicated Frank and his followers and rejected purification through transgression, whereas the rabbis in Jerusalem had only threatened excommunication. Jacob Frank then converted to both Islam and Catholicism. He held annual springtime lamb festivals of drug use, sacrifice, nudity, and exchange of spouses and daughters

for immoral religious transgressions—straight perversion. He preached that the true Jewish believer's virtue was to cross every boundary, transgress every taboo, and mix the sacred with the profane. Hollywood does that very effectively; I do not think you can understand Hollywood without understanding Sabbateanism. His daughter Eve Frank, called the holy matron of the Sabbatean movement, was central to the sect's immoral rituals in Poland.

Jeremiah 17:9 says, "The heart is deceitful above all things, and desperately wicked; who can know it?" Jacob Frank had approximately 50,000 disciples in his lifetime, mostly in Poland. Although his following was smaller than that of Sabbatei Zevi, Jacob Frank's cult would grow to become far more influential as it recruited some of Europe's most influential royalty, nobility and the richest bankers on earth. Because who wouldn't want to join a religion that celebrates every kind of immorality? Gershom Scholem described Jacob Frank as "one of the most frightening phenomena in the whole of Jewish history."

A religious leader who, for whether it's purely selfish motives or otherwise, was, in all his actions, a truly corrupt and degenerate individual. Jacob Frank taught that one has to free oneself from all laws, all conventions, all religions, to adopt every conceivable attitude and to reject it, to follow their Messiah step by step into the abyss. The annihilation of every religion was the true way.

Why do people say there is no God and yet hate Him and want to destroy Him? Why resist a God they claim does not exist? Yet they want to remove Him from universities, classrooms, even primary schools. Whether a nativity outside a town hall or a cross on a hillside, people like the Antichrist, Lawsuit Union campaign against Christianity. Why fight what they do not believe exists? This is the Sabbatean way.

In order to ascend you must first descend. No one can climb a mountain unless he's first descended to the base. Therefore he must descend and be passed down to the bottom rung, only then can he climb up to the infinite. They call this Jacob's Ladder, which is shaped like a V, they say. "I did not come into the world to lift you up, but rather to cast you down to the bottom of the abyss," says Jacob Frank. Jacob Frank taught an antinomianism, a hostility to

God's law, a rejection of all law, and he taught a libertinism, a rejection of all authority.

This makes sense of cancel culture today. Frank demanded voluntary abasement and utter shamelessness. A Sabbatean must commit every sin without shame, remorse, or guilt. Does this explain the Skull and Bones secret ceremonies required to enter the leadership of the CIA and all this? They debase students through public humiliation, urinating on fellow students, and other bizarre things.

Why would they do that? It only makes sense if you understand Sabbateanism. Jacob Frank's Kabbalist interpretations led to nihilism, nothingness. He taught that you conquer through deception. You came from nothing and are going nowhere. Life is meaningless. This is the heart and soul of the modern ethos being taught in the universities. Frank taught Israel's exile was not a consequence of its sins at all. Just part of the plan to bring about the destruction of all Gentiles throughout the world. You might have thought God abandoned Israel and Jerusalem for Jerusalem to be invaded and the Temple to be destroyed and all Hebrews to be sent into exile to Babylon or Assyria. You might have thought that was God's judgments on sin and idolatry. No! It was God's plan to destroy the Gentiles.

To establish a Jewish state back in Palestine was not sufficient. The whole world order, especially the Christian Europe, needs to be subverted and destroyed. That's the goal. In his classic book, To Eliminate the Opiate, Rabbi Marvin Ettelman revealed Jacob Frank's financing from the Rothschild financial empire based in Frankfurt, and through his worldwide influence by his alliance with Adam Weishaupt, founder of the Illuminati.

The Illuminati, Rothschilds, and Political Goals

Jacob Frank claimed reincarnation of the Messiah, Sabbatei Zevi, and also the biblical patriarch Jacob. He was born to Jewish parents but raised as a Catholic. He's a Jesuit, professor of canon law, church law, and he was the founder of the Order of the Illuminati, 1776. And then A.M. Rothschild was the wealthy German Jewish banker, Amschel Mayer Rothschild, who was referred to by the East

European Jews as the pious Rothschild, because he also became a Sabbatean. And so when Jacob Frank entered Frankfurt, an alliance had already begun between Mayer Amschel Rothschild, the immensely wealthy banker of Frankfurt, and Adam Weishaupt, the son of a Jewish Kabbalist rabbi in Bavaria.

These formed the Illuminati. Educated by Jesuits, Weishaupt became a Roman Catholic priest and then he formed an alliance with Mayer Rothschild. On the 1st of May, 1776, Weishaupt chose the timing of the launching of the Illuminati according to the Sabbatean Kabbalah's teachings. He chose the 1st of May because May is the 5th month, added to the 1st day equals 6. He chose 1776 because the 4 numbers of the year add up to 21.

The year's numbers—1 plus 7 plus 7 plus 6—add up to 21, apparently super significant. The sacred number 6 plus 21 equals 27, another number with occultist, kabbalist powers because it is formed by multiplying 3 by 9. These are all numbers of super-significance.

Weishaupt carefully chose this date because he believed that even the greatest plans will be doomed to failure if not carried out at the most numerically advantageous time. Think of 9/11 and the significance of its timing. In the 18th century, Mayer Amschel Bauer, later Rothschild, adopted the hexagon, the six-pointed star, as a symbol for his red shield. Rothschild means red shield. And so this hexagon, a red hexagon, was the Rothschild symbol. The six-pointed star hexagon was adopted by the Rothschild family and put on the coat of arms. Mayer Amschel Bauer who changed his name to Rothschild or Red Shield, lived between 1744 and 1812. He had five sons.

Amschel Mayer remained in Frankfurt, established the Bank of Frankfurt. Salomon Mayer settled in Vienna, Austria, controlled the Bank of Austria. Nathan Mayer settled in London and set up the Bank of England. Karl Mayer settled in Naples, Italy, set up the Bank of Italy. And James Mayer settled in Paris, set up the Bank of France in 1812. Since the 17th century, the House of Rothschild has dominated the banking houses of Europe.

When I hear Elon Musk called the richest man in the world, I think that is nonsense. He cannot possibly have more wealth than

the Rothschilds; they are trying to distract you from them. Notice the hexagon aligns with Masonic symbols. Washington DC is also clearly laid out on Masonic lines, as its map shows. Some of history's most influential people have come from the Rothschild dynasty.

Nathan Rothschild was quoted as saying, "I care not what puppet is placed upon the throne of England to rule the empire on which the sun never sets. The man who controls Britain's money supply controls the British Empire. And I control Britain's money supply." the mother of this Rothschild said, "If my sons didn't want war, there wouldn't be any." "Whoever controls the issues of money controls the government." —Nathan Rothschild.

Adam Weishaupt, Mayer Rothschild and Jacob Frank launched the Illuminati on the 1st of May 1776 in Frankfurt with the long-term political goals of: 1. abolition of all monarchies and all governments; 2. abolition of private property and of inheritance; 3. abolition of nationalism; 4. abolition of the family and of the institution of marriage; 5. abolition of all religions; 6. establishment of compulsory communal education for all children. The sixth is indoctrination. Education is teaching people how to think critically. What you've got today under your so-called Department of Education is teaching people what to think. Uncritical.

Anyone who's read Karl Marx's Communist Manifesto of 1848 should immediately recognize this Illuminati agenda clearly articulated. The Illuminati's goals are the communist goals. And if you think of wokeism today, it's the same thing. Matthew 15:19 says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." And that is the Sabbatean movement. From the Rothschilds and the Sabbateans have come the line that goes all the way down to Karl Marx and communism, and the line that goes through the Rothschilds to the creation of the State of Israel.

And those are two of the arms of this operation. It is impossible to understand the present cancel culture, burn loot murder BLM, gender confusion, lockdown lunacy, masquerade madness, COVID cult, salvation by vaccination, Christophobia, or Hollywood degeneracy, indoctrination through education, mainstream media, the United Nations or the European Union, and their

pronouncements and activities, how can you understand them without understanding the Sabbatean roots of the New World Disorder?

We shake our heads and say, "These people are crazy, these people are stupid." Maybe they're not crazy or stupid, maybe they're just evil. In many ways Jeffrey Epstein epitomizes the Sabbatean religion. The weird cubic temple with its Islamic-type dome on Jeffrey Epstein's island, which reportedly leads down to an underground chamber, has been described as a rape dungeon and as a Luciferian temple.

Modern Manifestations: Hollywood, Epstein, and Cancel Culture

It has also been called Orgy Island, Little St. James. Notice the access point for a submarine to enter the island's underlying tunnels. The owl on the dome is the same owl as at Bohemian Grove. Bill Clinton was a frequent flyer, a kind of platinum-diamond-class frequent flyer on the Lolita Express, or Pido One, as they call it.

Celebrities, billionaires, heads of state, royal figures, some of the most influential people in America in the Supreme Court, in your Senate, Congress, Hollywood, all came to Jeffrey Epstein's pedophile island. Notice the building is painted with the blue and white stripes, which are the same colors as the flag of the State of Israel. And Jeffrey Epstein seemed to epitomize the Sabbatean philosophy of unrestrained sexual debauchery and deception. So too did the Hollywood producer, sexual predator and rapist Harvey Weinstein. Some of the most influential films of our lifetime have been made by Harvey Weinstein.

When I was forced to go to see the film Mandela: Long Walk to Freedom to do a review for Ted Baehr's Movieguide, I didn't enjoy the film one bit, but I had to do it out of a sense of duty. And it starts off with a Weinstein production. Then there is all kinds of occultism, witchcraft, nudity, violence, and the occultism of Mandela being made to walk through the fire and being purified, as I said, by the witch doctor, is at the beginning, the center, and the end of the film. Very prominent.

Weinstein has been promoting all the great idols of our age, and the next thing people are shocked, the man's a sexual predator, a rapist. Well, that's what he celebrates in his films. Why would you be surprised if that's in their private life as well? When interviewed for the job of Labor Secretary, the former U.S. Attorney Alexander Costa said he had cut the non-prosecution deal with Epstein's attorneys because he'd been told, "Back off. Epstein's above his pay grade. Epstein belongs to intelligence. And leave this alone."

Unsealed court documents and eyewitnesses confirmed Bill Clinton was repeatedly at Jeffrey Epstein's pedophile island with minor girls. In Epstein's new home, the first picture in the hallway showed the previous American president in Monica Lewinsky's dress and high heels. Epstein was saying, "I've got you." He had an American president in his pocket. There is a point made about Clinton snared in the pedophile ring: do not blame corrupt leaders for wanting to lead; blame followers who pay taxes and follow them. How much blame belongs to followers who enable them? Epstein and Weinstein epitomize the Sabbatean cult and religion.

Look at the famous Hollywood stars who have been pals of these creeps. Everybody talks about Bill Clinton, Harvey Weinstein, Jeffrey Epstein. These are some of the frequent clients on the Pido One. Hollywood and news media giants. Have you noticed with the Jeffrey Epstein and Ghislaine Maxwell trials, they don't come up with a list of who were the customers, who were the... people committing all these hideous crimes to them. Normally that's one of the first things they should do. With Ghislaine Maxwell, they should have cut a deal with her. You reveal the customers and we will lower your charge. But that never came up. So you can see the Department of Injustice is trying to conceal the matter. They're trying to protect people like Bill Gates, one of the most influential people in the world today.

