

Our Work and the Education of our Children

The basis of our economics is self-control or self-restraint as to our own needs — a controlled economic environment in which we are good stewards of our resources.

Every increase in what one considers as *needs* tends to increase one's dependence on outside forces over which one cannot have control, and therefore increases one's tendency to fear for lack of his everyday needs. This is the pitfall of the way of the Gentiles in Mt 6:31. Only by a reduction of needs can one promote a genuine reduction in those tensions which are the ultimate causes of strife and war. Coming under one head is the only practical way to reduce us to our true, basic needs.

We must understand work not from the standpoint of being differentiated from play, nor as merely a chore. We must communicate to our children a proper understanding of work. It is not that we work for our needs, for God has said that He will provide all our needs according to His riches and glory, but that it is something done with purpose and decreed by God for the good of man's body and soul.

Next to the family, it is work and the relationships established by and through work that are the marrow in the bones of the living Body of Messiah. The society of the redeemed in the kingdom of God must be based on this foundation. We must instill this in our children that they would not have the same perverted attitudes as we did about work. If the foundations are unsound, how could the society be sound? True apostolic communities cannot be established without work from a concentric vision.

We have been trained in a system of economics based on wrong living which consists primarily and systematically of cultivating greed and envy, and thus building a false sense of what our needs really are. We have been led to believe that everything we want, we also need. It is greed that has turned us over to the power of the machine and technology. Our work is to build up the Body of Messiah. In all our work, our concept must be that we do it for others. Only by doing it for others is it healthy for our soul as

well as our bodies. Only in working this way can we find grace and strength to overcome the violence of greed, envy, hate, and lust within ourselves.

Our work needs to be accomplished in small groups in order for it to be a highly personal experience. If work is not personal, if it does not involve the building of relationships, it is useless to us. We never work for the sake of work, only for building up the kingdom (one another). We suffer from an almost universal idolatry of giantism in the Body of Messiah as well as in the world, for the world has crept into the church.

The primary reason for the decline or collapse of any society is that there is some failure of resources. Our greatest resource is education¹ because if we are trained objectively to form our concepts then we will always have the capacity to change or bend according to the need of the moment. The initiative, invention, and constructive activity needs to bring about change. To usher in the demonstration of the Kingdom of God must come from the mind of men who have the capacity and ability to hear from God. We must train our children to form their concepts in such a way that there will be no hindrance to hearing from God (having revelation). It is our subjective, fleshly concepts that we pass on to our children that hinder God's purpose from being done. It is because of the continued dullness on our part that our opinions, apart from the approval of our brothers and under the headship of the Body of Messiah, are eternally damaging to our children, keeping the next generation from being the spotless Bride of the Lamb.

The training of our children must involve giving them more than just "know-how." Know-how does nothing by itself; it is a means without an end, a mere potentiality, an unfinished sentence. Proper education, proper building of concepts can enable our children to finish the sentence.

¹ Education — not the world's definition but rather the receiving of an apostolic mind (prophetic revelation) by which we form our concepts; these concepts will make us bendable, fluid.

The task of education is the transmission or communication of ideas, of values and needs, of what is important to do with our lives. God will not put great power into the hands of men unless they know what to do with it. True education produces wisdom from above which is “pure, peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy” (Jms 3:17).

When we think, we do not just think, but we think with *ideas*. Our mind is not blank. When we begin to think, we can do so only because our mind is already filled with all sorts of ideas with which to think. During our first years we are inheritors; our minds are not conscious or critical. Later, as we begin to be critical, our mind acts as a censor and guardian at the threshold. It is our responsibility to sweep multitudes of items and concepts of the kingdom of God into their minds (who they are, looking at themselves objectively, etc.) before they're able to pick and choose for themselves. At this point our children could be led astray if we're not filling them with concepts of life that satisfy their soul. It is not easy to dislodge large universal concepts and ideas once they have been firmly rooted and cultivated. These ideas are the very instruments of our thinking, not merely the results. Fixed ideas result in attitudes. Our fixed ideas must be based upon the objective mind of Messiah, coming from the judgment of the Body of Messiah or else they will only be prejudice.

Prejudice is applied to ideas that are erroneous in their foundation (subjective or biased) and are recognized as such by anyone except the prejudiced man.

The way in which we interpret the world depends very much on the kind of ideas that fill our minds. If they are weak, small, superficial, and incoherent, life will appear insipid, uninteresting, petty, and chaotic. It is the lack of the visible standard that has left the minds of each generation in bewilderment with the sense of estrangement from life itself. The focus is not so much knowing how to do many things, but rather what to do. If we know what to do then there is motivation and incentive to learn how to do it.

The ideas of the fathers of the 19th century have been visited on the third and fourth generation living in the second half of the 20th century. If we continue to educate our children according to these ideas, then we will continue to see the sins of the fathers visited upon the children to the third and fourth generation. This is normally the time it takes from the birth of an idea to its full maturity when it fills the minds of a new generation and makes them think by it. However, in this last generation God will enable us to plant, water, cultivate, and mature the ideas and concepts of the kingdom in one or two generations. Therefore, we must reject utterly the ideas of our fathers in the world (religious fathers and philosophical fathers) and take on the mind of Messiah ourselves in order to be able to pass this mind on to our seed. Byron said, "Sorrow is knowledge; they who know the most must mourn the deepest over the fatal truth, the tree of knowledge is not that tree of life."

Our hearts must fully believe the ideas being fed into our minds. We must instill faith, belief, a spirit into our children that they would be persuaded. We must not be confused as to our convictions in order that our children won't be either. All of our teaching of academics must lead to the clarification of our fundamental foundational convictions. Otherwise it is of no value to the society of the redeemed. The subjects taught must be presented with depth (able to relate to the kingdom). We must train the heart or center of our children because these ideas will always transcend the world of facts. Our teaching must go from the center of our children outward. We must teach them to confront the true problems of living, which demands not just reasoning ability but the commitment of the child's whole personality to overcome these problems.