He was also a frequent flyer and a regular friend of Jeffrey Epstein. All these people involved in the COVID cult. Bill Gates flew with Jeffrey Epstein on the Lolita Express, and his charity aims to empower young girls, and yet there he was with one of the worst human traffickers and pedophiles on the planet. Bill Gates repeatedly met with Jeffrey Epstein, even after Epstein was

convicted of these child-trafficking pedophile crimes. The amount of high-flying people worldwide even going to the royal family.

It is a web of network. Was Jeffrey Epstein just serving Mossad and the CIA, blackmailing people that they could get them to vote the way they want or rule the way they want? Or was it more than that? And plainly there's an intelligence aspect, but there's something more than that. And you can only understand when you understand the religion of Sabbateanism. Now, Jeffrey Epstein's main girlfriend or co-worker was Ghislaine Maxwell. Her father was Mossad's super-spy, Robert Maxwell.

Dead men tell no tales. Spies, liars and blackmail. The Maxwells were heavily involved in espionage and Ghislaine Maxwell's father owned one of the biggest newspapers in England. And he just disappeared off a ship one day and they said it must have been suicide. They'd never found the body. Maxwell could be living in Israel for all we know, safely. He might have had a plastic surgery, face change, anything's possible.

The point is that Mossad and CIA are stamped all over these people. They're blackmailing people, bringing people to do all that the evil heart's designed, filming them, there's film cameras in every one of these rooms, and then they're able to blackmail them. Some churches have made statements like this, "Jesus willingly died through, unlike Epstein, who did not kill himself." There's books out, documents in the Shadowland, of how, from Jeffrey Epstein to the Clintons, from Obama to Biden, to the Occult Elite, exposing the deep state actors at war with Christianity, at war with Donald Trump, at war with America's destiny. And, of course, Obama and the Clintons, both Bill and Hillary, very much friends with Jeffrey Epstein, and you can just see Jacob Frank and Sabbatei Zevi would be smiling on this sort of activity.

Hollywood is riddled with Sabbateanism and that's the only way you can understand some of these scripts and the way how so much of Hollywood is a blasphemy industry. Why do they hate the name of Jesus Christ so much? Nobody takes the name of Muhammad or Krishna or any of the other pagan false gods in vain. It is Jesus Christ. Jeremiah 9:5 says, "Everyone will deceive his neighbor, and they will not speak the truth; they have taught their tongue to speak

lies." "They weary themselves to commit iniquity." Hollywood creatively glamorizes sins decent people would reject, getting people to laugh at what once disgusted them. It is Sabbateanism personified. Epstein and Weinstein are a massive presence there, and you can tell from the body language who loves them. Hillary claims to care for women's rights, but Harvey Weinstein did not respect those rights. Obama said he would fundamentally change America. Hollywood stars threw themselves at Weinstein to enhance their careers. It was well known that to get a leading role or advance, you had to sleep with him and let him play out his perversions. At Academy Awards people would say, "I want to thank God and Harvey Weinstein."

An Academy Award recipient was told by a presenter, "Now you won't have to pretend that you like Harvey Weinstein anymore." It was an in-joke; they all knew. Then they acted horrified to discover he was a serial rapist, pedophile, and predator. It was no secret. Oprah Winfrey has been a trafficker of little girls to Weinstein and Epstein, pals with them all. A trusted name in many American homes, she has been used to channel youngsters to them.

Understanding Sabbateanism helps you understand the times and understand the threat that confronts us. 2 Peter 2:19 could be written across them all. "While they promised them freedom, they themselves are slaves of depravity." And this you could write across just about every government in Africa as well. They promised freedom and liberty, but they themselves are slaves of corruption. Isaiah 59:14, "Justice is turned back, and righteousness stands afar off; for truth is fallen in the street, and equity cannot enter. So truth fails, and he who departs from evil makes himself a prey." Have you noticed anyone who departs from evil makes himself a prey? Just think of some poor soul like Mel Gibson. He makes a film to honor Christ like The Passion of the Christ and Hollywood hates him. He's committed the unforgivable sin. They'll protect their own, but they hate an apostate. And Mel Gibson's an apostate. He was part of Hollywood, and he's turned against it. So they hate him. He has committed apostasy and heresy and blasphemy against the Sabbatean cult.

Biblical Warnings and the Christian Response

"This is a nation that does not obey the voice of the Lord their God, nor receive correction. Truth has perished and has been cut off from their mouth." Jeremiah 7:28. "And war broke out in heaven: that serpent of old called the Devil and Satan, who deceives the whole world." If you ever get the impression that, well, the whole world can't be wrong, but the Bible says the whole world is being deceived by Satan. We are taught in Revelation 12:9, "Satan who deceives the whole world." If you find yourself in agreement with the world, Hollywood, the United Nations, the mass media, then you're deceived. We've got to know, if we're in agreement with the world, we are definitely being deceived.

The spirit of this age has blinded many minds. 2 Corinthians 4:4, "whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them." 2 Timothy 4:3, "For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves false teachers; and they will turn their ears away from the truth and be turned aside to fables."

2 Corinthians 11:3, "But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ." Revelation 20:1-3, "Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand." "He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more." Nations are being deceived today. Galatians 1:10, "For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ."
People-pleasers make traitors. Our job is not to please men. Our job is to fear and to please God. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness."

You can see Facebook and Google suppressing the truth: the fact-checkers, enemies of truth, thought police prosecuting

thought-crime. You cannot think or say that. The same people who said they could not suppress child pornography on the Internet managed to suppress everything the Chinese government did not want entering China through the Great Firewall. They can scrub ivermectin and hydroxychloroquine within seconds of uploading it, but cannot deal with child porn. They suppress the truth and righteousness.

"Who will rise up for me against the evildoers? Who will make a stand for me against the workers of iniquity?" The Word of God challenges us all. Psalm 94:16. Who will rise, stand, speak, and fight the good fight of faith? Our job is to smash Marxism. At its heart, Sabbateanism's political expression is communism. Communism is seen in our university as cancel culture, or cancel Christianity. Our job is to fight at the very heart of this.

The Southern Postal Service has collapsed. They are going to build back better, I guess, but right now they have broken it down.

Historic dates and certain numbers matter to them. September 11, 1565 marked the end of the great siege of Malta, one of Islam's worst defeats. The Ottoman Empire's invasion of Europe and great siege of Vienna was lifted on September 11, 1683. A date marking a great defeat of Islam was chosen for September 11. Others point out 9/11: the 9th month, dialing 9-1-1, and two towers like 11.

Even the flight numbers included a flight 11 and another flight 11. The numerology surrounding that event is extraordinary. Pivotal events have important numerological significance and show the Sabbateans' fingerprints. They like to leave fingerprints in dates and numbers.

An audience member asked: "Would the Hollywood elites formally call themselves practitioners of Sabbateanism? Is there a hierarchy or organization these politicians and influencers belong to?"

Peter Hammond replied: "Not necessarily, but they were all friends of Jeffrey Epstein. I think there is a hierarchy. Bohemian Grove is where many of these characters and presidents go. Donald Trump and Ronald Reagan are the only presidents you have had who did not go to the Bohemian Grove Club in the last 80 odd years."

That is information I was given, which is intriguing. The Illuminati and Council on Foreign Relations would also have a hierarchy. I think the Sabbatean movement works with France. Hollywood's Academy Awards have occultic symbolism: the gold statues like old idols, symbolic of prosperity, and occultic decor documented in films. Handing a gold idol to someone is part of rewarding LGBTQ themed films or attacks on Christianity. The Illuminati and Freemasonry have their own structures and different levels.

Nelson Mandela was a 34th degree mason. Many freemasons stay low in the totem pole, while those at the top get acknowledgement. In South Africa we have an Afrikaans version of the Illuminati called the Broederbond.

These Sabbateans leave fingerprints of occultism and child abuse. Paedophilia and perversion go with them. They are successful, wealthy, and help one another. The pictures showed people who overtly identified with Jeffrey Epstein. Considering he is like a high priest of Sabbateanism, people go there for occultic ceremonies.

They have underground tunnels and rape dungeons. We have a world run by occultic child abusers.

An audience member asked: "I heard there were airplanes with ovens, where they would incinerate a girl after using and abusing her. It is hard to detect in the air, with no paper or visible trail. Is that true?"

Peter Hammond replied: "I would not know that. Max Hastings's The Secret War looks at war through intelligence agencies. As the Second World War began, German police took over the Soviet embassy in Berlin and found crematoriums and soundproof torture cells—an absolute criminal enterprise. Soviet embassies during the Cold War had bizarre things, including crematoriums. I do not know about aircraft, but it has been proven they had them in Soviet embassies. I would not be surprised if bizarre things like that happened."

What goes on in Hollywood is mind-boggling. We have never been given a real tour of what was and is on Little St. James in the Virgin Islands, Epstein's pedophile island. Where is 60 Minutes

doing a full exposé? Hollywood does not want to look there. When Jim Caviezel came out with Sound of Freedom about human trafficking, he was shot down as a conspiracy theorist.

It is a true story, a real person and instance. They do these things and have islands. I saw media saying Sound of Freedom advances the theory that occultic pedophiles run the world. The film does not expressly say that, but it certainly is close to the truth, is it not?

Another speaker said: "Go back and watch Brother Stan Ashko. Bohemian Grove, Davos, and all these people belong to the same thing. Recent videos showed the tunnel beneath the synagogue in New York, people coming out onto the sidewalk, and all kinds of children's stuff in the tunnels."

That was just in the last month. There is also a documentary, "Where are all the children?" About 300,000 illegal immigrant children have gone missing. It points out our own government has been trafficking children. Sheriff Grady Judd in Florida arrested two illegal immigrants.

They confessed they were prostitutes working for our government, which was paying their way. Before the week ended, he had arrested 21 with the same story. You can check his statement on the Internet. He now has the woman CIA agent behind this sex trafficking. Our own government is doing it.

The point I got out of this is why a Christian cannot make headway in Washington, D.C.: we are an alien religion. They have their own religion that goes back. In Bible studies I have taught Gnosticism and the Docetic Gnostics. Today's heresy is the old heresy; nothing has changed except names and faces.

Mel Gibson said in black and white that in Hollywood they drink the blood of children—adrenochrome, I think it is called. It is almost impossible to make changes. People wish I could preach my messages to Congress. So do I, but it would do no good unless God intervened.

This is pure paganism; they have not changed one bit.

An audience member said: "Going with what both of you were saying, he brought a man claiming to be a 33rd degree Mason to

speak to our investigators. We have heard of MKUltra, mind control. He willingly taught it and put it in his book."

They no longer hide it, because I think we are too indoctrinated and dumbed down to recognize it. He brought a porn star to teach the class. Men who watched porn recognized her. She admitted, "Yeah, that's me." That is how strong the deception is.

They taught investigators MKUltra and mind control techniques and brought the published book containing it. I did not attend the class; a fellow Christian friend told us. These ties are strong at every level in our land. My second question is about 1776 and our country's formation. I went to the new Sons of Confederate Theater, where there is a large display of Masonic symbolism. How much did that influence this country's creation?

Peter Hammond replied: "It seems an awful coincidence that 1776 coincides with the Declaration of Independence, which we generally regard sympathetically. Pilgrims and Puritans came to escape Europe's wars and oppression, and now it looks even worse here. Their good intentions were violated somewhere along the line, and the system hijacked. America is now an important part of the New World Order, though you tried to break from the wickedness of the Old World Order. America used to be the land of the free, with less regulation."

Now you need to get a permit for everything. Fishing and whatever. You've got to get a marriage license from the state. Since when has marriage got anything to do with the state? It's always been between the family and before God and the family. That's it. What's it got to do with the state? The state has become involved in so many things. To think you've got to get a license for something that you used to have a right to do.

My father-in-law Bill Bathman, from Tennessee, drove trucks during the Second World War at 12, 14, and 15. I asked how he got a license at 12. He said, "We didn't have licences. You drove if you could drive and you'd get pulled over if you were driving badly or recklessly." Our Voortrekkers on the Great Trek surely did not have gun licences. They didn't even carry a cannon with them, as they

used at the Battle of Blood River. What has happened that we now need state licences?

Our people fled to South Africa to get away from the persecution of Europe, and your people fled from Europe, and sadly, South Africa is a creation of the new world order, the present government, and it's basically a guinea pig full of new world order goals, and the United States is a key player in the new world order. So I think somewhere along the line, your government got completely hijacked, and I understand why the Confederates want to break away from it, because the Feds were evil.

George Grant's sermon "Lincoln and Lenin," on Sermon Audio, shows their similarities. Both saved their Union and fought civil wars against the South. Both are idolized, whether in Lenin's Mausoleum at the Kremlin or the Lincoln Memorial in the Mall. They were failures in life whose only claim to fame was saving their unions and establishing more centralized governments. Grant does this better than I do; it is worth listening to. I told him he should produce a book.

An audience member asked: "Is the Unitarian Church connected to this?"

Peter Hammond replied: "I think it must be a spin-off, with similar goals and the idea that people are basically good. Jesus made it clear: no one is good except God alone. The Sabbatean idea is that everything is good, including debauchery, pornography, and evil. Only those trying to censor or restrict them are blasphemous. I could not believe a dominee told me pornography is holy and censorship blasphemy. That is Sabbatean mindlessness."

They have no shame or guilt. They are taught to be proud as they break God's commands. Sabbateanism, Paganism—it is raw rebellion against God and pride in rebellion.

An audience member asked: "Who killed Epstein?"

Peter Hammond replied: "I have a few theories; my most likely is that I think Epstein is alive in Israel today."

There might be another body. Like Robert Maxwell, his girlfriend's father—Epstein never married Ghislaine—he probably

did not commit suicide and is probably not dead. Maxwell is Mossad's super-spy. Considering they control so many governments, why do they need the State of Israel?

Stephen Goodson explained it to me. Stephen Mitford Goodson was the South African director of the South African Reserve Bank. He died in mysterious circumstances three years ago; I did his funeral. A good friend, he regularly spoke with me about Reformation studies. He wrote Inside the South African Reserve Bank and The History of Central Banking and the Enslavement of Mankind. I had thought wars arose from geopolitical ideologies; he said they were basically bankers' wars. He looked at history through the bankers' lens. He said, "The Federal Reserve Bank is not federal, it has no reserves and it's not a bank." He said South African state capture began when General Smuts opened the South African Reserve Bank, a Rothschild bank. In his view, the State of Israel is primarily a safe state where pedophiles can flee without extradition, where people like Jeffrey Epstein and Robert Maxwell can spend their remaining days in safety.

That is an interesting perspective, looking at everything economically. Think of the benefits Israel has given the military-industrial complex. A Middle Eastern backwater, calm and asleep for centuries, became a hotbed of war and revolution, requiring so many weapons for different sides. The Jewish state thrown into the Middle East like a cat among pigeons creates chaos, benefiting those who profit from military-industrial conquest.

That is not my view; it is Stephen Mitford Goodson's, an economist of high order. His History of Central Banking and the Enslavement of Mankind gives a different perspective on war. What do pre-Second World War Germany, Japan, Italy, and recent Libya, Syria, and Iran have in common? None has a Rothschild Bank. That is obviously complete coincidence, but in many cases wars are bankers' wars. Libya was moving to gold dinars and away from trading in U.S. dollars; it had to be destroyed. The media gives pretensions for Iraq. Iraq didn't ever rob South Bank. It had to be destroyed.

Another speaker added: "Everybody hears of the 49ers, the men of Sutter's Mill and California's 1849 Gold Rush. There were also the 48ers, Marxists from Germany who settled here in America."

Donnie Kennedy and Al Benson wrote Red Republicans and Marxists in Lincoln's Cabinet. They influenced and worked with Lincoln; some were his generals. He destroyed our Constitution and land, turning it into an empire. It is documented in that book and elsewhere.

Peter Hammond said: "I have Lincoln Unmasked, Lincoln's Marxists, and The Real Lincoln. Lincoln's Marxists discusses 1848, when the Marxist Manifesto appeared and revolutions broke out in every European capital. They all failed. Most 48ers were guillotined, shot, or hung, and survivors fled to America and formed the Republican Party."

That is why Republicans have the red tie. They are more conservative now and have changed direction, but the Red Republicans originated as Marxists fleeing justice in Europe. That explains atrocities against Southerners, seen as bourgeois landowners who must die. Many 48ers who became Lincoln's generals burned, looted, desecrated churches, and murdered civilians: Sherman's March, George Stoneman.

Lincoln did not punish any of them. They promoted them.

These men were war criminals, European revolutionaries with an axe to grind against Southern plantation owners. Lincoln's Marxists has staggering pictures, details, and documents on the 48ers, explaining why the Republican Party began so revolutionary.

It has changed, but that explains its roots.

Another speaker said: "Two of those books, The Real Lincoln and Lincoln Unmasked, were written by Thomas DiLorenzo. I have both in the library; they are devastating in revealing Lincoln. There is another The Real Lincoln by Charles Minor, also in the library. The two most prominent are DiLorenzo's."

He pulls no punches and documents everything. They are excellent books.

An audience member asked: "Does your presentation relate to millennialism, pre-millennialism, and the eschatology that became prominent around 1850?"

Peter Hammond replied: "Historic pre-millennialism was respected. Pre-mill, pre-trib dispensationalism dates to the Rothschild-funded Scofield bible, the first study bible, which brought in the gap theory and other bizarre things. It taught that a temple and Jerusalem must be rebuilt, opening the way for all Christians to support the State of Israel, even though God abandoned Israel twice."

No one gets a blank check. In my Old Testament Survey I preach every Old Testament book, summarized in a chapter and sermon on Sermon Audio, and I also have a New Testament Survey. Every single prophet condemned Israel for immorality, idolatry, ingratitude, interfaith, and a whole lot of evil eyes. None gave a blank check. God abandoned Israel to destruction and exile twice after warnings were violated. Today people say we must give Israel a blank check.

They say your blessedness on earth and on the Trinity depends on supporting a political state, even though it murders babies. The head of Israel's pro-life movements visited our mission house and said, "The state of Israel has killed more Jewish children than the Nazis." This is somebody who didn't question whatever statistics given. They have legalized homosexuality, prostitution, and pornography. The nation is not Christian, nor even Jewish in a biblical sense.

They don't worship the God that Moses worshipped, they don't worship the God of Abraham, Isaac and Jacob. They are a secular state, which is extremely immoral, and their foreign affairs organizes adverts and campaigns to go around the world to the homosexual community, "Come to Tel Aviv, the most gay-friendly city in the world." What do you think the prophets would say? And yet you've got people today saying you've got to support the State of Israel and they quote from Genesis 12:1 but we read in Galatians 3, "To Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ." The promise to Abraham, "Those who bless you will be blessed, those who curse you will be cursed," is a Messianic

prophecy. If you are blessed or cursed in relationship to your relationship to Christ and to have taken that and make that you are blessed or cursed in relation to how you respond to a political state that persecutes Christians and which is involved in promoting homosexuality and perversion is insane. Galatians is clear: to Abraham and his Seed, not seeds as many, but one Seed, Christ. The prophecy must be interpreted as Messianic. I received criticism over the Old Testament Survey chapters showing what the Bible says. When I took from Zephaniah the fountain bringing blessings to nations, people said, "But Israel is the fountain that brings blessings to the nations." I answered, "It's Jesus Christ who's the fountain that brings blessings to the nations." Christians cursed me for glorifying Christ as the fulfillment of prophecy. Imagine calling a secular political state persecuting Christians a fountain of blessing.

We have been attacked at this level. Israel is a political entity; I think it has no relevance to Christianity or our understanding of the end times. People are obsessed that events in Israel determine the end times. To me, one prophecy tells us when Jesus will come.

> "This gospel of the kingdom will be preached throughout the whole world for a witness to all nations. Then the end will come."

When the gospel has been fully preached, all nations discipled, and the Great Commission fulfilled, the Lord will return, and not before. I think Israel is irrelevant to the prophetic time plot. Only when we fulfill the Great Commission can we expect His return. We should be ready every moment, for the Lord could come or call. We could die quietly or in a hail of bullets—as our brother says, "If this is my last day, may I die surrounded by shell casings." I want to go down fighting. A heart attack, stroke, or anything could come at any moment. We must be ready, but cannot realistically expect His coming until the Church collectively fulfills the Great Commission and the world has thoroughly evangelized the disciples.

That is the performative prophecy. The Rothschild-sponsored Scofield Bibles were beautiful, leather-bound, thumb-indexed, and gilt-etched, with much money behind them. They prepared the Church for unquestioning, slavish, idolatrous support of a political state in the Middle East.

Another speaker said: "I have heard Rothschild financed C.I. Scofield, but I have never seen the documentation."

The question continued: "Is there anything out there?"

In reply, speakers said: "I have The Incredible Scofield. It exposes him. Was it four wives? He had at least two at the same time. It was not until death do us part, but until the rapture do us part. When the Lord had still not come, it was time to change wives. He did not have a long-term view."

In the ensuing exchange, speakers mentioned the author of 88 Reasons Why Jesus is Coming in 1988, then John Nelson Darby of the Plymouth Brethren, from whom Scofield got his information. Darby got it from Margaret MacDonald, a tongue speaking prophetess. One speaker referred to a book originally titled The Unbelievable Origin of the Pre-Trib Rapture Theory, later retitled, perhaps "the incredible story." Another said: "Scofield left his wife and child. He was a lawyer, married another woman, never divorced his wife, and never supported her or his child afterward. That is bigamy, documented in The Incredible Scofield."

A speaker continued: "The church keeps rejecting the scriptures. That is how Scofield and everything came in. If you reject Scripture's teaching on who can be a minister or elder, you are bound to bring in countless doctors of heresy."

The reply was, "Indeed."

An audience member asked: "Their main means of evangelism is debauchery through social media, Hollywood, political leadership, and education. Should young parents severely limit social media? What process do you see for us to fight?"

Peter Hammond replied: "The best thing we can do to resist and rebel against the new world order is be straight, get married, have lots of children, homeschool, and throw out the TV set. The best decisions my wife and I made were no TV and homeschooling."

Social media can be used for evangelism or deception, and we use it vigorously. It is not all equal. Some is used for evil, but Hollywood is distinctly evil. Good Christians make good films; praise God for the Kendrick Brothers. We may need a DVD player, but not TV,

because we do not want Hollywood's debauchery. No TV, home education, being straight, marriage, and children are the best rebellion to the New World Order. They want us extinct. Being straight and married is the most counter-revolutionary thing for me.

An audience member asked: "How do you frame spiritual warfare regarding daily imprecatory prayers in society?"

Peter Hammond replied: "We need to return to the psalms. I think 90 of the 150 are imprecatory or include imprecatory prayers. Pray for God's justice, for Him to judge and destroy the wicked, to break the wicked evil man's arm that he may do evil no more, to break their teeth in their mouth, O Lord, that they wither away and disappear like water into soil. There are so many prayers that the wicked may not prosper. We should be involved in the war psalms of the Prince of Peace, the name of an excellent book expounding them. That brings us joy and comfort."

I have seen too many horrific things ministering to the persecuted church: worked in 38 countries, involved in 8 wars, walked into churches filled with corpses in Rwanda, seen too many atrocities. Praying the psalms keeps me sane: praying for God to judge the workers, rejoicing that the earth will be as full of the knowledge and glory of the Lord as the sea is full of water, every knee bowing and tongue confessing Jesus Christ as Lord to God the Father's glory. Through our God we shall do valiantly, that He will tread down enemies. Pray against evil, for God to frustrate and confound wicked plans, make them fall into their own traps, and condemn them by their own words. There are so many practical psalms.

This is the artillery support we need. Battles won on the ground are first won on knees in prayer. Return to the psalms, as Martin Luther urged. There is a wonderful psalm in Psalm 9, I think: "Oh, let the wickedness of the wicked come to an end, but establish the just." It is legal, lawful, and right to pray that.

Another speaker added: "David was more specific: 'Cast them down to the rising up again, break their teeth in their mouth, O Lord.' I also pray, and think this lawful: 'Lord, take away their money and their power and give it to someone who will use it for Your

honor, Your glory, Your kingdom.' They remain because they have money and power. When God takes it away, they are nothing."

CHAPTER 6

The Truth Concerning The Confederate Battle Flag

The following presentation by Pastor John Weaver points out only a few of the facts our modern history books ignore concerning the war between the states. It is intended to spark interest in the true heritage of the South and expose the efforts of the politically correct to slander the noble and heroic stand of Southerners, both black and white, against the tyranny of unconstitutional usurpation of power by the federal government.

Introduction to Confederate Flags

Is the Confederate flag a Christian symbol? Is the Confederate flag a Christian flag? Interestingly, when one mentions the Confederate flag, usually what comes up in someone's mind is the battle flag, as we see right here. There were numerous Confederate flags. This is the battle flag. There were five major flags, and many more. The first flag was the Bonnie Blue Flag, a solid blue flag with a single star right in the middle. It was the unofficial flag of the Confederate States of America. It was never officially adopted, but it was

extremely popular, and there is a song written about it from that period, “The Bonnie Blue Flag.”

Secondly, there is what is known as the first national flag, sometimes called the Stars and Bars. There is a problem with it that will be dealt with later, but the Stars and Bars look a lot like the Stars and Stripes. There was a conflict because of that. Then there was the second national flag, referred to as the Stainless Banner. It had this symbol in the upper left-hand corner, and then it was pure white. It was silk. The only problem with the Stainless Banner was that, when the wind was not blowing and it was folded, it sometimes looked like a flag of truce or a flag of surrender. Then there was the third national flag. It was the same Stainless Banner, but with a solid red bar all the way down it. That is the one usually flying today, the third national flag.

It was officially adopted, but very few of them were issued. Then, of course, we have the Confederate battle flag as we know it. Interestingly enough, the first four flags are very rarely spoken against, because most people do not even know of their existence. Consequently, it is the battle flag that catches most of the flak.

Let me begin tonight with some negatives. I want to tell you what the Confederate battle flag does not represent and what it does not symbolize. Hear me very carefully, because I am going to give you the historical proof for what I say. First of all, the Confederate battle flag is not a racist flag.

I can hear it now: “But Brother Weaver, don’t you know that the KKK uses the Confederate flag? Don’t you know the white supremacist groups use the Confederate flag? Don’t you know the hate groups use the Confederate flag?” Yes. But I also know that they use the Stars and Stripes. They even use the Christian flag as well.

The Flag is Not Racist

Let me ask you a question. Why are not the Stars and Stripes and the Christian flag considered racist flags also? If someone, or something, is going to be guilty by association, I can show you pictures of the Ku Klux Klan marching in Washington, D.C., and there is not one Confederate flag among them. They are all carrying the Stars and

Stripes, the U.S. flag. If we are going to condemn a flag because the KKK, white supremacist groups, and hate groups use it, let us condemn all the flags. Be consistent. Condemn the Stars and Stripes; condemn the Christian flag.

Let me ask you another question to show the certainty of this position. Do you realize that the Darlington 400 for years used a picture of the Confederate flag on its billboard and advertised itself as the Rebel Raceway? Does that mean, therefore, that all those Winston Cup drivers are racists? Does it mean that anyone who attends the Darlington 400 is a racist?

What about the Scottish soldiers? I will explain this a little later. Even today, Scottish soldiers in the British Army wear the cross of St. Andrew. Does that mean that all Scottish soldiers are racist as well? Let me show you the enmity, hatred, and venom being spoken against this flag.

I got a website called "The Confederate Flag Must Go." It was put there by Jack Crawford, who evidently is a black man, based upon his other writings. Here is what he said, quoting him verbatim: "The Confederate flag is a well-recognized international symbol of racism, slavery, hatred, murder, and white supremacy. It should be outlawed, not just banned. Anyone flying it should be corrected in a manner that is usually reserved for overseers, slave masters, and leaders of lynch mobs responsible for the murder of children."

So what does Mr. Jack Crawford say? He says anyone who flies this flag ought to be killed. That is basically what he is saying. What would you do to a murderer who formed a lynch mob and hung a child? Very clearly, you would see that he got the death penalty. That is what he is saying.

Mr. Crawford's statement is unhistorical, unconstitutional, and untrue. Do you realize that most attackers of the flag are either motivated by historical ignorance or pure, unadulterated malice toward the South, its symbol, its heritage, and its people? In 1994, a Harris poll found that two-thirds of black Americans had no problem with the Confederate flag. No problem at all. Why in the world make the flag an issue? In fact, numerous black Americans speak out for the Confederate flag.

R.J. Wilkins of Miami, Florida, had this to say. When they were flying the Confederate flag at the Capitol in Tallahassee, Florida, he wrote: "I'm a black man who is not offended by the flying of the Confederate flag beside the Capitol in Tallahassee, Florida. The Confederate flag is as much a part of my history as of any white person's. It may not represent the best of my race or be held by some as a contribution to this country's greatness, but it does to me. My great-grandparents were a part of the plantations. They worked the cotton fields, cleaned the big houses, and in many ways supported the development of American society. We should let the Confederate flag fly as a reminder of our American history, both black and white."

W. Earl Douglas, a black journalist in Charleston, South Carolina, said concerning the Confederate flag: "If hate had been the prevailing emotion between the races, then it is a safe bet that the Confederacy would have never been born."

If hate had been the prevailing emotion between the blacks and the whites in the South, he is saying, it is a safe bet that the Confederacy would have never, ever been born. Fortunately, he says, there was love, understanding, and compassion. Now listen to what this black man says:

“And the two greatest lies ever perpetrated by history are, number one, that the South instigated the war, and number two, that it was fought by the North for the purpose of freeing the slaves. The Negro was merely used as the excuse for that war, while the real reason for it is reflected in every area of our lives, where the tentacles of government form the bars of a new slavery. No, don't furl that Confederate battle flag. Let it wave all across the South to remind Americans that there exists here a yearning for liberty, freedom, and independence that will not be denied. Let it fly as a testimonial to real men and real women who would rather work and fight than shed tears and beg for governmental charity.”

He understood, folks. He had more sense and more knowledge than most people today. You see, the Confederate battle flag is not a racist symbol, and it never has been. One of my favorite stories is about a black representative, John F. Harris, who was a legislator in Washington County, Mississippi. He had the opportunity to vote for Senate Bill Number 25, a bill to erect a Confederate monument on

the Capitol Square in Jackson, Mississippi. The bill did pass. Mr. Harris, who was sick, got out of his bed to give his speech before the Senate. On February 23, 1890, the Daily Clarion-Ledger of Jackson, Mississippi, printed his speech in full.

He said, “Mr. Speaker, I have arisen here in my place to offer a few words on the bill. I have come from a sick bed. Perhaps it was not prudent for me to come. But sir, I could not sit quietly in my room without contributing a few remarks of my own. I was sorry to hear the speech of the young gentleman from Marshall County. I am sorry that any son of a soldier should go on record as opposed to the erection of a monument in honor of the brave dead. And sir, I'm convinced that had he seen what I saw at Seven Pines in the seven days fighting around Richmond, the battlefield covered with the mangled forms of those who fought for their country and for their country's honor, he would not have made that speech.”

When the news came that the South had been invaded, those men went forth to fight for what they believed, and they made no requests for monuments. But they died, and their virtues should be remembered. I went with them. I too wore the gray, the same color my master wore. We stayed four long years, and if that war had gone on till now, I would have been there yet. I want to honor those brave men who died for their convictions. When my mother died, I was a boy. Who then acted a part of a mother to the orphaned slave boy but my old missus?

Were she living now, or could speak to me from those high realms where are gathered the sainted dead, she would tell me to vote for this bill, and I shall vote for it. I want it known to all the world that my vote is given in favor of the bill to erect a monument in honor of the Confederate dead. Here was a man, a black man, who wore the Confederate gray, and he understood the war was not a racist war. The Confederate flag is not a racist flag. But if you want racism, hatred, and white supremacy, I will tell you where to find it: under the Stars and Stripes, not under the Confederate flag.

Racism Under the Stars and Stripes

Do you realize the Emancipation Proclamation was signed on January 1st, 1863? On August the 14th, 1862, less than five months

before the Emancipation Proclamation was signed, Abraham Lincoln invited a number of leading blacks to the White House to give them his words of wisdom and to demonstrate to them why he was attempting to colonize them back in Africa. Lincoln's Negro policy was to send them all back to Africa. That was his policy. William Seward, William Stanton, all of them same thing.

He invited these Negroes to come to the White House to hear his words of wisdom, and I am quoting verbatim what Lincoln said: "Why should people of your race be colonized and where? Why should they leave this country? This is perhaps the first question for proper consideration. You and we are different races. We have between us a broader difference that exists between almost any other two races. Whether it is right or wrong, I need not discuss. But this physical difference is a great disadvantage to us both, as I think. Your race suffers very greatly, many of them by living among us, while ours suffers from your presence. In a word, we suffer on each side. If this is admitted, it affords a reason, at least, why we should be separated. You are freemen here, I suppose."

“Perhaps you have been long free all of your lives. Your race is suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. The aspiration of men is to enjoy equality with the best when free. But on this broad continent, not a single man of your race is made the equal of a single man of our race.” Abraham Lincoln.

Let me translate that: Blacks aren't equal to whites. Never will be. Listen to what Lincoln said in a speech in Charleston, Illinois, in 1858: “I am not now nor have ever been in favor of bringing about in any way the social or the political equality of a white and black race. I am not now nor ever have been in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor of intermarriages with white people. There is a physical difference between the white and black races, which will forever forbid the two races from living together on social or political equality. There must be a position of superior and inferior, and I am in favor of assigning the superior position to the white man.” Abraham Lincoln.

You see, the Confederate flag has never stood as a racist symbol. If you want racism, go to the Stars and Stripes. In the South, although there was separation, blacks respected whites and whites respected blacks. There was no trouble in the South then, nor in the 1960s, until the North came down and started stirring up trouble. So the Confederate flag is not a racist flag.

Secondly, the Confederate flag is not a flag of slavery; it does not represent slavery. There was not one slave ever brought into this country under the Confederate flag. Every slave brought into this country was brought in by northern ships under the Stars and Stripes. Not even one slave was brought into this country on a southern vessel. The slaves were brought into this country on northern vessels under the Stars and Stripes.

The Flag is Not a Flag of Slavery

Out of the 224 years in this country that slavery was legal, did you know that slaves were in this country in 1620? Of those 224 years, only four saw the Confederate battle flag fly. What flag flew over the country more than any other flag during those years? It was the Stars and Stripes, not the Confederate battle flag. Why hate and attack the Confederate flag? If you want to hate a flag of slavery, then you ought to hate the Stars and Stripes.

That was the one that brought the slaves over. If you want to hate another flag of slavery, why not hate the British flag? England was responsible for taking five million blacks from Africa and selling them to every country under the sun. If you want to hate a flag, why not hate the Dutch, Portuguese, or Spanish flag? They sold slaves. And if you want to hate a flag even today, how about hating the Muslim flags? Even today, the Muslims are still involved in slavery.

Now, if you want to believe that the war of 1861 to 1865 was over slavery, I can show you two things that ought to forever correct your thinking. The war was not over slavery; it was not an issue. Let me prove, by two simple statements—and I will give you more—that the war was not fought over slavery, and therefore this flag could never have represented slavery.

The War Was Not Over Slavery

Abraham Lincoln proposed a 13th Amendment to the Constitution in March of 1861. Here was his proposed amendment: “No amendment shall be made to the Constitution which will authorize or give Congress the power to abolish or interfere within any state with the domestic institutions thereof, including that of persons held to labor or service by the laws of said state.” Lincoln’s proposed 13th Amendment said Congress shall not have the power to interfere with any institutions within any state, including those held to labor or service by the laws of that state. In other words, what Abraham Lincoln was saying to the South was, “If you will accept this proposed 13th Amendment, you may forever keep slaves.”

Beauregard never fired on Fort Sumter until April the 9th. This was in March of 1861. If a war had been about slavery, and if the South wanted just to keep slaves and that was it, why fire a gun? Simply accept this proposed 13th Amendment, and it would all be over. Let me read to you a resolution passed unanimously by Congress on July the 23rd, 1861. You may read it for yourself in the congressional record. Here is what it says: “The war is waged by the government of the United States, not in the spirit of conquest or subjection, nor for the purpose of overthrowing or interfering with the rights or institutions of the states, but to defend and protect the Union.” Congress said the war was not about slavery. Lincoln said the war was not about slavery. I will even give you a 13th Amendment that will allow you to make slavery permanent.

There were many issues, and I cannot cover them all tonight, but one was economic. Before the war, the South was extremely wealthy and funded probably 75 to 80 percent of all the taxes. The North wanted a 40 percent tariff, but the South said the most it would ever agree to was a 10 percent tariff.

Lincoln and the radical Republicans were saying, in effect, “We will give you the 13th Amendment. We will let you keep your slaves if that is what you want. You just let us keep our tariffs.” In other words, the North was willing to sell the blacks out for money, for higher taxes. They were not interested in the slaves; they could care less.

Hapgood's book, Abraham Lincoln, The Man of the People, on page 273, quotes Abraham Lincoln as saying, "If I could save the Union without freeing any of the slaves, I would do it." Abraham Lincoln later said that slaves are property and that, if freed, they should be paid for. Later Lincoln said, "I have no purpose directly or indirectly to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so and I have no inclination to do so." Here Lincoln acknowledges that he had no lawful right to interfere with slavery. Slavery, by the way, was constitutional.

All 13 colonies agreed on it. And by the way, in 1776, all 13 colonies held slaves. Not just the South, all of them. Lincoln said, "I have no lawful right to interfere, nor," he says, "do I have an inclination to do so." In a letter to Alexander Stephens, who happened to be later the vice president of the Confederacy, Lincoln wrote Alexander Hamilton Stephens and says this: "Do the people of the South really entertain fear that a Republican administration would directly or indirectly interfere with their slaves? Or with them about their slaves?

If they do, I wish to assure you that once as a friend, and still I hope not an enemy, that there is no cause for such fears. The South would be in no more danger in this respect than it was in the days of Washington." So once again, Lincoln is saying, it's not over slavery. You say, "But Brother Weaver, Abraham Lincoln signed the Emancipation Proclamation. And the Emancipation Proclamation freed the slaves." No it didn't. The Emancipation Proclamation did not free one slave. Do you know what Abraham Lincoln tried to do with the Emancipation Proclamation?

The Emancipation Proclamation Did Not Free Slaves

In fact, he says so himself. And so do other men in his cabinet. They say that the Emancipation Proclamation was a war measure. Lincoln, number one, wanted to keep England specifically, and the rest of Europe particularly, from joining in with or recognizing the Confederate States of America. That was his first goal in that Emancipation Proclamation. His second goal was a war measure, another war measure, in the sense he was hoping that the blacks in

the South would rise up in rebellion against their white masters and their white people.

Just to show you there was no trouble in the South, there was not one rebellion during that war among black folks. Do you realize that a thousand torches in a thousand black hands would have emptied the Confederate armies? The men would have gone home to protect their families, and Lincoln knew that.

What Lincoln did was this: he tried to free the slaves in the South, where he had absolutely no authority, and refused to release the slaves in the North, where he did have authority. Did you know that in the Northern armies, even when they were fighting the South, there were slaveholders? Did you know that General Robert E. Lee, when he inherited some slaves, freed them? General Ulysses S. Grant, the main general of the North who afterwards became president, even after the war was over, kept his slaves. He did so with this excuse: "Good help is hard to find."

The truth of the matter is that the Emancipation Proclamation was not only unconstitutional, as everybody recognized; it also cost the Republicans a lot of elections. Five northern states afterward refused to elect Republicans to Congress. Moreover, many Union soldiers deserted because of it and refused to fight.

Slavery was not the issue. Slavery has never been the issue until recently, when political revisionists and politically correct people wanted to make it the issue. There have been numerous warnings throughout history concerning our flag, heritage, and culture. One warning came from General Patrick Cleburne in January 1864, when he warned the South concerning subjugation.

And you are talking about a prophet? Listen carefully. General Cleburne said: “If the South lost, it means that the history of this heroic struggle will be written by the enemy. That our youth will be trained by northern school teachers, will learn from northern school books their version of the war, will be impressed by all of the influences of history and education to regard our gallant dead as traitors and our maimed veterans as fit subjects for derision.”

That is exactly what has happened in this country. Pick up any textbook, and it will simply say that the war was over slavery, the

North was right, and the South was wrong. Most people believe that because they have been taught it. The war was not over slavery—not over slavery at all.

One of my favorite stories concerns a reconstructed Southerner who met Mildred Lewis Rutherford, one of the finest Southern historians you could ever come across. I believe she died in 1928. The reconstructed Southerner said, “My father was a Confederate soldier, but had he lived I’m sure he would have regretted having fought for the wrong side.” Mrs. Rutherford replied, “Far more probably, he would have regretted having a son so disloyal to the principles for which he was willing to give his life.” The Confederate flag is not a racist flag. The Confederate flag is not a flag of slavery.

The Flag is a Christian Symbol

The third thing I want to teach you tonight is this: The Confederate flag is a Christian flag, and it represents freedom from tyranny.

The Confederate battle flag as we know it did not come into existence, or into full-blown presence, until after First Manassas, July 21, 1861. Most of you know, or at least should know, that the South and North call their battles by different names. It is either First Manassas or First Bull Run, depending on what section of the country you are from. During that battle, the Confederate battle flag was the Stars and Bars, which was easily confused with the Stars and Stripes, not only at a distance but especially under battle conditions.

Remember all the smoke that those black powder rifles and cannon made at that time. During the battle, General Beauregard observed a large body of troops moving toward the Union right flank. He tried repeatedly to make out the flag and determine whether it was northern or southern, but he simply could not. So he called some of his young lieutenants and said, "Tell me, is that our flag or is that their flag?" They could not make it out either. He stood there cautiously, trying to determine whose flag it was and what group was there.

And all of a sudden, a little puff of wind came, the flag unfurled, and he could see that it was Stars and Bars. He cried, “The day is ours! Attack! Attack!” With that, of course, they won the day, and the

Yankees literally threw down their weapons and ran all the way back to Washington, D.C.

Later, Beauregard wrote:

"At the Battle of Manassas, I found it difficult to distinguish our then Confederate flag from the United States flag, the two being so much alike, especially when General Jubal Early made the flank movement who decided the fate of the day."

Beauregard said, "I couldn't tell if it's ours or theirs." He then wrote, "I resolved to have our flag changed or to adopt for my command a battle flag which would be entirely different from any state or federal flag." After the war, he said, "After the battle it was found that many persons in both armies firmly believed that each side had used as a stratagem the flags of his opponent."

It was General Miles who proposed this battle flag bearing the St. Andrew's cross. Remember that Andrew was the first disciple of Jesus Christ. Why, then, does this battle flag carry what is known as the St. Andrew's cross? Andrew was not only Christ's first disciple, but also a faithful follower who faithfully preached and taught the Word of God. He preached and taught not only in Asiatic nations, but also in what is Russia today.

Andrew was crucified around 69 A.D. in Patras, Greece. He persuaded his persecutor—prosecutor, whatever you want to call him—not to crucify him on a Latin cross, but on an X-shaped cross. He refused the Latin cross because that was the way Christ was crucified, and he did not believe himself worthy to be crucified like Christ. Secondly, he convinced his persecutor not to nail him to that X-shaped cross, but literally to tie his feet and legs there.

Andrew did not believe that he was worthy to be crucified in the same manner as Jesus Christ. When this occurred, Andrew was approximately ninety years of age. He knew that being tied to the cross would prolong the agony and pain, not ease it. So Andrew remained alive, tied to that cross, and preached to everyone who came by for three days.

Finally, after the third day, many people believed his preaching. Some were so moved that they went to the persecutor and asked him to have Andrew cut down from the cross. He consented, and when

they cut Andrew down, he fell to the earth absolutely dead, a martyr for Jesus Christ. Andrew became the patron saint of Russia and Scotland.

Why is that important? According to the census, two-thirds of the Americans living in the 1860s were either Scotch or Scotch-Irish. Many of them already had St. Andrew's crosses on their flags because they were Scotch. The cross of St. Andrew is a symbol of the Christian faith and of the heritage of the Celtic race. The Confederate battle flag is based upon the national flag of Scotland. Another name for it is the Southern Cross.

This flag was adopted by General Miles, General Beauregard, and men of the South deliberately, consciously, and premeditatingly to display their faith in the sovereign God of heaven and earth. They realized that God is the God of providence, the God of history, and the God of salvation.

General Miles received a letter from Samuel Barrett of Washington, Georgia, written on May 23, 1861, and forwarded to South Carolina. It was Congressman William Porcher Miles. Miles was head of the Congressional Committee tasked with adopting a flag for the Confederacy. Barrett said the flag should be a token of humble acknowledgment of God and a public testimony to the world that our trust is in the Lord our God.

Colonel Walton wanted the Latin cross, but Colonel Miles said, “No, we'll use the St. Andrew's cross,” and that is basically what General Beauregard adopted. This is a Christian flag and a Christian symbol, chosen to display faith in the sovereign God. Why should it not? The Confederate Constitution acknowledged the sovereignty and almighty power of God.

The Confederate Constitution said that after the then-living slaves died out, there would be no more slaves imported into the South. Here is its preamble: "We the people of the Confederate States, each state acting in its sovereign and independent character, in order to form a permanent federal government, establish justice, ensure domestic tranquility, secure the blessings of liberty to ourselves and our posterity, invoking the favor and guidance of Almighty God, do ordain and establish this constitution for the Confederate States of

America." Even the Confederate States motto was Deo Vindice, meaning "the Lord is our Vindicator."

This Southern Cross, this St. Andrew's Cross, is also the Greek letter Chi, which has historically represented Christ because Chi, C-H, happens to be the first two letters of the word Christ. Many people object to cards saying, "Merry Xmas," but that X was a St. Andrew's Cross and historically meant Christ. Educated and uneducated people understood the St. Andrew's Cross, understood the Chi, and understood its importance. Even on legal documents, a man who was uneducated and could not write made his X because it was the first two letters of the name of Christ. It was made in faith and recognition before God as the sovereign God and the God of providence. In making his X, he gave an oath that he would keep his word and do what he had signed.

So the Confederate battle flag is indeed a Christian flag. What does it mean to attack the battle flag? It means attacking the sovereignty, majesty, and might of Jesus Christ and His divine role in our history, culture, and life. To attack the battle flag is to attack Christ, because it is a Christian flag.

This flag also stands for the heroic efforts and courageous acts of our Confederate dead. General Beauregard received one of the first three original battle flags. On May the 28th, 1883, Beauregard donated his battle flag to the Louisiana-Washington Artillery. Colonel Walton accepted the flag, and Judge Alfred Roman presented it. In the name of General Beauregard, under whose eyes they first went under fire at Manassas, Roman said, "I have the honor to present to you this sacred emblem of Southern valor and patriotism."

The Flag Represents Freedom and Truth

“Its colors are as yet as fresh as when it received its parting look of its fair maker. Its value is enhanced by the fact that the upper portion of its staff is made of a piece of the flagstaff at Fort Sumter, shot down by the Confederate gunners in April 1861.” Those gunners were under the command of General Beauregard. “Unsullied though it be by the smoke of the battle, it was nonetheless born in war, and the breeze first kissed it in the tinted field.”

"It is the genuine model of the glorious flag all around, which all of us fought, and so many of us bled." What did the judge say? "Here's an emblem of Southern valor and patriotism." He did not say, "Here's an emblem of racism and our fight for our slaves."

Why attack the Confederate flag, Confederate monuments, and the Confederate South? Because to attack the Confederate South, its flag, and its monuments is an attack on truth. The South was fighting for independence, for states' rights, and for the Tenth Amendment. The South threw up a petition against Congress and against the United States government exactly like the Declaration of Independence. They only changed the names and made it reflect exactly what the North was doing, how they were acting exactly like George III.

It may surprise you to know that some Southerners wanted to keep the Stars and Stripes. They said, "It's not we who have left the Constitution, it's the North. Let them get another flag. We're the ones that are fighting for truth." To attack the Confederate flag is an attack on political incorrectness. If you want to be politically correct today, liberal and pink, then you attack the Confederate flag and the Confederate monuments.

The Confederate flag represents all of those who are opposed to unlimited government. The North wants unlimited government. Washington, D.C. wants unlimited government. Unhappily, most of our state capitals want unlimited government. The Confederate flag says, "Oh no, there is a limitation. There is a Constitution."

We have God-given rights. We are not going to surrender them. This attack—to attack the flag—is to attack the truth. The Confederate flag stands against everything that you now see in Washington, D.C. Two hundred fifty thousand Confederates gave their lives to prevent what we have today: the intrusion of government into every area of our lives. The Confederate battle flag stands for truth, freedom from tyranny, states' rights, liberty, and freedom. More than that, it stands for liberty against tyranny and freedom against tyranny.

Do you realize that the Confederate battle flag is indeed an international symbol, but not an international symbol of racism,

white supremacy, hatred, and murder? It is an international symbol, all right. Some of you remember when the Berlin Wall was torn down. We watched it on television, but you may have forgotten what was waving on that Berlin Wall: Confederate battle flags—victory over tyranny. The battle flag was adopted and used by the people of Poland, Hungary, the Ukraine, Lithuania, and East Germany as they were victorious over the Union of Soviets. Even Quebec used the battle flag in trying to secede from Canada a few years ago. It is an international symbol of liberty, freedom, and independence against tyranny. The Confederate battle flag represents truth against error, freedom against tyranny, light against darkness, and the kingdom of Christ against the kingdom of darkness.

Why the Flag Must Be Attacked

What we have forgotten is this: the war of 1861 and 1865 was not simply a war involving politics and economics. It was a cultural war and a religious war. The North was predominantly Unitarian and humanist to the core, while the South was predominantly Christian. It was a war to wipe out Southern heritage, Southern culture, and Southern Christianity. As Greg said earlier, public schools were forced upon the South only after the South lost the war of Northern aggression.

Why must the flag be attacked? Why must all Confederate monuments be attacked? Why must the Confederate dead be libeled and slandered? Because if we keep our symbols and see them constantly, we might begin to inquire into their origin and meaning. In doing so, we begin to question the myths and propaganda promulgated through these years. As we question those myths and propagandas, we begin to see the truth. Then, all of a sudden, we begin to stand for the very things our forefathers stood for, believed in, and died for. Let me tell you, that flag is a threat

To the socialists, to the communists, to those who hate God and hate Christ and hate liberty and freedom, the battle flag is a threat, and they want it taken out of sight. Let me tell you something, dear friend: we had better say, “Lord, let that flag wave.” When that flag goes down, do not think that will be the end of it. It will only be the beginning, because they will want to take everything else until our

heritage, our culture—everything—is totally destroyed. Please, if you do not remember anything else tonight, remember this.

In order to keep a people enslaved, and in order to keep your slaves content, you must destroy their past. The people who have no past have no future. One of these days, the South is going to awaken again, and we are going to see that we have sacrificed our children too long on the altar of humanistic and northern appeasement. We have got to come back and say, "We have a heritage, we have a culture, we have a life."

Call to Return to Heritage

I remember when I was in college, I had a class in voice and diction. My teacher, unhappily, was a Yankee, but he told me, "Mr. Weaver, you still have that southern drawl." I said, "Sir, do you know why I have that southern drawl?" He asked, "Why?" I said, "Because I was born in the South, I am living in the South, and, bless God, I plan on keeping my southern drawl. I am not ashamed of it. I am not ashamed of that battle flag. I am not ashamed of our history and our heritage."

I want to challenge you. If you do not believe what I am saying, go down to the library, get the official volumes on the War of Rebellion and the official records, as I did, and read them for yourself. You will find that what I am saying is absolutely true.

I want you to turn to one last verse tonight—to Jeremiah chapter 6, verse 16. Look at what the Word of God says: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls. But they the wicked said, We will not walk therein." But look what he said: "Thus saith the Lord, Stand ye in the old ways, and see, and ask for the old paths, Where is the good way? And walk there."

If I had a choice today between the society we have today and the society that existed in the South before the war of northern aggression, I can assure you, without hesitation, I would take the latter. If I had a choice between the morality of the day and the morality of the South in the 1860s, I would take the morality of the South in the 1860s. If I had a choice between the character of

today—or, I should say, the lack of character today—and the character that existed in the South in the 1860s, I would take the character of the 1860s South.

A man's word was his bond back then. I know there were criminals, but generally speaking, a man's word was his bond. It's time we get back to our history. It's time we get back to our heritage. It's time we get back to our culture. It's time we get back to truth. It's time we get back to Christ. We need to do what Jeremiah says: stand in the ways, ask for the old paths, wherein is the good way, and walk therein.

May the Christian Confederate battle flag wave. It's a symbol of Christ and Christianity and patriotism and valor and courage and independence and freedom.

CHAPTER 7

Forfeiting Our Christian Birthright

Introduction: The Unseen Problem

Hebrews 12:12–17 says, "Wherefore, lift up the hands which hang down and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men and holiness, without which no man shall see the Lord. Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled, lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birthright. For you know how that afterwards, when he would have inherited the blessing, he was rejected. For he found no place of repentance, though he sought it carefully with tears."

We have a problem—in fact, many problems. But our main problem is that we are unaware of them and do not even know that they exist. When we discover them, we usually do so by accident, because most people do not study or consider events. Then we are

shocked beyond measure, astonished beyond belief, and begin to ask, “How in the world did we get in this mess so quickly?”

The truth is that we did not get into this mess quickly. It has been building over a number of years. We either ignored it, paid no attention to it, or decided that if we left it alone, everything would vanish and go away.

But problems never disappear, vanish, or go away. They must be resolved in a biblical manner; otherwise, they simply remain. What you and I are seeing in our land today is not merely a cultural problem. We have a biblical problem, and most Christians are totally unaware of it.

The Attack on History and Monuments

Consider for a brief moment the destruction of our statues and monuments. They are being destroyed by people who have no idea, no inkling, no consideration, and no understanding of their history or their importance to society and cultures alike. It is not foreigners doing the dirty work. It is Americans—Americans who have imbibed a politically correct, social-justice-warrior mentality, which is nothing less than pure Marxism. It is communism in a mask.

Government schools, Hollywood, TV, music, and MSM propaganda have done their jobs very well. The problem that you're experiencing and seeing is far more than simply interpreting the past in light of present-day understanding and ignorant attitudes. It's not just southern monuments that are being destroyed, but also the monuments of our founding fathers. They're even pulling down a monument of Christopher Columbus. What we're seeing is an erasure of history, an endeavor to block out the past, the truth, and the character of our ancestors from our minds.

There is indeed a method to their madness. Milan Kundera said, "The first step in liquidating a people is to erase its memory, destroy its books, its culture, its history. Then have someone write new books, manufacture a new culture, invent a new history. Before long, the nation will begin to forget what it is and what it was." Karl Marx simply said, "A people separated from their history are easily

persuaded." Joseph Stalin claimed, "Who controls the past controls the future, and who controls the present controls the past."

Adolf Hitler said, "The big lie is a major untruth uttered frequently by leaders as a means of duping and controlling the constituency." The attack on all of our monuments is usually based upon what the attackers now refer to as systemic racism. I wish I really and truly knew what that was. It simply means it's in the system, and I guess it means it can never ever be erased. Racism is now a catchword, and systemic racism is a catch term that enables someone to destroy anything with which they disagree or anything they do not like. It's a value judgment in the mind of the attacker, based not only upon wickedness but upon ignorance as well.

White Guilt and the Sovereignty of God

Pastor Ron Rumber, a friend of mine for over 40 years, wrote a little blog because we are being attacked today and stained with what is known as white guilt. He wrote, "What is white guilt? We're now told that being born white means that you're a racist. This indicates that the ones who cry the loudest that whites are racist are themselves the greatest racists in the history of mankind. Talk about intolerance."

Many Christians are buying into this idiocy by wearing the complex created for them by God-hating rebels who wish the destruction of civilization as we know it—the civilization given to you by God through our founding fathers. Those who wish to wear this mantra while also claiming to be the children of God need to think for a change.

Who determines our race and the bounds of our habitation? Who determines and puts us in the families in which we are born? Who determines the nation in which we were born? Feeling guilty because you are white is the same as slapping the Lord in the face and questioning His authority, His will, and His sovereignty.

Psalm 100, verse 3, says, “Know ye not the Lord, he is God: it is he that made us and not we ourselves. We’re his people.” “We are the sheep of his pasture.” So who made you white, black, purple, pink, or whatever color you are? It was God. To challenge the fact that you were born white, black, brown, pink, or purple is to challenge the

sovereignty of God. It is God who determined our race, our family, and our nationality. We had absolutely nothing to do with it.

What is happening in our land today is not simply an attack upon culture. It is more an attack upon Christianity. Since it is an attack upon Christianity, it is an attack upon the Lord Jesus Christ Himself.

The Attack on Christianity as the Root

You must remember the passage from Psalm 2, verses 1 and 2: “Why do the heathen rage and the people imagine a vain thing?” “The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder and cast their cords from us.” In other words, the kings and rulers of the earth are in rebellion against God. That is what we see happening today. It is nothing less than pure, undiluted, depraved, and wicked rebellion against God.

It is not simply an attack upon culture. It is an attack upon Christianity and upon the Word of God. Culture is nothing more than religion externalized. Your culture is a product of your religion. It was the Christian religion, particularly Christianity, that founded what you and I know as Western civilization. This country, then, was based upon and founded upon Christianity.

Historical Evidence of Christian Foundations

One of the clearest quotes demonstrating this is from Antonio Gramsci. Antonio Gramsci was and is the guru of Bill and Hillary Clinton. Antonio Francesco Gramsci was an Italian Marxist philosopher and a communist politician. He is the godfather of what is going on today, cultural Marxism. Listen carefully to what he said: "Socialism is precisely the religion that must overwhelm Christianity. In the new order, socialism will triumph by first capturing the culture via infiltration of schools, universities, churches, and the media by transforming the consciousness of society."

Socialism is a religion. Communism is a religion, an atheistic one, but it is still a religion. Gramsci's reference to "the new order" indicates that, since socialism is the religion that will overthrow

Christianity, the old order was the Christian order. America was built upon a Christian foundation.

I could give you a multitude of quotes, but let me give you four. The first was attributed to James Madison in 1778, as he addressed the General Assembly of Virginia: "We've staked the whole future of American civilization not upon the power of government, far from it. We have staked the future upon the capacity of each and all of us to govern ourselves, to sustain ourselves according to the Ten Commandments of God."

Then John Adams, in 1787, said: "The moment the idea is admitted into society that property is not as sacred as the laws of God, and that there is not a force of law and public justice to protect it, anarchy and tyranny commence. If 'Thou shalt not covet' and 'Thou shalt not steal' were not commandments of heaven, they must be made inviolable precepts in every society before it can be civilized or made free."

John Jay, the first Supreme Court justice, appointed by George Washington, said: "Providence has been pleased to give this one connected country to one united people. A people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs." Basically, that is what a nation is. One last quote is by Benjamin Rush in 1798, in defense of the use of the Bible in schools.

In contemplating the political institutions of the United States, Benjamin Rush admitted, “We waste so much time and money in punishing crimes and take so little pains to prevent them. We profess to be Republicans”—not the Republican party; it was not even around back then. He continued, “We profess to be Republicans and yet we neglect the only means of establishing and perpetuating our Republican form of government. That is the universal education of our youth in the principles of Christianity by means of the Bible.” Benjamin Rush was saying that if we want this Republican form of government, which is rule by law, to continue, we must continue to teach the principles from the Word of God.

You can argue as you will and as you please, but the truth of the matter is clear: America was founded as a Christian Republic.

We have strayed from our foundations for many years, that is for sure. But what we are seeing today is a sledgehammer, backhoe, bulldozer, and heavy equipment attack upon the foundation on which this nation was built. It is an intent to crumble the very foundation of Christianity and Christian influence to absolute dust and put in its place what we would know as undiluted Marxism. It is impossible to enslave a people who know the truth, believe the truth, cherish the truth, and respect the truth. But slowly and surely we have been propagandized, lied to, deceived, and deluded into thinking that we can live free apart from the Word of God and the Lord Jesus Christ. That is absolutely impossible. The only thing that you can produce apart from Jesus Christ is enslavement and death, which reminds me of Proverbs 8:35-36: “For whosoever findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.” That is exactly what we are seeing in this country today.

Hebrews 12:16-17 says, “Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.”

SCRIPTURE READING - Genesis 25:27-34 (KJV)

The Biblical Case: Esau's Despised Birthright

The background of these two statements happens to occur in Genesis 25 and Genesis 27. Look back in your Bibles to Genesis chapter 25, and read verses 27 through 34, beginning with verse 27. The Bible says:

“And the boys grew. And Esau was a cunning hunter, a man of the field. And Jacob was a plain man dwelling in tents. And Isaac loved Esau because he did eat of his venison. But Rebekah loved Jacob. And Jacob sod pottage. And Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint.”

"Therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die, and what profit shall this birthright do to me? And Jacob said, Swear to me this day. And he sware to him, and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils, and he did eat and drink and rose up and went his way. Thus Esau despised his birthright."

We have to understand the significance of the birthright in order to understand the enormity of Esau's crime. The birthright belonged to the firstborn, which in this instance would have been Esau. Although he and Jacob were twins, Esau was born first. This is known as the law of primogeniture, whereby the firstborn has this particular right given unto him.

When we talk about Esau despising his birthright, here is what he despised. There were five things involved with the birthright. First, the one who had the birthright would be the priest of the family, designated as the one who led the family in worship and obedience to God. You will find that in Exodus chapter 22 and verse 29. The priesthood of the family, or patriarchal headship, went to the firstborn.

Secondly, the firstborn received a double portion of all the father's possessions. You will find that in Deuteronomy 21 and verse 17. Why did the firstborn receive a double portion? The answer is simple: because the firstborn had the responsibility, as well as the privilege, of taking care of his parents in their old age, when they could not take care of themselves. Therefore, he received a portion for himself and a portion for his mother and father later.

Third, in that birthright, one was then lord over his brethren. In other words, he had the right to dictate to the younger children and tell them what to do. You will find that in Genesis 27:29, 37, and Genesis 49:3. So far, he had the priesthood of the family, received a double portion, and was lord over his brethren. Fourth, in the family of Abraham, the firstborn was the one through whom the Messiah was to come. In other words, he would be in the ancestry of Jesus Christ. Fifth, the firstborn also had the right of conveying special blessings and special privileges when it came time to die. This is exactly what Isaac was doing in Genesis 27, and also exactly what

Jacob was doing in Genesis chapter 49. These five things made up what you and I would call the birthright.

The right of primogeniture was among the most noble, honorable, and spiritual institutions in the ancient world. It was more than simply carrying on a family's tradition. It was, in reality, carrying on the family, the family's property, the family's value, and the family's faith, which would ultimately affect society and community.

The Bible says, "Thus Esau despised his birthright."

The Hebrew word for "despise" means to despise, to hold in contempt, to disdain, and to treat as worthless and vile. Thus, it refers to something that is scorned, treated with contempt, and treated and viewed as if it were despicable.

The impact of Hebrews chapter 12, verses 16 and 17 will be shown shortly. But before that, consider the enormity of Esau's sin in despising his birthright. That thinking is probably foreign to our minds today because we were not alive in the Old Testament. We did not understand the Hebrew culture, nor did we understand how God transferred blessings in those days. But Esau is condemned in the Old Testament and in the New Testament. The Word of God is consistent in condemning Esau. What was the enormity of his sin? First of all, Esau dishonored his birthright by considering it worthless. Look in Genesis chapter 25, verse 30. Esau dishonored his birthright by considering it worthless. Genesis 25, verse 30.

“And Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint. Therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point of dying. What profit shall this birthright do to me? And Jacob said, Swear to me this day. And he sware to him, and he sold his birthright to Jacob. Then Jacob gave Esau bread and pottage of lentils.”

“And he did eat and drink and rose up and went his way. Thus Esau despised his birthright.” Esau valued his birthright so lightly that he traded it for a piece of bread and a bowl of beans.

He may have been hungry, but he was not starving, nor was he ready to die. Out of all the herds and gardens that Isaac and Rebekah possessed, could he not have gone to his father and mother and

gotten something to eat? Of course he could have. T. H. Green, in his Prolegomena Ethics, said: “Since, however, it is not the hunger as a natural force but his own conception of himself as finding for the time his greatest good in the satisfaction of hunger that determines the act.”

Simply stated, Esau may have been hungry, but he was not ready to die. What he presented was his own concept of his hunger. We have said things like, “I’m so hungry I could eat a cow.” Nobody can eat a whole cow. Or, “I’m so hungry I could eat ten steaks.” No, you cannot eat ten steaks; you are expressing the fact that you are indeed hungry.

Esau dishonored his birthright by considering it so lightly that he traded it for bread and beans. Secondly, Esau despised his birthright in trading it for self-satisfaction. He thought more of his stomach than of his soul, more of his physical well-being than of his spiritual well-being. He was willing to trade the future for the present. His stomach was growling, he wanted food then, and he was unwilling to wait any longer. He thought of himself more than God. His needs came first, and he was willing to trade eternity for present satisfaction.

Dr. Lightfoot conjectures: “We cannot suppose Isaac so poor, or Rebekah so bad a housekeeper, that he might have been supplied with food convenient other ways, and might have saved his birthright. But his appetite had the mastery over him. He’s in a longing condition, and nothing will please him but this red pottage. And so to palliate his desire, he pretends he is at the point to die. If he had been so, was it not better for him to die in honor than to live in disgrace? To die under a blessing than to live under a curse? The birthright was typical of spiritual privileges, those of the church of the firstborn. Esau was now tried. How he would value them, and he shows himself sensible only to present grievances. May he but get relief against them, he cares not for his birthright. Better principled was Naboth, who would lose his life rather than sell his vineyard, because his part in the earthly Canaan signified his part in the heavenly.”

Esau was not starving. The Bible says, “Then Jacob gave Esau bread and pottage of lentils, and he did eat and drink and rose up

and went his way." If he had been starving for forty days and forty nights, he would not simply have eaten and drunk, risen, and gone about his business. He would have needed time to recover. Instead, he sat down, ate and drank, got up, and went on his way. He was secure and impenitent. He had no remorse for his ingratitude to God, nor concern for what he had done to himself and his posterity.

He was unthinking and uncaring, preferring momentary satisfaction to spiritual gifts and blessings. He cared more for his lusts and appetite than for the blessings of God. Esau represents many people today—perhaps most people, because most people live like Esau. Is the gratification of our desires more valuable to us than integrity, character, honesty, obedience, and spiritual blessings? The average person would rather make money than worship God, or have an extra house, an extra car, or a cabin on the lake. People are more concerned with present gratification than with their eternal future.

Esau dishonored his birthright by counting it so little; he despised it by placing self-satisfaction above it. And thirdly, Esau desired his birthright after it was taken away.

Esau's Too-Late Regret and the Warning of Hebrews 12

But alas, it was too late. When Jacob rightly received the blessing that attended the birthright, Esau was overwhelmed. Now I know that Jacob deceived his father. Rebekah heard Isaac say to Esau, "Go get me some venison. Make me the savory meat that I love, that my soul may bless thee before I die." You must understand that the birthright and the blessing went together. Esau had already sold the birthright to Jacob, and so Rebekah must have been a wonderful cook, because she took goat meat and made it taste just like venison. She put Esau's garments on Jacob and put the hair of the goat on his arms. Yes, Jacob deceived his father because he knew that Esau would not keep his part of the bargain.

So Jacob went in, deceived Isaac, and Isaac gave him the blessing that went with the birthright because he believed that Jacob was Esau. When Esau came in, Isaac said unto him, "Who art thou?" And he said, "I am thy son, thy firstborn, Esau." Isaac answered, "Where is he that has taken venison and brought it to me? Now I've eaten of

all before thou camest and have blessed him. Yea, he shall be blessed."

When Esau heard the words of his father, he cried with a great and exceeding bitter cry and said unto his father, "Bless me, even me also, my father." Isaac said, "Thy brother came with subtlety and hath taken away thy blessing." Esau answered, "Is he not rightly named Jacob? For he has supplanted me these two times." No, only once. You sold it the first time. He said, "He took away my birthright. And behold, now he's taken away my blessing." Then he asked, "Hast thou not reserved a blessing for me?" Here Esau cries with a very bitter cry and asks his father, "Have you not even reserved one blessing for me?"

In Hebrews 12:16-17, we read: "Lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birthright. For you know how that afterward, when he would have inherited the blessing, he was rejected."

"For he found no place of repentance, though he sought it carefully with tears." Esau was not seeking repentance; he was seeking the blessing. He sought it with tears and a bitter cry, but it was too late. To demonstrate this, read Genesis 27:41: "And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." He was not seeking repentance. He was seeking the blessing, but it was now too late.

John Gill wrote: "Though he that is Esau was very solicitous for the blessing and shed many tears to obtain it, yet he had no true repentance for his sin in selling the birthright. Tears are not an infallible sign of repentance. Men may be more concerned for the loss and mischief that come by sin than for the evil that is in sin, and such repentance is not sincere. It does not spring from love to God or concern for His glory, nor does it bring forth proper fruits.

"Or rather, the sense of the words is, that notwithstanding all of his solicitude, importunity, and tears, he found no place of repentance in his father Isaac. He could not prevail upon him to change his mind, to revoke the blessing he bestowed upon Jacob and confer it on him. For he plainly saw it was the mind of God that the

blessing should be where it was, whose counsel shall stand and that he will do all of his pleasure."

Isaac suddenly realized that he had done unwilling justice in blessing Jacob, and he dared not reverse the blessing. Genesis 27:33 says, "And Isaac trembled very exceedingly." That is, he feared with a great fear. He was very, very upset and very concerned. "Who? Where is he that hath taken venison, and brought it in, and I have eaten all before thou camest, and I have blessed him, yea, he shall be blessed." In other words, all of a sudden he realized that he had blessed Jacob instead of Esau, and he was not about to change his mind. Neither his natural affection for Esau nor Esau's importunity to his father could persuade him to reverse the blessing. He did not reverse it, and he would not reverse it.

In light of Esau's attitude and actions, Hebrews 12:16 says, "Lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birthright." The interesting thing is that Esau is called not only a fornicator, but also a profane person. How in the world can he be called a fornicator? The answer could be given in several ways.

First of all, he married three or four Canaanite women, and he married one or two of them just to spite his parents. But in this context, I believe the word "fornicator," and the word "fornication," is very, very broad. By this act, he alienated himself from his family and from his spiritual offices connected with the rights of primogeniture. He fornicated in desiring the satisfaction of his flesh more than obedience to God.

He wanted that red pottage, and he wanted it now. He could care less about God, the birthright, or anything. Thus he is called a fornicator. He is also called "profane." What has this message so far got to do with what is happening in our country? I believe I can give the answer to that and show what is happening and why it is happening. Esau is called a profane person. The Greek word for "profane" is the word "bebelos."

"Be," if you would like to pronounce it like that, is a negative, having a negative significance. "Belos" is the Greek word for threshold, but it means the threshold of a temple or a sacred edifice.

Our English word "profane" comes from the Latin "profanus," made up of "procul et fano," which literally means "outside of the temple" or "far from the temple." Thus, when you understand the word "bebelos," it means that someone has stepped over the threshold; he has gone outside of the temple, in front of the temple. When you understand the word "profane," it means someone standing on the outside, considered an irreligious man or someone acting outside of the temple. To act outside of the temple means to act outside of God, His word, His will, and His worship.

Albert Barnes said this on the word "bebelos," or "profane": "The word 'profane' here refers to one who by word or conduct treats religion with contempt or has no reverence for that which is sacred. This may be shown by words, by the manner, by sneer, by the neglect of religion, or by openly renouncing the privileges which might be connected with our salvation. The allusion here is to one who should openly cast off all the hopes of religion for indulgence in temporary pleasure as Esau gave up his birthright for a trifling gratification. In a similar manner, the young, for temporary gratification, neglect or despise all the privileges and hopes resulting from their being born in the bosom of the church, from being baptized and consecrated to God, and from being trained up in the lap of piety."

What he is saying is that a profane person may have been raised in church, heard the preaching and teaching of the Word of God, attended a Christian school, and been brought up in the lap of piety. His parents tried to teach him what is right. But he casts all of this off, rejects it, and lives mainly for his flesh and the satisfaction of his desires. That is a profane person. Matthew Poole writes, "Bebelos imports one who has a bitter frame of spirit against the first table, one of an impure mind to Godward, opposite to godliness, who neglects and spurns holy things, rolling himself in its own pleasures, riches, honors, with a despising of God, His grace, and His glory."

Application: America's Forfeited Birthright

We are a profane people, and we have raised profane children. We have despised our birthright. We have not even trained ourselves, much less our children, in the history of this country. Most people have never heard of Benjamin Rush. They have no idea who John

Witherspoon is. They have never heard of Ezra Stiles. Very few have even heard of Jonathan Edwards and the great revival. We have cast off our birthright, even as Christians, because we have turned from God, from His law, and from His worship. Like Esau, we have crossed the threshold, stepped outside of the temple, and are living mainly for ourselves and to satisfy our lusts and desires. We have no thoughts toward God, holiness, righteousness, or obedience. We are a profane people, and what you are seeing in this country is the consequence of our profanity.

There are some sins that cannot be undone. If I stole from Francis, I could make that right. I could give him back what I stole and even add a fifth part to it, as the Bible commands. But what about murder? What about adultery? If I murdered Francis, I might, by the grace of God, repent and be forgiven, but that would not bring him back to life. I cannot undo what I have done to him. You cannot undo defilement through adultery. You may repent and be forgiven, but there is no way to undo it. It is too late to change the results of sin after the sin has been committed.

That was what Esau was trying to do. He had already sold his birthright and despised it, and now he was trying to change the results of his sin by crying bitterly. Think about those who are dying without the Lord Jesus Christ, who die out of faith in Him. They will realize it too late, and they will cry, scream, beg, and plead, but it will be over. They will not be able to change how they lived, and they certainly will not be able to change the just judgment of the Judge of all the earth, who has already sentenced them.

There are some sins that simply cannot be undone. The rejection of our birthright is a sin that cannot be reversed. We may understand it too late. We may hate it, despise our ignorance of it, and despise our stupidity in it, but it cannot be undone.

Esau was condemned by his own conscience. He saw too late that the blessing was worth having, and he cried, begged, and pleaded, but it was over. He found no place of repentance, though he sought the blessing carefully with tears.

Likewise, what is happening in America in 2020? I read—I do not remember whether it was California, Oregon, or somewhere

else—that a man was arrested for tearing down a Black Lives Matter sign. Yet those who are in Black Lives Matter are protesting, looting, burning, and stealing, and they are not arrested. What is happening? I also read that, in a Target store, one man walked in without a face mask. The law was called. The deputy threw the man against the wall, then onto the floor, handcuffed him, and arrested him for not wearing a face mask, although there is no law demanding that one wear a face mask. What is going on?

The answer is that we are reaping the consequences of despising the birthright God gave us through the founding fathers of this country, who gave us a Christian republic, and we are repudiating it left and right. Esau found no place for repentance, though he sought it carefully with tears. He had already sold it for a mess of pottage.

We have sold our birthright for materialism, political expediency, the satisfaction of our flesh, and anything we wanted. We have to learn the greatness and enormity of the sin of apostatizing from the Lord Jesus Christ and His Word. If we will not stand and fight for our Christianity and Christian foundations, we deserve to lose them. We will lose them unless God is so gracious and kind to us.

Most of you have probably read some writings of Thomas Sowell. Thomas Sowell is a Black sociologist, a genuine conservative, and, I believe, a fine man. He said, “If you are not prepared to use force to defend civilization, then be prepared to accept barbarism.” Simply stated, if you are not going to fight for and protect what you have been given, then you had better get ready for anarchy, tyranny, and pure-out barbarism, because it is coming. It is coming because we, like Esau, have despised our birthright. What is happening in America is that we are reaping the consequences of despising what God has given us.

We've sown the wind, and we're reaping the whirlwind.

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your word. Lord, we acknowledge that we fail to study ourselves and learn. We fail to stand for Thee, Thy truth, Thy word, Thy Son. We've loved materialism, the flesh, and everything except Thee and Thy worship. The truth is, like Ezra said, we deserve everything we're getting and then some. Lord, I pray that You'd

speak to Your people, grant us repentance and grant us faith, and help us begin to stand for Your truth, word, and history. Because history is nothing less than Your eternal decree coming to pass in time. Give us grace that we may serve Thee acceptably with reverence and godly fear. Help us not to willingly, knowingly forfeit our Christian birthright. In the name of Jesus Christ, we ask and pray. Amen.

Source Notes

Chapter 1: The Stonewall of the West Gen. Cleburne
JW01051 | SermonAudio

Chapter 2: Community Peace and Personal Responsibility
JW00652 | SermonAudio

Chapter 3: Theology and Culture
JW00568 | SermonAudio

Chapter 4: Southern Community in the Old South
JW00356 | SermonAudio

Chapter 5: Pastor Peter Hammond - 1666 and the Occult of the New World Order
JW01751 | YouTube

Chapter 6: The Truth Concerning The Confederate Battle Flag
JW01438 | YouTube

Chapter 7: Forfeiting Our Christian Birthright
JW01587 | YouTube

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